



Meditation Monthly International

Agni Yoga & the Teachings

When you meet with a valuable object on the road, covered with mud, you do not pass haughtily by. You pick up your find and cleanse the mud from it. Likewise when you encounter a valuable man covered with mire, you interrupt your pace and endeavor to cleanse him. It is the duty of the community member to affirm justice. The Teaching cannot reject true values. The community cannot deliberate as to whether he is ours or he is not ours. The community says that either he is valuable for evolution or he is not. The most severe choice is that according to essence. Austere goalfitness obliges one to preserve the true treasures. Lose not time in defending the values. Each hour counts. And reject expressions of uncertainty. And each value is to you as the sail is to the ship.

Great values have clearly been cast in the mud before you. The paths to the World Community are being definitely besmirched. Each one can endure the greatest misfortune if there is confidence in the Watch of the Community. It is necessary to preserve this confidence, otherwise it is the end!

Just as you would cleanse a poor found diamond, likewise should you cleanse the mud from the faces of great toilers!

New Era Community, 1926, para. 254

Let us affirm justice. Each one will receive his just desserts. The impetuous, the courageous, the cowardly, the lazy—all will come for their wages. Reassure them, cleanse them, and point to the entrance. He who can understand will knock until admitted.

The Teacher senses that the shield grows incandescent. There comes to life the ordained fairy-tale. Symbols and signs are passing by on the Earth, and only the deaf are not aroused. I perceive beauty. The Teaching is manifested in a special way, unique and

unrepeatable, toward the same goal yet in a new flight—evident and invisible! Thus is it possible to define the step of the New World.

When the house was ablaze, people still played at dice and mistook the smoke of the fire for the smoke of the hearth.

Count the hours, for now it is impossible to reckon by days. Can it be that you hear not the noise of the wave!

New Era Community, 1926, para. 260

The Blessed Mahatma who gave the books, *The Call, Illumination, and Community*, has given much counsel and the Signs of Agni Yoga. These practical indications were gathered by us for the use of those who seek knowledge.

Sanskrit and Senzar lend a special flavor to the exposition and do not always find their equivalent in other languages. Nevertheless the meaning of the expressions

continued on page 3



Confucius the Just One by Nicholas Roerich

Networkers' Letter

by Joleen D. Du Bois



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Nicholas Roerich Museum, New York, NY.

Cover picture by Nicholas Roerich

Dear Friends,

An idea came to mind this morning as I was taking into consideration ideas to include in this issue of the WMEA Networkers letter. We would like, from time to time, to bring your attention to certain educational, cultural and spiritual Internet websites, websites that we feel would be of interest to *Meditation Monthly International* readers.

With this idea in mind, we would like to bring your attention to World Heritage {World Heritage – a UNESCO (United Nations Educational, Scientific and Cultural Organization) committee, which concerns itself with protecting natural and cultural properties of outstanding universal value against the threat of damage in this rapidly developing world. Here are two websites: (1) <http://www.unesco.org> (home page) and (2) <http://www.unesco.org/wch/brief.htm>, which gives a brief description of the World Heritage List. There are presently 721 properties that the World Heritage Committee has inscribed on the World Heritage List (554 cultural, 144 natural and 23 mixed properties).

For the most recent additions to the list, see: <http://www.unesco.org/opi/eng/unescopress/2001/01-141add-e.shtml>

The criteria for inclusion of cultural properties in the World Heritage List is that the properties should always be seen in relation to one another and should be considered in the context of the following definition:

“*Monuments*: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

“*Groups of buildings*: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

“*Sites*: works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view.”

“A monument, group of buildings or site—as defined above—which is nominated for inclusion in the World Heritage List will be considered to be of outstanding universal value for the purpose

of the Convention when the Committee finds that it meets one or more of the following criteria and the test of authenticity. Each property nominated should therefore:

- (i) represent a masterpiece of human creative genius;
 - (ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture, monumental arts or town-planning and landscape design; or
 - (iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared; or
 - (iv) be an outstanding example of a type of building or architectural ensemble or landscape which illustrates (a) significant stage(s) in human history; or
 - (v) be an outstanding example of a traditional human settlement or land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change; or
 - (vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (the Committee considers that this criterion should justify inclusion in the List only in exceptional circumstances or in conjunction with other criteria, cultural or natural).”
- For example, properties listed in the country of Armenia:
- Monasteries of Haghpat and Sanahin* (C ii, iv/ 1996, 2000)
- These two Byzantine monasteries in the Tumanian region dating from the period of prosperity during the Kiurikian dynasty (10th to 13th century) were important centres of learning. Sanahin was renowned for its school of illuminators and calligraphers. The two monastic complexes represent the highest flowering of Armenian religious architecture, whose unique style developed from a blending of elements of Byzantine ecclesiastical architecture and the traditional vernacular architecture of the Caucasian region.
- Cathedral and Churches of Echmiatsin and the Archaeological Site of Zvartnots* (C ii, iii/

2000)

The cathedral and churches of Echmiatsin and the archaeological remains at Zvartnots graphically illustrate the evolution and development of the Armenian central-domed cross-hall type of church, which exerted a profound influence on architectural and artistic development in the region.

Monastery of Geghard and Upper Azat Valley (C ii/ 2000)

The monastery of Geghard contains a number of churches and tombs, most of them cut into the rock, which illustrate the very peak of Armenian medieval architecture. The complex of medieval buildings is set into a landscape of great natural beauty, surrounded by towering cliffs at the entrance to the Azat Valley.

We invite you to submit other websites for consideration that are of educational, cultural and spiritual interest.

Shanti,



continued from page 1

is preserved exactly. And those who take part in contemporary life will read attentively this wise Teaching which emanates from the experience of centuries.

Agni Yoga, 1929, prologue

Yoga—that supreme span to cosmic attainments—has existed through all ages. Each Teaching comprises its own Yoga, applicable to that step of evolution. The Yogas do not contradict each other. As the branches of one tree they spread their shade and refresh the traveler exhausted from heat....

Do not reject the forces of Yoga, but like light carry them into the twilight of labor unrealized.

For the future, we arise out of sleep. For the future, we renew our garments. For the future, we sustain ourselves. For the future, we strive in our thought. For the future, we gather strength.

First we shall apply the counsels of life. Then we shall pronounce the name of the Yoga of the time approaching. We shall hear the advancing footsteps of the element of fire, but we shall already be prepared to mas-

ter the undulations of the flame.

Therefore, we hail the yoga of the past—the Raja Yoga. And we affirm that of the future—the Agni Yoga.

Agni Yoga, 1929, Preface

The book of Thomas à Kempis, *The Imitation of Christ*, has long been appreciated in the East not only by virtue of its content but because of the meaning of its title. In the midst of medieval idolatry of Christ, the voice of Thomas à Kempis resounded in protest. From behind the walls of a Catholic monastery rang out a voice to clarify the Image of the Great Teacher. The very word *imitation* comprises a vital action. The formula—Imitation of Christ—is an achievement of daring innate in the conscious spirit who accepts all responsibility of creation. Truly, the conscious pupil dares to approach the Teacher in imitation. Such an example brought light into the musty darkness and behind the monastic walls provided the impetus to strive toward creative daring.

In accordance with the groveling medieval consciousness, it would have been fitting to say, “The Worship of Christ.” But the ascendant spirit dared to pronounce a call to imitation.

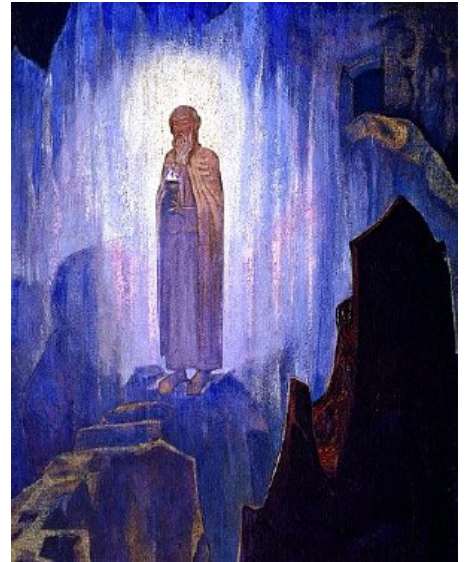
Each step of blessed daring must be cherished as a milestone in the progress of humanity. We do not give attention to monastic utterances. Thomas had no need to climb to the stake—his task was to proclaim not the forbidden but the inspiring formula.

There are two forms of truth. One must be nurtured by the flame of the stake. The other demands spreading without restraint. It is difficult to state which method is the more painful to pursue. Sometimes it is easier to suffer the pain of the stake than to witness the distortion of the disseminated teaching. In either event, blebbed be the daring that penetrates the darkness!

Agni Yoga 1929, para. 13

Still another enemy threatens the Teaching—distrust, which destroys the almost-achieved, the most important. It is astonishing to see how unable people are to cope with what is new to them! Their self-respect is so limited, and their imagination so impoverished, that people are usually afraid to even think

that something out of the ordinary could exist. It is always easier to deny than to investigate. Be destroyed, all ye who deny! Without your narrow thinking the sun will shine the brighter and the stronghold of knowledge will be raised higher.



The Teacher by Nicholas Roerich

How offensive it is to see petty, grey distrust, with not even a sign of daring! Distrust thrives upon refuse. We always insist that knowledge be gained through experience. We affirm how slowly abilities grow and positive results accumulate. But We consider it inadmissible that a rational person would discard opportunities for gaining knowledge. How often people base the acquiring of knowledge upon material rewards. This is the way little children under seven tend to act.

One may occasionally see how a person who has come close to the Teaching and gained wonderful possibilities still continues to dream about some meager reward.

Let us preserve the Teaching as the greatest joy of existence!

Agni Yoga, 1929, para. 402

The Life & Writings of Nicholas & Helena Roerich

by Joleen D. Du Bois

THE LIFE

NICHOLAS AND HELENA

A boy named Nicholas was born on October 9, 1874, in St. Petersburg, Russia, to the family of a notary, Konstantin F. Roerich. Four years and four months later, in the same town, to the family of an architect-academician Ivan Ivanovich Shaposhnikow, a girl was born on February 12, 1879 who was named Elena (Helena).

Helena came from a distinguished generation: her maternal great-grandfather was the great Russian general, M. I. Kutuzov, and her uncle was the great Russian composer, M. P. Mussorgsky. Even though Nicholas and Helena grew up in the same town, it was not until twenty years later that the two met. It was in 1901 they married.

NICHOLAS

Nicholas Roerich spent his childhood in a house on the bank of the river Neva at the suburban estate of his father, which was called Izvara. Everything interested the inquisitive boy: complex designs of ships' masts, a small boat ploughing the flat surface of the river, the words of an ancient song of the times about Tsar Peter the Great (which his grandmother would sing to the children). His artistic sensitivity enhanced the beautiful images he perceived daily at Izvara: beautiful, patterned clouds floating in the sky; a boat ploughing the glassy surface of the river; migrating birds adding to the hubbub of the lake (which lay near the estate and never froze over); a herd going to pasture; the mysterious distant forests, fields and meadows; and in the estate itself—artistic paintings. In front of one of them, especially, small Nicholas—the future Great Artist—often stopped. In the picture one could see high mountains, flaming in the beams of the setting sun. Later on he learned that it was one of the sacred Himalayan summits—Kanchenjunga. So from early

childhood, his destiny extended a thread to the sacred Himalayas and to the great land of India, places that would be closely connected to the future life of the artist and his family. At the age of seventeen, Nicholas started systematically to devote himself to painting, under the guidance of the Russian painter Mikeshin, who was the first to note the youth's talent. In 1893 Nicholas began to think about entering the Academy of Arts to pursue a career as an artist, and also to register for classes in the History Department at the University. However, his father didn't consider painting to be a fit vocation for a responsible member of society, and he insisted that his son follow in his own steps in the study of law. So in the fall of 1893, Nicholas enrolled simultaneously in the Academy of Arts and in the Law Department (at the sacrifice of the History Department) at St. Petersburg University.¹

HELENA

Helena developed an interest in books at a very early age and she learned to read independently. Soon she knew her French and German ABCs, and at the age of six, Helena read fluently in three languages. From her earliest years, books became her best tutors and friends. Bending under the weight of the huge illustrated Bible, the little girl would carry it to her room and, with a sinking heart, contemplate the beloved Image of Jesus Christ. Among her favorite books were "The Story of a Slice of Bread" and "Travels Along Central Asia and the Far East." From early childhood, the girl showed unusual capabilities—she could see things that other people couldn't.

When Helena was nineteen, she lost her father but remained with her mother. At that time she persistently devoted herself to self-education: she read a lot; seriously studied philosophical literature, which had been of great interest to her since childhood; and

devoted herself to music. Her successes in music were so great that professors in the Conservatory thought that she would be a famous pianist in the future. But the girl's interests were much wider. For example, she had a faultless sense of form and harmony about paintings. Her deep and insightful statements about art are well known.

In her youth, Helena possessed a unique and astounding beauty and charm, which lasted all her life. Like any girl of a notable family, she was obliged to attend balls and parties. Many youths wanted to become her fiancé, but all of them were refused. The high life with its balls and entertainment couldn't satisfy her sensitive and deep nature. According to people who knew Helena well, from her very youth she had dreamed of a marriage to a man of art. Destiny had already prepared her for such an encounter.

It was on the 12th of October 1901 that Nicholas and Helena married.

THE WRITINGS OF NICHOLAS ROERICH

"AGNI—THE TRANSMUTER"²

"Alexander Bloch repeatedly spoke of his vision of rays of light, and of a fire which transmuted the World. And when Bloch was asked why he ceased to come to religious or philosophic assemblies, he answered briefly, 'Because they speak of the inexpressible.' I remember how [Mr. Bloch] came to me for a frontispiece for his 'Italian Songs.' We were speaking of that Italy which no longer exists—but which by its essence created so many unforgettable flaming milestones. Bloch knew these unusual fires, thundering spheres and luminous swords glowing with fire—all these milestones—as something of an absolute reality. He would not speak of them in the terms of an apothecary.

“When one recalls the great fires of Reality, one always thinks of Bloch, Scriabine, and Leonid Andreyef, among recently departed figures. Each in his own way and in his own language spoke and gave his warning of the great realities, which again mightily suffuse our lives. Out of a distant past people have often repeated the annals of Amos, the roaring Lion of the desert:

*‘And the fire will devour the palaces.
For evil is the time.
And shall not the earth
tremble for this,*

And all that dwell therein mourn...’
profoundly points out
Amos, the Phoenician shepherd.

“We have remembered these words again and have had to transmute through our own inspirations the sayings of Solomon, the most ancient covenants of the Book of Genesis, the fiery pages of the Rig Vedas and the flaming chalice of Zoroaster, and the entire extent of unchanging and already historic material which speaks of the same fire, the same dazzling Tomorrow. Certain abysses have already been traversed; the consciousness has already come closer to the Apocalypse in which are expressed clear indications of historical and geographical significance.

“People remember now with especial eagerness, the once-forgotten Nostradamus and suddenly, as though removing the seals which covered his meaning, they have become convinced by a series of undeniable historical facts which have taken place and are taking place under our eyes, and which this seer foresaw 300 years ago. The visions of Swedenborg have become part of our scientific records. An Austrian professor has published a work on Paracelsus.

“As though by newly discovered gates, people are approaching the treasures of ancient and eternal Covenants. Instead of a repelling intolerance, which leads nowhere save to evil and dissolution, there have appeared flashes of creative synthesis. There is an apparent sense of the great truth, which everlastingly exists and which has been ex-

pressed in the manifold eternal transmutions. Following the depressing aspect of condemnation has come forward the understanding of the Heart and Fire and Infiniteness, in which are being vastly contained the structures of all enlightened souls.

“Tolstoy used to say, ‘Did you ever cross a swift river in a boat? You must row beyond your desired destination, or you will be carried downstream. So also, in the domain of moral necessities, one must always aim higher; in any case life invariably carries one



Milarepa by Nicholas Rhoerich

down.’ Let him steer high his rudder, and then he shall attain.

“ ‘Do not look into the running water,’ say the Mongolian lamas. From our experience in crossing the rapids of the Blue River during the thaws, we know how imperative it is not to look into the swift current, heavy with cracking ice-flows. One must choose some distant spot in the horizon in order not to lose one’s balance. These two principles— ‘as high as possible,’ and ‘as far as possible’—have always presented themselves before mankind and just now they do so with especial clarity.”³⁽²¹⁻²³⁾

“On the one hand we have historic examples, and on the other the inspired writings of the poets. This is not metaphysics, nor abstraction—this is the very same concept in whose name the stormy and supplicating voices of the prophets resounded, as with their most glowing and evocative images they warned mankind, who had forgotten what was ‘beyond’ and ‘above.’

“And so mankind has entered a crisis. Mankind has none to whom to sell its wares. Mankind is ignorant of where its labor lies; nor does it find its labor. The question of unemployment has become a horrible seal of our age. Unemployment first of all is the loss of the meaning of existence; a consequence of the horror of lashing one’s being to the rushing ice-flows which are destined to thaw.

“Man has specialized in learning to screw in one little screw, thus diverting him from a realization of the meaning of existence. In his decline, man has reached the most coarse forms of life—at times more coarse and formless than stone age implements. And in the impoverishment of his spirit, man does not even attempt to withstand the current of the destined ice-flows which will carry him into the shoreless oceans of chaos.

“In horror, man battles against the Beautiful. He tries to impugn, to demean all which has been created, sometimes by the true transport of the spirit. Man tries to destroy temples. Thus, it is just like the ice-flows that cut the feet of the swimming horses. Men have ceased to read and regard in wonder, **when groups of(???)—in their opinion not modern(???)—nevertheless turn towards the great covenants. It would take long to enumerate all the ice-flows which are creating the terror** of contemporary existence, those ice-flows which in their rage are trying to destroy everything upon their frozen path.

“But no times were ever hopeless, because hopelessness would contradict Infinity. Like a great torch-bearer, rises the powerful Fire which can transmute each ice-flow into a purified energy. Therefore, great is the time. It is threatening, but in balancing the ice with the unconsumable fire, one may also know the way out. Of course every one is free to choose between the ice or the creating fire. One is also free to remain in that shameful middle state which causes the most suffering. ‘Neither cold, nor hot, but luke-warm,’ is said of the outcasts.

“The spheres which have found the focus have begun their song, for chaos cannot sing. The music of the spheres is there where rhythm is already achieved, where the number is already found and in this lawful arithmetic is being born the great rhythm which opens hearts. Easily consumed shall be the heart which does not know rhythm, but the co-worker who creates the rhythm of existence recreates that flaming heart which becomes unconsuming and eternally ascending, like the same great Fire of Space.”⁴ (25-26)

“Thus Agni Yoga calls towards Valour and Knowledge.”⁵ (27)

– Urusvati, Himalayas,
January 24, 1932

**THE WRITINGS OF
HELENA ROERICH**

LIVING ETHICS⁶

“The Teaching of Living Ethics is by no means for the weak hearted, and therefore only well-tested souls should be accepted into this group—it is quality, not quantity that counts. If there is a shortage of strong hearts, it is better not to start. One should not profane the Teaching of Light, and besides, we are not missionaries. It is said in the Teaching that anyone who is forcibly enticed would become a ‘millstone on the neck.’ We are searching for free souls, unfettered by any fears. ‘The Teaching is not sugarcoated nuts and it is not silver trinkets. The Teaching is rich silver ore.’ The books of the Teaching will spread, and, what is more important, they will get into the right hands. So many souls are looking for Light and for new values amidst the chaos of scorned and abased lofty concepts. From all corners of the world come enquiries and pleas for more knowledge about how to join the Army of Light. That is why it is so joyous for us to carry our lamp.

“You write about caution, but who knows the need for it better than I? But I know also of courage, of creative daring, and first of all, of great balance. Therefore, caution should not turn into the fear that springs from persecution, neither should daring become senseless bravado. However, because

of my very nature, I prefer the latter; I believe in the wise proverb, ‘God helps the brave,’ and also another, a more prosaic one, ‘To be afraid of wolves means not going to the woods, not picking mushrooms.’ Thus let us say that caution must be combined with daring and should be applied in wise co-measurement with the circumstances and conditions. But the sparks of Light, which kindle the new consciousnesses should be cast into space, for otherwise where would be the guiding Principle? Without these sparks of Light, all will sink into darkness and deterioration.”⁷ (11)

“It is admirable that you plan to apply the Teaching in life. Verily, just as faith is dead without deeds, so the Teaching is useless without its application in life.”

“And how can one promise anything when the key to all achievements is in man himself, and without his participation no one else can do anything for him? The Highest Teacher can help him only at a certain period when the spirit is ready to open the heart to the Call and to put into action his dormant divine forces. However, the strengthening of these forces is possible only if the disciple constantly continues to intensify his efforts to perfect and transfigure his inner being. Collaboration is a necessary condition in everything. Therefore, you should point out to all newcomers that there are endless degrees of discipleship and of the approach to Light, and that each one can occupy only that degree which corresponds to his past accumulations; likewise, he can ascend the ladder only by his own intensive striving in the present.

“But the Path of Service is still more difficult, since this is the path of achievement, which requires complete self-denial. You may think that our life is easy, but if you knew the reality, your heart would speak differently. In order to bear the entire burden of the awesome responsibility and ever-growing difficulties, I affirm myself every day in joy and readiness to face the most difficult. Indeed, beauty is in self-denial. And now more than ever the world needs spiritual toilers and heroes, now in the threatening days of Armageddon.”

“But, I do not summon anyone, and you should not call the spiritually immature, because an excessive burden is not useful. Great tempering of spirit and heart is necessary, for each day brings us all sorts of trials. The strain and tension of a bearer of the burden of the New World is awful! His work is performed on three planes; by his energies, he discharges the surrounding atmosphere, often preventing destructive earthquakes in his vicinity; he carries the burden of those who turn to him and is greatly responsible for all that is entrusted to him. Only very strong spirits can enter the Path of Service. Therefore one should never entice, or tempt by rosy promises.

“Certainly, even the thorough reading of the books of the Teaching will invariably bring benefit through broadening the consciousness, thus affording a possibility for new flights of the spirit. But it is impossible to expect immediate fiery achievements and a fiery transmutation of the centers if the Teaching is applied spasmodically. The [esoteric] laws are exact and unailing. The most exact correspondence prevails in the realm of the Teaching. Also, newcomers should be warned about one more esoteric law which is beautifully described by H. P. Blavatsky in an article called “Warning” in the third volume of *The Secret Doctrine*.”⁸ (11-12)

¹ Excerpted in part from *The Roerich Family*.

² Nicholas Roerich, *Fiery Stronghold*, p. 17 © 1933 Nicholas Roerich

³⁻⁵ Ibid

⁶ *The Letters of Helena Roerich 1935-1939*, Vol. II, p. 9 © 1967 Agni Yoga Society, Inc.

⁷⁻⁸ Ibid

Feb/Mar 2002 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 *Education as Transformation*. Please call **Ginette Parisi** at (941) 925-0549 for complete information.

The Ohio (Ashville) WMEA
Study Group meets twice a month for meditation gatherings. For upcoming meeting dates and times, please call **Kate Studebaker** at (740) 983-2225.

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 each month for New & Full Moon meditations. Please call **Beverly Phillips** at (303) 757-7228 for complete information.

February 2002



March 2002

Sun. 3 Sunday Service: **“What Is Spiritual Prosperity?”** with Rev Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse

Tues. 5 A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center

Wed. 6 Choir Practice 6–6:45 p.m. Class: A Level I study group on *“The Relationship of Man and Cosmos,”* 7–8 p.m., WMEA Center

Sun. 10 Sunday Service: **“What Is Spiritual Prosperity? Part II”** with Rev Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse

Tues. 12 A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center

Wed. 13 Choir Practice 6–6:45 p.m. Class: A Level I study group on *“The Relationship of Man and Cosmos,”* 7–8 p.m., WMEA Center

Sun. 17 Sunday Service: **“Abundance & Prosperity”** with Rev. Valarie Drost, 10:00 a.m., **WMEA Center**

Tues. 19 A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center

Wed. 20 Choir Practice 6–6:45 p.m. Class: A Level I study group on *“The Relationship of Man and Cosmos,”* 7–8 p.m., WMEA Center

Sun. 24 Sunday Service: **“What is Spiritual Success?”** with Lewis Agrell, 10:00 a.m., Yavapai Hills Clubhouse

Tues. 26 A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center

Wed. 27 Choir Practice 6–6:45 p.m. Class: A Level I study group on *“The Relationship of Man and Cosmos,”* 7–8 p.m., WMEA Center

Sun. 3 Sunday Service: **“Creativity & Enlightenment”** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse

Tues. 5 A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center

Wed. 6 Choir Practice 6–6:45 p.m. Class: A Level I study group on *“The Relationship of Man and Cosmos,”* 7–8 p.m., WMEA Center

Sun. 10 Sunday Service: **“Creativity & Service”** with Suzy Rozier, 10:00 a.m., Yavapai Hills Clubhouse

Tues. 12 A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center

Wed. 13 Choir Practice 6–6:45 p.m. Class: A Level I study group on *“The Relationship of Man and Cosmos,”* 7–8 p.m., WMEA Center

Sun. 17 Sunday Service: **“Creativity & Planning”** with Kathryn Agrell, 10:00 a.m., **WMEA Center**

Tues. 19 No Class

Wed. 20-24 **24th WMEA Annual Convention, Bridges of Consciousness**

Sun. 24 Sunday Service & Holy Communion: **“Brothers Keeper”** with Beverly Phillips, 10:00 a.m., **St. James Building, Chapel Rock Grounds**

Tues. 26 A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center

Wed. 27 Choir Practice 6–6:45 p.m. Class: A Level I study group on *“The Relationship of Man and Cosmos,”* 7–8 p.m., WMEA Center

Sun. 31 Sunday Service: **“Easter Service & Holy Communion”** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse

Torchbearers Class for children meets every Sunday, 10:00 a.m.

Teen Program meets the 1st and 3rd Sunday of every month.

All Sunday lectures from Prescott are available by tape.

Tapes are \$6.00 plus \$2.00 for postage and handling.

Please send your order to: WMEA, 543 Eastwood Drive, Prescott, AZ 86303

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.)*

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

In Sarasota, Florida
Call (941) 925-0549

In Denver, Colorado
Call (303) 757-7228

In Ashville, Ohio
Call (740) 983-2225

In Lebanon, Oregon
Call (541) 258-6142

**White Mountain Education Association
P.O. Box 11975
Prescott, Arizona 86304**

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