



Meditation Monthly International

Happy 25th Anniversary



Agni Yoga and Truth

Letters of Helena Roerich II, 1937. It is impossible to give the truth to people, for they are incapable of assimilating it. One can even say, The nearer to Truth, the farther it seems to be from us. It is too simple in its grandeur. Try to sell people a golden coin at a reduced price, and no one will buy it from you. So it is with great truths. People require all the trappings, all the age-old masquerade that has accumulated around great concepts.

Letters of Helena Roerich II, 10 September 1938. The Rishis of India, in their deep wisdom, knew about evolution, or the unfoldment of one boundless life, and understood that human consciousness can ascend to Truth only through familiar symbols. Therefore, alongside the highest concept of the Unutterable Mystery of Be-ness they gave it a majestic range of the most beautiful Images, so as to evoke and implant in it the entire gamut of subtlest nuances, feelings, presentations, and thoughts. And so, the imaging of the Supreme Being always fully corresponds to that degree of development on which man is to be found.

Letters of Helena Roerich II, 10 September 1938. According to the quotation from the article "A Poet's Religion," Tagore stresses the boundlessness of evolution and knowledge. In reality, only one Truth exists—the Truth of the infinity of Be-ness—and consequently, of knowledge. In the manifested world this infinity of Be-ness is expressed in an eternal motion of cycles or in changes of conditions. Each one of these shiftings, or, as they are sometimes called, Manvantaras (Manvantaras of the Universe, of the worlds, and of human life), has as its goal to reveal and to polish a new facet of the Jewel of Limitless Knowledge.

Fiery World III, sutra 12. Among the traducers of the Teaching one should notice a particular kind of people who assign for themselves the obligation of standing in custody of the Truth. But it is the prerogative of the

fiery consciousness to manifest Truth. The self-appointed guardians of the Truth are at great pains to take for the Truth only that which is agreeable to them. Hence, there are so many vilifiers of the Teaching and of all enlightened beginnings. It is correct to point out the anathema and maledictions which are proclaimed by such guardians of Truth. How much of the Beautiful has been destroyed by these dark efforts! Why is it that these forces of darkness cannot stand Our Indications? Because Our Teaching is all-embracing, all-pervading, and of primal origin. Darkness contends especially with the Source which is close to the Hierarchy of Light. If We will trace all the false sources one will become convinced to what extent they are supported by human consciousness. The sowers of doubts and distortions continually voice interdiction of Truth and all Light. But the Fiery World also has its

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Cover picture, *St Sergius the Builder* by
Nicholas Roerich

Networkers' Letter

Dear Friends,

In the summer of 1979 in Sarasota, Florida, an experimental class in esoteric astrology was held. Ultimately this led to the founding of the White Mountain Education Association, Inc. There were two students in that first class, including one of our founding directors, Bethany Link. The class was successful, and the two students survived that intense experience, despite the fact that they had received a two-year course in eight weeks! That first experimental class opened the door to holding weekly classes. By the fall of 1979, there were morning, afternoon and evening classes in both exoteric and esoteric astrology. Three years later, in October of 1982, the WMEA came into existence.

Several of the new astrology students began asking if we could hold spiritual science classes. I finally agreed, and we began our full moon meditation gatherings, which often took place on Sarasota's beautiful, white sandy beaches. A few months later the students wanted me to conduct additional classes. By 1980 there were several classes being held during the week on spiritual science, including the full moon meditation gatherings and astrology classes.

It was in the fall of 1980 when I decided to assemble a few of the students to determine if we wanted to establish a non-profit organization. The idea was met with tremendous enthusiasm, and the vision came into manifestation. To those wonderful people I will always be so very grateful—for their support, their loyalty and their tenacity. Some of those early students are still an active part of the WMEA, living their lives according to the principles of Hierarchy. *The victory of spirit is in the assertion of unalterable principles.*

In October of 1982, the WMEA became a legally established non-profit organization, and later, in 1985, federally tax-exempt. Those

beginning years were full and wonderful. Many students were actively taking classes, and others were beginning to volunteer their time to work in the office, which included helping me produce and distribute *Meditation Monthly International*. Daily they made trips to one of the local Kinko's to produce and collate photocopies of class handouts (oh, there were so many), and helped me organize meetings. In the beginning, MMI was titled *Meditation Monthly* and was published on a monthly basis. It took only one meeting to name the newsletter, but many additional meetings to creatively design a masthead and the look of our beautiful newsletter. We still have a few of those beginning issues of *Meditation Monthly* in our archives. MMI has evolved over the past twenty-five years into a highly refined document that places its focus upon Agni Yoga. MMI is available in both an electronic version on the group's website and also in hard copy by subscription.

In 1987, while at a Torkom Saraydarian conference in Arizona, we were surprised when TS announced, "Joleen has been dying to ask me to come to Sarasota and give some lectures." He must have been reading our collective minds. So I asked him, and he accepted. Torkom Saraydarian began to visit the group each year, starting in 1988, giving a five-day conference. This continued until 1992, when the headquarters group moved to Prescott, Arizona. His inspired presence in the group lifted its consciousness to a new level, which continues on even to today.

In 1995, after I became acquainted with the Internet, the group's website was inaugurated. Back then, the Internet was not very "user friendly"; it only allowed for dial-up service, which would quickly kick us offline for so many reasons. I learned about something called URLs. In the early days several religious groups were on the

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Searching For Truth

by Daniel Entin

Director, Roerich Museum

*There is no religion higher
than Truth.*

Theosophical motto

*And ye shall know the truth,
and the truth shall make you free.*

John 8:32, King James Bible

Most people have little interest in truth. They prefer to believe whatever they are pleased to believe, whatever supports the opinions and ideas they already hold and cling to, whatever feeds their prejudices and dogmas, their emotions, their fears. They go through life quite satisfied with all that they think they know, no matter how unsupported, how unproven, how tenuous. They live in a state of happy ignorance. We all know people like that. Many of us were ourselves like that. Unfortunately, such people make a world for their children that is not a very good one, because it is a world that slides lower and lower, from disaster to disaster.

But there are other people who cannot abide a life of ignorance and distorted realities. They learn quite early in their lives that fictions and mirages are not for them. They have a conviction that there are truths that must be known if they are to lead rich and satisfying lives, if they are to help the world rather than harm it. The search for truth becomes for some of them almost an obsession. They cannot rest without learning. Each day that brings no new real knowledge is for them a wasted day.

Nothing, however, is simple. There are traps everywhere. Look at the two sayings at the head of this piece. They proclaim truth as the highest power, but they do not define truth. Does it need defining? Well, of course: the first quotation obviously refers to Theosophical truth, and the second to Christian truth. Are those different? They are. Thus, seeking truth becomes a bit like quicksand, a bit like a Minotaur's maze. Each truth proclaims itself to be The Truth. Any of us who believe that we have found truth have really found just a

relative truth—truth with a defining adjective before it. We each sit on our little hillcock of truth, thinking it to be the only real one. Obviously, there has to be more than that, we deserve better than that.

Can we ever know real truth? Are we destined to know only truths that come to us from one source or another, one teacher or one teaching, each its own little universe? What if those truths disagree? Is there a higher truth that resolves those differences? How can we reach that? Maybe that higher truth is beyond telling, and if we want truth to be explained we must be satisfied with the limitations of words. Lao-Tzu tells us that any truth that can be stated cannot be the whole truth, that just by stating something we are limiting and distorting it. What can that mean? Patanjali tells us that there are ways to learn the truth, for example to learn from those who know more than we do, from our gurus. But the gurus describe—and thus distort, as Lao-Tzu would see it. And the Buddha tells us, in the Kalama Sutra, that we should not believe anything, even what our guru tells us, until it passes the test of reason. What kind of reason is that—the best reason that we can apply to it, or some higher test of reason that we do not yet know to use?

What a puzzle! How can we resolve any of this? Isn't it all hopeless? Shouldn't we just give up and listen to our teachers, and believe whatever they tell us, simply because they are our teachers? Soak up dogma, and take it as inarguable? Isn't that easier? Well, maybe it is, and we surely would grow by doing that. It is sufficient if for us baby steps are sufficient. But what if we want to take leaps into unknown territories, fearlessly throwing ourselves into seas of knowledge that have never been reached, knowing in full trust that we will not drown? Can we leapfrog over the usual ways and discover how to do that?



Agni Yoga by Nicholas Roerich

I think about all these questions all the time. As I get older, I realize more and more that I will never know the truth, the whole truth, and nothing but the truth. After so many years of trying, my emotions will continue to cloud my knowledge, my hopes and fears and expectations will filter and distort all I hear and see. Oh, well, maybe in the next life! But that would be too easy. It is urgent to reach out and grasp all that can be grasped, to burn away the foolishnesses that all of us human beings cling to in our lives. Do it now, and the next life will be, as Jesus said, more free. But how to do it? Frankly, I no longer put much effort into it. When I sit with Master, I always feel that I, even at my age, am sitting in His lap. I don't ask anything. I just sit there. Whatever comes to me will come. Stay open! That is a kind of passive seeking, if I may call it that, though it seems self-contradictory. Like those bug-eating plants, I cannot direct the treasures to drop into my brain, but I can, like the plants, be sweet, aromatic, and good things will come.

Right now, we are all studying Agni Yoga. Are we supposed to believe everything we read in the books of the Teach-

ing? Maybe not, because whenever we come across a contradiction, our faith and trust start to weaken. But if we recognize that there are reasons for contradiction, we do not fall into that pit. But still, contradictions do exist. For myself, the solution is to examine everything with a sincerely questioning mind. Master has no use for blind followers, for little children who will hold His hand and believe every word just because it has been said. Just as curious children will always ask, “Why, daddy? Why, mommy?” so must we do with our Master. He deserves students who are filled with the spirit of curiosity and inquiry, adventurous souls who will set out in whatever direction their searches take them, to learn, to learn, to learn. Master has no need of simple obedience. He must know that when He turns away for whatever reason, we are able to act in His stead. Can we do that? I think we must.

After all those ruminations, maybe it would be good to wonder how to start trying to find truth? I suppose we could read, read a lot from many teachings, read hungrily and thoroughly, as if books might disappear tomorrow. But then, I am reminded that the Teaching warns us to not read too much, and to do more thinking, pondering. And if we are to think, we must feed our hearts and brains with worthy things to think about. A good imagination helps. And a good eye. I remember once, when I was setting out on a trip, Sina Fosdick shook my hand and said bon voyage, then looked at me and said firmly, “Keep your eyes and your ears open!” Indeed. We must all remain open—open to everything we see, hear, and touch, open to all the ideas that float through our heads. Some teachings say we must fight against the ideas that come to us unbidden, to get rid of them, but isn’t it also possible that these ideas are a rich source for us? Are we not sometimes sent ideas, unexpectedly, from important sources? We have to separate the wheat from the chaff, cull out the bad ideas and toss them over the fence. If we know how to do that, we remain with great treasures of discovery.

This morning, I went for a walk because I awoke with a strong feeling of love for the

world, for everything that exists and for everyone in it, and I thought, What a good time to look and observe, to take in the sights and the sounds, the events of the city—to try to understand what makes those events happen, to try to see what their causes and effects are. The only way to learn how the world works is by being interested in how it works, by watching it closely, trying to sort it all out. Who does



Burning of Darkness by Nicholas Roerich

and says what, and why? And what does that lead to? What causes what? For those who think all knowledge must come from books, it’s called The Book of Life. There is also what is called The Book of Nature. An hour spent on a park bench with all our faculties alert will teach us more, will give us more truth, than almost anything else, if we remain aware of all that is happening, if we watch, observe, and ponder.

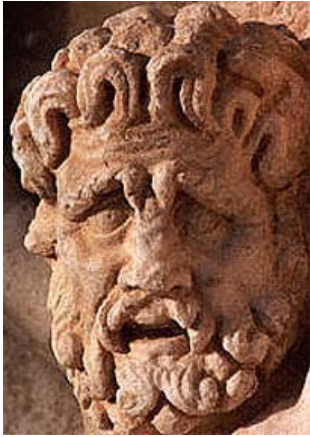
In addition to being interested in what goes on in our immediate surrounding, seeing it as a textbook of human behavior, we must be equally interested in what goes on everywhere in the world—in our communities, in our country, and on the entire planet. Is there a better school for learning about life than life itself? The newspaper, the Internet, the media that blare into our eyes and ears all day, these can all be used to enrich understanding about how the global system works. Once we know how it is “down here,” we can take our understanding, based on that old saw “as above, so below” and apply it to everything “up there,” that unknown, hardly knowable en-

tity called the universe. We should allow ourselves the treat of throwing our imaginations into the unknown void, the infinite universe, but only when we have first grounded ourselves here, with some understanding of humanity. Otherwise we would indulge in daydreams and fantasies, with no grounding in reality. Doing that may feel good, but it is a deceptive trap to just swim about in our wishful thinking. We begin to think that everything we hear is intended just for us alone, that whatever we imagine is real, that our fantasies are intuitions. Better to stay grounded, to be skeptical rather than self-indulgent about what we are experiencing. We must always apply rigorous filters to ourselves, to strain out the foolishnesses, to learn how to recognize truth and marry it to our hearts.

All of this is solitary endeavor, hard work, self-discipline. It can be painful—it is harder to relinquish a prejudice than to lose a beloved. The mind is a resistant thing. It likes to tell us that whatever pleases us is true and that whatever displeases us is false.

A last thought, maybe to be discussed another time: Is it possible to have curiosity about life and the universe without having love in one’s heart and the glory of Beauty in one’s eyes? I doubt it. The Russians have two words for curiosity. They recognize that it has two faces, the one we call the thirst for knowledge, and the one we call idle curiosity. We know how easy it is to indulge in the second, and how hard it is to slake the first. But that first is the task that is set before us, and we must get to it.





Prometheus & Truth

“Prometheus, that potter who gave shape to our new generation, decided one day to sculpt a statue of Truth, using all his skill so that she would be able to regulate people’s behavior. As he was working, an unexpected summons from mighty Jupiter called him away. Prometheus left cunning Trickery in charge of his workshop (Trickery had recently become one of the god’s apprentices). Fired by ambition, Trickery used the time at his disposal to fashion with his sly fingers a figure of the same size and appearance as Truth with identical features. When he had almost completed the piece, which was truly remarkable, he ran out of clay to use for her feet. The master returned, so Trickery quickly sat down in his seat, quaking with fear.”

“Prometheus was amazed at the similarity of the two statues and wanted it to seem as if all the credit were due to his own skill. Therefore, he put both statues in the kiln and when they had been thoroughly baked, he infused them both with life: sacred Truth walked with measured steps, while her unfinished twin stood stuck in her tracks. That forgery, that product of subterfuge, thus acquired the name of Falsehood, and I readily agree with people who say that she has no feet: every once in a while something that is false can start off successfully, but with time the Truth is sure to prevail.”¹

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Agni Yoga compilation

Fiery Guardians. Woe to the pseudo-guardians and woe to those who litter the space with pseudo-teachings. Woe to those who in an unworthy manner have given and are giving to the World a conception of Hierarchy which belittles the Luminous Images. Thus let us combat the distortions.

Fiery World I, sutra 476. The fiery consciousness affords that invincible optimism which leads to Truth. In its essence Truth itself is positive. There is no negation where Fire creates. One must accept the conditions of the world according to the level of the fiery consciousness. The conditions of life often impede the fiery consciousness. It is difficult to be reconciled with the conventionality of the garb of constructiveness. Dealing with many details in the course of life impedes the fiery receptivity. But for him who has even once contacted the Fiery World, all the husks become negligible. Thus, one must be guided along the higher level, not being disturbed by the imperfection of one’s surroundings. As for those who are not good, all good measures must be applied. Fiery realization is not selfhood.

Fiery World I, sutra 433. How is it possible to ascertain the verity of the Teaching? A multitude of good words may cover up something mediocre; but Truth, we know, does not fear examination. On the contrary, when observed, Truth draws nearer and shines forth. Therefore, each investigator of the Teaching may be advised, “Approach with all force; observe by thorough measures; investigate by all methods; cognize with all daring; reveal indefatigability, and be aflame with each discovery of Truth.” The Teaching cannot be fallible. It cannot deviate from the paths of usefulness and good. One should not believe only in assertions. Faith is the realization of Truth, tempered in the fire of the heart. The Teaching is infinite, otherwise the very concept of Infinity would not exist. One should strive toward Truth. Truth does not reject—it directs. In the Teaching there can be no distorted concepts. Regard the path of the Teaching as the affirmation of

that which is beyond doubt. One should not approach Truth along a meandering path. One must proceed by testing each word, each statement, and each covenant. If the Teaching is a true one, each step to it will be enlightening and broadening. Disparagement, denial, abasement are poor guides! More than once you will hear from a speaker the conceited remark that the only correct Teaching is the one known to him. It is then good to remind the conceited one about the grandeur of Infinity, of the millions of years of life on Earth, of the billions of worlds—let him meditate upon the vastness of Truth and the soundness of its fitting recognition. One could agree with the method of skepticism if only something would result from it. As a rule it corrodes the creative principle. An indefatigable spirit is needed to advance along a constant progression. Only such an expansion and containment will bring real tolerance toward anything that is futile, this is learned through relativism. Thus, say to him who has doubts about the Teaching, “Test it, be aflame in your heart, and broaden your spirit.

Hierarchy, sutra 5. The universal Eye of Shambhala brings Bliss to mankind. The universal Eye of Shambhala is a Light on the path of mankind. The universal Eye of Shambhala is that star which has guided all seekers.

For some, Shambhala is the Truth. For others, Shambhala is a utopia. For some the Ruler of Shambhala is a venerable sage. For others, the Ruler of Shambhala is the manifestation of riches. For some, the Ruler of Shambhala is a bedecked idol. For others, the Ruler of Shambhala is the Ruler of all Planetary Spirits. But We shall say, The Ruler of Shambhala is the fiery Impeller of Life and of the Fire of the Mother of the World. His Breath is ablaze with flame and His Heart is aglow with the fire of the Silvery Lotus.

The Ruler of Shambhala lives and breathes in the Heart of the Sun. The Ruler of Shambhala is the Invoker and the Invoked. The Ruler of Shambhala is the Sender of the Arrow and the Receiver of all arrows. The Ruler of Shambhala breathes the Truth and affirms the Truth.

¹ *Aesop’s Fables*: A new translation by Laura Gibbs (USA: Oxford University Press, 2003).

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Networkers' Letter

Internet, but at that time there were very few groups in the esoteric community offering the Ageless Wisdom Teaching to the Internet world. I immediately pulled together a handful of people from the WMEA and sister groups, asking them their opinions about the Internet, and if they felt we should all launch a website. Only one other person within the WMEA felt that it was a worthwhile adventure. But I was not discouraged. I totally immersed myself in finding the necessary data about how to get started on the Internet and experimented with establishing the WMEA on the World Wide Web. Once I gathered all the information, I called in the help of that other person, and three months later we established a website. The Teachings were finally available to anyone who was interested. On May 3, 1999, we created a forum on Yahoo called the *Living Ethics Forum*, as a method to gather people together who wanted to discuss the Teachings of Agni Yoga and Torkom Saraydarian. Today it is uncommon *not* to find esoteric groups on the Internet, but we were truly pioneers in this endeavor.

In October of 2000 we engaged in another pioneering effort by establishing the WMEA St. Sergius University and Seminary as an online, distance-learning, alternative-educational university, with a curriculum that places its focus upon transformational education and Living Ethics. This seed had been planted by the decision back in 1995 to establish ourselves on the Internet. Where the initial idea of the University took place with our leadership program in the mid-1980s, the new model didn't blossom until 2000. Graduates of the University and Seminary have the opportunity of applying for a WMEA Teaching Center, WMEA Associate Church or Study Group, and, if accepted, come under the umbrella of the Central Group.

In 2002 we received a letter from a man work-

ing with the prison system, asking us if we would like to offer some sort of outreach to prisoners through a publication that he sponsored. I said yes, thinking this would be a good way to distribute the Teachings to help people in need of self-improvement who had a lot of time to devote to striving. The response has been far beyond our wildest imagination. We now have prison-



Joleen at the 2005 Annual Conference

ers from correctional institutions, in almost every state, engaged in either a meditation course or consistently asking for MMI. Each prisoner works with a meditation secretary, who answers questions and uses the Teachings to help the prisoner in his or her life.

After publishing Torkom's book *Spiritual Regeneration* in 1990, and later Helen's Roerich's book *At The Threshold of the New World*, we launched into publishing our own books, starting with the *Sunday Talks Series, Volumes I and II*. Volume III, *Discipleship and Human Progress*, will be ready later this year or at the latest by March for our 2008 annual Living Ethics conference.

I would be remiss if I did not mention the wonderful WMEA satellite groups that have been established during the past few

years, starting with the Florida group, which sustained itself when the headquarters group was moved to Arizona. In addition to Florida, we now have official WMEA study groups in Ohio, Puerto Rico, Colorado and Oregon.

In closing I want to remember those dear loyal and supportive friends who, during the course of our twenty-five years of life, have made their transition, starting with our founding director Ms. Bethany Link, B. J. Thomas, Burmah Smith, Neva Thomas and Peggy Pace. Also our appreciation goes to those who were at one time or another part of the WMEA group, lending their talents to the needs of the group labor before moving on to other destinations. As Torkom explained to me one day, "Your job with the WMEA and its labor is to serve the Lord. Some people will come and quickly go; others will come and stay a few years, lending their hands and feet to the labor of the

group while they engage in their transformational studies; and yet others will stay forever, proving that this is their soul group."

Our gratitude also goes to Mr. Daniel Entin, director of the Roerich Museum in New York, for writing the keynote article for this 25th anniversary edition of *Meditation Monthly International*. His article is very thought-provoking, asking all of us to contemplate on its wisdom and apply it to our lives.

Love to each and every one of you,

Joleen D. DuBois
President



October / November 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.

October 2007

- Tue. 2 Class: **Agni Yoga Study Group, Heart**, 7–8 p.m., WMEA Center
- Wed. 3 Class: **The Ashramic Life**, 7–8 p.m., WMEA Center
- Sun. 7 Sunday Service: Meditation, Singing, and Lecture “**Mystery of the Will**” with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
Noon: *Men's WMEA Study Group* – Prescott Pantry
- Tue. 9 Class: **Agni Yoga Study Group, Heart**, 7–8 p.m., WMEA Center
- Wed. 10 Class: **The Ashramic Life**, 7–8 p.m., WMEA Center
- Sat. 13 **WMEA 25th Anniversary** 
- Sun. 14 Sunday Service: Meditation, Singing, and Lecture “**Rules for Success**” with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 16 Class: **Agni Yoga Study Group, Heart**, 7–8 p.m., WMEA Center
- Wed. 17 Class: **The Ashramic Life**, 7–8 p.m., WMEA Center
- Sun. 21 **Sun Festival of Scorpio**, Meditation, and Lecture with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 23 Class: **Agni Yoga Study Group, Heart**, 7–8 p.m., WMEA Center
- Wed. 24 Class: **The Ashramic Life**, 7–8 p.m., WMEA Center
- Sun. 28 Sunday Service: Meditation, Singing, and Lecture “**The Six Factors of Success**” with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 30 Class: **Agni Yoga Study Group, Heart**, 7–8 p.m., WMEA Center
- Wed. 31 Class: **The Ashramic Life**, 7–8 p.m., WMEA Center

November 2007

- Sun. 4 Sunday Service: Meditation, Singing, and Lecture “**Will & Freedom**” 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, Heart**, 7–8 p.m., WMEA Center
- Wed. 7 Class: **The Ashramic Life**, 7–8 p.m., WMEA Center
- Sun. 11 Sunday Service: Meditation, Singing, and Lecture “**Cultivating Willpower**” with Lewis Agrell, 10:00 a.m., Creekside Center
- Tue. 13 Class: **Agni Yoga Study Group, Heart**, 7–8 p.m., WMEA Center
- Wed. 14 Class: **The Ashramic Life**, 7–8 p.m., WMEA Center
- Sun. 18 Sunday Service: Meditation, Singing, and Lecture “**Gratitude & the Spiritual Path**” with Kathryn Agrell, 10:00 a.m., Creekside Center
- Tue. 20 Class: **Agni Yoga Study Group, Heart**, 7–8 p.m., WMEA Center
- Wed. 21 Class: **The Ashramic Life**, 7–8 p.m., WMEA Center
- Sun. 25 **Sun Festival of Sagittarius**, Meditation, and Lecture with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tue. 27 Class: **Agni Yoga Study Group, Heart**, 7–8 p.m., WMEA Center
- Wed. 28 Class: **The Ashramic Life**, 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
is now publishing**
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on the Internet.
Look for it on the World Wide Web
<http://www.wmea-world.org>

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

In Sarasota, Florida
Call (941) 925-0549

In Longmont, Colorado
Call (303) 651-1908

In Puerto Rico
Call (787) 780-6276

In Marysville, Ohio
Call (937) 642-5910

In Lebanon, Oregon
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