



# Meditation Monthly International

## Agni Yoga and the Teachings of Life

*Heart*, sutra 17. Unceasingly and during all times, the Teaching of Life is poured upon Earth. One cannot imagine one's earthly existence without this link with the Invisible World. As the anchor of salvation, as the guiding light, the Teaching strengthens our advance in the darkness. But amidst the shower of Beneficence, as with sea waves, one can notice the rhythm, with special definite expansions, then the Teachings appear. Thus, one can explain the rhythm of this entire world by growth and submergence, in other words, inscribing the evolution of existence.

*Heart*, sutra 574. Consider attentively whether the Teacher is compelled to reiterate something. You know how We dislike repetitions, then it means that there is a reason. Perhaps, according to outer logic repetition is unnecessary, but let us peer into the depths of the heart and we shall see how necessary it is. Often repetitions are unnoticed precisely by those who call them forth. Thus, repetitions must be applied like medicine, until they imprint their design upon the brain. He who carries within himself the Teaching of Life must be ready for the reiterated affirmation as long as he sees the shaking of the foundations. One must accept that the law of foundations must be fulfilled primarily. The foundations cannot be replaced by details.

*Heart*, sutra 579. Absorb forever the so-called gift of discrimination, it is not a gift but the result of labor and experiment. The foolish word intuition expresses nothing but limitation. Not through intuition but by many accumulations can one acquire discrimination. To affirm that discrimination is not based on anything is analogous to the statement that imagination is not a reflection of former experiences. The time has come when that which is seemingly most abstract enters into the chain of events. Man has encountered many situations and has thus refined his judgment. Be assured

that he who has no discrimination passed through a coarse existence and made no effort to free himself of it. Thus he deprived himself of the benefit of cognizing through the heart. The heart of man is not young, for its substance is permanent. Some will rejoice at this permanence, because in this concept is eternal life. Some will rejoice that one's own consciousness is also one's own responsibility. Thus the Tablets of Truth enter life. Do not tire of reading the Teaching of Life of all ages. The open heart will rejoice at the intermittence of rhythm. Also, having such foundations we shall understand that the impetus that guides humanity cannot be visible in daily life. In this comprehensiveness let us also find the path to joy.



## Networkers' Letter

### Dear Friends,

*The journey of Life.* The other day I was reading an article by a Sufi Teacher. Essentially he wrote that there are three kinds of ways people live their lives. One is the way of the drunken-type individual, another is the way of the person who sleeps, and the third way is the person who lives his life with his eyes "wide open."

"The first way to live one's life is by way of the 'drunken' person, the one who amuses himself in business, or in a profession or in some specific interest; what is it all? It is a 'wine.' He is drunk. Afterwards he knows nothing more except that particular intoxication. He is intoxicated by the life he has lived. This is his word, his bias, his perspective, his ambition, and aspiration. Finally he is taken back 'Home' against his wish like a drunken man. This is the *general way* that a soul goes towards his life goal.

"Then there is the way of the person who is asleep. The one who is asleep is one who does not know what death and life and birth mean. He does not know why he came here, and he does not know why he is going away, why he must one day leave the earthly life. He is happy because he is asleep. He is taken wherever he is taken in life; much like a boat without a rudder, bobbing through the turbulent waters of life banging against rocks, resting upon a fallen tree, or struggling to survive; always distracted by the survival.

"The third way is the way of the person who journeys through life with open eyes. The one with open eyes will see all the beauty on the way. He or she is the one who will enjoy the journey, who will appreciate the beauty of traveling. For this person, every step forward provides a new experience, a greater joy, a particular blessing. He experiences the dance of the soul, and whatever the dance of the soul is, may be understood by watching the water in a tank vs. the running water of a stream. In a tank it is stagnant, dead; much in the same way a person can be dull, heavy, and depressed. But the water of a running stream is engaged

in a vital dance at every step. This is the way of the 'open eyes' and the dancing soul attracts everything towards himself like the stream of water, and will bring pleasure and satisfaction to all who can see.

"This process by which every soul comes forth and returns is the very process that spiritually wise men and women of all ages have realized here on earth, and the true meaning of spiritual attainment. It is to know fully, here on the earth, about the way that one's soul has manifested and is bound to return."

Here is a legend. It is related among Hindus that the Lord Indra, the God of the heavens, had fairies in his court; the *upsaras* work was to dance. Once one of the fairies went to the earth and saw a mortal being, and she fell so deeply in love with him that she lifted him up and brought him to the spheres of Indra. When it was known that the mortal man had been brought there, Indra commanded that he should be dropped back to the earth to live the mortal life, and that the fairy should be sent to the other end of the world to overcome her karma.

This story conveys that every soul is born to dance before the throne of God. In reality every action of beauty, of harmony, every action of love, of kindness, or compassion is the dance of the soul. But when the soul becomes conscious of this dance, then the presence of God becomes clear to that soul. It can be the greatest joy and happiness which nothing on earth can give.

In the Mathnawi, Rumi wrote a poem where the soul is likened to a reed flute: "Why does the music of the flute appeal to you?" Because it laments, it cries; it longs for that spirit, for that being that was its stem. This reed was cut away from its stem and holes were made in its heart. That made it cry. It cries with longing to rejoin the stem; to return to its Father's Home.

*continued on page 6*



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Cover picture taken from *Le Sacre Du* by  
Nicholas Roerich

# Agni Yoga and Life

(from *Sunday Talks on the Ageless Wisdom: Education for the Soul*)

by Joleen D. Du Bois

Life is about education and learning. Life on this planet is a school. Agni Yoga is a Teaching that educates the soul and gives us direction, so we can graduate from this Earth school into graduate school—the Higher Worlds.

Throughout the Agni Yoga Teaching, you will find many instructions on how to graduate with honors. The keynote for graduation into the Supermundane life is Self-perfection. Self-perfection is Light. The opposite of Self-perfection is “self-indulgence.” Self-indulgence is darkness. Man either creates or destroys.

We have one of two life-direction choices. One choice leads to a dead end—to self-indulgence. M. M. says, “One can so build one’s life that each day will, as it were, be the end.”<sup>1</sup>

The second choice—the choice of Self-perfection—is, of course, the choice of preference, where “one can so illumine one’s life that each hour will be a beginning.”<sup>2</sup>

This instruction in Agni Yoga reminds me of the question: “Is the glass half full or half empty?” The first choice of self-indulgence is to build one’s life where the glass is seen as half empty; the second choice is to live life in such a way that the glass is half full. We approach our life either destructively and negatively or creatively and constructively.

As we read the books of Agni Yoga, we discover that at the heart of this Teaching, there is an emphasis upon fire and upon evolution. Fire is about the creative life; evolution is about Infinity.

Fire is life. The Fire of Space is the source of all life in any form. The ancient writings instruct, “Fire is creative.” Creative Fire permeates all Space. In some Teachings the creative Fire is called Kriyashakti: the life-giving, divine Fire in all

forms of life.

When we draw from the life-giving Fire in the Universe, we direct our consciousness to the path of Self-perfection. It is the flame in our heart that links us with the creative Fire in Space, with the Heart of the Universe. This same creative Fire is also located within our own nature: “As above, so below.”

We each have a Divine Spark, a seed of life. The fiery seed of life is our spirit. It is indestructible because it is sacred. This is a very important point to remember. Your spirit is sacred and as such is indestructible. However, the radiation of the fiery seed changes depending on the growth, or expansion, of our consciousness. The energy around our fiery seed is consciousness.

This fiery seed is sometimes called the human soul. The human soul has a purpose, which is perfectment. It is through Self-perfection that the fiery seed will evolve. The purpose of each incarnation is to evolve on the path of Self-perfection.

We must each evolve, progress, and advance. As our consciousness expands, our fiery seed will evolve and strive toward infinity. The human soul, plus the vehicle with which it is identified, becomes the command post from which the soul operates. It is this identification that creates the tests and traps for the evolving human soul. It is from this command post that we construct our glamors, desires, illusions and vanities, building our life in such a way that each day will, as it were, be the end. After the soul constructs a glamor, a habit, a vanity, he believes that is who he is. He says, “I am that.” He becomes the glamor, he becomes the illusion, he becomes the vanity or the



*Chenrezi* by Nicholas Roerich

habit or the prejudice, or this or that.

However, by making a conscious decision to travel the path of Self-perfection and to illumine his life in such a way that each hour will be a beginning, the person creates an environment for his soul to evolve, to strive toward perfection, to strive toward graduation into the Supermundane life—the life of an Agni Yogi.

The Supermundane World is in the higher strata of the Universe; it is also within ourselves if we know how to contact this level of fire. All strata of the Universe are permeated with fire. The Subtle World is a world of fire, but this world reflects the Earth and is a Fire by Friction. The Supermundane is the highest world of creative Fire, Electric Fire.

If one wants to travel beyond this earthly plane of existence, beyond the school of pain and suffering, beyond the tests and trials, we are told that it requires breaking through and transforming the identifications the soul has constructed. It requires disidentification from one’s habits, from one’s old outworn beliefs and ideologies, and from one’s fanaticism, pride, and vanity. Until this “awakening” occurs, the soul will be trapped and each day will, as it were, be an end, for the soul loses his freedom by identifying with his not-self, with his maya,



glamor, and illusions.

To graduate to the Supermundane World, you must go through Solar Fire, the fire of the spiritual Hierarchy. This means you must create an environment where the fiery seed of the human soul can make contact with the spiritual Hierarchy of Earth.

What is the Hierarchy? In the biblical sense, the “Ladder of Jacob” symbolizes the Hierarchy. Each fiery seed, each human soul, is impregnated, imbued by a Ray of the Hierarchy, which gives the soul a “knowingness” about its life direction. When the soul makes contact with the Ray, he will have a yearning to change his life, to find his Teacher. He will search for the Mountain. The Mountain in Agni Yoga is a symbol of the Teacher. When we reflect upon the Hierarchy, we think about the Brotherhood, about the Christ and His disciples. Agni Yoga calls the Hierarchy of Illumined Souls, the “Guiding Hand.”

The task of the Teacher is to “instruct only within the boundaries of what is permitted. She uplifts the disciple, cleansing him of outworn habits. She warns him against all kinds of treason, superstition, and hypocrisy. She tests the disciple, openly and in secret. The Teacher unbars the gates to the next step with the words, ‘Rejoice, brother.’ She may also bar them with the words, ‘Farewell, passer-by.’”<sup>3</sup> “Friends, if you wish to approach Us, choose a Teacher on Earth and place your guidance in His care.... Each one should have a Teacher on Earth.”<sup>4</sup>

When you make a contact with the Christ or Master in your heart, you may remember having a dream where you attended an inner plane classroom, or you may remember being in an Ashram. You may recall speaking to someone, teaching someone, listening to a lecture. Such an experience will give you deep joy.

Striving toward Self-perfectment, creating an illumined environment for your soul to evolve, making a contact with the Hierarchy and the Teacher will give you a fiery inspiration to dedicate yourself in service to

all whom you meet. As Christ said, “Let the greatest among you be the servant to all.”

When we study Agni Yoga, we study life, beauty, culture, and creativity. We study how to improve the life, how to heal, how to love, how to build right human relations. Some religious and spiritual Teachings prepare you for death, but they don’t teach you how to “live.” Agni Yoga believes in the continuity of life, in the continuing life of the spirit. It teaches us how to release the spirit that is enslaved in its past.



Tibet by Nicholas Roerich

We are striving to the future, building a new consciousness, building new viewpoints, building new bodies in which to strive into the future to the Supermundane Worlds.

The Agni Yoga Teaching is the Teaching of Life applied to each necessity. It provides a solution to daily problems. It does not teach self-indulgence; it inspires us toward Self-perfectment.

When you meet an Agni Yogi, you will know it. This is a person of decision, of commitment, of responsibility, of integrity. You will not meet an Agni Yogi who says, “maybe yes” or “maybe no,” “perhaps it is this, perhaps it is that,” “could be,” or “for the time being this is what I believe.” There is no indecisiveness found in an Agni Yogi. When an Agni Yogi says “yes,” he means it. When he says “no,” he really means it.

A person whose soul has become identi-

fied with a life of maya, glamor, and illusion is a person who is indecisive. He will change his mind, saying “yes” today and “no” tomorrow. Such a person has not yet gained control over his lower nature; the lower nature is controlling the soul.

To strive on the path of Self-perfectment, to create a path of illumination for your soul to follow, where each hour will be a beginning, you can begin with these six aspects:

1. The first aspect is self-exertion. This means that in all you do, you will strive to be real; you will strive to put the Self into all that you do. Each action you take will be an action of illumination. Most people labor through their glamors, illusions, self-interest, vanities, and so forth. They consciously or unconsciously hurt others with their manipulations, their bias, their “superiority” and impositions, and then at the end of the day, they will say, “I have done my job well.” Each day will, as it were, be the end. But for the life of an Agni Yogi, each hour will be a new beginning, for he is striving to become a new beauty; his actions are infusing new creativity, new ideas, new ideals into his labor, creating new pathways for himself and his community.

2. The second aspect is the right use of time. So many people in today’s society have the burden, the restriction, the concerns of time. They hurry here and there, from waking up and eating a quick bite to running out of the house to get to work “on time.” They do not have time for creative endeavor or to give quality work to their employers or coworkers, but for a hurried labor that leads to sloppiness, failure and extensive financial costs to the company and consumer.

As a person striving to “live” his or her life, we must make right and creative use of our time to inspire others with culture, with beauty, with a vitality that will uplift and inspire with creative energy. Nicholas Roerich said, “We are asking our friends each day to think, to pronounce and to apply the understandings of Beauty and Culture.”<sup>5</sup> He

also said, “[W]e are not dreamers at all, but workers for life, and our apostolate above all is content in that we are striving to say to the people, ‘Remember Beauty. Do not exile its image from life, but also actively call others to this feast of joy!’”<sup>6</sup> “In constant labor, we have no time for agitations. We construct. In positive affirmation and realization we aspire to make earthly life more sensitive and more beautiful.”<sup>7</sup>

Every day needs to be a day of improvement. We cannot transform ourselves if we are always in a hurry. Those who are in a hurry may be trying to “get there in time,” but at the expense of improvement, culture, beauty, and Self-perfectedness.

Each time you engage in a labor, you are striving to manifest an aspect of your Self—this is striving toward Self-perfectedness. If you do anything less than that, you are building a life of slavery for your soul.

Let’s say that you are preparing a lecture, and your friend or family member wants you to hurry so you can go to the movies. What do you do? Do you throw something together, which you later call a “lecture on the Ageless Wisdom,” but instead it is simply a presentation of words written and presented without thought? If so, you are misusing your time and energy, and deceiving those who are going to attend your lecture.

When a disciple gives a lecture, she will take a whole day or longer to consider her one-hour talk. She will meditate on the subject; she will think of those who will be attending the talk and think about their needs and different levels of consciousness. She will think about how she can deliver the talk in a way that the Teaching will heal someone’s heart or inspire a depressed person. She will consider how she can bring joy into the atmosphere of her talk. She is not in a hurry; she is not going to “hurry up and get it done.” She will spend all the time she needs to perfect her talk. Each time she presents a lecture or writes a paper, she will strive toward Self-perfectedness, in all humility.

3. The third aspect of striving toward Self-perfectedness, in blazing a path of illumination for your soul to evolve, will be to overcome the downward pull of the

personality nature, the downward pull of the past.

Here is a simple example. Let’s say you are registered in a one-hour class that meets weekly at seven o’clock in the evening. At six o’clock you say to yourself, “You know, I’m really not feeling very good. I’m tired. I’ve had a long day. I’d like to go home and lay on the couch and watch some TV.” If you give in to the manipulation of your lower mind, you will call a classmate or the teacher and say, “I would really like to come to class tonight, but I just don’t feel very well.” The command station of your soul (i.e., glamor, illusion, vanity) tells you, “It is just too much for me to attend class tonight, or to attend the full moon meditation service, or to attend the Sunday service,” and you escape.

You see what is happening? Your habits, glamors, and illusions are tricking you, causing you to put up resistances, preventing you from Self-perfectedness. It is really amazing all the excuses the personality nature devises to prevent the fiery seed from striving each hour toward Self-perfectedness. Your glamor says, “I already know all about the subject of the lecture.” Or in the case of a group meditation, your glamor says, “I already know how to meditate. I don’t have to meet with the group this month. Next time I’ll attend.” But, of course, this one time gives way to another and another. We have engaged in self-indulgence and the day has ended.

It is also interesting to see how one’s emotional nature puts up resistances. It will tell you, “You know, the person in that class really hurt you last week, so why should you go to a class and try to be better? He needs to be in that class, not you!” Maybe that person who hurt you last week was really trying to help you do things better, but because of the glamor of self-importance, of knowingness, you failed to hear with the ears of Self-perfectedness, listening instead with the ears of self-indulgence. In so doing you have constructed another resistance that prevents the soul from advancing.

The mind too creates many kinds of re-



*Path to Shambhalla* by Nicholas Roerich

sistances that keep a person from striving on the path of Self-perfectedness: for example, vanity. Vanity is a very sneaky thing the mind uses to keep us from progressing. We think we are too good to do this or that. The Teacher tells us to perform a job. “Often the Teacher finds himself in a very difficult relation with his pupil. The pupil promises to follow all the Commands of the Teacher, but no sooner is one received than immediately reasons are found to alter it.”<sup>8</sup> We will either find reasons to alter the request of the Teacher, thinking that we know more (are too evolved to perform such a tedious task), or we will reject the job or do it without joy, without enthusiasm, and without a willingness to do our best.

At other times, we may engage in a task, but find that the Teacher does not acknowledge us with praise. In reaction, we may fall into self-pity and then self-indulgence. A person can build one’s life in such a way that each day will, as it were, be the end.

An Agni Yogi is very careful when his Teacher praises him, for if he is being praised, he knows he did not do his best. If the Teacher says, “It wasn’t bad, but you could have done a better job,” then you know that your Teacher is encouraging your striving on the path of Self-perfectedness.

Some people won’t do anything unless they know they will receive applause for their labor.

Here is a beautiful Teaching I once heard. “We are told that the most beautiful flowers unfold and bloom in the deserts, canyons, and gorges. No human being ever sees them, no human hand touches them, but

they bloom their perfection and become the joy of Nature.” They become flowers in the symphony of life and the joy of the stars. This is Self-perfectment!

4. The fourth aspect is joy. All that you do you must strive to do in joy. When I walk into a department store or grocery store, it is sad to observe so many unhappy people working there. They don’t realize that if they would do their work in joy, they would be promoted. In joy we increase our health. In joy we deepen our love. In joy we contact the Fire in Space and ignite the fiery seed of the creative life within us. In that awakening we cannot accept anything less than striving on the path of Self-perfectment. Even if we fail, we will find joy in the failure.

Some people will say, “But I cannot live in joy, for there is no joy, no love in my life.” Then you must do something about it! Don’t say, “I am a victim of my choices.” Change your thinking, change your choices, start a little bit at a time. Just a little bit. Each morning say, “I am going to put a little joy into my life today.” Do any of you feed the birds that stop by your house for a visit in the morning? Try it. Feeding the birds will bring you joy. They will sing so many beautiful songs for you in appreciation. If you don’t have a bird feeder, make one—for that action can bring you joy. Why? You are doing something selflessly for another little spark of life.

These past few months at the Center we have been feeding two little chipmunks, along with the birds. Every day I sat at the desk in my office and watched the little chipmunks scurry over to their special place where I had left seeds and nuts in a huge wooden planter. I quietly watched them fill up their pouches with the seeds and corn.... They were so happy. What joy! The past few weeks I haven’t seen the little guys. Whereas I miss them, I do know that for a while they had a wonderful place to visit where they could find some premium food for their habitat.

Later you can do other things, bigger things, more challenging things that will give you joy. Pretty soon, you will find your life changing, eventually finding the Master in your Heart. You will find a new meaning to the word “life.”

5. The fifth aspect that will lead you to

Self-perfectment is faith. Faith can never be taken from you when you make contact with your Soul. When you contact the light, the love, the beauty within yourself, you will always have the resource of faith to lead you into the next day, the next year, the next life of unfolding Self-perfectment. When you make contact with the fire of love, the fire of beauty, the fire of light within your nature, you will always have faith in your future, in the Infinity of Life. You have tasted your future and will do all that you can do to manifest it; you understand your destiny and you are striving toward it, the destiny of Self-perfectment. You have faith in your divinity and the divinity of Hierarchy and the Supermundane Worlds. Your faith will put you on the path of your Divine Self.

6. The sixth aspect is Beauty. As you strive toward perfection, as you strive to purify your life, you will find beauty in the flame of your heart. You cannot see beauty with your brain. Your brain may analyze the beauty in something, but only your heart can recognize true beauty. Beauty inspires you; beauty uplifts you; beauty heals. Beauty inspires you to strive toward the Supermundane life. When you see a most beautiful and amazing sunset, do you analyze it or do you feel the rays of beauty? When you listen the to music of the masters, do you analyze the music or do you feel the power of its beauty?

We are living today in a most judgmental and negatively critical world. We put ourselves in such states of glamor and illusion that even though we may never have studied and performed music or may never have painted a masterpiece work of art, we still designate ourselves as the artist’s critic. We must see with the eyes of the heart, hear with the ears of the heart.

*As a man thinketh in his heart, so is he.*<sup>9</sup>

There are many wondrous experiences in life awaiting us as souls. We must strive to find the path of Self-perfectment and then dedicate ourselves to that path. We must find a way to release our fiery seed from its prison and help it to advance, to

evolve. Let us strive on the Path of Self-perfectment with each hour being a new beginning.

- 1 Excerpted from *Fiery World I* (1933), 2nd ed. (New York, N.Y.: Agni Yoga Society, Inc., 1969), sutra 308.
- 2 Ibid.
- 3 *Agni Yoga*, 5th rev. ed. (New York, N.Y.: Agni Yoga Society, Inc., 1980, 1st ed. (1952), sutra. 103.
- 4 Ibid.
- 5 Nicholas Roerich, *Realm of Light* (New York, N.Y.: Roerich Museum Press, 1931), p. 21.
- 6 Nicholas Roerich, *Himavat: Diary Leaves*, J. K. Sharma, ed. (Kitabistan, Allahabad: Allahabad Law Journal Press, 1946), p. 24.
- 7 Ibid., p. 25.
- 8 *Agni Yoga*, 5th rev. ed. (New York, N.Y.: Agni Yoga Society, Inc., 1980, 1st ed. (1952), sutra 278.
- 9 Proverbs 23:7 (Lamsa).

*continued from page 2*  
*Networkers’ Letter*

So it is with every soul. The restlessness, the uncomfortable feeling of every soul, is always for one and the same reason, though each one gives a different reason: one would like to possess earthly wealth, one suffers from the contempt of friends, another cannot approach his beloved, another has troubles at home, another has a case in court. But in reality there is only one trouble, and that trouble is the sorrow of the spirit. As it is the inclination of every river to go meet the ocean, so it is the inclination of every soul to return to Shambhala, the Father’s Home.

Happy 26<sup>th</sup> Anniversary everyone! Thank you for bringing the group to this high water mark of achievement by serving, living, assimilating, and distributing the Teachings of Truth.

With love,



President, WMEA





# October / November 2008 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 and classes. Please call **Kathy O'Conner** at (937) 642-5910 for complete information.

**The Puerto Rico WMEA**  
Groups meet weekly to study the Teachings. Please call **Delia Toledo** at (787) 717-0915 or **Saskia Frau** at (939) 246-7220 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 2008

- Wed. 1 Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 5 Sunday Service: Meditation, Singing, and Lecture **“The Fire of Christ”** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tues. 7 Class: **Skills and Values for Higher Living**, 7–8 p.m., WMEA Center
- Wed. 8 Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sat. 11 WMEA 26th Anniversary
- Sun. 12 Sunday Service: **Solar Festival of Libra**, lecture & meditation with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tues. 14 Class: **Skills and Values for Higher Living**, 7–8 p.m., WMEA Center
- Wed. 15 Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 19 Sunday Service: Meditation, Singing, and Lecture **“The Progress of Our Soul”** with Lewis Agrell, 10:00 a.m., Creekside Center
- Tues. 21 Class: **Skills and Values for Higher Living**, 7–8 p.m., WMEA Center
- Wed. 22 Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 26 Sunday Service: Meditation, Singing, and Lecture **“Dying Souls”** with Kathryn Agrell, 10:00 a.m., Creekside Center
- Tues. 28 Class: **Skills and Values for Higher Living**, 7–8 p.m., WMEA Center
- Wed. 29 Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center

## November 2008

- Sun. 2 Sunday Service: Meditation, Singing, and Lecture **“The Teaching of Christ – Integration”** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tues. 4 Class: **Skills and Values for Higher Living**, 7–8 p.m., WMEA Center
- Wed. 5 Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 9 Sunday Service: Meditation, Singing, and Lecture **“Christ and His Glory”** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tues. 11 Class: **Skills and Values for Higher Living**, 7–8 p.m., WMEA Center
- Wed. 12 **Solar Festival of Scorpio**, with Rev. Valarie Drost 7–8 p.m., WMEA Center
- Sun. 16 Sunday Service: Meditation, Singing, and Lecture **“The Spiritual Teachings and Health”** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Tues. 18 Class: **Skills and Values for Higher Living**, 7–8 p.m., WMEA Center
- Wed. 19 Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 23 Sunday Service: Meditation, Singing, and Lecture **“The Spirit of Gratitude”** with Lewis Agrell, 10:00 a.m., Creekside Center
- Tues. 25 Class: **Skills and Values for Higher Living**, 7–8 p.m., WMEA Center
- Wed. 26 No Class – Thanksgiving Preparation
- Sun. 30 Sunday Service: Meditation, Singing, and Lecture **“The Recognition of Others”** with Kathryn Agrell, 10:00 a.m., Creekside Center

*Ask about Sunday classes for kids and teens.*

*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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