



Meditation Monthly International

Agni Yoga & Education

It is necessary to guide the education of a people from the initial instruction of children, from as early an age as possible. The earlier, the better. You may be sure that overfatigue of the brain occurs only from awkwardness. The mother approaching the cradle of her child utters the first formula of instruction: "You can do everything." Prohibitions are not needed; even the harmful should not be prohibited. It is better instead to turn the attention simply to the more useful and the more attractive. That tutorage will be best which can enhance the attractiveness of the good. Besides, it is not necessary to mutilate beautiful Images for the sake of an imagined childish non-understanding; do not humiliate the children. Firmly remember that true science is always appealing, brief, precise and beautiful. It is necessary that families possess at least an embryo of understanding of education. After the age of seven years much has been already lost. Usually after the age of three years the organism is full of receptivity. During the first step the hand of the guide must already turn the attention to, and indicate, the far-off worlds. Infinity must be sensed by the young eye. Precisely, the eye must become accustomed to admitting Infinity.

It is also necessary that the word express the precise thought. One must expel falsehood, coarseness and mockery. Treason, even in embryo, is inadmissible. Work "as grown-ups" is to be encouraged. After its third year the consciousness easily grasps the idea of the community. What a mistake to think that one must give a child its own things! A child can easily understand that things may be held in common.

The assertion "I can do anything" is not idle boasting but only the realization of an apparatus. The most wretched being can find the current to Infinity; for each labor, of quality, opens the locks.

New Era Community, 1926, para. 102

Each school must be a complete educational unit. In schools there must be a useful museum in which the pupils themselves take part. There must be a cooperative, and the pupils must also be taught such cooperation. All phases of art must be included. Without the paths of beauty there can be no education.

New Era Community, 1926, para. 104

It is necessary to educate the heart. It is necessary to fill the Chalice. It is necessary to strive through the resonance of the Brahmrandhra center. It is necessary to kindle the flaming wings of the Fiery World. From the heart we shall go to Fire—we shall go swiftly.

Heart, 1932, para. 510

Upon cognizing the Fiery World, one must forever forget the small, since it does not exist. As a physician does not regard anything as insignificant while mixing a curative compound, so, too, a grain of gun-powder in a powder magazine is not small in effect. We sensitize ourselves by examples of that which exists. What

continued on page 6



Networkers' Letter

by Joleen D. Du Bois



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Cover picture
by Nicholas Roerich

Dear Friends,

The news today is filled with our president's State of the Union message and the topic of war. Is this most pressing issue one to address in *Meditation Monthly International*? Should students of the Ageless Wisdom be for or against war? What is the most appropriate stance we, as students of the wisdom, should take? Should we turn to our politicians and statesmen for answers?

Today (January 30) former South African President Nelson Mandela, one of great moral and political leaders of our time, stated that he believes that the present thinking of President Bush, as well as British Prime Minister Tony Blair, can "plunge the world into a holocaust" and believes that President Bush and British Prime Minister Tony Blair are "undermining past work of the United Nations." On January 5, U.S. Representative Dennis Kucinich of Cleveland, Ohio, in his swearing-in speech, stated that he believes that war with Iraq is wrong. He also stated, "The path America must take is one of peace which leads to prosperity. It is one, which understands that creating a structure of peace ensures that economic structures can be sound, affirmative of human needs and restorative of human values."

I believe that, first and foremost, we have two most reliable sources to go to in finding answers to these questions: 1) the higher mind and 2) the Teaching. I also believe that as students of the Ageless Wisdom, we must have no fear of the future—not in times of war or times of peace: fear is found only in ignorance.

Helena Roerich, in letter one, vol. 1, written in 1929, wrote: "And I beg you, do not fear difficulties. Display readiness to meet all obstacles, for each obstacle strengthens you and leads you to the future victory. Try to love the difficulties, and say, 'Blessed be the obstacles, through them

we grow.' Courageously, inspired by striving, realizing the majesty of the endless perfecting of creative life, strive toward the calling Infinity—infinity of lives, infinity of achievements, infinity of knowledge, infinity of construction, infinity of beauty!"

She also writes in letter 13: "Fearlessness and striving are two of the foundations of the Teaching. It is almost impossible to stop something that is in striving motion. Similarly does striving thought surmount all obstacles."

And, "Only thought and a great consciousness will conquer everything. Therefore, use all means to broaden your consciousness by absorbing with all your essence every line of the Teaching. A profound and many-sided consciousness and the application of the Covenants of the Teaching into life will give you the key to everything because you will possess a synthesis."

I wholeheartedly invite you to attend the WMEA Annual Living Ethics Conference, which will be held this year March 12–16. (Please go to our website for full information: <http://www.wmea-world.org>, or telephone the WMEA headquarters.) To gather together in the name of the Teaching creates a powerful vortex of light, which will last a long time. As Torkom states in the book *Spiritual Regeneration*, pp. 3–4, "When this light is distributed to the various localities, we will start seeing changes. As this light increases, each one will build a pool of light around himself in his own area.... It will [then] branch out and create a network between many workers. This is how the planetary network of fire is built. But first it must start somewhere."

Shanti


President

Transformation Through Education

Part I

by Joleen Dianne DuBois

Alice A. Bailey, Helena Roerich, Rabindranath Tagore and Torkom Saraydarian all, during their experiences as Teachers of spiritual ethics and values, gave their students a dream of the New Education. The following compiled material will help you feel a part of their dreams and visions, serving as inspiration toward your own educational goals.

Alice A. Bailey (1880-1949) in the book *Education in the New Age* stated that the objective of the New Education “might be regarded as concerning itself with three different aspects of one general theme, which is that of the new and coming educational methods and ideas. The objective is to elucidate the cultural unfoldment of the race and to consider the next step to be taken in the mental development of humanity. Teaching, if true, must be in line with the past and must provide scope for endeavour in the present and must also hold out further enlightenment for those who have succeeded or are succeeding in attaining the indicated goals. There must be a spiritual future indicated. It is that which is required now.

“The word ‘spiritual’ does not refer to religious matters, so-called. All activity which drives the human being forward towards some form of development—physical, emotional, mental, intuitional, social—if it is in advance of his present state is essentially spiritual in nature and is indicative of the livingness of the inner divine entity. The spirit of man is undying; it forever endures, progressing from point to point and stage to stage upon the Path of Evolution, unfolding steadily and sequentially the divine attributes and aspects.”¹

“I. Education, up to the present time, has been occupied with the art of synthesizing past history, past achievement in all departments of human thought and with the attainments to date of human knowledge. It has dealt with those forms of science, which the

past has evolved. It is primarily backward-looking and not forward-looking. I would remind you that I am here generalizing, and that there are many and notable small exceptions to this attitude.

“II. Education has concerned itself primarily with the organizing of the lower mind, and a child’s calibre has been largely gauged by its reaction to accumulated information (where education is concerned), collated and collected data, sequentially handed out, digested and arranged so as to equip [the student] to compete with the information which other people possess.

“III. Education to date has been largely memory training, though there is now emerging the recognition that this attitude must end. The [student] has to assimilate the facts that the race believes to be true, has tested in the past and found adequate. But each age has a differing standard of adequacy. The Piscean Age dealt with the detail of the endeavour to measure up to a sensed ideal. Hence we have a history, which covers the method whereby tribes acquired national status through aggression, war and conquest. That has been indicative of racial achievement.

“IV. Education is more than memory training and more than informing a child or student as to the past and its achievements. Those factors have their place, and the past must be understood and studied, for out of it must grow that which is new, its flower and its fruit. Education involves more than the investigation of a subject and the forming of subse-

quent conclusions leading to hypotheses which, in their own turn, lead to still more investigation and conclusions. Education is more than a sincere effort to fit a child or adult to be a good citizen, an intelligent parent and no charge upon the state. It has a far wider application than producing a human being who will be a commercial asset and not a commercial liability. Education has other objectives than rendering life enjoyable and so enabling men and women to achieve a culture, which will permit them to participate with interest in all that transpires in the three worlds of human affairs. It is all the above, but should also be more.

“V. Education has three major objectives, from the angle of human development:

“First, as has been grasped by many, it must make a [person] an intelligent citizen, a wise parent, and a controlled personality; it must enable [the person] to play his part in the work in the world and fit him for living peaceably and helpfully and in harmony with his neighbours.

“Second, it must enable him to bridge the gap between the various aspects of his own mental nature....

“In the esoteric philosophy we are taught, that on the mental plane there are three as-



Confucius the Just by Nicholas Roerich

pects of mind, or of that mental creature we call a man. These three aspects constitute the most important part of his nature:

1. His lower concrete mind, the reasoning principle. It is with this aspect of the [person] that our educational processes profess to deal.

2. That Son of Mind, which we call the Ego or Soul. This is the intelligence principle, and is called by many names in the esoteric literature, such as the Solar Angel, the Agnishvattas, the Christ principle, etc. With this, religion in the past has professed to deal.

3. The higher abstract mind, the custodian of ideas, and that which is the conveyor of illumination to the lower mind, once that lower mind is en rapport with the soul. With this world of ideas philosophy has professed to deal.

“We might call these three aspects:

- The *receptive mind*, the mind as dealt with by the psychologists.
- The *individualised mind*, the Son of Mind.
- The *illuminating mind*, the higher mind.

“Third, the gap between the lower mind and the soul has to be bridged, and curiously enough humanity has always realised this and has talked therefore in terms of ‘achieving unity’ or ‘making the at-one-ment’ or ‘attaining alignment.’ These are all attempts to express this intuitively realised truth.

“VI. Education also should concern itself during the new age with the bridging of this gap between the three aspects of the mind nature: between the soul and the lower mind, thus producing at-one-ment between soul and personality; between the lower mind, the soul and the higher mind. For this the race [humanity] is now ready, and for the first time in the career of humanity the bridging work can go forward on a relatively large scale. . . .

“VII. Education is therefore the Science of the Antahkarana. This science and this term is the esoteric way of expressing the truth of this bridging necessity. The antahkarana is the bridge the man builds—through meditation, understanding and the magical creative

work of the soul—between the three aspects of his mind nature. Therefore the primary objectives of the coming education will be:

1. “To produce alignment between mind and brain through a correct understanding of the inner constitution of man, particularly of the etheric body and the force centres.

2. To build or construct a bridge between the brain-mind-soul, thus producing an integrated personality which is a steady developing expression of the indwelling soul.

3. To build the bridge between the lower mind, soul, [and] higher mind, so that the illumination of the personality becomes possible.

“VIII. The true education is consequently the science of linking up the integral parts of man, also of linking him up in turn with his immediate environment, and then with the greater whole in which he has to play his part. Each aspect, regarded as a lower aspect, can ever be simply the expression of the next higher. In this phrase I have expressed a fundamental truth, which embodies not only the objective, but also indicates the problem before all interested in education. This problem is to gauge rightly the centre or the focus of a [person’s] attention and to note where the consciousness is primarily centered. Then [the student] must be trained in such a way that a shift of that focus into a higher vehicle becomes possible. We can also express this idea in an equally true manner by saying that the vehicle, which seems of paramount importance, can become and should become of secondary importance as it becomes simply the instrument of that which is higher than itself. If the astral (emotional) body is the centre of the personality life, then the objective of the educational process imposed upon the subject will be to make the mind nature the dominating factor, and the astral body then becomes that which is im-



Milarepa by Nicholas Roerich

pressed by, and is sensitive to, environing conditions, but is under the control of the mind. If the mind is the centre of personality attention, then the soul activity must be brought into fuller expression; and so on and on the work proceeds, progress being made from point to point until the top of the ladder has been reached.

“It might be noted here that this entire exegesis of the mind and of the needed bridge building is but the practical demonstration of the truth of the occult aphorism that ‘before a [person] can tread the Path he must become that Path itself.’ The antahkarana is the Path symbolically. This is one of the paradoxes of the esoteric science. Step by step and stage by stage, we construct that Path just as the spider spins its thread. It is that ‘way back’ which we evolve out of ourselves; it is that Way which we also find and tread.”²

Rabindranath Tagore was the winner of the Nobel Prize for Literature.

The ocean of peace lies ahead of me.
Sail the boat, O pilot
You are my constant companion now.
Take me in your lap.
Along our journey to the infinite
The pole star alone will shine.
Giver of Freedom
Set me free.
May your forgiveness and compassion
Be my eternal resources for the journey

May the mortal ties fall away,
May the vast universe
Hold me in embrace,

And with an undaunted heart
May I come to know the Great Unknown.³

And...

Where the mind is without fear
and the head is held high,
Where knowledge is free;
Where the world has not been broken
Up into fragments by narrow
domestic walls;
Where words come out from the
Depth of truth;
Where tireless striving
Stretches its arms towards
Perfection;
Where the clear stream of reason
Has not lost its way into the
Dreary desert sand of dead habit;
Where the mind is led forward
By thee into ever-widening
Thought and action –
Into that heaven of freedom,
My Father, let my country awake.⁴

Rabindranath Tagore (1861–1941) was an Indian poet, philosopher, and Nobel laureate (1913) who tried to deepen mutual Indian and Western cultural understanding. He began to write poetry as a child; his first book appeared when he was 17 years old. A dedicated internationalist and educator, Tagore established a school in 1901 in his estate, Santiniketan, in Bengal, to teach a blend of Eastern and Western Philosophies. In 1921 his school was expanded into an international university, Visva-Bharati.

Tagore wrote, “I have been told that you would like to hear about the educational crusade I have undertaken, but it will be difficult for me to give you a distinct idea of my institution of learning, which has grown gradually during the last twenty-four years. My own mind has grown with it, and my own ideal of education has reached its fullness so slowly and so naturally, that I find it difficult to analyze and place it before you.”⁵

“In childhood we learn our lessons with the aid of both body and mind, with all the senses active and eager. When we are sent to school, the doors of natural information are closed to us; our eyes see the letters,

our ears hear the abstract lessons, but our mind misses the perpetual stream of ideas from nature, because the teachers, in their wisdom, think these bring distraction, and have no purpose behind them.”⁶

“Children should be surrounded with the things of nature which have their own educational value. Their minds should be allowed to stumble upon and be surprised at everything that happens in today’s life; the new tomorrow will stimulate their attention with new facts of life. What happens in a school is that every day, at the same hour, the same book is brought and poured out for him. His attention is never alerted by random surprises from nature.

“Our adult mind is always full of things we have to arrange and deal with, and therefore the things that happen around us, such as the coming of morning, leave no mark upon us. We do not allow them to because our minds are already crowded; the stream of lessons perpetually flowing from the heart of nature does not touch us; we merely choose those, which are useful, rejecting the rest as undesirable because we want the shortest path to success.

“I tried to establish a school where boys might be free in spite of the school. Knowing something of the natural school, which Nature supplies to all her creatures, I established my institution in a beautiful spot, far away from town, where the children had the greatest freedom possible, especially in my not forcing upon them lessons for which their mind was unfitted. I do not wish to exaggerate, however, and I must admit that I have not been able to follow my own plan in every way. Forced as we are to live in a society which is itself tyrannical, and which cannot always be gainsaid, I was often obliged to concede to what I did not believe in, but what the others around me insisted on. Yet I always had it in my mind to create an atmosphere; I felt this was more important than classroom teaching.

“The atmosphere was there; how could I create it? The birds sang to the awakening light of the morning, the evening came with its own silence, and the stars brought the

peace of night.

“We had the open beauty of the sky, and the seasons in all their magnificent color. Through this intimacy with nature we took the opportunity of instituting festivals. I wrote songs to celebrate the coming of spring and the rainy season which follows the long months of drought; we had dramatic performances with decorations appropriate to the seasons.

“Education must enable every child to understand and fulfill this purpose of the age, not defeat it by acquiring the habit of creating divisions and cherishing national prejudices. There are of course natural differences in human races, which should be preserved and respected, and the task of our education should be to realize unity in spite of them, to discover truth through the wilderness of their contradictions.

“We have tried to do this in Visva-Bharati. Our endeavor has been to include this ideal of unity in all the activities in our institution, some educational, some that comprise different kinds of artistic expression, some in the shape of service to our neighbors by helping the reconstruction of village life.



The Teacher by Nicholas Roerich

“I have tried to save children from the vicious methods which alienate their minds, and from other prejudices which are fostered through histories, geographies and lessons full of national prejudices. In the East there is a great deal of bitterness against other races, and in our own homes we are often brought up with feelings of hatred. I have tried to save the children from such feelings, with the help of friends from the West, who, with their understanding and their human sympathy and love, have done us a great service.

“We are building our institution upon the ideal of the spiritual unity of all races.

“I have in my mind not merely a University, for that is only one aspect of our Visva-Bharati, but the idea of a great meeting place for individuals from all countries where men who believe in spiritual unity can come in touch with their neighbors. There are such idealists, and when I traveled in the West, even in remote places, many persons without any special reputation wanted to join this work.

“It will be a great future, when base passions are no longer stimulated within us, when human races come closer to one another, and when through their meeting new truths are revealed.

“There will be a sunrise of truth and love through insignificant people who have suffered martyrdom for humanity, like the great personality who had only a handful of disciples from among the fisherfolk and who at the end of his career seemingly presented a picture of failure at a time when Rome was at the zenith of her glory. He was reviled by those in power, ignored by the crowd, and he was crucified; yet through that symbol he lives forever.”⁷

This article will be continued in the next issue with Helena Roerich.

¹ Alice A. Bailey, *Education in the New Age*, p. 1. © 1954 Lucis Trust

² *Ibid.*, pp. 2–7.

³ *Rabindranath Tagore: An Anthology*, p. 364, Eds. Krishna Dutta and Andrew Robinson. © 1997 Krishna Dutta and Andrew Robinson

⁴ *A Tagore Reader*, ed. Amiya Chakravarty, p. 216. ©1961 The Macmillan Company

⁵⁷ *Ibid.*, p. 213, p. 214, pp. 215–217.

continued from page 1

good is education if the brain remains crafty and the tongue false? People can be divided according to refinement of heart, but not according to falseness of consciousness. Do not think that falseness of consciousness has no significance for the Fiery World. Thus again from morals we come to chemistry.

Fiery World I, 1933, para. 194

A common error of people is to cease to study after leaving school. The Pythagoreans and similar philosophic schools of Greece, India, and China furnish sufficient examples of continuous study. Truly, limiting education to the prescribed schooling indicates ignorance. Obligatory learning is only the entrance to real knowledge. If we divide humanity into three categories—those who are altogether unschooled, those whose education is confined to compulsory schooling, and those who continue their education—the number of the last will prove astonishingly small. This primarily shows indifference toward future lives. In their decline of spirit, men are indifferent even to their own future. There should remain a record that in the present significant year it is necessary to remind people about that which was useful a thousand years ago. In addition to elementary education one should further the education of adults. Several generations exist simultaneously on Earth, and they are all equally indifferent in striving to the future which they cannot evade. Such negligence is astonishing! Learning has become an empty shell. Yet for a simple holiday people like to dress in their best. Is it possible that they do not think it behooves them to secure an attire of Light for the solemn Abode in the Fiery World? One should rejoice not in bigotry, not in superstition, but with an illumined mind, and not only at the schools for children but also at the uniting of adults for continuous learning.

Fiery World I, 1933, para. 529

And so, the greatest misconception lies in the fact that people prepare themselves for death instead of educating themselves for life. They have heard often enough that the very concept of death is vanquished.

They have heard often enough of the need for changing the seven sheaths. It has been sufficiently emphasized that these changes take place with the closest cooperation of Fire. This means that one should assist the fiery transmutations, since they are inevitable. Why spend ages and millenniums on that which can be accomplished far more quickly! We should prepare our consciousness for the fiery receptivity of our concentrated bodies. If something is subject to a fiery action, let this good be accomplished in the shortest possible time. Thinking about such transmutation in itself greatly helps our organism to assimilate this process into the consciousness. You already know that accepting something into the consciousness means a bodily assimilation also. In our general conceptions it is high time to become accustomed to the scope of the Fiery World. We are amazed at the difference between an idiot and a genius, but our imagination falls short in extending this divergence into infinity. Our imagination is equally uneducated in visualizing the closeness of the Fiery World, obscured solely by our body. Rarely do people see the highest spheres of the Subtle World, but those who are worthy to behold the splendor of the mountains and seas of the Subtle World, and the radiance of its flowers, can visualize the purity of the Fiery Kingdom! One can also imagine the omnipresence of the Fiery World, when even during physical existence one can project the subtle body to different places simultaneously. Thus let us become accustomed to the Fiery World as the only destiny of men.

Fiery World I, 1933, para. 597

Education in the primary schools and secondary schools must be the same for both sexes. It is inadmissible to impose upon a child some specialty, when it is not yet able to define its own aptitude. It is sufficient to begin in high school to map our programs according to students' abilities. Thus one may plan the education of children who cannot yet express their inherent capabilities. It is very important that the program should not differ for the two sexes. This alone will eliminate a very harmful attitude towards sex.

Fiery World II, 1934, para. 59



Feb. / Mar. 2003 CALENDAR OF EVENTS

The Florida (Sarasota)
WMEA Study Group meets at 9:30 a.m., on alternate Wednesday mornings. 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 NEW Puerto Rico WMEA Study Group meets at 7:00 p.m., every Saturday night. Please call **Saskia Frau** at (787) 780-6276 or (939) 389-1149 for complete information.

The Oregon (Lebanon) WMEA Study Group meets each month for a meditation gathering. Please call **Vickie Stevens** at (541) 258-6142 for complete information.

The Colorado (Denver) WMEA Study Group meets each month for New & Full Moon meditation gatherings. Please call **Beverly Phillips** at (303) 757-7228 for complete information.

February 2003

- Sun. 2** Sunday Service: "Agni Yoga Series: Coworkers" with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 4** Class: **What's On Your Mind**, 7-8:15 p.m., WMEA Center (Registration required)
- Wed. 5** 6-6:45 p.m., WMEA Choir (Invitation Only)
Agni Yoga Study Group, 7-8 p.m., WMEA Center
- Sun. 9** Sunday Service: "Agni Yoga Series: Regeneration of the World" with Rev. Joleen DuBois, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 11** Class: **What's On Your Mind**, 7-8:15 p.m., WMEA Center (Registration required)
- Wed. 12** 6-6:45 p.m., WMEA Choir (Invitation Only)
Agni Yoga Study Group, 7-8 p.m., WMEA Center
- Sun. 16** Sunday Service: **Full Moon of Aquarius** Lecture & Meditation with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 18** Class: **What's On Your Mind**, 7-8:15 p.m., WMEA Center (Registration required)
- Wed. 19** 6-6:45 p.m., WMEA Choir (Invitation Only)
Agni Yoga Study Group, 7-8 p.m., WMEA Center
- Sun. 23** Sunday Service: "Agni Yoga Series: Insights & World Events" with Sharalyn Singer, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 25** Class: **What's On Your Mind**, 7-8:15 p.m., WMEA Center (Registration required)
- Wed. 26** 6-6:45 p.m., WMEA Choir (Invitation Only)
Agni Yoga Study Group, 7-8 p.m., WMEA Center

March 2003

- Sun. 2** Sunday Service: "Discipleship Series: Discipleship Groups & Leadership" with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 4** Class: **What's On Your Mind**, 7-8:15 p.m., WMEA Center (Registration required)
- Wed. 5** 6-6:45 p.m., WMEA Choir (Invitation Only)
Agni Yoga Study Group, 7-8 p.m., WMEA Center
- Sun. 9** Sunday Service: "Discipleship Series: Discipleship & Danger" with Lewis Agrell, 10:00 a.m., Yavapai Hills Clubhouse
- Tue. 11** Class: **What's On Your Mind**, 7-8:15 p.m., WMEA Center (Registration required)
- Wed. 12** **WMEA Annual Living Ethics Conference, Transformation: The Process of Change.** No Class or Choir
- Sun. 16** Sunday Service: "Enemies of Transformation" with Kate Studebaker, Holy Communion, 10:45-11:30 a.m., St. James Hall, Chapel Rock, Prescott, AZ.
- Tue. 18** **Full Moon of Pisces**, Lecture and Meditation, with Joleen D. DuBois. 7-8:00 p.m. **WMEA Center**
- Wed. 19** No Choir Tonight
Agni Yoga Study Group, 7-8 p.m., WMEA Center
- Sun. 23** Sunday Service: "Discipleship Series: The Importance of Speech" with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 25** Class: **What's On Your Mind**, 7-8:15 p.m., WMEA Center (Registration required)
- Wed. 26** 6-6:45 p.m., WMEA Choir (Invitation Only)
Agni Yoga Study Group, 7-8 p.m., WMEA Center
- Sun. 30** Sunday Service: "Discipleship Series: Spiritual Disciplines" with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse

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Call (303) 757-7228

In Puerto Rico
Call (787) 780-6276

In Ashville, Ohio
Call (740) 983-2225

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