



# Meditation Monthly International

**27th Anniversary**

## Networkers' Letter

### *Dearest Friends,*

Several of you have respectfully asked me why I wanted to visit Mongolia. Others have asked, since my return, if we were going to have a Mongolia Night to learn more about the journey. In answer to the second request, I can now say, "Yes, we are going to have a Mongolia night." We are presently working very hard at editing the videos and camera photos with a highly sophisticated editing software to bring forth the best viewing experience. Mongolia Night will occur during the 2010 Annual Living Ethics Conference (Monday to Friday, March 22–26). Pre-Conference days will be on Saturday and Sunday, March 20–21, in Prescott, Arizona.

In response to the first question, let me share why I visited Mongolia. First, it was by invitation that I was able to visit this most beautiful and remote country. Second, the Roerichs spent six months there. Because of this fact, I wanted to try to follow the same trails and visit the same locations as they did during those early years. Third, due to the many legends I have read about Shambhala and the Gobi desert in Mongolia, how could I resist such an incredible invitation to visit this amazing country? And finally, because Mongolia is the land of Genghis

Khan. (In his native land of Mongolia, his name is spelled Chinggis Khaan.)



*Pulling the cars out of the mud with camels*

*The Shambhalla Stupa erected by the Roerich Party during the time when the Roerichs "disappeared"*



*The Roerich Party in front of the building that is now the Roerich Museum, Spring 1927*

It is believed by many practioners of Agni Yoga that Genghis Khan was an incarnation of the Great Sage El Morya. You can go to my Facebook and see a short video of Genghis Khan's life, or go to YouTube on the Internet to see all ten parts of the video. You can also see on my Facebook a video of the newly opened Roerich Museum in Mongolia, which includes Professor Bira (last living student of George Roerich); Glenn Mullin, the widely known speaker and author of many books on Buddhism and leader of our journey in Mongolia; as well as Telo Tulku Rinpoche, the current incarnation of the Diluv Khutagt, who is believed to be an incarnation of Milarepa. To learn about the deeper aspect of Genghis Khan and Mongolia, I encourage you to read *Trails to Inmost Asia* by George Roerich and *Wayfarers: The Spiritual Journeys of Nicholas and Helena Roerich* by Ruth Drayer. If we return to Mongolia, it will be to visit Tsaidam and Western Mongolia to experience the Mongol and Gobi Altai

*continued on page 6*



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All photographs were taken in Mongolia.  
The black & white photos were taken on the  
Roerich expedition, 1926–27. The color photos  
were taken this year in Mongolia by Joleen.

## Genghis Khan

(1162–1227)  
born Temüjin



The Central Asian plateau (north of China) around the time of Temüjin (the early 1200s) was divided into several tribes or confederations, among them Naimans, Merkits, Uyghurs, Tatars, Mongols, and Kerait, that were all prominent in their own right and often unfriendly toward each other as evidenced by random raids, revenges, and plundering.

Temüjin began his slow ascent to power by offering himself as an ally (or, according to others sources, a vassal) to his father's *anda* (sworn brother or blood brother) Toghrul, who was Khan of the Kerait and is better known by the Chinese title Ong Khan (or "Wang Khan"), which the Jin Empire granted him in 1197. This relationship was first reinforced when Börte [Temüjin's wife] was captured by the Merkits; it was Toghrul to whom Temüjin turned for support. In response, Toghrul offered his vassal 20,000 of his Kerait warriors and suggested that he also involve his childhood friend Jamuka, who had himself become Khan (ruler) of his own tribe, the Jadaran. Although the campaign was successful and led to the recapture of Börte and utter defeat of the Merkits, it also paved the way for the split between the childhood friends, Temüjin and Jamuka. Temüjin had become blood brother (*anda*) with Jamuka earlier, and they had vowed to remain eternally faithful.

The main opponents of the Mongol confederation (traditionally the "Mongols") around 1200 were the Naimans to the west, the Merkits to the north, Tanguts to the south, and the Jin and Tatars to the east. By 1190, Temüjin, his followers, and their advisors, had united the smaller Mongol confederation only. In his rule and his conquest of rival tribes, Temüjin broke with Mongol tradition in a few crucial ways. He delegated authority based on merit and loyalty, rather than family ties. As an incentive for absolute obedience and following his rule of law, the Yassa code, Temüjin promised civilians and soldiers wealth from future possible war spoils. As he defeated rival tribes, he did not

drive away enemy soldiers and abandon the rest. Instead, he took the conquered tribe under his protection and integrated its members into his own tribe. He would even have his mother adopt orphans from the conquered tribe, bringing them into his family. These political innovations inspired great loyalty among the conquered people, making Temüjin stronger with each victory.

As a result, by 1206 Temüjin had managed to unite or subdue the Merkits, Naimans, Mongols, Kerait, Tatars, Uyghurs and disparate other smaller tribes under his rule. It was a monumental feat for the "Mongols" (as they became known collectively). At a *Kurultai*, a council of Mongol chiefs, he was acknowledged as "Khan" of the consolidated tribes and took the new title "Genghis Khan." The title *Khagan* was not conferred on Genghis until after his death, when his son and successor, Ögedei took the title for himself and extended it posthumously to his father (as he was also to be posthumously declared the founder of the Yuan Dynasty). This unification of all confederations by Genghis Khan established peace between previously warring tribes and a single political and military force under Genghis Khan.

Genghis Khan's religion is widely speculated to be Shamanism or Tengriism, which was very likely among nomadic Mongol-Turkic tribes of Central Asia. But he was very tolerant religiously and interested to learn philosophical and moral lessons from other religions. To do so, he consulted with Christian missionaries, Muslim merchants, and the Taoist monk Qiu Chuji.

(from Wikipedia)

# Awakening

by Joleen Dianne DuBois

Those who study the esoteric Teachings recognize that as a human being they are *more* than a physical, emotional, or mental body; more than a personality whose life is randomly affected by outer circumstances; more than one whose daily life is directed by his emotions or his chaotic, meandering thoughts. The student of the Teaching knows that the human soul *evolves within and through the experiences* of the body, and its growth reacts upon the body itself. The student knows that within his *inner* being is a Divine Spark, which is also known as the human soul.

This Divine Spark is also called Being, the spirit, the inner Christ, the hope of glory. It is also called the Presence, the real Self. The spirit, the soul, could also be understood as the eye of the Self, of what is Real.

Seekers of truth discover, for example, that their emotions may heavily influence and direct the life of their soul, and that those experiences and influences have a history rooted in earlier incarnations. The soul, in effect, becomes identified with that history, a history that has mired it in certain difficult emotional patterns from which it is now very difficult to escape. When this occurs, the emotional vehicle has become the command center for the soul. The soul soon thinks, *This is who I am*. It has become an emotional slave to its ancient recordings.

As seekers of truth, students of Life, we also learn that our thinking is the result of outside and inside influences, the result of the debris of recent and ancient incarnations, and our thoughts are rarely original, if at all. We learn that

our thinking is propelled by effect.

Our thoughts become relentlessly influenced and controlled by the thoughts of others—even by the images that others have created of us and for us, others such as our parents, teachers, friends, and so forth. In time our soul becomes buried in this unreality; in other words, in darkness. The soul identifies with this unreality, believing, “This is me.” And the student of Life becomes depressed. He has lost sight of his life purpose and his Divine Inheritance.

I find that many people have become almost fatalistic about their destiny; about their past, present, and future. But the Great Ones affirm that we have a great future ahead of us, bringing us messages to awaken the soul to its potential, its Divine Inheritance. For example, Krishna, in the Bhagavad Gita, tells Arjuna (which metaphorically represents the human soul), “[T]he Lord dwells in the hearts of all beings, and by His desire to veil reality in form, causes them to revolve, as if they were on a revolving wheel.<sup>1</sup> He instructs Arjuna, “I have given to you the most profound knowledge. Ponder over it fully, and act in the way you want.”<sup>2</sup> “And even the man who listens to My words with faith, trust, and open-mindedness, he too, being liberated from evil, will reach the joyous worlds of the righteous ones.”<sup>3</sup>

Another Great Sage, Master Morya says:

“In creation realize the happiness of life and unto the desert turn your eye.

Aflame with love for Christ, carry joy to Him. You bear wings of light.

When departing life, you will see Me once more.

Do not demean yourselves.

Summon the courage to safeguard the mysteries.

Comprehend the great gift of love to the One God.

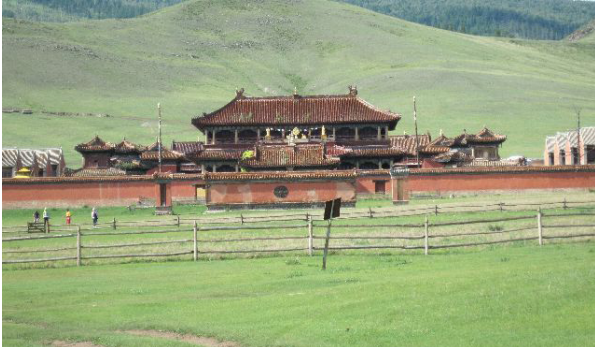
Try to unfold the power of insight, that you may perceive the future unity of mankind.

The one salvation is to turn the spirit toward the light of Truth. The great gift of love lives in the one vision bestowed upon the fearless soul. You, my daughter, who have seen!...”<sup>4</sup>

Through constant life-challenges, problems of survival and growth, pains and pleasurable sensations of emotions, the soul becomes ever more defined. It knows itself as a conscious “I” and as the more or less successful manager of the energies of the body, of instinctual urges and powers. The less able a supervisor, the more confused the conscious realization of its beautiful future. On the other hand, the less vivid the sense of being a definite, individualized soul with a purpose to achieve and with maturity as its basic goal, the greater the difficulty of managing the various instincts, drives, and desires of the body.

Therefore, the aim of striving toward





the higher is, first, to make clearer the essential character, destiny, and purpose of the soul; then to make the personality acquainted with the nature and scope of the energies that are to be managed. Lastly, it is to draw out and bring forth the soul, the spirit, so that it becomes a dynamic power forever renewing, purifying, and regenerating itself in such a way that it can advance according to its original plan and return to the Father's Home.

This "drawing out" or "bringing forth" process operates through a series of crises. Only crises can arouse the human soul into a dynamic revelation and demonstration of purpose. The preparation process must include the readiness to face crises and to face them as opportunities for spiritual awakening. Such an awakening is required for any new step to be taken on the difficult path to full illumination and spiritual advancement.

To experience and become a conscious part of the future and of Infinity, we must awaken to our Divine inheritance. We must awaken to the higher, to the higher mind, wherein lies two nuclei of light called the mental unit and the Mental Permanent Atom.

To experience and become a conscious part of the future and reach the

joyous worlds of the righteous ones of Infinity, the Teaching inspires us with the knowledge that we can and must build a bridge of mental substance between these two poles. This bridge is called the Bridge of Light.

We are told that to build this Bridge—a path of light that extends between these two points, or poles, of light—is to travel the Path

back to Shambhala where the Will of God is known.

As we travel the Antahkarana Bridge, we slowly enter into greater and greater light, extending the bridge into higher realms of light.

When the unfolding human soul moves from the midway part of the mental body, it travels into the third level where it contacts a field of electricity known as the Chalice, or Lotus. As its contact with the Chalice deepens, it slowly becomes Soul infused.

The developing human soul, also known as the *fallen Spark*, builds a Path and extends itself toward the next station on the Path, which is the Mental Permanent Atom.

We soon learn that to live life as an unfolding human soul is to undergo a steady transmutation, transformation, and transfiguration, and in this way we become an illuminated Path.

Our path is to become radioactive and fragrant with love, humility, power, understanding, and selflessness. It is to become a path of sacrificial service. That lighted path of sacrificial service becomes a legacy to the future; it becomes like the lighted trail of a comet.

You now begin to think for yourself;

you no longer allow your mind and your life to run on automatic pilot. This means that as you travel upon the lighted Path, you are taking control over your mind, over your thoughts; now you are truly using your mind; you are thinking through your mind rather than allowing your mind to think mechanically. You are learning to purify your mind from automatic actions and reactions. Do you see? This is so very beautiful. You are doing your own thinking. Your mind is becoming steadily and increasingly under your control as you travel the Path, until it is eventually and completely under the sphere of the Self.

The Path is slowly built by all that we do, think, and feel. You can ask yourself, "How am I building, or constructing, my Path?"

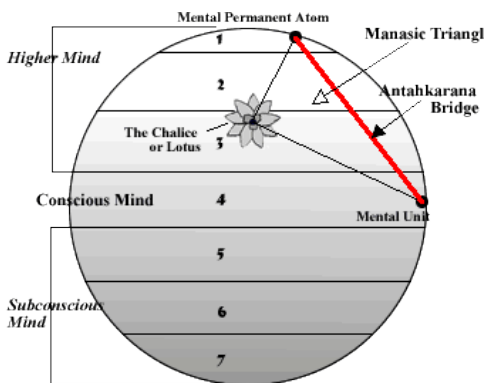
We are instructed in Agni Yoga that every good word, every kind thought, and every sacrificial action accumulates to build a Pathway to the Fiery World. Dedication, simplicity, and humility increases the fire; this is the foundation upon which a person builds his or her Temple.

The mental body is a sphere of radio-



active substance around our head and shoulders. It consists of seven increasingly refined grades of material. The lowest level, the seventh, is very coarse, where the first level is the most refined and illumined.

The three higher levels of the mental plane contain a center that is called the Chalice, or Causal Body. At the highest level is one of the two nuclei of light, called the Mental Permanent Atom, and at the fourth level is the other nucleus of light, the mental unit. When these two points of light are related together and a communication line is established between them, you yourself become a Path. You have built your Bridge “from darkness to light, from the unreal to the real, from death to immortality, from chaos to beauty.”



As we travel the Path and enter into the spheres of the third, second, and first levels of the Mental Sphere, our nature becomes transformed. We become a transfigured, Soul-infused personality.

Not everyone is ready to travel the Path, to construct the Antahkarana Bridge. We are told that an ordinary person who has not yet received a spiritual education thinks that life is her own to do with as she pleases—to waste or even to destroy as she wishes. But as she pro-

gresses on the Path, she begins to realize that her life should be shared with others, that she does not belong to herself alone; and she begins to develop a sense of responsibility to others. When the soul progresses still further, she realizes that her life does not belong to her at all, but that it belongs to a Great Power.

Just as our cells form our body, so it is that we form part of the Body of the great Cosmos. To me, this is so incredibly beautiful for it tells us how much a part of the totality of life we are—how our striving helps others, and even our Planetary life, to strive.

These kinds of spiritual achievements never are possible through the use of wine, alcohol, ecstasy, marijuana, methamphetamine, crack, LSD, or any other drug. No mechanical or artificial means can lead human beings to reality on higher levels. We grow from within—never from without. This is such an important point to make: *We grow from within—never from without.*

If you want to overcome emotional reactions, depressions, and sadness, you can, for example, change the current of that energy and raise its level. For example, if a thought of doing wrong enters into a spiritual person’s mind, she immediately turns her mind to Christ, to Lord Buddha, or to any Great One and makes her physical body engage in strenuous physical activity. This displaces the emotional energy and sends it to a higher level. Awakening and taking control of the personality nature really is a science, isn’t it?

I think that the best tool we have for awakening our consciousness from the lower to higher levels is meditation.

Meditation is the process that builds the noble path of consciousness. But it must be real, scientific, and esoteri-



cally tested. The goal of meditation is to make us mentally more radioactive, creative, and beautiful. Meditation is the technique of mastering the whole mechanism of your mind and learning how to take control and operate this complicated mechanism. It is not repeating a mantram until you nicely fall asleep.

It is through taking control over our thoughts and through right thinking that we are able to expand our consciousness and build the Antahkarana Bridge. It is a way to live a life charged with Beauty, Goodness, Righteousness, Joy and Freedom, Striving and Sacrificial Service.

1. *The Bhagavad Gita*, trans. Torkom Saraydarian, Verse 61, Chapter 18.
2. *Ibid.*, Verse 63.
3. *Ibid.*, Verse 71.
4. *Leaves of Morya's Garden: The Call*, Sutra 2. © 1953 Agni Yoga Society, Inc

continued from *Networkers' Letter*, page 1

mountains and the subterranean caves and people so beautifully written about in the experiences of the Roerichs.

To see the subterranean people, Nicholas Roerich was told: "Yes, if your thoughts are similarly high and in contact with these holy people—because sinners stay upon earth, while the pure and courageous ones pass on to something more beautiful."<sup>1</sup>

"Wherever the Roerichs went, it seemed that the Mongolian Altai was being mentioned. They heard tales of the Katun River, where it was said that the last war of the world would occur, after which a time of peaceful labor would follow. They were also told of a village of 'Kerjaks' who preserved their old ways and lived in complete isolation from 'worldly men.'<sup>2</sup>



"Having toured the Altai, the Roerichs were impatient to get to Mongolia in hope of finding the Panchen Lama there." Roerich wrote: "Mongolia (Land of Brave Men) attracts our attention. Tales creep to us of Kubdo<sup>3</sup>, near the Northwest frontier, where a goodly number of temples and mud houses are built near the lake. Everyone seems interested in conveying at least something to us of the spirit of Mongolia, the land of magnetic storms, mirages of the sun, and cruciform moons." "There was much to be done if they were to return here one day and establish their pan-Mongolian country."<sup>4</sup> (He was to establish and lead the "New Country"—a Buddhist spiritual state in the areas surrounding the Altai Mountains, Mongolia and the Gobi."<sup>5</sup>

"Geographically, the area loosely called Central Asia is outlined by the Caspian Sea on the west, Siberia in the north, and northern

Iran and Afghanistan in the south. China lies to the east and Mongolia to the northeast. The Pamirs and the Himalayas rise in the center, and the T'ien Shans [mountains] and the Altai are on the eastern flank. A vast expanse of arid plain and desert, this is the greatest land mass on earth. Inner and Outer Mongolia are the heartland of the Asian continent. In 1921 following the Russian revolution, Mongolia peacefully converted from a centuries-old, completely pastoral society populated by

nomads to a socialist state. Though after the revolution, the capital city was renamed Ulan Bator Khoto (City of the Red Warrior) most people continued to call it Urga."<sup>6</sup>

More about Shambhala and Mongolia: Roerich wrote in his diary, "Not only do many learned lamas in Mongolia know of Shambhala, but even many laymen and members of the Government can

relate the most striking details. When we showed some of the Shambhala prophecies to a member of the Government, he exclaimed in astonishment, 'But this agrees with the prophecy foretold by a young boy on the Iro River. Verily, the Great Time is coming!'

"The Roerichs were surprised to hear the same stories of the Mahatmas that they had previously heard in India. Roerich wrote: 'Such are the ties of Asia. Who carries the news? By what secret passageways do these unknown messengers travel?'"<sup>7</sup>

The land of Mongolia is filled with many treasures. It is rich with history. It is as beautiful as it is challenging with its frigid temperatures and rough terrain. But, at least in my mind, that is the way it should



N. K. Roerich packing up to leave Urga.

be—basically untouched by contemporary humanity. I must say though, I was totally surprised with the availability of Wi-Fi at the hotel.

In closing, let me remind everyone that on the weekend of October 10 in Prescott, Arizona, the WMEA will be celebrating the 27<sup>th</sup> anniversary of its founding. Even though the group initially began in 1978, we did not become "official" until October of 1982. Please join us in our celebration.

Love to all,

Joleen DuBois, President

1. Ruth Abrams Drayer, *Wayfarers: The Spiritual Journeys of Nicholas and Helena Roerich*, p. 176. © 2004 Ruth Abrams Drayer
2. *Ibid.*, p. 164.
3. You can read more information about the fortress of Kubdo in *Inmost Trails of Asia* by George Roerich.
4. Ruth Abrams Drayer, *Wayfarers: The Spiritual Journeys of Nicholas and Helena Roerich*, p. 176. © 2004 Ruth Abrams Drayer
5. *Ibid.*, p. 74.
6. *Ibid.*, p. 176.
7. *Ibid.*, p. 179.

All b&w photographs are from the roerich.org site.

## October / November 09

**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 (Cataño)**

WMEA Groups meet weekly to study the Teachings. Please call **Jennifer Santiago** at (787) 649-3817 for complete information.

**The Puerto Rico (Morcelo)**

WMEA Groups meet weekly to study the Teachings. Please call **Pedro Serrano** at (787) 789-8692 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 2009

- Sun. 4** LIBRA Solar Festival Meditation and Lecture, with Rev. Valarie Drost, 10:00 a.m., Creekside Center
- Wed. 7** Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sat. 10** Celebration of **White Mountain's Twenty-Seventh Anniversary** with a seminar 10–3 at Creekside Center
- Sun. 11** Sunday Service: Meditation, Singing, and Lecture **"Let the Difficult Times Be Blessed"** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 14** Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 18** Sunday Service: Meditation, Singing, and Lecture **"What Is the Significance of a Smile"** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 21** Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 25** Sunday Service: Meditation, Singing, and Lecture **"Without Cooperation There Is No Life"** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 28** Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center

## November 2009

- Sun. 1** SCORPIO Solar Festival Meditation and Lecture, with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 4** Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 8** Sunday Service: Meditation, Singing, and Lecture **"The Four Stones of Your Foundation"** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 11** Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 15** Sunday Service: Meditation, Singing, and Lecture **"Have Greatness of Heart"** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 18** Class: **New Dimensions in Healing**, 7–8 p.m., WMEA Center
- Sun. 22** **Thanksgiving Service**: Meditation, Singing, and Lecture **"A Person Is Equal to His Gratitude"** with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 25** No Class – Happy Thanksgiving!
- Sun. 29** Sunday Service: Meditation, Singing, and Lecture **"Spiritual Grounding"** with Carol Woodard, 10:00 a.m., Creekside Center

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

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(787) 649-3817

In Puerto Rico (Morcelo)  
(787) 789-8692

In Marysville, Ohio  
(937) 642-5910

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