



Meditation Monthly International

Agni Yoga & Friendship

Strengthen the consciousness of
Our Presence in thy life.
Invoke Our Power for thy deeds.
Rejoice, ye who have understood.
Live a full life, rich in experience.

Whatsoever thy doubts We shall
dissolve them in life—but perceive.
We shall manifest miracles in thy days—but discern.
Let thy heart be thy judge and faith thy power.
Be content with the true indications
whispered to thy spirit.
My friends, a happy road ye chose to take.
Thou must teach others to search for My World—
the World of the Spirit realized.

Leaves of Morya's Garden I (1924), para. 15

Speak to your friends, that they should learn to observe the real according to the outbreak of the events. Otherwise they remain readers of a newspaper edited by a knave.

Strain the consciousness to grasp the starting point of events, if you wish to be associated with the evolution of the world. One can name numberless examples of pitiful, culpable and tragic misunderstandings, as a result of which dates were jumbled.

The oak grows from the acorn under the earth, but the fool notices it only when he stumbles over it. Many stumblings sully the earth's crust. Enough of errors and lack of understanding in the hour of world tension!

It must be understood how carefully must one expend energy. It must be understood that only the right doors will lead into the chamber of the Common Good.

New Era Community (1926), para. 77

A thought sent into space attracts kindred thinking. How should one act if broad views do not reach the goal? One has to expand them still further. Beyond the

limits of extreme hostility the field of friendship begins; the traveler should know the boundaries of this domain.

Agni Yoga (1929), para. 547

Rightly has it been observed that certain rays are apprehended with especial difficulty, as is also everything connected with these rays. That is why We do not try to coerce an alien consciousness that has been attuned differently. Compulsion is not an attribute of conviction. It is impossible to command friendship, and especially does this apply to brotherhood. These concepts require selflessness and an understanding of fundamentals.

Brotherhood (1937), para. 7

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Kalachakra, the Wheel of Time

Networkers' Letter

by Joleen D. Du Bois



White Mountain
Education Association
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Cover picture –
Kalachakra, the Wheel of Time.

Dear Friends and Coworkers,

Even though I am writing this letter during November, as the temperature in the mountains of Prescott is moving us to get the fireplaces cleaned and ready for the winter months, my mind has moved ahead into next year, asking, "What spiritual discipline would be beneficial to start the new year with?" What better time than now to reconsider our friendships and right human relations with one another, especially while we are acutely aware of the events of the war on terrorism.

Oftentimes actions taken, with the best of intentions, result in effects that we don't anticipate. For example, we can ask ourselves, "Have I taken an action that, even with the best of intentions, has caused misunderstandings or hurt feelings?" "Was I willing to take responsibility for the negative effects my actions had on others, or did I find ingenious ways to justify my actions?" "If I was forced to choose between two paths of action, did I take time to consider the long-term potential effect of each?"

When we see the cause and effects of terrorism on a global scale, we also need to see the cause and effects that our own actions have had on our personal, group and intergroup relationships. Can we review the events of this past year, and observe where in our relationships we were tested, examined and tried?

I was thinking the other day of how one of the first real tests an aspirant faces on the path of spiritual probation is the test of friendship, and later on the path of discipleship, the test spreads out to include group and intergroup relations. From personal to group to intergroup relations we will be tested, examined and tried.

No matter how highly educated, however pious, spiritual or experienced a person may

be, as long as the *ego* is influencing his or her actions, that person will have difficulties in his relations, not just with others but within himself. There is a song that was written by Torkom Saraydarian, which we frequently sing. It says, "Throw your ego into the ocean, and let it melt away."¹

Oftentimes we observe a person whose nature is self-centered; one who seems to be steeped in self-confidence with a good sense of self, yet has few if any true friends and is unable to be a friend to others. Why is that? The ego. As long as a person's ego is the leading influence in his life, a person cannot claim to be anybody's friend. When he is unable to be a friend to others, he is unable to be a friend to himself. We can only learn friendship by being a friend to another. People mistakenly believe that the more powerful and influential a person's position, the more others must earn his or her friendship. But the opposite is true. It is the greatest among us who will be our friend. A person's worth is not measured by how much "authority" he has, but is measured by his ability to forgive, by his compassion and his humility.

There is a most powerful little story that I would like to share with you about friendship. There was a hunter who was shooting birds one day in the forest and saw two birds sitting on a branch of a tree. He shot one bird and it dropped to the ground. Now this man was at quite a distance so it took him some time to arrive at the spot. While he was walking toward it, he saw that the other bird had come down to look at its mate. It touched it with its beak and found it was dead. By the time the man arrived he found both birds dead. "From that day on," he said, "I gave up shooting, for I had seen a friendship among birds which one cannot find among mankind."

It has been my experience that when a person's Soul is influencing his actions, the more harmless are the effects of his actions upon others; whereas the more egoism a person has, the more long-term harm his actions will have upon himself and others.

Life is as we perceive it; if we wish to find faults, we can find faults in the best person in the world, and if we wish to find the good in others, we can find the good in the worst person in the world. How can we hope to have contact with the Master if we have not yet learned the manner of friendship? The first lesson on the spiritual path that one has to learn is the lesson of friendship, true friendship.

As we consider the history of mankind, we should ask ourselves, "What was the cause of all the disturbances, such as wars, revolutions, and terrorism?"

Friendship, the building of right human relations, is developed by the energy of love. That's it. It is in learning the laws of right human relations that we will understand the beauty of love.

As we review the events of this past year, and observe where in our relationships we were tested, examined and tried, here are three points to consider as we labor to find ways to increase our friendships and build right human relationships:

1. *Understanding.* If there is no understanding between two people, words are of no use. They may talk and discuss things, but it will only go from bad to worse, for the argument will never end. We must first gain understanding of one another.

2. *Attitude.* When a person approaches friendship with the attitude of personal gain, there will be no lifelong roots to such a friendship, for it is not a true friendship. Whenever the ego of self-interest tiptoes into friendship, the friendship will be ruined.

3. *Forgiveness.* No person is faultless; no human soul is perfect. If there is no desire on our part to forgive a friend's shortcomings, there can be no more friendship. Friendship is maintained by understanding that a human being is imperfect, that he has his faults and

shortcomings. There is always something in that friend for us to disregard. Our task is to place our attention upon our friends' best qualities. If we can do this, it just may be that our friend will develop those qualities that are lacking.

The Master M. said, "We shall realize a beautiful meaning if we can introduce the great concept—friend. Community may consist only of friends."²

The staff and myself would like to express our gratitude for the many contributions of support and encouragement; of your time, energy and money this past year. Your generosity has inspired us to do our part in the continued labor for the manifestation of the Plan of Hierarchy.

May we all have a most joyful holiday season and a healthy and prosperous New Year.

Shanti,



Joleen D. Du Bois
President

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"Friendship is in silence," an ancient Chinese once said. It can also be stated conversely. In such a higher state thought replaces many words. People can understand each other in different languages expressed mentally. The mystery of such thought transmission remains a great manifestation of the primary energy.

Brotherhood (1937), para. 244

For the last time let us turn to friendliness as a basis of life. Friendliness is not the rouge and powder of malice. Friendliness is not a veil. Friendliness is not a mask of treachery. Friendliness is not an affable grimace. Friendliness must be understood as a feeling coming from the heart, devoid of hypocrisy. There are many errors concerning the concept of friendliness, for people have become accustomed to deceive even themselves. But since the quality of friendliness is indispensable for the Fiery World, it must possess genuine honesty. First of all, Fire does not tolerate fluctuations. Hence, one must understand the quality of friendliness in its entirety. Friendliness should not be considered as some sort of achievement. One should not give praise for the quality of friendliness, for it is inseparable from an expanded consciousness. How is it possible to imagine the transformation of the Fiery Mist into a whole beautiful world, without having the strength to purify one's own thoughts from small splinters? Let us realize how petty these splinters are! And it is not difficult to rid oneself of them; one has only to uncover them in the consciousness. Let us not be afraid that people in general cannot return to friendliness, there is enough of it in each of us, therefore, let us assume the same thing about the others. But let us not make of this fiery quality, weak will, subservency, and pitiful hypocrisy.

Fiery World I (1933), para. 138

Fanaticism is inadmissible. It contains neither devotion, nor love, nor magnanimity, but is only a reversion to the animal state. Fanaticism begets treason, hostility, and cruelty. The fanatic does not reach

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1. An ego is a human soul controlled and imprisoned by maya, glamors and illusions. It is the responsibility of the human soul to release himself from these prisons through the help of the Solar Angel.

2. *New Era Community*, 1926, para. 4, 2nd printing 1978. © 1951 Agni Yoga Society, Inc.

The Tower of Kalapa

A Sunday Talk

with Joleen Du Bois

September 9, 2001

THE HISTORY OF BUDDHA

The history of Buddhism begins with Shākyamuni, the first historically recorded Buddha, who lived in India over 3000 years ago. He was born as Prince Siddhartha. His teachings were mostly oral, which he gave for about 50 years while traveling on foot throughout northeastern India, talking to villagers, listening to the elderly, teaching and disciplining his disciples, and exchanging his ideas with people of other religions. However, it was during the last eight years of his life that Shākyamuni abandoned his method of adapting his teaching to his audience and preached only his definitive teaching, the Lotus Sutra: known as the Supreme Teaching.

Even though the Shākyamuni Buddha was the historical Buddha, he was not the first and only Buddha. History tells us there were six Buddhas who preceded him in earlier epochs. The Buddha who will follow Shākyamuni in a future age is the one called Maitreya.

Buddha means “the awakened one,” a person who has achieved an enlightenment that releases him/her from this realm of existence.

When Shākyamuni attracted his first five followers, who formed the nucleus of the Sangha, the Buddha was unknown in most of India.

We are told if one wants to “understand the Buddha and the age in which he lived, it is extremely helpful to study the lives of his disciples. After the Buddha’s death his disciples recollected as accurately as possible their teacher’s words and deeds and strove to emulate them.”

The earliest Buddhist scriptures were based on the reminiscences of these disciples who transmitted his words and deeds.¹

We are told that the last words of the Buddha were: “Work out your own salvation with

diligence.”

THE LEGEND OF BUDDHA’S LIFE CONTINUES

We are told the Prince was happy living in his father’s palace. He was given all that was necessary such as “pleasure, happiness, music, dancing girls, flowers, trees, artwork, and servants” who were ready to act upon his command. But the heart of Buddha felt like a bird in a big cage, “and it wanted to fly and see new horizons.”

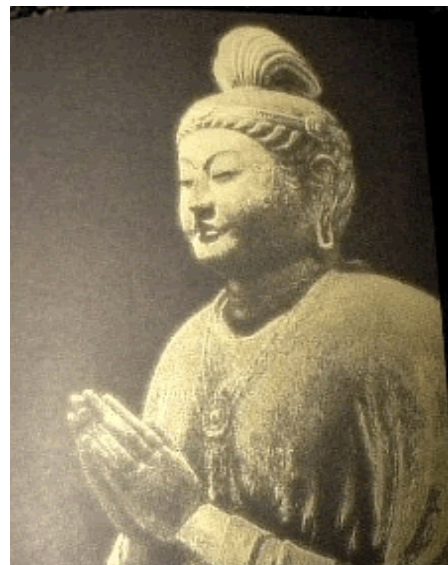
Knowing this, his father gave orders to have the city decorated with flowers and banners, and then told the Prince’s charioteer, Channa, to give the Prince a tour of the city.

They entered the city, where thousands of people greeted the Prince as the future king. But as the tour of the city was ending, as the legend says, the Prince turned to Channa and said, “I want you to drive the chariot further toward the village.” Channa replied, “My Lord, the king told me not to pass the border of the city.” The Prince said, “Do you think, Channa, a border exists when my heart wants to know more?”

As the legend continues, Channa and the Prince came across a man that looked like a skeleton whose “face was full of wrinkles, his hands were shaky, and the light in the eyes was gone.” Thus the Prince was introduced to old age for the first time. It was a great shock to him.

The chapter says: “My Lord, I know You suddenly saw Yourself in his eyes.... That is why at that moment the urge to be changeless dawned in Your heart.” At that moment “the bud of compassion received some sunshine from the Heights.”

They continued on their tour of the city, passing “a man lying under a tree with wounds and sores on his body.” The Prince



asked Channa “What is this?” Channa answered: “A sick man, O Lord.”

“A sick man? How? How did sickness attack him? What can I do? What can be done? Is it possible to turn the wheel back to make him whole again?” The Prince was introduced to sickness for the first time.

They continued on until the Prince cried out to Channa to stop, asking “What is that? What are those four men carrying on a piece of wood?”

Channa answered, “A dead body. They are taking it to bury or burn.”

The Prince put His hand over His face, “and drops of tears came from [His] lotus eyes...” He said, “Take Me away. I cannot stand such suffering, such pain. Take Me back to the palace....”

He returned to the palace and was greeted by his wife. He told her of his experiences, saying,

“There is old age!

There is sickness.

There is death.
 All those who are born
 Must die.
 And how can joy settle itself
 In our hearts
 When
 Sooner or later
 We will die?"

"What is the command of Your heart, my Lord?" asked his wife in tears of desperation."

The answer later came "when the light shone out of [His] being under the bodhi tree..."

Then one day the Prince decided "to leave the palace and all its pleasures.... to search for the changeless and to build the bridge leading man to the Higher Worlds.

He called upon Channa; He ordered him to prepare Kantaka, the Prince's white horse, as well as his own. He then said goodbye to his wife and baby, and left.

The Prince and Channa crossed the mountains to the river that bordered the territory of the king. It was there He said goodbye to his faithful servant and gave him instructions. "In taking the chain of gold, ornamented with the glimmering precious stones, [He] gave it to Channa and said:

"Take this in remembrance. My thoughts and love will always be with you.' and taking the most precious stone that was on [His] crown, [He] said, 'Channa, take this stone to My father. Place it in front of him. Say to him that this is My heart. Tell him that I am entering the narrow path.' "

Then, touching the head of Kantaka, his horse, he told Kantaka to take his brave servant and return to the palace. He then said, "Your memory will be in My heart. "

The chapter ends saying, "When Channa left [the Prince] with tears and intense grief, it was the dawn and the sun rose on the horizon of [His] being."²

There are different stories about towers,



The Tower of Babel

but only two about religious towers: one about the tower of Babel and the other about the Tower of Kalapa. One tells how a beautiful idea fell to failure due to the lack of cooperation, and the other tells of greatness. The biblical story of the Tower of Babel is the story of a failed dream. The story of the Tower of Kalapa is the story of Greatness.

THE HISTORY AND SYMBOL OF THE TOWER

Most of us have heard the biblical story of the Tower of Babylon. The "Tower of Babel" is the name of the building mentioned in Genesis 11:1-9.

We are told that in Babylonia the form of the tower must have resembled the constructions that exist today. The most ancient pyramids of Egypt represent a remnant of the same form. Cubic blocks of masonry, decreasing in size, were piled one on top of the other, thus forming seven stories, including a high platform on which the Tower itself was erected. Each story was painted in its own peculiar color according to the planet to which it was dedicated. The corners of the tower faced the four points of the compass. On top of the Tower there was a sanctuary, so that it served both as a temple and observatory. The interior consisted of sun-dried clay, but the outer walls were coated with fire-baked brick.

Hebrew writers believe the purpose of the Tower was simply to instill the moral lesson that man should not build beyond his assigned station. The people of Babylon in-

tended to build the Tower of Babel as "a tower whose top would reach to heaven."³ However, the esotericist recognizes the Tower as a symbol of Greatness, which everyone has an opportunity to experience if he has the discipline, the spiritual tools, and strength of heart.

ESOTERIC UNDERSTANDING OF THE TOWER

In the newest book by Torkom Saraydarian, *Dynamics of the Soul*, he describes the Tower of Babylon as an example of cooperation, where people initially came together and planned to build the Tower, but later failed.⁴ While the construction went well in the beginning, with everyone nicely cooperating with one another, there was an occurrence that caused the cooperation to cease and the Tower was not completed.

A Tower is a symbol of the soul, of the Divine Spark and its evolution. It is a symbol of striving where the soul, through its evolution, begins to discard his lower nature and constructs the higher nature, striving to reach the highest level (story) available to him.

If you are able to create a rhythm of cooperation between your mind, emotions and body, the Tower is a symbol that indicates that you yourself will become a Tower in your nation and in humanity. If you are lacking in cooperation, if there is a disunity within your nature, your Tower will not be constructed. For example, if you build a strong intellect but a weak body, only a portion of your Tower will be constructed but will be missing the middle levels. If you build a strong physical body, but are morally weak, you will not be able to get out of the basement.

One symbol of the Tower is cooperation; when you not only build a cooperation within yourself but also are building the Tower of cooperation within your family and group, the height of the Tower will increase. If you fight against each other, the construction of the Tower will not only stop, it will begin to disintegrate.

Another symbol of the Tower is the symbol of the Monad, constructing its levels of

consciousness through striving to reach the sanctuary on top of the Tower, the Self.

THE TOWER AND BUDDHA

The Lotus Sutra, the last teachings of the Buddha, were written 500 years before Christ.⁵ In the twelfth chapter, as the Buddha was speaking before many thousands of disciples, he saw the Treasure of Kalapa. Suddenly a resplendent tower, or stupa, sprang from the ground and stood in the sky, and from inside a great voice announced how wonderful it was that Shākyamuni, the World-honored One, was teaching about the knowledge that all living beings have the buddha-nature. The term, or title, “buddha” means “one who is enlightened,” or “enlightened one.” Buddhas are those who have completely realized the truth of all things in the universe.

The Tower sprang from the earth, not from heaven, which symbolized that all living beings have spiritual treasures. In the Ageless Wisdom of today, we call this Tower “the Chalice,” which is hidden within the consciousness of the Monad. Through striving and accumulating the treasures of virtues, of sacrifice and dedication, you will slowly increase the treasures of the Chalice, or will slowly build your Tower. This Tower can only be built by human hands, by the sweat and labor of your striving. You cannot ride on the back of another to reach your destination. Each action, each thought, each creation built from the substance of beauty will become a jewel in your Tower. You can imagine that each act of beauty is like a diamond, a ruby or a sapphire that is becoming the stone, the gem, in the building of your Tower.

TOWER OF KALAPA⁶

In the book *Buddha Sutra, A Dialogue with the Glorious One*, there is a chapter called the Tower of Kalapa. Kalapa is reportedly the capital city of Shambhala.⁷

The Sutra opens by saying that tradition tells us that the Buddha visited the sacred Abode, Kalapa, where new horizons were opened in His Consciousness, where He was greeted by the Silent Watcher in the Tower

and initiated into solar mysteries. The Silent Watcher is Sanat Kumara, the Logos, or Guide, of our Planet.

The chapter is a vision for each of us—a vision that the Buddha experienced; a vision that each of us can experience if we engage in certain strivings.

The chapter tells us that the Lord Buddha, in the realization of his dreams in the Tower, wanted each of us to not only gain knowledge but to reach self-actualization through virtues:

Charity
Right conduct
Tolerance
Meditation-contemplation
Wisdom
Striving

If practiced, these are six virtues that can lead us to enlightenment.

continued from page 3

the Fiery World, because love is the key to it. Fanaticism is like a neglected ailment, if not immediately attended to it becomes incurable. Such a consciousness must encounter great shocks in order to understand true devotion. By repulsion alone one cannot acquire the quality of the magnet. Therefore, I am so concerned that you should not lose a single opportunity for manifesting friendliness. The best fuel should be preserved for the fire of the heart. The store of friendliness generates true compassion, which is directly opposed to the cruelty of fanaticism. Fanaticism knows only the egoism which presumptuously says, “All or nothing.” And since *all* is impossible, there remains nothing. Therefore, take notice of even the slightest signs of fanaticism. Cure them with the greatest patience as you would a contagious disease. It is precisely fanaticism which has shaken the most beautiful Teachings and corroded the seeds of love. One should carefully prepare everything that can facilitate the access of Agni to one’s heart.

Fiery World I (1933), para. 661

Do not shun friends—in My Name can you enlighten them.

Be daring—verily disciples of the Master.

Teach them to love the world of spirit.

Sow the wisdom sent unto thee.

Leaves of Morya’s Garden I
(1924), para. 70

Friends of the community provide the possibility of having a reservoir without danger of betraying the bases of the Teaching. Friends of the community do not conceal their weaknesses, and this gives the possibility of successfully strengthening them. Indeed, We use the word “friends” because for the Occident this term is more understandable. Among Ourselves We call them disciples of a certain degree, but the West poorly contains Our concept of discipleship. Therefore, let us keep to the better-known designation—friends of the community....

New Era Community (1926), para. 133

1. Portions excerpted from “*The Disciples of Buddha*,” edited by Zenno Ishigami, published by the Kosei Publishing Co., Tokyo, 1st English ed. © 1989, Kosei Publishing Co.

2. Excerpts from the *Buddha Sutra, A Dialogue with the Glorious One* by Torkom Saraydarian, pp. 76–89.

3. Genesis 11:4.

4. Torkom Saraydarian, *Dynamics of the Soul*. © 2001 The Creative Trust

5. Nikkyo Niwano, *A Guide to the Threefold Lotus Sutra*, Chapter 11 “Beholding the Precious Stupa.” © 1981 Kōsei Publishing Co., Japan.

6. Excerpted ideas from the *Buddha Sutra, A Dialogue with the Glorious One* by Torkom Saraydarian, Chapter V.

7. Edwin Bernbaum, Ph.D., *The Way To Shambhala*. © 1980 Edwin Bernbaum

Dec./Jan. 2002 CALENDAR OF EVENTS

The Florida (Sarasota) WMEA
Study Group meets at 9:30 a.m.,
on alternate Wednesday mornings
in Sarasota. The group is
exploring the book *Education as
Transformation*. Please call
Ginette Parisi at (941) 925-0549
for complete information.

The Ohio (Ashville) WMEA
Study Group meets twice a
month for meditation gather-
ings. For upcoming meeting
dates and times, please call **Kate
Studebaker** at (740) 983-2225.

The Oregon (Lebanon) WMEA
Study Group meets once a month
for a meditation gathering. For
upcoming meeting dates and
times, please call **Vicki Stevens** at
(541) 258-6142.

The Colorado (Denver) WMEA
Study Group classes are
ongoing. Please call **Beverly
Phillips** at (303) 757-7228 for
complete information about the
class and Sun Festival meetings.

December 2001



January 2002

- Sun. 2** Sunday Service: **"Glamors & Illusions"** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 4** A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center
- Wed. 5** Choir Practice 6–6:45 p.m. Class: A Level I study group on *"The Relationship of Man and Cosmos,"* 7–8 p.m., WMEA Center
- Sat. 8** **WMEA Holiday Party**, 6 p.m.; For more information visit the Upcoming Events page on our website. (www.wmea-word.org)
- Sun. 9** Sunday Service: **"The Human Soul and Its Progress"** with Rev. Joleen D. Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 11** A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center
- Wed. 12** Choir Practice 6–6:45 p.m. Class: A Level I study group on *"The Relationship of Man and Cosmos,"* 7–8 p.m., WMEA Center
- Sun. 16** Sunday Service: **"Spiritual Saturation"** with Lewis Agrell, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 18** 7 PM **Meditation and Silence**
- Wed. 19** Choir Practice 6-6:45 p.m., **No Class**
- Sun. 23** Sunday Service: **Christmas Service** with Rev. Joleen Du Bois, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 25** **Merry Christmas!**
- Wed. 26** **No Choir Practice, No Class**
- Sun. 30** Sunday Service: **"Full Moon of Capricorn"** lecture and meditation with Rev. Valarie Drost, 10:00 a.m., Yavapai Hills Clubhouse

- Tues. 1** **Happy New Year!**
- Wed. 2** **No Choir Practice, No Class**
- Sun. 6** Sunday Service: **"15 Points to Observe in the New Year"** with Rev. Joleen D. Du Bois. 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 8** A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center
- Wed. 9** Choir Practice 6–6:45 p.m. Class: A Level I study group on *"The Relationship of Man and Cosmos,"* 7–8 p.m., WMEA Center
- Sun. 13** Sunday Service: **"The Path of Discipleship"** with Star Bettis, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 15** A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center
- Wed. 16** Choir Practice 6–6:45 p.m. Class: A Level I study group on *"The Relationship of Man and Cosmos,"* 7–8 p.m., WMEA Center
- Sun. 20** Sunday Service: **"Signs of a Disciple"** with Kathryn Agrell, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 22** A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center
- Wed. 23** Choir Practice 6–6:45 p.m. Class: A Level I study group on *"The Relationship of Man and Cosmos,"* 7–8 p.m., WMEA Center
- Sun. 27** Sunday Service: **"Full Moon of Aquarius"** lecture and meditation with Lewis Agrell, 10:00 a.m., Yavapai Hills Clubhouse
- Tues. 29** A Level II study group on *Obsession and Possession*, 7–8 p.m., WMEA Center
- Wed. 30** Choir Practice 6–6:45 p.m. Class: A Level I study group on *"The Relationship of Man and Cosmos,"* 7–8 p.m., WMEA Center

Torchbearers Class for children every Sunday, 10:00 a.m.
Teen Program meets first and third Sunday of each month.

WMEA Center: 543 Eastwood Dr., Prescott – Phone: (520) 778-0638 for information
Yavapai Hills Clubhouse: 4975 Hornet Dr., Prescott (Mail for WMEA will **not** be accepted at this address.)

(All Sunday Lectures from Prescott are available by tape. Tapes are \$6.00 plus \$1.75 for postage and handling.
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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 Denver, Colorado
Call (303) 757-7228

In Ashville, Ohio
Call (740) 983-2225

In Lebanon, Oregon
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