



Meditation Monthly International

Agni Yoga & Striving

Here We are speaking of direct *striving* to Us. We speak about the benefit and success which result from such direction. It would seem enticing to test this remedy. But how many attempt to go by this path? Whereas, each one who has tested Our panacea will say that Our Advice is beneficent. He will confirm everywhere and always that when his thoughts remained with Us, he was successful. Each failure was due to the strain upon the silver thread. How beautiful it would be if on completing a day each one would question himself regarding the quality of his thinking during these hours! How powerful could one become in the realization that his thoughts have strengthened the linking thread! The appearance of unfit thoughts could be eradicated at once, but people are such that they listen without hearing and do not read beyond the sight.

Thus My Advice once again is to transform the Teaching into a daily necessity. My Advice is to observe the extent to which one's surroundings become successful. In small groups mutual thoughts should be especially watched in order not to burden and interrupt the current. Many teachings advise this simple discipline, but each book should give a reminder of it, because that which is most vital, most needed, is not applied in life. And it is a great happiness for Us when We have as complete confidence in someone as in Ourselves. Thus, powerful is the citadel of the open heart.

Heart, para. 16

For the approach to Us, the understanding of full freedom is necessary. How terrible is the consequence of fear or the seeking of profits! Unclouded *striving*, freed from all burdens, manifests a true path. Only that heart from which no cunning, no corruption can be concealed can judge where such freedom begins. But subtle are the boundaries of the freedom of heart. What do people not accumulate around this subtlest

web! If the heart reverberates with the distant earthquake, if our skin senses the warmth which flows from a hand, even at a considerable distance, then how much more does the heart vibrate from human radiations! It is exactly this quality that is not noted sufficiently in contemporary science.

Heart, para. 29

Chiefly, speak of the spiritual. The path of the spirit, like nothing else, develops the consciousness and purifies one's life. Regard spiritual discourses as practical exercises of the heart. It is necessary to purify the consciousness as a path toward success. Again I speak, not abstractly, but for application to life. Try the experiment of administering medicines to a conscious and an unconscious being. It is instructive to compare the extent to which consciousness intensifies all the manifestations and processes. Thus can one recognize the essential worth of the consciousness. Besides, a spiritual discourse directs the *striving* of the A-energy into a definite channel toward the heights. Precisely, Ketub is the unifier of energies. Thus, one must not spend

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Cover picture:
by Nicholas Roerich

Networkers' Letter

by Joleen D. Du Bois

Dear Friends,

This issue of *Meditation Monthly International* features an article written by Matthew Breuer. I believe you will be in agreement with me that Matthew's writing is a most profound and practical insight into the subject of Striving, from a macrocosmic to a microcosmic point of view.

Matthew was a disciple of Ralph Houston, who was a disciple of Nicholas Roerich. He began his search for Eastern teachings when he was 13, met his guru at the age of 17, and has pursued Agni Yoga for over 30 years. In addition to principally following Agni Yoga, his discipline includes in-depth studies and yogic practices from Theosophy, Hinduism and Tibetan Buddhism. Mr. Breuer holds regular classes on Agni Yoga, and leads private meditation retreats annually for students and disciples. In 1979 he co-founded the *Center for Peace Through Culture*, a New York City-based, non-profit organization founded on the ideals of Nicholas Roerich, and sat on its board of directors for seven years. He initially obtained a degree in studio art and practiced as a fine artist for a number of years. More recently he completed an advanced degree in medium energy particle physics at the University of Massachusetts and is currently involved in research in hydrogen gas fuel cells at the University of Connecticut.

Matthew Breuer's email address is neomistic@physics.umass.edu if you would like to contact him about his article.

Spiritual striving is one of the foundations of the Teaching. Spiritual striving means that when you strive toward the Source of Light, in everything you do, you are progressing as a soul. Striving becomes a discipline for aspirants and disciples, although striving and discipline are

separate activities. Striving is fueled by the fiery energy of the Self, and discipline is the ability to adapt your beingness to the energy. It is in striving on the Path that a person can progressively move closer to the Self, from the unreal to the Real. It is in striving we will progress beyond our limitations, beyond the ego, beyond our attachments into a harmony with all existence. The Source of Light is the Principle of Synthesis and spiritual striving is the way to real evolution. Each step of striving is like climbing a mountain.

This is the *International Year of the Mountains*, truly a significant symbol for those who are striving toward the Source of Light.¹

Shanti,

WMEA President

¹ The United Nations' "International Year of the Mountains" televised concert, originating from Mt. Fuji, Japan occurred on July 28, 2002. In conjunction with this televised concert, there was an opportunity at sunrise, 4:30 a.m. at Mt. Fuji (to determine local time see www.worldtimeserver.com) for people everywhere to sound a prayer to help bring about more peaceful and loving conditions on our planet. Through the efforts of Kosta Gus Makreas (www.spiritofgoodwill.com) and coworkers from around the world, many thousands of people sounded the Great Invocation, a universal prayer for World Peace.

Striving in Agni Yoga: On Becoming a Nobody

Part Two

By M. L. Breuer (May 15, 2002)

But Why Do I Feel This Way ... ?

There are many in the west who have been Christian monks or nuns, or ascetics or sannyasins, Muslim fakirs, Hindu or Buddhist lamas, nuns, yoginis or yogis, in previous lives. (This is often the cause behind the basic attraction to various teachings.) So confusion in self-expression and livelihood is understandable where such individuals, having a previously developed a devotional nature and/or an expansive broad-mindedness, are born here and find little or none of the cultural context to interpret those feelings in. As a result, self-expression and self-understanding can become complex. Unconsciously acting out past feelings of freedom from convention ... outside the context of any teaching which provides meaning and guidance in harmonious blending with the world ... can lead to feelings of frustration or futility. This is especially confusing living in a culture that idolizes rugged individualism. In Western cultures individuals often seek an outlet for feelings of freedom by exhibiting erratic, quirky or arbitrary behavior⁷, and the desire for self-actualization is often expressed in being a consumer and by developing commerce. This sort of expansionist individualism, frankly lauded by corporations and the advertising industry, is engineered to motivate people to buy products. Spiritual movements that would reconcile these pressures with spiritual values drive the west to learn the hard lesson that one should not mistake commerce for culture.⁸ But this all-pervasive, business-driven agenda affects just about everything. It fosters ego-identification in sports. It excites feelings of egocentric uniqueness in practitioners of the arts. Even the sciences have been degraded by this trend: awards and profits which initially recognized personal achievement may have, in some cases, degenerated to become at least part of the personal, unspoken motive behind research. It affects the careers of politicians who sometimes forget they are elected to serve rather than promote themselves. It dominates the boardrooms of many national and international corporations. And it has the potential to affect

anyone in a position of responsibility who is prone to think his or her position is somehow special and places him or her above the crowd and therefore above secular and karmic law.

Though the all-pervasive public and even corporate recognition of this sort of rugged individualism may be highly valued, it should be recognized for what it is: a relic left over from eras of acquisitive, immature colonial expansion. The agenda of so-called "manifest destiny" adopted by many nations was, and still is in many cases, nothing more than an excuse for usurpation, genocide and trade domination. This mind-set is diametrically opposed, and outright antagonistic toward, the esoteric Eastern schooling in selflessness. The East stresses that we try to understand our commonality more than our differences. Some may incorrectly interpret this to mean all should be dulled down to the most common level and not allow for individual growth. Or it may be thought this is just some emotional, sentimental desire for reconciliation and acceptance ... until one understands the occult laws regarding harmony as an absolute necessity in any group aspects of spiritual activities. On the other hand, one who might enthusiastically enter the Teaching with the Western frame of mind need take only a step or two more to assume Agni Yoga is the only Teaching of value, and that all others have little worth... and then perhaps go about creating an organization to assert this agenda socially. Contrary to this idea however, Agni Yoga wisely recognizes, and is based upon, Hindu, Buddhist and Christian

thought, since it issues from the same Source which created those, and so does not allow such narrow fundamentalism. But this is yet another potential defect that needs outliving. Agni Yoga was given without any set practices or organizational structure specifically to defy the tendency to be institutionalized and then misused by those seeking their own self-interests. And, since the breadth of expression of spiritual yearning and striving is as unique and varied as each individual, there are as many teachings contained in Agni Yoga to suit as many natures. As it is said: "By whatever path you approach I shall greet you." It should be kept in mind that, though outwardly seemingly disorganized, inwardly the Teaching is highly organized since it is overseen by the Hierarchy and it is They who bring people together to benefit from each others' help and for doing good works.

Broadly speaking, no matter what the imbalance, no matter how extreme, the driving forces working behind and within these expressions are the fundamental fires of Agni, which animate all of nature and the universe as a whole. By refining their expressions, by removing the egoic aspects, one may eventually arrive at a mature understanding, refinement and command of these fires, and therein lie many secrets of Nature. The unbearable fanatic becomes the loving bhakti yogi; the crude boxer becomes the refined sannyasin in full



Himalayas by Nicholas Roerich

control of not only the physical but also the subtle and fiery bodies; the contentious scholar becomes the illumined jnana yogi able to discriminate through illusion right into the heart of God; and the unfocussed, dreamy, astigmatic mystic becomes the illumined yogi who discriminates in the use of fire as keenly as the chemist who chooses the right elements to combine.

On Truly Becoming a Nobody

From the above we understand things are not as simple or easy as they might initially appear. This is one of the reasons behind the warning to not entice others into the Teaching. The path of Agni Yoga must be entered upon with every bit of common sense the individual can muster. And we should discriminate well in our choice of tools for growth.

A western psychotherapy ignorant of the laws of karma or any understanding of a spiritual higher nature, banishes the individual to be trapped inside the charmed circle of a personality that can, in some cases, be examined in excruciating detail for several years without any practical hope for release. Truly, this is the Sisyphus of Greek mythology, condemned by Zeus to roll his stone back and forth for eternity in Hades. Transcendence of this situation only occurs when the spiritual nature is recognized so that the vacuum created by the sequence of little deaths during discarding of dysfunctional pieces of the small self (the personality) is gradually filled by a newly recognized higher self. This is expressly the process practiced by Psychosynthesis, a system developed by Roberto Assagioli, in Italy, and who, it is said, studied Agni Yoga. Psychosynthesis counseling is now available at various locations around the United States. And this is exactly part of what Agni Yoga accomplishes by encouraging the individual to develop one's higher nature while outliving and discarding lower aspects.

The Seven Year Clause

The cyclic flows in existence pervade everything: our circulatory systems, our eating and breathing, the evaporation-condensation cycle of water in weather, annual seasons,

the sunspot cycle of the sun, and human birth, death then rebirth, to name only a few. As we are told, every seven years we have a completely new body: all new tissue, bone, sinew, brain cells, nerves, skin... everything. Whereas many multiple-step, self-help groups do very good work in helping people identify the sources of addiction, whether mental, physiological, chemical or emotional, there could be a further



She Who Leads by Nicholas Roerich

step taken by incorporating the understanding that we are changing beings. This means incorporating the idea that, although we are the product of our pasts, that is not the potential of our futures. But, further, we could establish the esoteric basis of the idea so that it does not lapse into only the cliché "Our past is not our potential." Since we do exchange all the matter making up our forms every seven years, if one holds to a particular mode of striving for a period of seven years, then the new matter that gathers into the body during that time is deposited under the influence of that striving ("As the twig is bent, so grows the tree.") This means that, with conscious effort, we have the potential to literally outgrow the patterning from our past that has been imprinted on the body. In short: by

literally changing our thinking, we can change our karma. Further, this effect also applies to the subtle matter composing the subtle body, and that which gathers around the seed of the spirit to form the basis of a future fiery body. In short, we can rightly and literally say "You become what you think," or "You become what you hold in your consciousness." For our experience here in physical bodies, this means that the bodies we were karmically attracted to incarnate into, which viscerally and chemically support the feeling and emphasis of certain emotions (so we receive the brunt of the karma), can be consciously altered. And, again, through a *sustained* shift in thinking. It also means the emotional imprinting upon the body, if changed, will in turn result in a shift in the body. Over a period of time, the feelings a particular body has been conditioned to support will change. So both the physical and the psychological change. In short, the author is suggesting that self-help groups not hold to the idea "once a _____, always a _____," (whatever the group specialty is). This, in combination with a use of spiritualized psychology of the Psychosynthesis type, genuinely helps the individual liberate him or herself from the charmed circle of ego and holds the potential to free one from the occasional desperate notion sometimes felt after some emotional or spiritual setback: "I will always be this way and I will never change." Here the author strongly begs to disagree!

Why Agni Yoga, and Is Resolution Through Striving Possible?

Most often people approach the Teaching through hearing about it from a friend who is already studying it. The reasons people are attracted to study Agni Yoga and wind up making it their home are as varied as the individuals themselves. Sometimes the breadth and depth of the Teaching, with its wide vistas leading to infinity are found to be a breath of fresh air. Other times a person might be attracted to someone who studies it. Or the attraction could be to the freedom from a set method of approach, the absence of any kind of overall, official organizational structure which am-

bitious persons could abuse toward their own ends. Or maybe it's the absence of any commercial aspect.

To be circumspect, the initial attraction *is* often the result of having been involved in something similar in past lives. The particular events leading up to this are usually rather mundane, but occasionally one hears a story where the circumstances are quite out of the ordinary. Of all these, however, one thing is fairly certain: it is the individual's karma which brings she or he to the doorstep of the Teaching. And, in general, this karma is a good one since it yields benefit. Sometimes someone has done some good work to help others, perhaps sacrificing much, whether in this lifetime or in the past, and it is this which earns her the opportunity to be exposed to the Teaching. If she is in no other way prepared to be exposed to it and/or feels no connection with the people in it due to no past karmic relations with them, she very well might not stay, but she has nevertheless earned the right to approach. But whatever the reason, one thing is clear: the Teaching is meant for the benefit of all; and everyone has the right to approach, to ask and to *try*. And another clear thing is that the Members of Hierarchy notice, appreciate and respect those who are willing to undertake an honest and sincere effort at self-renovation and an effort to strive toward a life of selfless service. It is this very path that each and every one of Them has trod, and continues to do so. Often it is this very acceptance itself, coupled with the environment of an understanding and wisdom that has grown out of centuries of experience, which makes the Teaching a home for the seeking one. Since they are generally prompted by one's higher nature, these are some of the authentic reasons one takes to the Teaching.

Ultimately, resolution to personal challenges, in striving, comes partly through a realization that the urges and yearnings to grow come from this higher nature, and validate and justify one's life in the Teaching. If one truly listens past the whispering desires, insecurities or ambitions of the personality and nurtures these yearnings, in the face of any contradictions or restrictions the less enlightened aspects of one's culture might

try to impose, it is in these that one may grow to find a sense of self-worth that begs no external permission and requires no external display. This is the escape clause from the contract with the personality that has served its purpose of bringing us earthly experience and wisdom but certain parts of which may very well have outlived their usefulness. Though this lessening of, and eventual transcendence from, the grip of the personality is one of the most natural and evolutionary events, it is approached only after years of genuine self-honesty, study of esoteric law and selflessness.

Conclusion

In this article we've examined the genesis of the roots of individuality at the beginning of a great age of existence. This concept was tied into an understanding of the relationship between the fires of Agni and the growth of the Chalice. The development of individuality through the maturation and transformation of the personality was related to esoteric processes of cyclic regeneration and evolutionary development of higher forms and levels of existence. Including a profile of some common but understandable misconceptions that lead to obstacles in striving provides a sense of discrimination and orientation for one's efforts at self-renovation within the Western culture. Understanding what it means to be a "nobody" in the spiritual sense, and suggesting a method of counseling for transforming major emotional issues are intended to provide some ideas on directions to take in individual work. And relating this to Agni Yoga and the Members of Hierarchy places our efforts in the context of study and striving, and of our future as a more spiritual people.

Someday, we are told, humanity in general will have evolved the subtle senses and therefore the capacity to spontaneously recognize those among us who are genuinely lion-hearted, loving and illumined. At that time the re-emergence of a Hierarchical order, wherein something we've known all along in our hearts may be openly realized: that there is no difference between church and state, and that the right to lead is won through spiritual travail and transcendence

while walking an earthly path... but is *not* the result of a well-funded election. For those who aspire to a life committed to service, let it not be confused with a position of leadership, for leadership is sometimes—but not always—just its natural by-product. In the meantime, part of the task of living requires a healthy discrimination regarding one's motives and desire nature, and a healthy and forthright, though courteous, discrimination in the company one keeps. It is better to spend countless lifetimes in obscurity, crushing out the petty, internal Napoleons of one's daily life than to have one life spent in false glory interfering in the lives of others. The struggle between the desire to serve and the desire to rule epitomizes one of the key aspects of consciousness to be reconciled by the spiritual self hidden within the animal self.

“When the lion lies down with the lamb...”

⁷ Which, in some spiritual schools is, again, often used to excuse dysfunctional or unethical behavior.

⁸ Failure to understand this results in one of the worst possible expressions, wherein some try to sell the Teaching in the marketplace as another means to make a living. No wonder Christ drove the moneychangers from the temple.



Agni Yoga by Nicholas Roerich

here, today and now.

Another way the Teaching is willfully misinterpreted to justify character defects is by using the concept of non-attachment as a justification for mooching off one's friends and family. In extreme cases this takes the form of "living the life of a mendicant" wherein one feels no qualms about "begging" from others... Whereas the honest truth is the individual is unwilling to be responsible for herself and expects the world somehow owes her a living. This can be either sheer self-centered laziness, or the result of unresolved issues regarding the over- or under-caring history of one's parents... Over-caring paralyzes the individual and leads her to expect the world to take care of her... Under-caring leads her to hope (and secretly expect) the world to take care of her in order to resolve issues around not feeling loved or validated. Ultimately this leads to paralysis and feelings of being unable to provide, and she may wind up being a burden to her friends and family, rather than being truly liberated, free of desire for material things.

A more insidious aspect of the above is the projection or transference of feelings toward one's parents onto one's guru and the Hierarchy. This is, bar none, THE most common error in discrimination made on the path. Yes, ultimately the highest Members of the Hierarchy are Kumaras, Elohim or Dhyan Chohans Who head up entire families of evolutionary growth, so it would be easy to hang the title "parent" on Them. After all, that's what They are, in the most profound way. But unresolved, dysfunctional emotions developed in relation to the karmic parents bear little resemblance to those felt in a working relationship with one's Creators. The karmic parents build your mortal body whereas neither the Kumaras develop the seeds and attributes of your *immortal* body, which neither moth nor dust doth corrupt. All the false pride, shame, rebellion, infatuation, desire for care and love, fear of rejection and pain, feelings of possession or rejection of, and fantasy developed toward the parents have to evolve if the individual is to grow spiritually. The purified essence of many of these may develop into genuinely fine and admirable traits whose refined aspects become the core

of a relationship with the Higher.

It is not the object of this article to portray those who pursue Agni Yoga, or any other teaching for that matter, as a collection of dysfunctional, maladjusted crackpots. It is the author's aim, however, to emphasize that we *can* disengage a few snares which we each may have skillfully prepared for ourselves, and which we may take great pains to avoid looking at. For instance, matured false pride and rebellion become self-understanding, self-reliance, self-responsibility and quality of labor in striving. Feelings of rejection can evolve into balanced self-responsibility and self-understanding. Infatuation evolves into genuine love, selflessness and self-sacrifice, devotion and an understanding of right relations with others, nature, the guru, Hierarchy and the Beloved. Feelings of rejection and shame evolve into an understanding of one's true self-worth based on being an inseparable part of the Whole whose sole and perfect reason for being rests on the very seed of the spirit, a spark of immortal God. Ultimately, through synthesis of the spirit, manifesting as a thinking heart and a loving mind, one may become not the "consumer" but the "provider" of benefits to others. This is the Hierarchy's path of the Bodhisattva, which Agni Yoga represents. This can begin by liberating oneself from expecting love to come from personalities. And this may begin when one provides it for oneself, through one's own heart, looking within for the Source of all things, rather than without. Through the act of loving, one feels love; the free *giving* of love through the fire of the heart can never be restricted by others and so one may always feel love. It becomes a matter of choice: if one desires to feel love one *generates* and *radiates* it.

Continued in the next issue.

² Some like to call this property of super-subtle matter the "Akashic records," but this concept has been greatly muddled in popular literature.

³ A principle is a property of spirit-matter that exhibits a mode of activity such as electrostatic, ferromagnetic or chemical attraction or repulsion, luminosity, inertia, penetrativeness/pervasiveness, impressionability, plasticity, catalytic, etc. The fire of Agni Yoga is energetic matter, or spirit-matter, the only, single element. Energy is conveyed or conducted by *excited* matter and converts from one mode of action to another. An influx or current of fire into or out of oneself occurs by way of a current of energetic, subtle matter having a fluid-like flow. This is one of the things which occurs during so-called spiritual healing. Similarly, a ray of *grace* from a holy person is a current flowing from the heart of the benefactor to that of the receiver and is a very real thing.

⁴ Known as *yama* and *niyama*. See *Raja Yoga*, by Vivekananda.

⁵ Some prefer to call this the emotional body, and consider it the seat of the mortal personality formed at the beginning of each lifetime.

⁶ Unless subject to an external influence, such as for instance, formative thought imposed from without by humans.

continued from page 1

time in *striving* toward the habitual, when there are so many possibilities which attract one upward.

The joy of heart lies in *striving* upward.

Heart, para. 39

Right *strivings* annihilate the manifestations of contamination. A *striving* man verily is full of immunity. So it is with those who cross on the rim of the precipice. The best wings are woven by *strivings*. Even the best antidote will also be *striving*. The fire born of impetuous tension is the best shield. The ancients have explained how arrows never reach those who are *striving*. Contemporary physicians could point out the development of a special substance during spiritual *striving*. Apply it to life as a life counsel. I point out how the *striving* spirit, with the velocity of light, changes its position and becomes elusive. Thus, one must train oneself to *strive*, manifesting it physically as well as spiritually. The teaching that is devoid of *striving* is like a sack with holes. One must assimilate the essence of what is said, because a study of the words alone will remain only upon the tongue. But beware of the *striving* tongue with a dead heart. Thus, let us not forget about the antidote of pure *striving*.

Heart, para. 216

¹ "Principles" here is used in the Theosophical sense. They are: Materia Matrix, Materia Lucida (using the terminology of Agni Yoga) and Mahat. These become individualized in each of us as: atma, buddhi, manas (higher and lower), as well as the further, lower principles.

Aug. / Sep. 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 **Vickie 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.

August 2002



September 2002

Summer Break – No weekly classes this month.

- Sun. 4** Sunday Service: “*The Heart Series: Listen to the Heart*” with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Sun. 11** Sunday Service: “*The Heart Series: The Power of Virtue*” with Mr. Lewis Agrell, 10:00 a.m., **WMEA Center**
- Sun. 18** Sunday Service: “*The Heart Series: A Strong Heart*” with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Wed. 21** “**Sun Festival & Meditation of Leo**” with Rev. Valarie Drost, 7:00 p.m. **WMEA Center**
- Sun. 25** Sunday Service: “*The Heart Series: Heart & Other Worlds*” with Ms. Star Bettis, 10:00 a.m., Yavapai Hills Clubhouse

Membership Dues for all members of White Mountain Education Association are due in August.

Applications for the St. Sergius University & Seminary are being considered. See our website <http://www.wmea-world.org>

- Sun. 1** Sunday Service: “*Ageless Wisdom Series: Approach to the Teachings*” with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 3** Class: *Journey of the Soul*, 7–8:15 p.m., WMEA Center (Registration required)
- Wed. 4** Class: *Basic Meditation Class*, 7–8 p.m., WMEA Center
- Sun. 8** Sunday Service: “*Ageless Wisdom Series: Experience*” with Ms. Kathryn Agrell, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 10** Class: *Journey of the Soul*, 7–8:15 p.m., WMEA Center (Registration required)
- Wed. 11** Class: *Basic Meditation Class*, 7–8 p.m., WMEA Center
- Sun. 15** Sunday Service: “*Ageless Wisdom Series: Working on Yourself*” with Ms. Shary Singer, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 17** Class: *Journey of the Soul*, 7–8:15 p.m., WMEA Center (Registration required)
- Wed. 18** Class: *Basic Meditation Class*, 7–8 p.m., WMEA Center
- Sun. 22** Sunday Service: “**Sun Festival & Meditation of Virgo**” speaker TBA, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 24** Class: *Journey of the Soul*, 7–8:15 p.m., WMEA Center (Registration required)
- Wed. 25** Class: *Basic Meditation Class*, 7–8 p.m., WMEA Center
- Sun. 29** Sunday Service: “*Ageless Wisdom Series: Three Kinds of Students*” 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.
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WMEA Center: 543 Eastwood Dr., Prescott – Phone: (928) 778-0638 for information.
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