



# Meditation Monthly International

## Agni Yoga & Solemnity

*Fiery World I*, 358. Pythagoras forbade all raillery among his disciples, because it, above everything, disturbs solemnity. He who greets the sun with a hymn does not notice the small spots. In this command is contained the affirmation of the Beautiful. Let the dark ones retain for themselves the fate of mockery. Those who need jesters will leave no memory of themselves among the wise. His insistence on the solemnity of hymns reveals Pythagoras as a Fire-bearer. Let us take an example from such Fire-bearers, who have traversed their assigned earthly path in beauty.

*Fiery World II*, 465. You think correctly about gratitude. The best expression of gratitude will lie in the realization of the greatness of the Mission. The Service is so great that each step already constitutes an achievement. Each day, with each thought, something significant is done. A great manifestation gives rise to innermost solemnity. In this solemnity there is also expressed gratitude. Solemnity is one of the best magnets. Hence, let us think about the greatest, for by this measure all else can be covered.

*Heart*, 71. True solemnity is built in the highest tension. Solemnity is not rest, not satisfaction, not the end, but precisely the beginning, precisely determination and progress on the way to Light. Hardships are inevitable, as the wheels of striving. Terrible pressures are inevitable, otherwise the explosion is weak. But can joy come through levity? There, there is only lust, but joy is in the victory of spirit. The victory of spirit is in the assertion of unalterable principles. When the Banner of Peace is being unfurled one can be filled with solemnity.

*Heart*, 453. It is impossible to manifest the infinitude of the Highest Heart in accordance with the comprehension of an unawakened consciousness. But you must already be successful in the assimilation of solemnity. You must build up solicitude not to dishonor solemnity by anything petty and lacking in co-measurement. In this way shall the Sisters of the

Mountain progress in service. Thus, they will protect the hearts of people from infamy and the stench that is engendered by darkness.

*Heart*, 462. Unutterable are many concepts and conditions. Only disrespect for the sonority of words permits people often to twitter like birds; but if they studied the language of the birds they would be amazed at its solemnity. There is more exaltation in the words of birds than in the contorted judgments of the people, the bipeds. It is not without reason that I reiterate about solemnity, because it is the nourishment of the heart! Not by condemnation or irritation, but in solemnity do we prepare for the great march onward. This onward march must be understood as a service to the Teaching of Life.

*continued on page 6*



# Networkers Letter

## Dear Friends,

In the June/July issue of the Networkers Letter, we talked a bit about creativity—about the outpouring flow of creative energies, which gradually precipitates into the minds and hearts of initiates, disciples, aspirants, and humanity via the zodiac: through the three constellations of Aries, Taurus, Gemini, and related planets and rays. What makes this knowledge truth for us, personally, is experience; so my question is, “Did we find our life during these past three months filled with new and creative thoughts, ideas, and goals? Yes? Now comes the challenge.

The challenge will occur over the next nine months, asking you to translate those beautiful thoughts and goals into a form—into a poem, a dance, a piece of artwork, a book, and/or into a great service endeavor for the group or for humanity. But an important point in using these creative energies is not to fall into some kind of mechanical production. The translation of the creative thoughts and ideas and goals must be progressive. They must cause progressive changes in those who will be touched by your creativity; they must help expand the consciousness and soul of the people so they will be able to see greater meaning and beauty in their lives.

Sometimes you may find yourself discouraged as you engage in the process of putting your creativity into a progressive form. Why is that? It is because the frequency of the idea or thought has come from a high level of consciousness then returned to a more normal level of consciousness. A shift occurred so that when you returned to your normal consciousness and tried to put those ideas and inspirations into form, the voltage of that fire within you was not the same and your creativity became mechanical. The challenge is to try to create from the higher level and channel the energy from that higher level. It takes many years of practice.

We are told that people like Tagore, Wagner, Mozart, Gandhi, Nicholas Roerich, Helena Roerich, and other geniuses could stay on that higher frequency for months

or even years until they were able to manifest their masterpieces. Remember the level of creativity that comes to you during those three solar festivals has come from a very high level, a higher realm of frequency and your job, our job, is to sustain that frequency for as long as possible while we engage ourselves in creative labor and service.



You may ask, “How can such creative energy, if it is handled progressively, expand the consciousness and soul of others?” The answer is that whenever you are able to create at that higher level, the level you reached during the time of your inspiration, you are charging your aura with the fiery energy of that level. This charge goes into your aura, causing transformation in your own life and is transferred into the substance of your “masterpiece” during the time you are engaged in your labor.

During certain high moments each year, through meditation and inspiration, through sacrificial service and great acts of love and dedication, opportunities will come to you that raise your consciousness into higher and higher levels. If you are able to sustain the frequency of that higher level for longer and longer periods of time, you will find new centers opening and petals of the Lotus unfolding. These are moments that become stored in your Chalice and will remain there throughout many incarnations and eventually pull you up into the Spiritual Triad. These moments become the source of your bliss, your joy, your ecstasy and your essence in this life.

With love,

President and Founder



**White Mountain  
Education Association  
Meditation Monthly International**

**VOL. XXVIII ISSUE NO. 6**

MMI can be found on the Internet  
World Wide Web Address –  
<http://www.wmea-world.org>  
E-mail – [staff@wmea-world.org](mailto:staff@wmea-world.org)

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Cover art by Nicholas Roerich

# Living a Life of Solemnity

by Rev. Joleen DuBois

*True solemnity is built in the highest tension. Solemnity is not rest, not satisfaction, not the end, but precisely the beginning, precisely determination and progress on the way to Light....<sup>1</sup>*

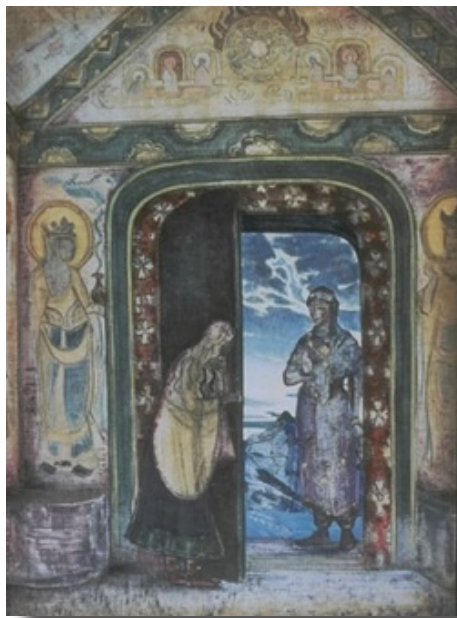
Solemnity can be understood as a task, a thought, a decision that is created from the fountain of benevolence. Solemnity is “an exalted offering of all one’s best feelings. It is a tension of all superior energies, a contact with the approaching Gates.”<sup>2</sup>

The symbol of the gate is found throughout the Teachings of Agni Yoga and the writings of its founders, Nicholas and Helena Roerich. For example, Nicholas Roerich said of the symbolism of gates found in his paintings, “Gates or doors denote either spiritual progress if the seeker has succeeded in crossing the threshold; or spiritual arrival, if the seeker has reached the threshold; or a spiritual barrier, if the gate or door is closed.” In the case of “approaching gates,” the clue to successfully crossing the threshold would surely include demonstrating the benevolence of solemnity.

Agni Yoga specifically defines gates as “opportunities which come to us in life, many times as so-called misfortunes and failures though in reality as the ‘physical threshold of ascent.’”<sup>3</sup> Thus, with this insight, perhaps we can now better understand the significance that solemnity enjoys when there is “contact with the approaching gates.”

The source of one’s highest tension comes from the uppermost level of consciousness that one can access and then sustain; it is related to the science of contact and the pressure such contact puts upon the life of the disciple and his service. Of course the path of striving is the path of tension. Tension on one level keeps our vehicles “in tune” with life’s purpose and in synthesis with the process of evolution, with advancement and progress.

The more intense the light, the higher the level of one’s consciousness; the higher the source of one’s contact, the purer and more radiatory is the expression of one’s solemnity. If the source of one’s contact is the Fiery Worlds, then the expression of one’s solemnity will be for the Common Good. Such contact puts pressure upon one’s life and oftentimes stirs up the ugly debris of ancient origins, debris that has been accumulated within the nature of the life of the person throughout the ages. This is why purification is vital to any disciple who is building solemnity.



*The Messenger* by Nicholas Roerich

We could deduce that solemnity is a foundational requisite for those who are striving to serve the Common Good, that true solemnity is needed for perseverance, determination, purity of motive, and also for success as one strives to progress on the way to light. A great Sage instructed: “One should recall that in the early dawn of mankind it was ordained that subtle and beautiful ideas be brought to Earth. Indeed, everyone who is ready to incarnate is instructed to fulfill a task for the Common Good

according to his individual capacity.” The practice of true solemnity is a prerequisite for fulfilling a task for the Common Good. The Sage also said, “When people understand the meaning of the Common Good, happiness will be theirs.” So, could we say that the practice of solemnity is a step toward happiness, when we solemnly engage in fulfilling a task for the Common Good? Yes, I think so.

It is important to not only study the Teaching on a regular basis, as a method to bring illumination to our own and to others’ nature and life, but to also contribute to a sense of spiritual direction. When our studies reveal an understanding of the purpose of life and of nature, we must then begin to apply all that we know and understand in service to others. It is in the application that our understanding deepens and our spirit begins to *progress on the way to light*. The practice of, the application of, true solemnity is a step toward the Light. We must begin with the practice of true solemnity.

Solemnity is a practice that will help the spirit to progress. As the light increases within us and is released from within us, our life changes; it evolves and becomes more purposeful, joyful, and successful. As individuals and groups become more and more successful and engaged in the task of serving the Common Good, more light is released into the world. Serving the Common Good in the world is a way to honor the spirit of humanity and inspire its progress.

How can we apply solemnity as part of our daily strivings? How can it be applied in a practical, beautiful, and progressive manner where others will also benefit? The verse says that solemnity must be applied at *the beginning*. This means that we must apply solemnity at the beginning of any important task, of any important decision, and at the begin-

ning of our daily meditations. Here is an example of how to apply solemnity as a daily striving:

*On a piece of palm bark, with a sharp stilus, a friendly Bhiku is writing in Singalese. Does he molest anyone? Is he writing an appeal? No. With a smile he is sending a greeting to the far-off lands beyond the seas. A greeting to the good, benevolent people. And he does not expect a reply. It is simply a benevolent arrow into space.<sup>4</sup>*

This writing by Nicholas Roerich gives us an example of how we can apply solemnity in our daily strivings and also give help to others. Solemnity can be understood as a task, a thought, a decision that is created from the *fountain of benevolence*. It is not “new news” that as a society, we are living in serious times—where there is financial turmoil and trauma, where there is job loss with resultant upheaval, where there is pain and suffering and fear of the future. Now is the time to send a benevolent arrow into space as a practice of solemnity. It costs no money, takes nothing from anyone, yet is something we can freely give to the world, to life, to humanity. To live a life of solemnity is to live a benevolent life—a life “without rest and without satisfaction.” Why is solemnity the antithesis of satisfaction? Satisfaction can be a grave for the soul. Satisfaction is an *ending*, where solemnity is a *beginning*.

Any solemn undertaking—a task, a thought, a decision permeated with solemnity—will bring transformation and transfiguration to the world, to the life of the practitioner and the life of humanity. Without spiritual transfiguration, humanity cannot change itself. The anchor of transfiguration must be the focus of discipleship. Transformation means to change the form. Only this struggle to change the form—the physical form, emotional form, mental form, and spiritual form—evokes the necessary energies for the transfiguration and the outliving of all the gross habits and attachments. Helena Roerich

wrote in her letters: “Our path is the path pointed out by all great Sages—the path of spiritual transfiguration, the path of the development of the heart.... Verily, there can be no lukewarm middle way when the Sword of Light cleaves the darkness.”<sup>5</sup>

Solemnity is the language of the heart, because in every human heart, in the entire human kingdom, exists one and the same striving—the striving toward the Light: the Light of Shambhala, the Center where the Will of God is known. If solemnity is the language of the heart, then the practice of solemnity is an affair of the heart that is built in the highest tension.



Mahatma Gandhi

Solemnity is the embodiment of refinement and nobility of spirit. Anyone who engages in an action that is permeated with solemnity is one who is noble, one who lives his or her life for the good of the whole, rather than for the good of one part. His or her actions are goal-fitting; fitting into the plan of the greater good, as if the plan was created and developed in the presence of God. Solemnity signifies a high standard of nobility in the life. Nobility is the absence of criminality, the absence of betrayal, the absence of ego and vanity. Nobility is the sign of a beautiful heart. “We term nobility the benevolent accumulations from former lives.”<sup>6</sup>

The Teacher says: “It is solemnity that stabilizes Our upward soaring. This feeling is intensified during days commemorating Great Heroes.”<sup>7</sup> The Teacher explains to us that the virtue of solemnity is rarely understood; thus surely this is our challenge: to build it and experience it through application in order to gain a thorough understanding. He says, “One may think that such an exalted state occurs by chance, but in fact it is achieved as the result of profound and penetrating reflection, and when it grows stronger one finds oneself well established in a new state of consciousness.”<sup>8</sup>

Mahatma Gandhi and those who followed later—Ramakrishna Paramhansa, Swami Vivekananda, and Rabindranath Tagore, for example—were all men who experienced and demonstrated solemnity and nobility. Each one of them, in his own field, created a new state of consciousness for India’s destiny and helped generate a spirit of sacrifice, which, in Gandhi’s hands, became the instrument of a vast political and spiritual change.

Mahatma Gandhi is described as being “essentially [an ethical] force, whose appeal was to the conscience of man and, therefore, universal. He was the servant and friend [of all] and did not belong to this or that nation, religion or race. He founded no church and though he lived by faith, he left behind no dogma for the faithful to quarrel over. He gave no attributes to God save Truth and prescribed no path for attaining [Truth or God] save honest and relentless search [and to injure no living thing and to practice love/*ahimsa*.] He was not born a genius and did not exhibit in early life any extraordinary faculty that is not shared by the [common man]. He was not inspired bard like Rabindranath Tagore, he didn’t have any mystic visions like Ramakrishna Paramhansa, he was not child prodigy like Shankara or Vivekananda. He was just an ordinary child like most of us. If there was anything extraordinary about him as a child, it was his shyness, a handicap from which he suffered for a long time. [But] something

very extraordinary ... was in his spirit, which later developed into an iron will, and combined with [an ethical] sensibility [and a solemnity] that made him what he became, [even though] there was little evidence of it in his childhood. We may therefore derive courage and inspiration from the knowledge that if he made himself what he was, there is no visible reason why we should not be able to do the same.”<sup>9</sup>

Not only did Mahatma Gandhi demonstrate the words of the Great Teacher in his life: *true solemnity is built in the highest tension. Solemnity is not rest, not satisfaction, not the end, but precisely the beginning, precisely determination and progress on the way to Light*, but other remarkable men did also: Rabindranath Tagore, Ramakrishna Paramhansa (the teacher of Vivekananda), Vivekananda, and Shankara.<sup>10</sup>

“If tension is created on the higher mental levels ... the tension expresses itself as heroic action, striving, self-sacrifice and intense creativity.”<sup>11</sup> When the forces of darkness, for example, oppose the higher values and principles of life, disciples will “mobilize all their energies to fight against such violations.”<sup>12</sup> This is an action of solemnity.

*True solemnity is built in the highest tension.* “True solemnity is built in the highest tension” means that solemnity can only be developed in the presence of God or inspired in the presence of the Master. Solemnity is the result of contact with your Inner Creative Center. It is the realization of your Inner Divinity and the process of carrying that realization into all of your expressions.

An image of solemnity: The Himalayan Mountains. If you are an artist or enjoy thinking in the abstract, to understand the power of solemnity is to create in your mind an image of the majestic Himalayan Mountains. When I spent three weeks in the nearby villages of the Himalayan Mountains in India, each morning I would open the window of my bungalow to experience the magnificent view of the Kanchenjunga

Mountain, part of the Himalayan range of mountains. Nicholas Roerich captured the beauty of the Kanchenjunga Mountain in one of his paintings.

The Himalayan Mountains are permeated with a wealth of legends that reflect the power of solemnity. They are a symbol for great seekers of truth. The Himalayan Mountains symbolize an image of supreme achievement. They symbolize an ineffable holy aspiration of which heroes are born.

In writing about the Himalayan Mountains, Nicholas Roerich said, “Why does one think of the Himalayas; why are we seemingly compelled to think of them, remember them, and strive toward them? Because even mental communion with their solemn grandeur provides one of the best tonics. Everything is impelled towards the beautiful in its own way.”<sup>13</sup>

One cannot be a person of solemnity and stay the same. To be a person of solemnity is to be a person on the path of improvement, the path of perfection. People who are on the path of improvement are those who are in contact with their spiritual nature. They do not display the signs of ambition, but display themselves as those who are seeking to overcome all obstacles and to be filled with a yearning that irresistibly impels them toward greater heights. They are not afraid of difficulties, but embrace the difficulties as an important part of life; for those who are traveling the path of perfection recognize that the most difficult of difficulties are the most necessary and the most desired steps of ascent, of overcoming the gravitation of the earthly currents of desire—that which causes the descent of the spirit, preventing its ascent to the heights.

Notes:

1 *Heart*, sutra 71. © 1944, 1975 Agni



*Kanchenjunga* by Nicholas Roerich

Yoga Society, Inc.

2 *Aum*, sutra 523. © 1940, 1959 Agni Yoga Society, Inc.

3 From *A Treasury of Terms and Thoughts: From the Agni Yoga Teachings*, p. 73. © 1993 Agni Yoga Society, Inc.

4 Nicholas Roerich, *Fiery Stronghold*, “Maitreya,” p. 309. © 2006 Kessinger Publishing

5 *Letters of Helena Roerich I*, 12 December 1934. © 1954 Agni Yoga Society, Inc.

6 *Hierarchy*, sutra 182. © 1933, 1944 Agni Yoga Society, Inc.

7 *Supermundane I*, sutra 125. © 1994 Agni Yoga Society, Inc.

8 *Supermundane III*, sutra 455. © 2003 Agni Yoga Society, Inc.

9 “History of Mahatma Gandhi” by Varun. © 1999–2011 Google

10 *Shankara* (Sankara) was an influential philosopher of India. More than 300 written pieces of works are attributed to Shankara; his commentary on the *Brahma-sutra* is celebrated as his masterpiece and is now school text as an introduction to Vedanta (excerpted from [www.self-realization.com](http://www.self-realization.com)).

11 Torkom Saraydarian, *Challenge for Discipleship*, p. 279. © 1994 The Creative Trust

12 *Ibid.*

13 Nicholas Roerich, *Himavat Diary Leaves*, p. 13 (originally published in 1947 by Nalanda Publications as *Himalayas, Abode of Light*). © 2003 Kessinger Publishing

continued from page 1  
Agni Yoga compilation

You yourselves see how events for-gather. You also see that quantity has no significance and may often be only a burden. You yourselves see that events are waxing, for the cosmic manifesta-tions begin to astound even the short-sighted. But count the hours, for the time is saturated as never before.

*Heart*, 491. You see how powerful is solemnity. You see how, precisely through solemnity, one can attain. Therefore, not only must you advise solemnity but demand it as salvation. We have but begun the path of solemnity. If you succeed in pursuing it, you will see miracles. Already for a month We have been on the solemn ascent. Despite the battle We gather in solemnity. We have rejected everything planted in malice and have collected the manifested store of good. Above all achievements of the heart, solemnity radiates. We sound the summons toward it, We indicate it!

*Heart*, 525. You know how greatly We oppose any conventional habits, yet one must discriminate between habit and im-mersion in saving grace. As an example, solemnity combines in itself ecstasy and ascent and a defense against evil and the turning toward Hierarchy. Thus solemnity is a salvation, but it must be absorbed and maintained. In the midst of disintegration and destruction can there be solemnity? But for a solemn con-sciousness destruction does not exist. It is immediately canopied by a cupola of re-creation, in all its beautiful subtlety. Thus, the reflection of solemnity is justly considered luminous. Before a journey one must take stock of all provisions. Our friends bring to the travelers the best flowers. Solemnity blossoms in purple—thus, we gather the garlands of the heart.

*Supermundane I*, 104. Urusvati main-tains solemnity even in moments of danger. Few can appreciate the power of this shield. Amidst stormy currents the rock of solemnity holds firm. With it, man can draw upon any force within

himself and forge from it an invincible armor. People should realize that so-lemnity is the best bridge to Us. Our help reaches them most easily through the channel of solemnity, whereas the more difficult way is through terror and depression. Every human force can be studied scientifically.

*Supermundane I*, 125. Urusvati knows how highly We value the feeling of solemnity. Indeed, it is solemnity that stabilizes Our upward soaring. This feeling is intensified during days com-memorating Great Heroes.

Humanity pays tribute to many of Our Brothers, although under different names. People think that their heroes have no connection with Us, little real-izing that among the most revered and worshipped giants of mankind were the very Founders of Our Brother-hood.

Let us remember that they appeared on Earth under a special Ray, and therefore their birth is associated with particular legends. We shall not contradict these legends, be-cause they encour-age solemnity and help humanity to perceive the Great Images. Nor do We correct the dates that have been estab-lished by convention. On the contrary, We send forth benevolent thoughts at each of humanity's holy days. Solemnity is intensified if one is aware of the great achievements that are honored by these memorial days.

*Supermundane IV*, 750. Urusvati knows how precious is a solemn, joyous mood. Some people call this mood the Torch of the Supermundane World; others the Gateway to the Subtle World. One should enter joyously this beloved moth-erland. Everyone can make the passage

easier. The magnetic vibrations of the Supermundane draw one closer, and it is therefore desirable to heighten one's own vibrations. The easiest way is to fill oneself with solemn joy.

One should not think that such a state is easily achieved. It is not one of bois-terous merriment! Many people do not see the difference between supermun-dane joy and earthly merriment, yet the difference is enormous. One should train oneself to learn to discern solemn joy. In Our Abode, We first of all establish a mood of solemnity. One can live in such a happy state, in which all earthly sorrows acquire a special meaning. Of course, We do not speak about artificial solemnity. Some people feign an air of solemnity, but in reality simply deceive themselves.



*Monk* by Nicholas Roerich

People should develop a desire to think about the Supermundane World in a state of solemn joy. Let the most beau-tiful images accompany such thoughts. Let the highest harmonies help to elevate one's vibrations.

The Thinker ordained, Beautiful Im-ages and Harmonies will be the Beacons of the Supermundane.



## August / September 2011



*The Florida (Sarasota) Group meets biweekly to study the Teachings. 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 Group meets weekly to study the Teachings. Please call **Jennifer Santiago** at (787) 649-3817 for complete information.*

*The Colorado (Longmont) WMEA Study Group meets each month for Full Moon meditation gatherings. Please call **Doreen Trees** at (303) 651-1908 for complete information.*

### August

- Sun. 7** Sunday Service: Meditation, Singing, and Lecture "**The Heart and Virtues**" with Beverly Phillips  
10:00 a.m., Creekside Center
- Mon. 8** Living Ethics Conference committee planning meeting,  
6:30–8:30p.m., WMEA Center,
- Sun. 14** **Sun Festival of Leo**, Lecture and Meditation with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Sun. 21** Sunday Service: Meditation, Singing, and Lecture "**The Decaying Heart**" with Rev. Valarie Drost, 10:00 a.m., Creekside Center
- Sun 28** Sunday Service: Meditation, Singing, and Lecture "**Discipleship and the Teaching**" with Saskia Frau, 10:00 a.m., Creekside Center

### September

- Sun. 4** Sunday Service: Meditation, Singing, and Lecture "**Externalization of the Hierarchy**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 7** Class: *Leadership in the 21<sup>st</sup> Century*, 7–8 p.m., WMEA Center
- Sun. 11** **Sun Festival of Virgo**, Lecture and Meditation with Rev. DuBois, 10:00 a.m., Creekside Center
- Wed. 14** Class: *Leadership in the 21<sup>st</sup> Century*, 7–8 p.m., WMEA Center
- Sun. 18** Sunday Service: Meditation, Singing, and Lecture "**Hierarchical Processes**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 21** Class: *Leadership in the 21<sup>st</sup> Century*, 7–8 p.m., WMEA Center
- Sun. 25** Sunday Service: Meditation, Singing, and Lecture "**The Ashramic Leader**" with Rev. Joleen DuBois, 10:00 a.m., Creekside Center
- Wed. 28** Class: *Leadership in the 21<sup>st</sup> Century*, 7–8 p.m., WMEA Center

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