



Meditation Monthly International

Agni Yoga & Transition

Infinity I, sutra 377. The boundaries between the poles are erased—thus do We express it when the life impulse is shifted. The transition from one world to another is called the utilization of all energies. These shiftings constitute the cosmic progress of the Spatial Fire. The so-called death provides the possibility for a new combination. And this power exists throughout the entire Cosmos.

Illumination, Part Two:VIII:16. For a consciously developed spirit the period of sojourn on the astral plane could be limited to the interval of forty days, but various earthly conditions have prolonged this time to an interminable period. The misery and grief of those who are carried away from Earth binds them thereto.

The best instance of this is found in the Biblical legend about Lot. For a new life they walked out of the city, and only one condition was imposed upon them—not to look back. But the wife of Lot looked back, and bound herself to Earth.

Religion says: He who goes to his fathers will dwell with them; he who goes to the angels will dwell with them; and he who goes to God will dwell with Him. It means that he who has ordained for himself the utmost progress arrives at the best attainment. Therefore, the best bidding to the one who departs from Earth will be—“Hurry, without looking back.”

What about the dear ones? But the higher you ascend, the better and closer you will see them. Of course, the cause of the delay is usually in the last remaining near ones. Therefore, the abbreviation of the sojourn on the astral plane depends upon a proper cooperation.

The higher up, the more pleasant the stay; and on the border of the mental plane the spirit can rest, because there the spirit is already subject to lofty attractions. But one must consciously avoid the lower strata. It is necessary that an explosive impulse of the con-

sciousness propel the kernel of the spirit upward as far as possible. Therefore, the moment of transition is so important, for in it one may dispatch oneself to the higher strata. Once the lower strata are contacted, it is very difficult to rise afterwards.

If the condition of spirit permits, it is far better to use the last flash of the nerves' emanation for flight. Thus the lower strata will be more sparse. It is important to dissolve the atmosphere of the lower strata so that it will not press upon the Earth. Cooperation from above and below will give the speediest results.

Transition without consciousness has been correctly noted. It is easy to assist in this, if beforehand there be strengthened the desire for lofty flight. Then the emanation of the nerves acts almost automatically.

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Cover picture from *Kulu* by Nicholas Roerich

Networkers' Letter

Dear Friends,

"One day a Teacher gave a little chick to ten different children and told them, 'Go and kill the bird, but no one must see you kill it.' Each little child went to kill his bird. Then each returned to the Teacher except for one little boy. When the nine children and the Teacher finally found the little boy he still had his chick in his hand. The Teacher said, 'Why didn't you kill the chick?' The child replied, 'I couldn't find any place to kill it where God would not see.'" This child was demonstrating the heart of a disciple.... He was applying the ethics of life to a real-life situation: each life is sacred.

A person's life, from the moment of incarnation to the moment of death, from the beginning to the end, must be recognized as an opportunity to live life as a living ethic. Each situation, each condition that is given to us, must be viewed as an opportunity to cultivate the Beauty that is within, the Love that is within, the Joy and the Power that is within each of us. Each situation, each life condition, must be viewed as an opportunity for accepted discipleship, as a moment of self-confrontation. It is at that moment we will either awaken and change or flee and hide ... losing the opportunity to evolve. We are told that it is only while we are in incarnation that we can erase our habits, glamors, illusions and karma; we cannot do this after death, but only during incarnation.

If we want our destiny to be that of an accepted disciple, we must travel now on the path of discipleship. To voice that we are a disciple of the living Hierarchy and the Living Plan does not make us an accepted disciple. To be a disciple we must apply the Teachings in everything we do, feel and think. An accepted disciple has a pure heart and draws from the treasury of the Chalice; he or she lives her life as a conscious living soul. Her many life experiences, what she has learned over many incarnations of pain

and suffering, success and failure, has formulated her life in such a manner that she follows certain credible rules of the higher road, where she has become a "living ethic."¹

Even though it is not uncommon for a disciple to be slandered, it is important that a disciple does not slander others, but rather learns about the nature of slander itself. Nicholas Roerich once wrote of slander: "In the article, 'Praise to the enemies,' is mentioned how hindrances create new possibilities. But now, after a complete series of new observations, to one's satisfaction, one may be amazed how meager is slander at its very basis. All its pompousness and intricacy are reduced to a most elementary and crude cunning. Slander degrades itself to the point of using the testimony of an employee discharged for incompetency. Slander does not find it difficult to ascribe to someone completely false whereabouts. Slander does not scruple to use unprecedented apparatus. Slander, in its stupidity, tries to confound people with the statement that a writer has never written his works, and a painter never has even touched one of his canvases, and an inventor, of course, has stolen all his inventions. The existence of the best achievements in no way confuses the slanderer; in essence he is without hope and in his hopelessness, intentionally working against the evident, he attempts to lance into space a negative conjuration. The worldly sages long since pronounced, 'Slander, always slander; something of it will remain.' But the Apostle Paul said, far earlier, 'Though we seem to ye dead, we live.'

"Thus, do not be disturbed by slander; on the contrary, study its methods. Such tests beautifully strengthen the living experiment. Slander is ejected and annihilated by the quality of benevolent construction. I remember how many, even of our close

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Insights on a Parable on Death and Transition

"It may be asked what to do with traitors. Liars and sluggards are easy to expel, but it is impossible not to suppress treason. We may cite a case when one of Our coworkers permitted treason. The sentinel on guard said to him: 'Be your own judge.' As if nothing had happened, the traitor smirked at him and went on living. But in a year, deprived of sleep, he awaited death, fearing it. Fear of death is the weightiest self-judgment. Fear of death shuns growth and envies each one who welcomes a change of life. An indescribable terror is the fear of death; it is not a spur to flight, but a freezing paralysis. One may say to the potential traitor: 'Beware of the fear of death.' We see indeed how the structure of the community wipes away the attributes of death; how the very process of crossing becomes generally imperceptible. How cemeteries are destroyed and prisons are done away with. Is not the prison the brother of the cemetery? Labor opens the prisons. Fire purifies the cemeteries. Labor and fire—the cause and effect of energy."¹

Why is a traitor worse than a liar and a sluggard? Why is it harder and so critical to suppress treason? A liar and a sluggard have not "seen the light." They betray only themselves and are not ready to enter an ashram. A sluggard is obvious by his lack of energy and poor performance. A liar may take awhile to be found out, but when he is, it is black and white. Liars are dark, and it is easy to expel them. A traitor is one who has seen the light and turns his back on it. This is much more dangerous. The traitor is likely to have advanced skills, intelligence and cunning. But there is a darkness in his heart that is being capitalized on by the dark forces. The darkness in his heart could be jealousy, desire for power, hatred, fear. The traitor becomes obsessed or possessed by darkness to some degree.

The traitor has been a student of the Teacher, has been accepted into the ashram and then slanders or betrays the Teacher or

the Teaching in some way. A traitor can influence others and sow seeds of disunity, separatism, and doubt. This could cause the downfall of the ashram. This is why treason must be suppressed. It is like a contagious disease that cannot be allowed to spread.

In this verse the traitor could not sleep and within a year was dying and intensely afraid of death. When you commit treason, you "dig your own grave." You cut yourself off from your Solar Angel, from Hierarchy, and from the light. The traitor, working in collaboration with an agent of darkness, becomes earthbound and materialistic. He is satisfying his base urges and drives; he is self-centered and materialistic. A traitor tries to be secretive; he is deceitful to others and hides from others who he really is. Entrance into the Subtle World and beyond would reveal his true colors, which he has hidden and rationalized and denied even to himself. The light is terrifying to him. "Fear of death is the weightiest self judgment" because death brings transparency.

Why would it be difficult for a traitor to sleep? They cannot sleep because during sleep their Solar Angel would scold them and they would feel great guilt, if they still had a Solar Angel. If they did not have a Solar Angel, then the traitor would have no protections from the evils of the astral plane at night and hence have nightmares.

There is no escape from life. If you commit treason and act against the light, then when you die the light of the other worlds will burn you. If you have purified yourself through labor and fire, then the light will welcome you and shine through you when you pass away. Labor toward good increases the light and fire within you. Fire purifies the debris. Both are excellent preparation for death. No wonder the traitor fears death—the light will burn him. Death is a reckoning of the soul, and traitors would not want to face themselves. They have

built a wall between themselves and their Solar Angel. They will not receive help or guidance when they make their transition. They have created their own hell after death, and they intuitively fear this.

Those who are in contact with their Soul and listen to the guidance of the Soul would be less fearful of death. The Hierarchy, Initiates, and disciples live in the higher worlds to varying degrees. The more a person lives "in the world but not of the world," the easier the transition is at death, for death is simply a crossing over from the earthly sphere to the astral, mental, or higher spheres, depending on your degree of actualization. For Hierarchy, the crossing over to the higher worlds is "imperceptible" because this is where their consciousnesses already exist. They already live in the fiery worlds. The traitor has contracted his consciousness and has vices such as malice in his "superfluous husk" that will be a burden when he enters



the subtle plane. It will be very painful for him.

Fear of death shuns growth. Fear of death keeps one locked into the prison of self-preservation above all else. It keeps one on the level of the masses. Leaders and disciples need to have the courage to face death. They need to speak out, to go against the current despite opposition and the threat of death. Aung San Suu Kyi walked in front of men holding machine guns, as did Gandhi. The principles of these disciples were greater than their fear of death.

Fear of death can equal fear of life. Fear prevents us from living to the fullest capacity. To grow requires taking risks and entering into the unknown. Fear of death makes one focus on protecting oneself and not taking risks. It states that the fear of death is like a paralysis. At the time of transition, this fear will be like an anchor to the person. We're told in this lesson that one needs instantaneous joy at the time of death to ascend straight to the higher worlds. The traitor will be bound to the lower strata.

The Community of Hierarchy "wipes away the attributes of death." The Hierarchy operates on the level of the higher mind/intuition, so they aren't earthbound. They aren't attached to their bodies – most of them don't even have physical bodies and live in their subtle bodies. Therefore crossing over to the Subtle World isn't noticeable to them. They are already there!

"Is not the prison the brother of the cemetery?" In the Community both are done away with. What does this mean? Why is this? The prison and cemetery are both earthbound. The cemetery is for burying dead bodies, and it focuses only on the physical, material plane. The prison is for those who have committed crimes, and the prisoners are earthbound, materialistic, and selfish—at least to some degree. The prison is also seeing only the crimes of the prisoners and keeping them earthbound through punishment. Prisons often focus on and feed the vices of the prisoners, usually causing the prisoners' anger, hatred, and revenge to increase. All are identi-

fied with their base personality and criminal actions.

Conversely, in the Community the cemeteries are destroyed because people are cremated and their spirits cross over to the Subtle World naturally. There are no prisons because there are no criminals. However, if the Hierarchy were living where average people resided and there were criminals, the Community would create hospi-



tals to cure obsession and possession, and instill virtues rather than vices.

"Cemeteries" and "prisons" could also be taken as symbols—symbols of death and imprisonment of the human soul, preventing it from growing and blooming. People create their own mini-deaths and prisons through maya, glamors, and illusions and through vices such as fear and jealousy. Cemeteries and prisons also are symbols of the past—both focus on the past and keep people stuck in the past rather than moving them into the future. The Hierarchy is all about future—learning from the past and our mistakes, but then moving on.

Labor in the Agni Yoga sense is taking action in alignment with the evolution of the human soul toward becoming the Self. It is striving to manifest the virtues of Beauty, Goodness, Righteousness, Joy and Freedom on any plane: physically, emotionally, and mentally. Labor is responding rather than reacting on all planes. The result of this labor is an increase in vibration on all planes. It creates an increase of fire in the cell structure and a greater refinement. True labor is not just

frenetic activity; it is striving in a harmonious manner toward an evolutionary goal.

Labor on any plane, then, can open the prison of that plane. It can break through limitations, through traps, through stagnation. Even in the literal sense, heavy labor in a prison can help drive away the obsessing/possessing entities of a prison inmate. After heavy labor, labor that opens the heart would very beneficial for prisoners, e.g., taking care of flowers, or pets, or horses, and eventually helping others in some way.

Fire purifies the cemetery because fire purifies debris—the debris within the cemetery and the debris within our nature. For example, at the WMEA annual conference, the fiery energy will bring our debris to the surface, and we may see ugliness within us and then have the opportunity to cleanse it. This purification can take place physically, emotionally, mentally, and spiritually. Fire helps in the transmutation process. Fire burns the past "baggage" that we no longer need for the future, for the evolution of our spirit.

Labor is the cause of energy because it puts energy into motion. Physical labor, such as temple dancing, generates energy. Physical labor increases the fire of the physical body. Labor on the emotional plane can increase the passion of emotions, which can be lower emotions such as anger or hatred. This fire is dangerous. But if a person has purified his or her emotional body and is more calm and detached, this creates the fire of love and joy. A person is increasing the fire of his or her feelings in this case, rather than the emotions. Labor on the emotional level includes creating beauty, connecting with people, and expressing gratitude, devotion, and forgiveness. This results in increasing the fire of the heart and is a path toward developing intuition. Labor of the heart is also giving with love, working with joy in one's heart.

Labor on the mental plane increases the fire of the mental body. If there is existent prejudice, superstition, or separatism, it

would fuel fanaticism and totalitarianism. If the labor is done on a higher mental level, then the fire increases the intuitive understanding, and synthesis and beautiful service will result. Labor on the mental plane includes meditation and service. This results in greater fire on the mental plane, enabling greater creative thinking for problem solving and service. The result is more fiery energy, more magnetism, and enthusiasm.

This sutra gives us insight into what occurs at the moment of death, the requirements for entering into the higher spheres after death, and the cautions or warnings as to the causes for being trapped in the lower spheres after death. This is invaluable information for the disciple on the spiritual path. It demonstrates the beauty and wisdom of the Ageless Wisdom Teachings, for all that we are taught to strive for on Earth helps us to ascend to the higher worlds after death. All that we “sacrifice” on earth become our wings to fly to the higher spheres.

Agni Yoga tells us that there really is no death; our form simply changes. Life is eternal and our spirit takes on different forms: a physical body while we incarnate on earth and a subtle body while we exist in the spheres beyond the earthly plane in between incarnations. Our life is one continuous thread; the existence of the spirit is constant. The Hierarchy says that man is “eternally being born,” particularly at the moment of death. This means that we are always in the process of changing and growing through our actions, thoughts, and words. Hopefully we are continually refining ourselves so that our spirit is revealed through our form to a greater and greater degree. This is evolution. If we are becoming coarser, we are regressing, not evolving.

What actually is occurring at death? Agni Yoga tells us that when we die we are making a transition from earth to the Subtle World. This transition is made by the mental body separating from the physical body. We have a sensation of dizziness, as if we were fainting. If the spirit “senses the breaking away from the Earth and aspires to the Higher Spheres,” then there is “unification

of the two Worlds, which liberates the spirit from the physical body.”

So, “one should consciously prepare the spirit for breaking away from Earth.” How? Through meditation and through visualization exercises of leaving the body and traveling to higher spheres. The lesson tells us to think about the joy of entering the Beautiful Worlds in the morning and evening. We should prepare for death by educating ourselves about the other worlds and prepare ourselves for our new life.

The fire of Agni will guide one through the Subtle World. Also, guides help those striving to ascend; but to hear the guide, one needs devotion in his or her heart. Otherwise, one will wander as if in a slumber in the astral world. When one passes into the Subtle World, any coarse habits that were not purified during life’s experience becomes a liability. “The spirit must be cleansed of lower emanations.” What are they? Certainly addictions to drugs, alcohol, sex, gluttony, as well as emotional and mental vices. In a well-developed consciousness, this “superfluous husk” will fall away, allowing for the ease of ascending. But for those trapped in coarse earthly habits, they remain attached to the “superfluous husk” and it causes them “inexpressible pain.” It becomes a burden for ascent.

The transition into higher spheres is dependent on the degree to which our consciousness is refined. If we have developed the fire of Agni in our consciousness, then we will be able to enter into the higher spheres, assimilate the energy, and communicate with the beings inhabiting that sphere. If we don’t have this fiery energy, we won’t be able to enter. The verse uses the analogy of a helium balloon. If the balloon (consciousness) is filled with helium (fire of Agni), then it will ascend; without helium, it won’t. How do we develop the fire of Agni? Through “knowledge” (action on the mental plane) or “heroic feeling” (service to others and/or exhibiting a high degree of virtue: e.g., courage and daring for the righteous action of service).

When we make our transition to the Subtle World, our spirit thinks of the higher points

of our life—both good and bad. The positive achievements of our life, particularly our service to others, help elevate the spirit to the higher worlds. The heart that has served on Earth aspires to the higher worlds. The heart and spirit have a bond with the fiery spheres. Base achievements limit entrance to the higher worlds. They are like anchors to the spirit, whereas service is the “helium” that fills the balloon to ascend.

Delays in death are as harmful as delays in birth. A new subtle body is being formed. People surrounding the dying one can be of help by thinking lofty thoughts and wishing the person well as she creates a new subtle body and enters into a new life. It is harmful to try to keep the person here on earth. We need to let her go. The striving of the dying person’s last moments can determine where she ends up in the other worlds and also how she comes back in her next life. So we want to help her last moments be as high in vibration as possible. It is about her, not about those left grieving on earth. It is a disservice to keep her earthbound.

by Carol Woodard

¹ *New Era Community*, 1926, sutra 236.
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The Networkers’ Letter

friends, could not understand why in our conversations, we often pronounced the concept of a spiritual battle, the concept of a spiritual armor, or a sword and shield. But the casting out of darkness from benevolent construction is the spiritual battle itself. The partisans of peace need not fear that an aggressive militarism is contained in the conception of a spiritual battle. No, this battle is only the antithesis of evil. And no one would suggest that we should open the doors cordially to each evil, decay and slander. Only sorcerers of a low type would arrange a gathering of corpses, or festivals of putrefaction. Such a spectacle would, first, be hideous and as such, anti-evolutionary and anti-cultural.

"The slanderers, in essence, are murderers and sorcerers, and if we can confront them with the conception of benevolent construction which confounds them, this will be the most fitting and most frigid shower for these perverted, slanderous hearts. Hence, studying the methods of slander we shall not remain only observers. Pay attention; when you trace a slanderer and ask him about the sources of his information he will never reveal any names. He will not name them, because either he himself is the originator or the closest conspirator in the slander. Certainly, there may also be found such mentally limited persons who, spreading slander, will insist that they are only repeating rumors. Their obscured minds cannot understand that at this instant, they themselves become propagators of slander, in other words, they are entirely acquiescing with the slanderers.

"I remember how, when my late teacher Kuindjy was told of an absurd slander about himself, he shook his head and said, 'Strange, I never did anything good to this man.' In this sincere remark the teacher, enlightened by life's experience, expressed one more characteristic of the circle of slander. Truly it is multifarious! It is strange to observe how it is at times born purposelessly and in unconscious evil. The folk-wisdom has pointed out special types of simpletons or slanderers, who do not even remember the evil they generated. God preserve us from such simpletons! Frequently, they are not simpletons at all but are, above all, recruits of the dark forces by reason of their ignorance. But ignorance is a crime; this was already stressed in remote antiquity. And each crime, according to the law of justice will be exposed sooner or later. But a moment of shame is hardly agreeable even to a low and coarse consciousness. Even a dog shuns being shamed. The simpletons of slander are not so numerous after all; slander is an evident generator of evil; therefore each slanderer belongs, by his very condition and fate, to the dark kingdom. Each advice to disregard slander is not sound advice. One should pay attention to each manifestation; for every poisonous gas, one should have a counter gas. Let us remember that slander is anti-cultural; that in every false information, there is slander. And according to the Biblical expression, the slanderer, like a dog, will eat its own filth. The Bible also says, 'From time immemorial, the devil was a slanderer.' These are the

ones who concern themselves with slander.

"Finally, slander is the measure of consciousness and the testing stone of the power of achievement."²

How do you treat a test with honor? By giving it all the attention it deserves by way of using and applying all that we know, all that we are, all that we know we can be ... and in so doing, helping our soul advance upon the path of discipleship in preparation to better serve Hierarchy—the Kingdom of God. If the test is not passed, it will come around again, but with tenfold the difficulties and with greater intensity.

I've always considered the cyclic tests of Saturn, Uranus, and Pluto as times in which we can recognize the tests of discipleship. Saturn tests seem to be very prolonged and heavy. During the tests of Saturn, we discover our fears, our endurance levels and our level of consciousness. With the tests of Uranus, we see how far from the path we have strayed. With the tests of Pluto, we see to what we are attached and what is non-essential.

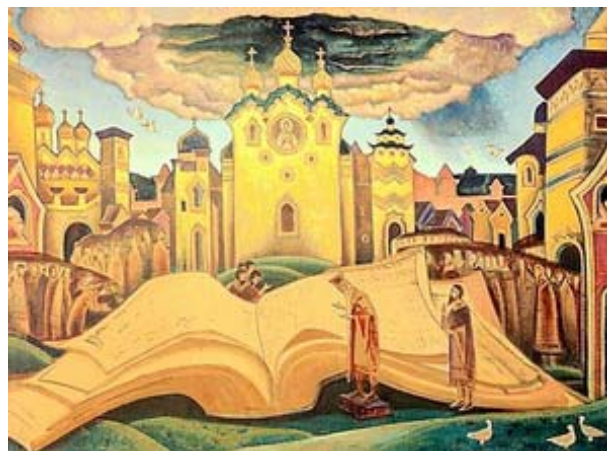
To be an accepted disciple takes a principled foundation.

With love,



Joleen D. DuBois

President



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Agni Yoga compilation

Very helpful are prayers about the "wandering of the soul." The one thing wrong in them is that they reiterate about rest, whereas it would be better to stress haste.

Everyone should read and remember this, for it will not only help the individual but also advance the world plan.

Illumination, Part Two:II:3. The law of the transition into the spirit world is not complex. The one condition may not be likened to the other. As the dust of a volcano, so countless are the spirits who return to the spiritual world. Of course, matter is a condition of spirit. But blood differs so greatly from its equivalent in the spirit, which is nurtured by prana, that the boundaries are broken throughout all Worlds. It is with difficulty that the spirit realizes its release from matter. The spirit attached to Earth clothes itself in the astral body, which creates for him the illusion of Earth here in the hearth of cravings and remorse. But the spirit which speeds out, in upward striving only, can avoid the astral plane, because the astral body is but superfluous rubbish. The less litter the purer the consciousness. On Earth it is difficult to conceive of forsaking matter without despising it, abandoning it for a new formation. But you have the best example in the giving away of any objects. The best donor will devise the best gift. Therefore, the matter which has garbed a lofty spirit affords the greater usefulness because nothing is wasted.

¹ A living ethic means that the experiences of the disciple, his sense of right and wrong, his contact with his heart and the Cosmic Heart serve as a continuous fountain of action through Light, Love, Beauty, Joy and Freedom.

² *Himalayas*, November 7, 1931 (from *Fiery Stronghold* by Nicholas Roerich, p. 201).



June 2007 / July 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** 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.

June 2007

- Sun. 3** Sunday Service: Meditation, Singing, and Lecture "**What is an Ashram**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Noon: **Men's WMEA Study Group** – Prescott Pantry
- Tue. 5** Class: **Agni Yoga Study Group, Letters of Helena Roerich**, 7–8 p.m., WMEA Center
- Wed. 6** Class: **Responsibility & the Spiritual Student**, 7–8 p.m., WMEA Center
- Sun. 10** Sunday Service: Meditation, Singing, and Lecture "**The Ashram of Synthesis**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 12** Class: **Agni Yoga Study Group, Letters of Helena Roerich**, 7–8 p.m., WMEA Center
- Wed. 13** Class: **Responsibility & the Spiritual Student**, 7–8 p.m., WMEA Center
- Sun. 17** Sunday Service: Meditation, Singing, and Lecture "**Father's Day**" with Richard Woodard, 10:00 a.m., Creekside Center
- Tue. 19** Class: **Agni Yoga Study Group, Letters of Helena Roerich**, 7–8 p.m., WMEA Center
- Wed. 20** Class: **Responsibility & the Spiritual Student**, 7–8 p.m., WMEA Center
- Sun. 24** Sunday Service: Meditation, Singing, and Lecture "**Entering the Ashram: An Esoteric Perspective**" with Rev. Joleen DuBois, 10:00 a.m., **WMEA Center, Eastwood Drive**
- Tue. 26** Class: **Agni Yoga Study Group, Letters of Helena Roerich**, 7–8 p.m., WMEA Center
- Wed. 27** Class: **Responsibility & the Spiritual Student**, 7–8 p.m., WMEA Center

July 2007

- Sun. 1** **Sun Festival of Cancer**, Meditation, and Lecture with Rev. Valarie Drost, 10:00 a.m., Creekside Center
- Noon: **Men's WMEA Study Group** – Prescott Pantry
- Tue. 3** Class: **Agni Yoga Study Group, Letters of Helena Roerich**, 7–8 p.m., WMEA Center
- Wed. 4** NO CLASS MEETING
- Sun. 8** Sunday Service: Meditation, Singing, and Lecture "**Hierarchy and a Spiritual Source of Energy**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 10** Class: **Agni Yoga Study Group, Letters of Helena Roerich**, 7–8 p.m., WMEA Center
- Wed. 11** Class: **Responsibility & the Spiritual Student**, 7–8 p.m., WMEA Center
- Sun. 15** Sunday Service: Meditation, Singing, and Lecture "**Externalization of the Hierarchy – An Introduction**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 17** Class: **Agni Yoga Study Group, Letters of Helena Roerich**, 7–8 p.m., WMEA Center
- Wed. 18** Class: **Responsibility & the Spiritual Student**, 7–8 p.m., WMEA Center
- Sun. 22** Sunday Service: Meditation, Singing, and Lecture "**Activities of the Hierarchical Life**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 24** Class: **Agni Yoga Study Group, Letters of Helena Roerich**, 7–8 p.m., WMEA Center
- Wed. 25** Class: **Responsibility & the Spiritual Student**, 7–8 p.m., WMEA Center
- Sun. 29** **Sun Festival of Leo**, Meditation, and Lecture with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 31** Class: **Agni Yoga Study Group, Letters of Helena Roerich**, 7–8 p.m., WMEA Center

Ask about classes for kids and teens on Sundays.

All Sunday lectures from Prescott are available on CD.

CDs are \$7.00 plus \$5.00 for postage and handling (increase due to new postal rates).

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

WMEA Center: 543 Eastwood Dr., Prescott – Phone: (928) 778-0638 for information.

*Creekside Center: 337 N. Rush St., Prescott (Mail for WMEA will **not** be accepted at this address.)*

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