



# Meditation Monthly International

## Agni Yoga & Karma

*Supermundane I*, para. 229. Urusvati knows about the action of the Law of Karma. One can observe that karma overtakes not only the one who commits a crime, but also those who participate in it indirectly. There is truth in the saying that for one person's crime a whole nation suffers. It is not only the motive that unites participants in crime, but aspects of their nature also bring them together. Who can tell the degree of affinity of blood relationships, or judge the degree of participation? Some may have encouraged the criminal verbally, others mentally. Who can define this, or determine the main cause?

Few care to think about how broadly karma moves, or to search within their own Chalice of Accumulations to discover how and when they have participated in crime. We can only remind you about the law, but free will must choose its way.

Urusvati often hears about the fears of Sister O., who grieves when she sees the cruel karma being created by those who do not think about the essence of their deeds.

People have become very fond of the word "karma." It is now repeated in various parts of the world, but few have learned its meaning. They speak casually about the Law of Karma, but, alas, do nothing to liberate themselves. They firmly believe that somewhere there exist the Lords of Karma, who will be kind enough to free them from even the most grievous fate!

Few understand that the effect of the Law cannot be changed without mutual effort. Man is ever ready to create a painful karma by thought and deed, yet he hopes that by some miracle from beyond the mountains he will be liberated from its grievous consequences.

People sound like children when discussing karma, and expect someone else to take responsibility for their

behavior. They blindly accumulate karma, then later are full of complaints and indignation, and only intensify the current of effects. Among Our labors an important place is given to the observation of people's karma while accompanying them on their path. We cannot change the Law, but within the limits of possibility We are ready to hint at a better path.

During His many lives the Thinker never tired of warning people. Many listened to His careful warnings, but few understood His advice. The Thinker smiled sadly when He listened to people discussing karma. Sometimes He would say, "It would be better for you to mention this Law less and live more purely."





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Cover picture from *Kulu* by Nicholas Roerich

## Networkers' Letter

### Dear Friends,

The Master M. said in the book *Hierarchy*, "It is impossible to measure the fluctuation of thought, therefore We have established the probation of disciples by the refinement of thought."

Refinement of thought occurs on a gradient scale. The higher the impulse of one's thought, the more refined will be the level and substance of his thought. For example, when we read the thoughts of a Master, the thoughts written in the Agni Yoga Series, we are experiencing the transformative power of refined thought. A person whose thoughts are inspired from the substance of the higher mind, or from higher states of consciousness, will exemplify the purity and power of the substance of the true Self. Refined thought is the expression of the true Self.

Thinking is so important. But I wonder, how many of us really do think? Most people, in reality are either mechanically reacting to outside stimulus or automatically reacting to inner urges and drives in such a way that their thoughts, emotions and actions are on automatic pilot. Outside stimulus would be, for example, a person speaking ill toward you, and you reacting mechanically, with likemind. Inner stimulus would be one's inner urges and drives; of allowing maya, glamor and illusion to control one's thoughts, emotions and actions. There is a proclivity of spiritual students, those on any religious or spiritual path, toward the fostering of a critical mind rather than the cultivation of refined thought. As a probationer, the disciple must become sensitive to the power of thought and not fall prey to the common practice of spewing out the thoughts of a critical mind into one's environment and space.

There are many kinds of coarse thoughts: chaotic thoughts, ugly thoughts, confused thoughts, disruptive thoughts, hurtful thoughts, self-centered thoughts, polluted thoughts, and, of course, critical thoughts. Obviously none of these levels of thoughts are refined; they are earth-bound thoughts.

Here is an instruction from the Teaching on coarse thought: "It is instructive to compile a book about the harm resulting from bad thoughts; for oneself, as well as others. These thoughts are the source of many sicknesses. Formerly, only psychic illnesses were connected with evil

thoughts, but it is time to discern the multitude of the most varied physical illnesses that are born of thought. Not only diseases of the heart, but most of the stomach and skin diseases are the consequences of destructive thoughts. Likewise, infectious diseases can be transmitted, not only by predisposition but through thinking as well." Now this is curious. The Teaching instructs that a thought is a mental answer to a question." So, I mentally asked, "What is an example of the effects of coarse thought?" I then opened the book *Heart*, from the Agni Yoga series, to a random page, which revealed the earlier verse as an answer to the question. Isn't that beautiful?

If, for example, a critical thought brings into the mental body a substance that is of a very low order, then a refined thought will bring into the mental body the substance of a very high order.

The disciple who is striving toward the refinement of thought must begin to curb his critical mind and eliminate harsh judgment. He must strive to use the fires of the heart, the fire of love to offset the fires of the lower critical mind. One can offset the fires of the lower critical mind through the practice of humility.

You can offset coarse thought through beautiful thoughts. Beautiful thoughts are harmless thoughts. True thoughts, beautiful thoughts, are refined thoughts.

We must begin to observe our thoughts and test our thoughts by asking ourselves if our thoughts are coarse or refined, harmless or hurtful, creative or destructive, separative or unifying. If we want to be beautiful, healthy human beings, and advance from the probationary path, we must begin to eliminate coarse thoughts from our lower mental plane and use beautiful refined thoughts to engage in the battle of life. Are our thoughts charged with love, compassion, and forgiveness? Can we have compassion for the one who hates us? If we can cultivate refined thought, we are going to live a successful life and inspire others to live a successful healthy life as well. Our life is a reflection of our thoughts.

Love,

*Jiddu D. De Bra*

## Thoughts on Karma: A Student's Understanding of the Agni Yoga Teachings

*Karma formed by hatred, crime, and harmful actions brings many parties together. Usually people do to others as others did to them. We can see this in families, groups, and nations. Wars and conflicts among nations originate from past causes. And sometimes on battlefields the cause is dissolved if the nations are led by Sages to reverse the karma.*

As the Agni Yoga Teaching states, “Karma is action.” It is not retaliation. It is not punishment. It is a neutral force that each atom on the planet wields. Every action taken produces a result. That result stays with you in your “orbit,” let’s say. Then your next action will be related to your previous action, or at least your previous action is now part of your environment and the perspective of your world.

People usually treat others as they have been treated. This perpetuates karma. It perpetuates the cycle of retaliation and injury. When people hate, and commit crimes and harmful actions, they create karma. This karma will bring together people who have similar karma and place them into particular families, groups, and nations. Not only are the “victims” brought together, but the victims and the perpetrators are brought together through their mutual hatred. There is a link between them created by karma, strengthened by hatred, and sustained through retaliation. Families and groups stay stuck in this vicious cycle. Hatred, anger and revenge keep them karmically connected, so that they will return to these relationships after they reincarnate. We see this, for example, in family feuds that last for generations, such as the McCoys and the Hatfields, or in Mafia family feuds. We see this in the antagonism between the Muslims and the Hindus in India; the Palestinians and Israelis; and, currently, with the U.S. and the terrorists. When the United States was attacked, it brought the nation and the world together in solidarity.

Wars and conflicts among nations originate from past causes. Europe, the Middle East, and Africa are a few that have deep karma from the past, which creates so many conflicts and wars. I remember that when the United Soviet Socialist Republics (U.S.S.R.) was dissolved how much happiness there was. But a great Teacher warned that the pus from past karmic relations, which had been repressed, would now come out. The ethnic tensions, separatism, inequality, and oppression created animosity that turned into hatred, revenge, fear, and anger. The U.S. is a relatively new country that hasn’t been weighed down by war, but has created karma through its treatment of the Native Americans, African Americans (through slavery), and now the Arab world through its invasion of Iraq and the treatment of Arab prisoners. The U.S. also has karma to pay regarding the planet, for as a country, it consumes more than 30% of the Earth’s resources.

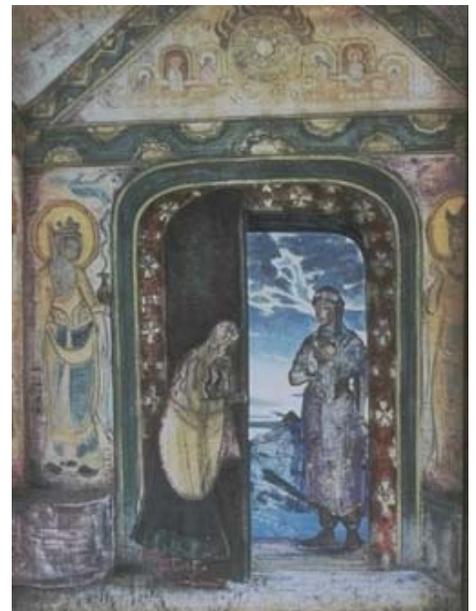
How to break the cycle of karma between families, groups, and nations? Karma is a cycle of action-reaction until one rises above the personality reaction and has a soul response. The first step in stopping the vicious cycle of karma is to neutralize the negative feelings of anger, hatred, revenge, and fear. This can be done through detachment, rising above the emotions to the mental plane of observer, and through analysis. Detachment stops the reaction: You don’t take an eye for an eye. You protect your eye without engaging in retaliation. You can take whatever steps necessary to protect yourself and to preserve your dignity, self-worth, value and self-respect, but without revenge and hatred.

In counseling, I have often seen how people hold on to anger and hatred of the perpetrator when they feel they have been victimized, for example, by another family member. In couples, there is a fear of letting go of their anger and feelings for revenge

because he or she might want to stay with his or her abusive spouse. He is afraid to let his heart open toward the perpetrator because the hatred and anger helps him keep his boundary and resolve to separate. Instead of holding onto the anger and hatred, he can replace it with the inner strength, resolve, and determination not to get sucked back into the relationship. He can keep a clear memory of the perpetrator’s wrongdoings and see the flaws in the other person without holding onto the anger and hatred. The anger, hatred, and revenge poisons the victim, and he needs to release these for his own health.

A quote I keep on my computer is: “A gentle heart, through wisdom and co-measurement knows how to properly deal with evil and chaos. Anger, hatred and revenge are not necessary. Action however, is necessary.” Right action needs to be taken.

The next step is to move from detachment and self-protection to work to heal the *cause* of the conflict. It takes courage,



love, understanding, compassion and forgiveness to dissolve the cause of karma. This will stop the karmic cycle. This requires a soul response, a response of a strong heart. The heart will need to be healed before it can do this—healed through the beauty, love, and compassion of others, which can help restore the emotional health of the victim.

The key to overcoming karma is to follow Christ's saying: "Love your neighbor as you love yourself." What a simple but powerful edict. How to do this? Observe; be aware; get outside of yourself, your own ego; and do what is best for all involved, including yourself. You must stop and be aware of how you are treating others, what they want, need, etc. Basically it means to treat everyone with respect, kindness, and love; and demonstrate Beauty, Goodness, Righteousness, Joy and Freedom. The more we are in charge of ourselves and, particularly, our emotions, the more we are in charge of our karma.

When would a Sage be allowed to reverse the karma, to dissolve the cause? It would require enough people to desire peace who are willing to stop retaliating. Enough people would have to be sick and tired of the karmic cycle and be willing to lay down their weapons (physically, emotionally, mentally) and "give peace a chance." So, the Sage would need to be doing the bidding of the people. In addition the parties involved need to have learned their lessons, have repented for their wrongdoings, and have shown their ability to change.

Every action we take creates our karma. The goal of our lives is to take the more direct path Home. We travel that path through our actions: the actions of our mental thoughts, our emotional feelings, and our physical actions. What is most interesting to us as striving disciples is our thought world. In the Teachings of Agni Yoga it states that "saturated thought" eventually precipitates onto the physical plane. This is fascinating, encouraging and frightening. We have to be very responsible in our thoughts so as not to be harmful. But we have the power with our thoughts to create our lives, to create our future. This is our hope.

Our right actions lead us on the shortest path Home. What is right action? Agni Yoga tells us that joyful labor, sacrificial service for the Common Good, determination in battle, and fearlessness all are part of right action. Right action requires purity of thought and feeling. If we trust in the guidance of the Solar Angel, recognizing that It knows our past life as well as our present life and what action is best for us to take, then we will again be taking the shortest path Home. This guidance allows us to be serene amidst the chaos and to rejoice, because we know we can overcome all difficulties that we may face.



What are some of the greatest dangers for striving disciples as they travel this path? According to the Agni Yoga Teachings, if a person has found their spiritual Teacher and Group, then the biggest dangers that exist for him are

- denial of the Teacher;
- suspicion that contact with the Hierarchy may bring harm;
- retreating from the responsibility of your life purpose.

In Agni Yoga it states that "Only the heart can whisper the beginning of denial, of suspicion, of retreat." Why the heart? Perhaps a heart that is damaged from hurt and is full of fear, anger, resentment, and revenge would sow the seeds of treason.

Then the mind rationalizes and distorts to serve the ego. But a pure heart can "discern the seeds of treason" and does not fall into these three traps.

Can karma be destroyed or not? This is a perplexing question that appears to have many complexities. In my course lesson it states that karma can be altered and even destroyed through an individual's striving and achievement of enlightenment. A student needs to have "complete realization;" then the karma may be changed. What does this mean? A person has to have the "bird's eye view" of his action. He has to understand the cause of why he did it and the effect it had on others. He has to have sorrow in his heart and repentance for what he did. He has to have the will and the ability to change himself so that he doesn't repeat the action again. He has to sublimate those atoms that acted onto a higher level.

For example, if the cause was desire for power, then his enlightenment would see this cause, his heart would feel remorse and compassion for those he hurt, and his will and enlightenment would disperse the molecules of that glamour. This would cause the desire for power to be dispersed or transformed into the aspiration to serve others. Hence, there would be no more need of the karma. The karma could be destroyed or altered because the person had learned his lesson and had changed his chemical makeup. He no longer needs the help of karma to travel the right path. He is able to make the right choices on his own. A Teacher cannot destroy karma; the pupil has to earn it through his enlightenment and complete realization.

by Carol Woodard, LPC

## Agni Yoga and the Probationary Path

**A**gni Yoga is the yoga of advanced consciousness; it is the yoga of those who concern themselves with their future. It is the yoga of those who have an inner impulse to strive on the path of purification and perfection in order to unite with the fiery spheres of consciousness—the spheres of the Higher Worlds. Agni Yogis are carriers of fire.

If you have a strong inner desire to become an Agni Yogi, you will need to undergo a probationary period.

The Master M. said: “Let him not approach for whom the probation seems too long.”<sup>1</sup>

What does it mean to be on probation? Simply said, it means a long period of testing. We are tested on the nature of our personality: our physical, emotional and mental characteristics. We are also tested on our creativity, skills or abilities, and talents.

The Master M. said: “People do not realize the foundation of the Teaching of the Blessed One. The foundation is discipline.

“Spiritually and bodily the monk of the community was striving to hold on to the path. In the first years he endured a heavy probation. He was forbidden to kill himself with ascetic practices<sup>2</sup> but he was enjoined to conduct the battle under sole command of the spirit.<sup>3</sup> Thus austerely did Buddha instruct His disciples. Verily, they knew joy only in spiritual battle; that is why the thorns of the path are spoken of.

“Only when the will of the disciple had become leonine, and a silver bridle of the spirit gleamed upon the feelings of the pupil, only then did the Lord lift the veil slightly and assign a task. And then gradually the pupil was initiated into the mysteries of knowledge.”<sup>4</sup>[*A silver bridle is a vibration sent by the Teacher uniting the disciple with the Teacher.*]

Many students of Agni Yoga yearn to become an Agni Yogi, but few are ready to accept the practice of spiritual discipline. The first level of spiritual discipline includes

controlling one’s ego until it fades into the background and is eventually eliminated, being replaced by the virtues of the soul. Vanity is replaced with humility. The ego is gradually replaced by the qualities of the Self. To take control over one’s ego and vanity requires renunciation.

If you do not have the patience, stamina, and fortitude to withstand the tension of these tests, as M. M. says, the path of probation is not for you. It is better to drop out than to continue. M. M. says we must test our physical, emotional, and mental nature so that hidden things will come to the surface.

Two of the more difficult disciplines at the beginning of the probationary path are how

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The foundation is  
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to eliminate ego and vanity and their associated threads from the mechanism of the personality. Yet, when you are successful, and these threads are eliminated, you will find yourself coming to the end of the probationary period. The threads of ego and vanity are: anger, hatred, jealousy, revenge, slander, malice, treason and fighting—all related to the lower section of the solar plexus center and the emotional body.

Essentially ego keeps the focus on self-importance and selfish ends leading the person further away from his destiny. Vanity masks the unreal and makes it seem real. Vanity distorts the truth and promotes false images.

When Master M. said that the aspirant was forbidden to kill himself with ascetic practices, he meant just that; what was important was to create a stable foundation fused with the spirit of the ascetic. Without a stable foundation, later as more and more responsibilities are given to him, he will cave in. So, included in the first level of spiritual disciplines is to integrate the physical, emotional and mental bodies in such a manner that they are fused with the harmonies of the Soul and are in alignment with the Spirit in the heart.

The next step along the probationary path is related to one’s thoughts. For example, in the book *Hierarchy*, the Master M. says: “It is impossible to measure the fluctuation of thought, therefore We have established the probation of disciples by the refinement of thought. Every three years We give the disciple the possibility of expressing himself in regard to the same event. Only according to these dates can one see the fluctuation of selfhood, cooperation, patience, and devotion. Similar experiments can be applied to other manifestations of energies; the more so since people have completely forgotten about probations. One can also test oneself, directing one’s attention to old objects and observing the reaction of the influence of remembrance.... Besides, one can ponder why a step crossed for the second time is always much more difficult.”<sup>5</sup>

Helena Roerich, in echoing the Master’s words says, “Do not forget about the constant three-year tests. It is much more difficult to go over again the same probation because the surroundings have changed and it is difficult to make up for lost time and to find the lost rhythm, which moves up and does not wait for the delaying ones. Therefore, let us work with unremitting tension. Let us heighten our vibrations in order to receive the Rays that are sent to us which otherwise may pass us by.”<sup>6</sup>

She also instructed her disciples about the path of probation in saying: “It is necessary for each one to give account to himself as to how and in what way he passed the

probations of the last seven years. Let us recall all the probations which were given to those who came into contact with the Teaching in the first days of the Call of the Great Teachers. Everyone had a chance to show his nature completely. Read attentively the letters about 'Probation and Chelaship' in the book, *The Mahatma Letters to A. P. Sinnett*. [letters 26–97] They are very edifying. I have mentioned it already, but a useful exercise of memory is always good. The Teacher follows a system of continuous probation. Otherwise, how can the deeply concealed accumulations be revealed? How can they be burned over the fire of devotion and striving? Many psychological ways are used by the Teachers for probation and guidance of the pupils. The ardent pupil, who appreciates every hint of the Teacher, who is severe to himself but benevolent to other workers, will successfully pass all the probations. But woe to him who confirms himself in his own importance and considers himself a pillar of the Teaching; frightful will be his downfall!"<sup>7</sup>

"The path of probation is an indication or a symbol that you are preparing for an entrance into your spiritual heritage. Ninety-nine percent of humanity is living the life of suffering, hating, and exploiting each other for physical, emotional, or mental concerns. Those who enter the path of probation are challenged to surpass the life of the revolving merry-go-round and make a breakthrough into higher levels of consciousness."<sup>8</sup>

In our experiences upon the path of probation, we recognize that as our consciousness expands, so does our field of responsibility. More and more pressure is placed in our field of responsibility. If you cannot handle the pressure, you will crack; you will cave in.

It is in the Chalice where we find the repository of our spiritual consciousness, not in ascetic practices. It is through the Chalice we will come into contact with higher forces, such as the creativity of the Self. When we contact the creativity of the Self, the Genius Who is sleeping within our nature awakens.

When we contact the Self we release a tremendous amount of energy and electricity into our system. "If your vehicles [physical, emotional and/or mental bodies] have small cracks in them, they will not be able to hold the energy and it will escape."<sup>9</sup> When the energy escapes

you will be out of control."

Marijuana and drugs, alcohol, excessive sex—all create big cracks in the minds of those who are engaged in meditation. They also damage the brain of the person, although it may take time. For example, the problems do not always show up right away, "but later as the one starts to advance and progress on the spiritual path, they appear as wounds and sores which have been festering unnoticed for years. These cracks or sores eat away at the fabric of the person.

"We must have 'healthy food, emotions and thoughts. We must maintain pure relationships with others.'" <sup>11</sup>

Life prepares the Agni Yogi for service to humanity on a sliding scale of heavier and heavier responsibilities. This will be our destiny.

Here is a quote from the book *Talks on Agni, Vol. I*, which is so beautiful in stating some of the tests on the probationary path:

"You are tested in your ability to write and speak for a great cause. It will be determined if you can face greater difficulties with fearlessness, courage, and daring. Your ability to use time wisely and to work goalfittingly will be tested. Your capacity to forgive and not fall into the rage of anger and revenge will be tried to the limit. When greater responsibilities are given to you, your attitude will be carefully monitored. Do you say, 'I have too much to do right now; find someone else.' Or do you respond with the spirit of achievement and say, 'Bless this project and those who deemed me worthy of it. I shall try my best in a spirit of joy.'

"Are you able to make the necessary adjustments in your life so that the group effort takes precedence over personal concerns?" <sup>12</sup>

In *Letters Of Helena Roerich I*, 6 May 1934, we read: "Yes, it is most dangerous to scatter one's forces on the first steps. Do not forget about the years of probation and of the adjustment of the organism; all the various disciples who enter the path of Service must go through this process. Even the very high spirits are not exceptions in

this. Of course, all the aforesaid is not applicable to the theoretical occultists. But, as I understand you, you wish to be accepted in the group of real disciples and, as you say, your sole desire is to meet the Teacher and to work under his Guidance.

"I certainly have not yet met anybody who, after becoming acquainted even if only superficially with the Teaching, would not like to give up the earthly burdens and join the Teacher in his Community. It is mostly those who have only superficially learned something of the Teaching who are the ones to demand entry into the Community of the Great Brotherhood! But they have not the slightest idea whether their physical bodies could stand the extremely tense atmosphere which surrounds this Stronghold. One must remember that the transmutation of the organism and the nerve centers must take place here, on Earth, amidst the spiritual struggles, amidst all the burdens and difficulties of life, amidst all the testing trifles of every day. Only this struggle evokes the necessary energies for the transfiguration and the outliving of all the gross habits and attachments.

"The earthly life is indeed a purgatory, and without going through it, it is impossible to enter Paradise, or to come to the Brotherhood. The fires of the higher energies would burn the overloaded aura. The Community of the Brotherhood is too far removed from the ordinary earthly environment, and therefore it could not provide the necessary test conditions.

by Joleen DuBois

<sup>1</sup> *The Call*, para. 287. © 1953 Agni Yoga Society, Inc.

<sup>2</sup> Prolonged chanting, certain extreme yogic postures, unnatural breathing practices, self-mortification, self-imposed restraints, renunciation of worldly pleasures, etc.

<sup>3</sup> Spirit is fire, and it is the fire that creates. The spirit is anchored in the heart. The spirit is a heart shaped flame. An invincible spirit is one who, in spite of conditions, carries the flag of beauty.

<sup>4</sup> *Illumination*, II:X:9. © 1952 Agni Yoga Society, Inc.

<sup>5</sup> *Hierarchy*, para. 74. © 1933, 1944, 1977 Agni Yoga Society, Inc.

<sup>6</sup> *Letters Of Helena Roerich I*, 15 January 1931. © 1954 Agni Yoga Society, Inc.

<sup>7</sup> *Letters Of Helena Roerich I*, 17 August 1930. © 1954 Agni Yoga Society, Inc.

<sup>8-12</sup> Torkom Saraydarian, *Talks on Agni, Vol. I*, pp. 173-175. © 1987 Torkom Saraydarian



# February 2007 / March 2007 CALENDAR OF EVENTS

**The Florida (Sarasota)**  
WMEA Study Group meets at 9:30 a.m., on alternate Thursday mornings in Sarasota. Please call **Ginette Parisi** at (941) 925-0549 for complete information.

**The Ohio (Marysville)**  
WMEA group meets monthly for Sun Festivals. For upcoming meeting dates and times, please call **Kathy O'Conner** at (937) 642-5910.

**The Puerto Rico** WMEA Group meets weekly to study the Teachings. 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 (Longmont)**  
WMEA Study Group meets each month for New & Full Moon meditation gatherings. Please call **Doreen Trees** at (303) 651-1908 for complete information.

## February 2007

- Sun. 4** Sunday Service: Meditation, Singing, and Lecture "**Agni Yoga & the Chalice**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center  
Noon: *Men's WMEA Study Group* – Prescott Pantry
- Tue. 6** Class: **Agni Yoga Study Group, Supermundane**, 7–8 p.m., WMEA Center
- Wed. 7** Class: **Discussion Group, Solar Angel, Vol. II**, 7–8 p.m., WMEA Center
- Sun. 11** Sunday Service: Meditation, Singing, and Lecture "**The Lotus**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 13** Class: **Agni Yoga Study Group, Supermundane**, 7–8 p.m., WMEA Center
- Wed. 14** Class: **Discussion Group, Solar Angel, Vol. II**, 7–8 p.m., WMEA Center
- Sun. 18** Sunday Service: Meditation, Singing, and Lecture "**The Building of the Lotus**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 20** Class: **Agni Yoga Study Group, Supermundane**, 7–8 p.m., WMEA Center
- Wed. 21** Class: **Discussion Group, Solar Angel, Vol. II**, 7–8 p.m., WMEA Center
- Sun. 25** Sunday Service: Meditation, Singing, and Lecture "**The Lotus & Psychic Energy**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 27** Class: **Agni Yoga Study Group, Supermundane**, 7–8 p.m., WMEA Center
- Wed. 28** **Sun Festival of Pisces Group Meditation & Lecture** – Rev. Joleen DuBois, 7–8 p.m., WMEA Center

## March 2007

- Sun. 4** Sunday Service: Meditation, Singing, and Lecture "**Seed-Thought Meditation**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center  
Noon: *Men's WMEA Study Group* – Prescott Pantry
- Tue. 6** Class: **Agni Yoga Study Group, Supermundane**, 7–8 p.m., WMEA Center
- Wed. 7** Class: **Discussion Group, Solar Angel, Vol. II**, 7–8 p.m., WMEA Center
- Sun. 11** Sunday Service: Meditation, Singing, and Lecture "**Meditation & Detachment**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 13** Class: **Agni Yoga Study Group, Supermundane**, 7–8 p.m., WMEA Center
- Wed. 14** Class: **Discussion Group, Solar Angel, Vol. II**, 7–8 p.m., WMEA Center
- Sun. 18** Sunday Service: Meditation, Singing, and Lecture "**Occult Meditation**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 20** Class: **Agni Yoga Study Group, Supermundane**, 7–8 p.m., WMEA Center
- Wed. 21** Class: **Discussion Group, Solar Angel, Vol. II**, 7–8 p.m., WMEA Center
- Sat–Sun 24–25** **WMEA Preconference days (registration required)**
- Mon–Fri 26–30** **WMEA Annual Living Ethics Conference (registration required)**

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