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New Age Interpreter

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NO. 1

THE POWERS OF LIBERATION

"NOW ABIDETH THESE THREE"

By Adrienne Ashley

The urge to be free is timeless and universal. It is rooted in the very principles that control the whole evolutionary process. There is no soul anywhere who, in his own way, is not striving to live out his dream of whatever he thinks life should be free from the limitations that restrict him. Unfortunately, however, the human tendency to equate freedom with escape is also universal. It is the most human of traits to think that it would be easy to live much more richly and fully and to be finer and nobler if only one could change the order of things and escape from the problems, the people and circumstances that interfere with cherished hopes and wishes.

However, it never works. Escape is never true liberation. It is not rooted in universal principles, nor is it basic to spiritual law. The garment of liberation worn by the Christ in the triumph of the Resurrection was not the body of a poor fugitive from human existence. It was the body of One become Master of Life through surmounting every challenge it had set upon his freedom. Therefore, the eternal question before the seeking aspirant to true liberation is ever this, "By what means did the great Way-Shower attain to mastery and how may man grasp and use these same means to conquer life and so graduate from its school?" For though man seeks his goal in a thousand guises, such is the only real freedom he will ever know.

What are the powers that free? Many lesser and specific powers come to the fore and recede during man's lives on earth. In its long journey, the soul, working with the personality vehicle, used many powers as tools in its perpetual task of liberation. Sometimes the

power of patience becomes a tool. Sometimes it is endurance—or renunciation. At times man is called upon to stand before the world and wield great power as a financier or statesman. Often powers not usually considered admirable are in reality instruments of the soul's purpose.

The powers available to man are as varied as life itself, but in them all, and through them all, and without which all lesser powers are impotent, there are three. Being spiritual in essence, they penetrate all the worlds of God, but in the physical world, only man can make use of them. They might well be called the human instincts that guide and protect him even as animal instincts protect that kingdom. In fact, man's ability to manipulate them is the one characteristic that distinguishes him from the lower kingdoms, and if for any reason he loses sight of them, or separates himself from them he becomes a sorry creature, sinking quickly into animal darkness and ruin.

"Now abideth these three," taken for granted, even scorned or denied, they remain the very life substance of the spirit in form. A human being can live richly, profoundly, with very little in the way of worldly goods, but he is a poor thing; his spirit withers and dies in the midst of great wealth and pomp unless along with his possessions there is beauty and richness of spirit and winged powers of mastery over life.

Hope

Hope is the most basic of all the powers of spiritual mastery. It is intrinsic to the very "will to be" that causes the human spirit to take a physical body and will not permit it to abandon its form until its purpose has been accomplished. Nothing is possible without hope—for without it there would be no start. There is no point in beginning if there is no hope of completion. Discouragement is paralyzing to all effort, but the hope to accomplish generates the strength to accomplish. Yet, how often is this wonderful power in the life negated by the attitude, "I could never hope for anything like that!" The aspirant who is at all serious about working his way to freedom—or of accomplishing any thing in the way of real and lasting service simply cannot afford to indulge in this attitude. Instead, it is all important to root it out of the consciousness immediately for if permitted to linger it quickly gains a stranglehold, feeding upon itself to grow into an ogre that bars the way to all progress.

The spiritual power of hope most often manifests in the outer life as courage—the one attribute that provides the stability that makes progress possible. It is stability that enables one to remain calm during the storm, and not panic, and so make wise decisions under stress and in time of need. Even small boys lack respect for the "cry baby" and adults as well are repelled by the habitual whimper of cowardice and self pity. On the other hand, all are rightly inspired by every

example of tragedy faced bravely and courageously. Instinctively, such attitudes are recognized as evidence of spiritual maturity and things to be highly valued and cultivated in small as well as great issues of life.

Even so, the practice of the power of hope is much more a part of every day existence than is evident at first glance. We all hope more than we realize. It is human to think that one has relinquished all hope in moments of despair when one knows not where to turn or what to do, but it is then that the voice of hope whispers, "There is another way. Try again." And given even a glimmer of promise that things will work out, the spirit is up and about its tasks once more. Everyone grows weary with the accumulated fatigue that comes with the setting sun. Often there is the feeling that it is impossible to face another cycle of effort, but night spreads its wings of rest and restoration and the joy of renewed hope rises with the rising sun to bring courage for whatever the day may bring.

As hope is the first response to life, it is also the last. A popular picture of another decade portrayed hope as the drooping figure of a woman seated on the world globe, blinded and desolate, her hands grasping a harp with but one remaining string. Regardless of its artistic merit, the artist here presented a profound truth, for hope is the last string in the harp of life. When it is gone there is no incentive to live. It is the one power, therefore, never to be abandoned. Neither should one ever permit another to destroy his hope, nor be guilty of depriving another of his power to hope; for hope is the voice of the indwelling One whispering that the human spirit is indomitable and imperishable, and that though we struggle and wait through many lives, the goal is worthy of all the striving.

Faith

The illustrious Master-Mason, Albert Pike, has defined faith as, "A conviction, divinely implanted, flowing from an inner source that contradicts outer evidence." This is a good definition. One even more profound in its implications may be found in the Book of Hebrews, "Faith is the substance of things hoped for . . . the evidence of things unseen." This statement strikes right at the heart of truth to say that faith makes the future. It is the material from which the future is formed—and without which the future cannot exist. Moreover, the nature of our faith, or what we have faith in, decides what that future will be.

Because the foregoing is true, it is quite literally murder—murder of the future—to kill out the quality of faith in the human heart. It is especially dangerous to the future of mankind to destroy the faith of the young. Heavy must be the karma of the one who does this, for in the faith of the world's children lies the hope for humanity in the

ages to come. More specifically still, it may be said that the kind of faith implanted in our children forms the bridge, if the law of reincarnation is accepted, to the kind of world to which we expect someday to return. Therefore, it is not only murderous, it is suicidal to uproot youth's faith in a better world.

The faith that moves mountains is no myth. Neither does it work by supernatural means but by law. The law of faith works because it awakens latent strengths and powers not yet consciously realized. This is the one truth the Christ was teaching in making such a statement. He was trying to teach man to dare to have faith in the latent strengths within his own being—not in a personal or egotistical way—but in the sense in which Paul declared, "I can do all things. I can meet every experience, master every trial my soul has assigned me, through Christ who strengtheneth me."

The great challenge, then, and the great opportunity before all seekers, is to dare to have faith—faith in the beautiful and the true; faith that there can be peace among men; faith that want and poverty and suffering can be eliminated and a better world brought into being. Once in a while every individual catches a glimpse of the potential beauty to be found in life—and of the glorious destiny of man—but too often the vision dies aborning. It slips away in the humdrum lethargy of life, so little is the faith in the promise—so great is the illusion of non-faith that holds the world in its grip. By contrast one would do well to dwell much in thought upon the power generated by the faith of the Christed Jesus—his so great faith in the will of God; in the power of love, in his mission, and above all, his faith in humanity. In the light of such faith, surely, it is possible to generate a little more belief in ourselves—and in each other.

Quite another aspect of faith is implied in the word faithful as it is used to indicate those who hold fast in what they believe. Early Christian Initiations were taken in three steps or degrees whose titles were definitive. Those who took the first degree were called Auditors. They listened to the teachings to learn the principles. In the second degree the Catechumens were baptized and undertook personal disciplines of purification. In the third and final degree were to be found the Faithful. These were the "working" Christians, those who put their beliefs into practice in the life. It was to encourage this final step that Paul said, "Faith without works is dead," for only the Faithful who took the Christ Principle into their being and made it the effective agency in the whole of life could be called Christians.

A final point in reference to faith presents itself in the form of questions which each must clarify for himself. In what do I believe? What is the creed of faith by which I really live? However, it is well to approach this moment of truth with care for that in which one professes belief immediately rises up in challenge to live it in all the

issues of life. Therefore, if we do believe in the Creator and his Plan, and that the Plan is good; if we do believe that we live forever, and that conscious immortality but awaits the fruition of our efforts; then we must also accept that all experiences with human misery and darkness are but as lessons that urge us toward that fruition. And if we believe in the Light and the coming of the Light for all men, then we are challenged, we are bound in truth and honor to light a little candle of faith where we are and so illumine the darkness while it lasts—and thereby hasten the dawn.

Love

"But the greatest of these is love." The mystery of love is as deep as the mystery of creation. It is indigenous to the very act or creation. The world was created—in love—for the sake of love. This is so by right of the fact that it is impossible to love without an object, and so it was with God himself. In whatever period of time creation took place there was a previous time in which God, as Creator, being in essence love, needing to express love, had no object for it. Therefore the whole necessity of his Being required that He separate himself into Lover, Creator, and the Beloved, his Creation. God so loved—and the world began.

But deep as is the mystery of love, it is necessary to think about it in a tangible way to understand it is the world's greatest need. Today, humanity is obsessed by fear. The whole world is in its grip. A great nation is at war because of fear. Following a recent visit to Asia, the Secretary General of the United Nations stated that the only obstacle to peace was mutual fear. He did not say, but it is equally true, that the only power which can break the empasse is love.

Yet, it is profitless to place the blame upon the heads of nations. The problem is individual and the solution lies with the individual. When the individual can in his own life begin to shift his fundamental attitude toward people and circumstances from suspicion and fear to warm and understanding acceptance; when he can begin to radiate the simple Will to Good toward all of life without tinge of envy or malice, then he has made a great contribution toward dispelling the dread dweller of fear for the world.

Then when this attitude has been practiced for a year or a life, it may be possible to reach the stage in which one no longer reacts in resentment toward those who have seemingly injured us. When this stage is finally reached it will produce a truly remarkable change. We will then be forever free from the burden of judgment for we will accept that what all others do to us, even as what we do to others is done in ignorance. Said Jesus from the cross, "They do not know." One does not condemn children for mistakes. One teaches them. However, we too often judge and condemn each other very cruelly

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THE BIBLE AND THE STARS

By Corinne Heline

I

Astrology, or the mystic message of the stars, forms the basis of spiritual legends the world over. The twelve Signs of the Zodiac, the five planets, together with the Sun, Moon and the two divisions of the heavens are to be found inscribed on monuments in almost every land. Many religions observe appropriate rites for the Four Sacred Seasons, the Solstices and the Equinoxes. Also in their sacred calendar there is dated for spiritual recognition the times of the planet's entry into the Signs of their exaltation.

With the development of the science of the stars, there evolved also the worship of Fire and Water, together with sacrifices offered upon high places or mountain tops. Of such ceremonials there are repeated references in the Old Testament. Many temples were built and dedicated to the stellar worship. Fire became the sacred Diety of all great religions, and the supreme symbol of purification and attainment. Pyramids, obelisks and towers were erected in imitation of fire and flame. The Chinese had a temple of four buildings, the gates of which opened to the four corners of the earth. The eastern gate was dedicated to the glory of the new Moon of spring; the western gate, to the autumnal passing; the southern, to summer's glory; and the northern, to the new light of winter.

In the theatres of early Greece, the dancing processional and choruses were in imitation of the motion of the Sun and the planets. The Persians celebrated the entrance of the Sun into each Sign with music that was in harmony with the keynote of the Sign. In many lands, the symbols of the Signs and stars were graven upon medals and coins.

The early Christian teacher, Clement of Alexander, tells us that in the sacred ceremonials of Egypt, books on astrology were borne in the processions. The figures, or pictographs of animals representing the Solstices and the Equinoxes, together with the symbols depicting the four fixed signs of fire, air, earth and water, were also upheld in these ceremonies. These representations figure prominently in the visions of the prophets and seers of both the Old and the New Testaments.

The Indians of Central and South America have a religion based upon the inner symbolism of the Zodiac. Instead of the figure of the ox with which we are familiar, they use the zebu, or Mexican ox. Scorpio is a lizard instead of the scorpion. Virgo carries an ear of maize, or Indian corn, instead of wheat. The puma, or South American jaguar, replaces the lion in Leo. Aquarius pours water, not from the familiar urn but from the leaf of a water plant. In the center of the Sun is placed a cross with the crescent Moon above it. These

representations of the Zodiac are carved on stone and held in great veneration by the natives. Many of their sacred dances are founded upon this symbolism.

The Zodiac is thus seen to have been an important revelatory Bible among many pre-Christian peoples. That most imposing of Ancient Egypt's Mystery Temples, the Pyramid, was built long after these starry hieroglyphics had become the textbook of the early peoples. The Egyptian Mysteries were founded upon the secret meanings contained in the legend of Osiris and Isis, which, astrologically, is the story of the Sun and the Moon. Plutarch states that Typhon (autumnal equinox) slew Osiris when the Sun entered Scorpio at the full of the Moon.

The feasts of the Christian church have their parallels in the movements of the stars. Also, the elaborate symbolism of Masonry and the construction of the Masonic Lodge are reflections of the very heavens above. King Solomon's Temple, with its decorations, is but a replica of the star-decked sky and the twelve signs of the Zodiac. Sirius is the blazing star, the blue-white guardian of the ancient secrets of the mystic land beside the Nile, where the science of the stars found birth for the present human race. The Sun is the point within the circle, a symbol so familiar to the Masonic candidate in his quest for Light. Astrologically, the Sun, the Moon, and Mercury are the three major Lights of the Lodge.

The Mazzaroth of that supreme mystery book, Job, represents the twelve steps or degrees foreshadowed in the twelve Signs, for the stars contain an anticipated biography of the life of man. The Zodiac was, and is, therefore, the textbook of human evolution, outlining the path of attainment for the entire race. It both conceals and reveals that straight and narrow way of Initiation described in the Bible as the way by which many are called, but few chosen. As we approach the New Aquarian Age, these holy mysteries are being revived with all they held in the past together with the depth and breadth with which they are now endowed by the fresh outpouring of love and light and life of God through the Lord Christ. Once again they are destined to assume their proper place in relation to the attainment of the aspiring pioneers of the race. The sacred seasons of the Sun and Moon and stars will again be recognized and observed by those who make themselves worthy to take part in these stellar celebrations. The sacred message of the stars will become a beacon lighting the way to the heights of spiritual life, light and immortality.

"And God said, Let there be light: and there was light."

Macrobius, a fifth century Roman, writes: "In that moment when day first shed its light on the universe, when all the elements emerging from chaos became arranged in brilliant form in the heavens—that day which we may call the birthday of the world, it is said that Aries

was in midheaven. Aries, for that reason, was placed at the head of the twelve Signs; Cancer, bearing the crescent Moon, rose on the horizon, followed by Leo and the Sun, Virgo and Mercury, Libra and Venus, Scorpio and Mars, Sagittarius and Jupiter, Capricorn and Saturn. Saturn rose last, and at the moment when day was ended." He adds that this is the reason for the homes of the planets, and that at the time of creation, each planet was in the middle of its sign.

The student of stellar science who is sincerely seeking spiritual truth, will find startling revelations in studying the Four Sacred Seasons of the Solstices and Equinoxes. The deepest teachings of esoteric Christianity are woven around these times and the spiritual truths connected with them form the very fabric of the Christian Bible. The Solstices mark the places of solar fires. To the ancients an astrologer meant one who opens the secret fires of heaven to man. Astrologically considered:

Genesis 1: 2 refers to the Winter Solstice

Genesis 3: 5 refers to the Spring Equinox

Genesis 6: 8 refers to the Summer Solstice (Heaven)

Genesis 9:10 refers to the Autumn Equinox (Earth)

The threefold power of God speaks to man through the twelve Signs as Power, Word and Motion. The threefold power of the God of our solar system speaks to man through the planets, or the Seven Spirits before the Throne, as Will, Wisdom and Activity.

The Seven Great Creative Days

While it may seem too obvious for comment that the Creative Days of the Genesis account are vast periods of time and not brief hours of solar days, it is a fact that a literal interpretation at this point has given rise to a popular misconception that has proved prejudicial to the truth in the matter as it is set forth in the Scriptures and as expounded by science. If the creative period translated as day had been rendered instead by the word aeon as it is in the Greek version, there could never have been the interminable disputations concerning the question of the time consumed for the creative stages recorded in Genesis.

The work of the Seven Creative Days as outlined in Genesis embraces the entire span of man's pilgrimage through time and matter. It covers the journey from unconscious, undifferentiated being to individualized, all-conscious at-one-ment with Universal Spirit. It describes the descent of spirit into matter and its resurrection therefrom. Of the Seven Days, three and one-half are consumed in the involutionary process during which the spirit took on forms of increasing density, arriving at length at the nadir of materiality which was reached several million years ago during the present Earth Period. From that point onward, the remaining three and one-half days will

be devoted to the evolutionary process during which the spirit will gradually unfold its latent powers through meeting the resistance of form, and progressively lay aside the vehicles acquired during involution until it returns as pure, disembodied spirit to the bosom of the universal Father. It will then have passed from impotence to omnipotence, from nescience to omniscience.

On each of the Seven Days the influence of one Sign is dominant. So, too, does a planet govern each day of the week, giving to that day a condition harmonious to its nature. In the astrological study of the Seven Days of Creation, we find the true significance of the words of the Christ: "The Father worketh hitherto, and I work."

Through these Seven Signs we may observe the cosmic processes of nature in manifestation. Through the five remaining Signs these same forces will be at work in humanity's progressive evolution, spirit reflecting in matter, the macrocosm in the microcosm. All the secrets of the universe are concealed within the workings of Fire, Air, Water and Earth. He who acquires an understanding and a control of these hidden forces becomes a Christed one, a worker of miracles, both physical and spiritual. These four elements constitute the foundation-stone of astrology which, studied rightly, is found to be a sacred science and the mystic *opus operandi* of all occult science.

Saturn represents the work of the First Day, when chaos became order, the unmanifest becoming manifest. He represents the limitation and concretion which necessarily accompanies form.

The Sun represents the work of the Second Day. The Hebrew word Shem means the light of the Sun: sh-fire and m-water; the Sun is the celestial germ of Fire and Water. God (Fire) moved on the face of the deep (Water) to create.

The Moon represents the work of the Third Day. The Moon is the planet of fecundity and generation. The earth brings forth grass and the herb yielding seed after its kind. The Moon symbolizes that mystic white substance, the source of life on the generative plane, and that shining white manna, the source of immortal life on the regenerative plane. The Hierarchy of Gemini inaugurated the processes of separateness, of division, the separation of land and water.

The work of both Mars and Mercury belong to the Fourth Creative Day, namely the present Earth Period. The Caduceus of Mercury is the staff of wisdom and outlines in its symbolism, the past, present and future evolution of the planet Earth. The Bible contains many references to this mystic Rod, or Staff.

The inharmonies of Fire, Air, Water, and Earth accurately represent the work of the present Earth period, or the Fourth Day. The two great lights that rule the day and night, the Sun and Moon, symbolize the alternating cycles of light and darkness, of life and death.

of youth and age, of joy and sadness; the lack of equilibrium or the imperfect blending of the principles which determine the conditions under which humanity is learning the present earth-plane lessons. Mars is the pain-bearer, who illumines through sorrow. The work of the Hierarchy of Cancer is to teach the secret of this mystic blending; hence the Cherubim of this sign stand guard before the gates of Eden until the secret is learned.

"Let the expansive waters of Jupiter bring forth abundantly." Such is the mandate of the Fifth Day. The work of the Hierarchy of Leo, the Lords of Flame, is concerned with the inner spark or fire within "the moving creature that hath life." The Angels will be man's Teachers during his experiences of the Fifth Day. It is then that the Brotherhood of Angels and men will no longer be a cherished dream, but shall have become an established fact.

The work of Venus, the love star, sets its impress upon the Sixth Day through the power of cohesion, harmony and unity. In the mineral kingdom the effect of Venus is crystallization; in plant life, the blossoming and fruitage; in the animal, sexual instincts; and in man, human love giving expression in accordance with his evolutionary development. The work of the Hierarchy of Virgo, the Lords of Wisdom, is the uniting of life and form in plant, animal and man.

The Seventh Day brings fulfillment and attainment. Vulcan is the planet which will illumine the last or Seventh Day of the Great Creative Periods. It is in this final Day that the Lord Christ will finish His work on this planet. He will then have completed the work of redemption for earth and its humanity. This accomplished He will turn our planet back to the Father, and mankind will be prepared for the next great step in evolutionary progress. Humanity will then come under the Religion of the Father.

The Persians named April the month of Paradise. The early Church Fathers fixed the date of the Sun's entrance into Aries as the time of the creation of the world and declared that this great and holy time would also herald eventually the time of our blessed Lord Christ's return.

In the body of the celestial man, the starry sky, the Path of Emancipation for all mankind is discernible for all who earnestly and reverently approach the study of the stars in the light of spiritual science and divinely inspired scriptural revelations.



Astrology is a science which must be restored to its original beauty and truth before the world can gain a true perspective and a more just and accurate appreciation of the divine Plan, as it is expressed at this time through the Wisdom of the Ages. —The Tibetan

THE GLASS HOUSE

By Ann Barkhurst

I

The story of the mind is told in glass:
Long centuries the alchemists in vain
 Labored to clear the grey and pebbled pane
Where the wan light still feebly sought to pass;
 Conjured from manganese the homely brown;
 From iron an emerald clean as nature's own;
Added for blue more than sky blue a trace
 Of cobalt to the recipe; so under tutelage
 Of angel workmasters in every age
Searched out the metals to transform the base
 Potmetal into supersensual fire:
 Silver to make a sunburst, gold to inspire
The ruby's ardor—then, O miracle of glass
Where through the unstained light might unstained pass!

II

Henceforth was light a friend beside the hearth
 Of house and palace, temple, school, and shop;
 And Day, like any friend, came in to stop
With men; and on his journeys round the earth
 He sought at will the windowed sanctuary
 Of houses joined to heaven; and presently,
Enamored of them all, he went not forth
 Again, but, snared in glass, laughed as the dark wheeled by.
 Behold how tall cities, avid of the sky,
Curtain themselves in glass. Now darkling earth
 Turns back on the sun his own sparkling eye;
 And over the twilight arch where starfields lie
The young man takes his ship into the night,
Dreaming, cocooned in glass, of interplanetary flight.

III

On glass thinner than air the tale unfolds
 Of thought adventuring to the consummate age
 Where Wisdom etches on the crystal page
Time's ultimate cypher. Read how you will, it holds
 Life's hieroglyph: reverse, obverse. Winterly
 Shows Summer's emerald world of fern and tree
In seasonable silver; even the manifold
 Intimacies of leaf and sky in filigree
 Of crystal ice traced on transparency
And worked in air. But, if the Spring be told

Off from the reckoning, 'twill conversely show
In starry petals Winter's fall of snow
Viewed through the windowpane; while Libra's emerald shines
At night, above, foretelling Autumn's jewelled shrines.

IV

And Wisdom has her jewels: Crystals all
In line and angle show the geometry
Of Spirit; the craft that cuts their Beauty free
Is verily Love's discipline, the call
To work the Will of God which is perfection;
True mathematically, with no deflection
From universal Order—so the All
Shows in each facet; God's unchanging Will
To good graven in the Cosmic Diamond still—
And wheresoever the true lines do fall
Establishes the kingdom, yields up treasure
To him that seeks it, cut to the seeker's measure:
For God is the Lapidary whose least gem
Glowes with the luster of the Sum of them.

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SAVE THE REDWOODS

Why do the California redwoods exert such a mysterious attraction on all of us? Is it a response to their towering majesty, their eloquent silence, their quiet and effortless benediction? Does it lie in the mere fact of their being the oldest living thing? Could it be in the knowledge that a thing of beauty is a joy forever? Of course it is all of these, and a hundred other invisible influences that impinge upon our consciousness. A reverential feeling instinctively takes over whenever we walk among these trees.

Joseph B. Strauss, architect of the nearby Golden Gate bridge has put into words his emotions, and we should like to quote a verse from his poem, "The Redwoods,"

To be like these, straight, true and fine,
To make our world, like theirs, a shrine;
Sink down, Oh, traveller, on your knees,
God stands before you in these trees.

But what to commercial interests is counted as "progress" in turning countless numbers outside national preserves into lifeless pieces of wood to serve man's swiftly passing material wants is robbing the earth of one of its priceless spiritual treasures.

A valiant effort is being made by an organization to prevent such a loss in publishing the plans of logging firms in the area, in acquiring acreages for parks and in sponsoring state and national laws, grants, and support for the preservation of these stately and inspiring monarchs of the woods. If you want to be a part of this great conservation effort you may write to the Save-The-Redwoods-League at 114 Sansome St., San Francisco, Calif. 94104.

Drugs and the Expansion of Consciousness

By H. Saraydarian

Throughout the centuries people have sensed something greater and deeper within man and nature than our normal waking consciousness can grasp. They have known intuitively that there is something more that they somehow contact, and from which they derived more light, more joy and more serenity. Thus, for centuries, human beings have aspired to find that deeper Being. In ancient religions this inner or deeper Being was called the soul, the spirit, the Buddha, the inner Christ, the hope of glory. It was also called the center of freedom, the silent watcher, the presence, the real SELF, or even the Father.

In order to find that inner Center, sincere people have created external aids, such as ceremonies, rituals, yogas; they have gone into seclusion, they have fasted, they have developed special meditations, prayers, contemplations, samadhi. These outward aids, coupled with a desire to deal justly, love mercy and walk humbly, have enabled men to transcend themselves.

Out of this, different religions have come into existence. Essentially, religion is but a guide-path towards that inner meaning, that inner Source in man and in nature. When the outer incidentals and man-made forms are removed from the life of a dedicated person, a bridge remains which unites the unreal with the Real man, the helpless man with his inner source of power.

True psychology, which is the science of the soul, is a study of the search for this inner world. It is a study of the laws of the above-mentioned bridge-building process. True education is likewise a search for the real man, and the means of developing a technique to bring the real man to his fullest expression. Real art, in all its aspects is an expression of the deeper man. The talented man, the genius, lies hidden in the deeper man, and has learned to express himself through words, colors, sounds, movements and forms.

The purpose of all life is to expand the consciousness to higher and higher levels of thinking and feeling and acting, in order that we might have life more abundantly. In the East the approach to the deeper man is through meditation and yoga. In the West it is through philosophic contemplation, psychoanalysis and the arts.

As old as religion itself, another technique has been used to "expand" the consciousness of man. Many people have used special herbs, flowers or seeds. This has been and is still being practiced by some religious groups in Asia, Europe and America. The use of drugs was popular in Ancient India, Egypt and South America and listed in their records there we find a kind of mushroom, peyote, mescaline, fermented tea, alcohol, opium, special incenses, perfumes, unguents, hashish, and other less well known agents.

Search for Short Cuts

It is interesting to note that since 1900 both techniques have come to the attention of the public. On the one hand we have the long and strenuous path of discipline, meditation, contemplation and a real achievement of higher estates of consciousness. On the other hand we have drugs, in various forms, to "expand" the consciousness mechanically to achieve "higher" experiences.

Jesus told a parable which fits this subject. He said that "some people enter into the house through windows, and they are thieves." A thief does not dwell in the house, but robs it, and in the end receives the punishment.

The drugs, at best, open a window to the astral plane. They break the etheric wall, and force consciousness through this crack into the astral world, a fantastic world full of glamorous, illusive colors and forms. No drug can elevate consciousness higher than the astral world.

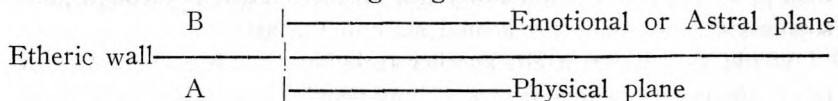
We know that the astral plane is the plane of delusions, and whoever is caught there, cannot easily return into the light of reality.

Some people say that they have become creative after they use drugs; that they receive new inspiration and courage to express it. This is true, but they do not know from what plane and from what sources that inspiration comes. This inspiration may come from the reactive mind where it was recorded. Often our reading and listening is registered mechanically in our reactive mind, and then is expressed in new forms and colors. We are "drugged" through mental tape recordings.

Or a man may become possessed by some thoughts floating in space and he expresses them as a medium does. He may become sensitive to the ideas of some astral-world inhabitants, who want to communicate with our sense world through him. The drug gives an opportunity for them to do this, and the deluded person thinks that he has become creative because of the drugs used.

Some of the drug users say that they see such beauties of form and color as cannot be expressed in words. This is true; they see "inexplicable" forms and colors, because their consciousness is not yet ready to function on the plane which they have penetrated.

Let us look at the following diagram:



A man is equal to his consciousness. Where his consciousness is, there he is. Suppose *A* is his level of consciousness. This is his yardstick, his measure which he has in his hand. He can explain things and approach them only through the five senses. But if he takes drugs they can open a window on level *B* where a different world of mirages exists. A man who has only the physical level (*A*) consciousness, will

have a very difficult time in interpreting anything on level B. It is true that he will come in contact with a different dimension, a different world, but this does not *per se*, give him the needed tools to translate and interpret his experiences there.. Suppose he has a 200 degree physical level consciousness, will he not be confused? So the poor man looks through a forced crack into the astral world, and when he comes back his natural measure is partly distorted.

Here we are discussing two different things: a) Consciousness, and b) Mechanism. The drug is not developing the consciousness, but affecting the mechanism. The man has the same consciousness but suddenly that consciousness is looking through a crack into an entirely new world. Of course that conscious is affected, but it is not expanded. It is comparable to a fish jumping into the air, and then falling back again into its habitual plane.

Love in the Astral World

We know that on the first levels of the astral plane we find our wish-life. There we may have whatever we may desire.. Most of the drug users are caught in such a pleasure world. They "enjoy" it day and night, or as long as the effects of the drug continue. But when they wake up they have difficulty in fitting into the physical life again. Continuous users are lost for this lifetime. When the influence of the drug wears off, life seems crude, criminal and difficult. They escape back to their dream world, where they satisfy every desire without labor or responsibility. Such a person is a loss to society, as well as losing all of his own spiritual growth.

On the second and third levels of the astral plane, we have finer elements and glammers; there we find pride, hatred and jealously enacted and satisfied.

On a higher level still we have our devotional life fulfilled. Our objects of devotion are there, as we have colored and vested them, and they bestow upon us the "paradise" for which we are aspiring. On this level we also meet our left hand brothers, those wolves in sheep's clothing who try to lead us into their ranges of brotherhood, and influence us to walk the dark path. They mainly stimulate our sexual desires, materialistic tendencies, and the pride and will to dominate.

On a still higher level we come in contact with some artistic forms, musical colors, and fantastic types of art. It is like looking into a kaleidoscope and seeing ever-changing forms. Modern art is a distorted reflection of this level.

On still higher levels of the astral plane we may touch some of the moral codes, and the archetypes, but all these seem mixed together in a phantasmagoric sea of misleading glammers and forces. The drugs lead us into a world where, for a short time, we may fly and become either a monster or a four-winged angel.

When a man enters another dimension, as for example the astral

plane, by the use of drugs or other unlawful means, he finds himself in a state of timelessness. There the past, the present, and the future shift continuously, and most of his senses of proportion and measures are affected and changed. After the influence of the drug has worn off he has a very strong urge to speak or write about his experience, but he notices that he cannot do this factually, because he does not have the needed vocabulary, and his brain cannot formulate and translate the impressions coming from the astral plane.

This creates a deep confusion in his mind, and there arises a real conflict between his deep-seated urges to express himself, and the obstacles he has encountered. The man loses his sanity, and suffers physically. This does not always come about immediately, but come it will when the world of illusion presses down and mixes with reality.

Before a man can enter subjective levels, he must be prepared; he must build a mechanism which will play the role of translator and transformer from timelessness to time, from the abstract to the concrete. Higher dimensions do not add anything new to a man, because he cannot receive a new idea, vision, or knowledge until he has built this new mechanism. *He attracts to himself whatever he is.*

By penetrating into higher planes through the use of drugs a man is not changed, or elevated, as for example he does not change his consciousness if he is suddenly transported from sea level to a 2,000 foot elevation. All a man experiences on the astral plane is the mechanical response to his known or unknown dreams, wishes, desires, aspirations, devotions, feelings and emotions. In the true emotional world all these are released and they find their total fulfillment.

The spiritual progress of man is achieved by a slow transformation or transmutation of the substance of his mechanism. Suppose a child buys an advanced mathematics book and brings it home. The mere fact of possession does not teach him how to solve complicated mathematical problems. Only after he has had years of education in mathematics will he be ready for that book. This means that he has to build a better mechanism of understanding, a new set of "adding machines" which can work there and perform the preliminary steps of understanding and comprehension.

The most curious thing about the astral plane is that once people enter it they take everything there as real, and they think they are the true witnesses to these things. The fact is that what they see is not real, but only a reflection of their own imaginative creations. All that they dream of is actualized there. It is surprising that they do not have the slightest idea that they are dreaming. Man, after he returns to consciousness, often speaks about orders or messages he has received from that world, without knowing that all he has received was given to himself by himself.

Some of the "pseudo-prophets," "teachers of wisdom," "leaders,"

are inspired on the astral plane through self-hypnotism. They assume that they are important personalities. They are possessed with the idea, the order, the light, or the revelation which they supposedly received from higher sources and they make every kind of sacrifice to prove to the world that they were "sent" to convey a divine message. Such is the delusion which man enters through drugs, or meditations and exercises on the left hand path.

There are many aberrant people in the world, who in one way or another have entered the world of delusion and have been caught there. Some of them think that they have achieved Self-hood and that they represent God in the world, or that they are true messengers of God. They are lost in the illusions of the astral plane and it is very difficult to heal them. The best thing to do is to try and patch the crack on the etheric body between the physical and the astral planes. Medicine can not help them; it merely cuts down the sensitivity of the organism which registers the impressions coming from the astral planes. Those influences from the astral plane are still coming through and are still affecting the mental and physical life but the subject is not aware of it.

Those who enter the higher levels through right meditation and service are known by their actual accomplishments. They become more creative, more tolerant, express a greater sense of unity, a deeper love, devotion, harmlessness, a greater sense of unity, a deeper ability to organize, stronger leadership, greater service, conscious suffering for others, will, freedom, selflessness, peace, courage, persistence, loyalty, sincerity, faithfulness, gratefulness, etc., etc. These are the measures by which those following the right hand path may be judged.

In most cases, those who use drugs are accompanied by some discarnate guides, and they are the creators of post-hypnotic suggestions. Those who are under the effect of drugs and are under the influence of suggestions are trapped in an even deeper glamour; every suggestion that touches the man turns into an active drama or comedy in the astral plane, and then when they are back in their normal consciousness, it turns into a command. It will be very difficult to get them out of the net in which they are caught.

A drug user may speak about having a better relationship with other people, with added qualities of speech or expression. This is possible, but the real man—the consciousness—is not being further developed; it is merely being hypnotized to act mechanically. Once this hypnotic state wears off, the real man is weaker than before, because a command was activated through him: he was not himself.

There is indeed a similarity between the descriptions of certain states of ecstasy resulting from meditation and from psychedelic drugs. Our Western world is confused about the goal of meditation. We think that the goal of meditation is ecstasy. If this were true, then the

advocates of using psychedelic drugs to create feelings of ecstasy would have more foundation. However, ecstasy for the mature meditator is to be transcended and a state of poised mental clarity substituted. In this state of poised mental clarity one can perceive great inspirations of deeper meaning and syntheses, and be able to anchor them in practical forms which can be used for the service and advancement of mankind.

It is good to know that ecstasy has varying degrees of experience. We have physical ecstasy and emotional ecstasy, and in both states the mind is shut off and suspended for a short time. These states of ecstasy may be achieved through sex relations, alcohol or drugs. And when we experience mental ecstasy a great joy floods the field of the mind. But these are not true spiritual ecstasies. The true ecstasy starts when a man enters the domain of intuition, through esoteric meditation and contemplation. There the little self with its problems disappears, and man sees the true beauty of creation and the glorious future of human beings. This last ecstasy is truly creative, and a true peak experience. It is creative because man is conscious during the experience, using a bridge built between the mind and the higher planes. This bridge between the mind and the higher worlds is used to transmit the higher experiences to the lower world in scientific revelation and creative forms.

The drugs work upon the mechanism, instead of working upon the consciousness. This is reversing the process and leads only to trouble. Esoterically it is the consciousness which creates the mechanism and which changes it. In developing his consciousness the physical side of man is developed too. His etheric body, mental body and higher bodies develop as he unfolds his consciousness. True meditation and education is directed to the unfoldment of the consciousness. As the consciousness becomes higher and deeper, the substance of man's planes becomes more and more organized and refined in order to better express the new light that is striking the substance. Thus the nervous system, glandular system, and the centers are developed for the use of higher dimensional activities. This is the normal and natural development of man's consciousness and its mechanism.

To be concluded in the next issue

Christ the Door

Verily, verily, I say unto you, I am the door of the sheep . . . He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out . . .

This parable spake Jesus unto them: but they understood not . . . Then said Jesus unto them again . . . I am the door: by me if any man enter in, he shall be saved, and go in and out and find pasture . . . I am come that they might have life, and that they might have it more abundantly.

—John 10: 1-3; 6,7,9,10

BOOK REVIEWS

BY FRANCIS S. SMITH

THE PHILOSOPHY OF INTEGRALISM, HARIDAS CHAUDHURI, 1967, 181 pp., \$3.00. Cultural Integration Fellowship, 3494 21st St., San Francisco, Calif. 94110.

Haridas Chaudhuri, the author of this exposition on Sri Aurobindo's contribution to the light of philosophic penetration, is himself both a deep scholar and a humble student. He was formerly Head of the Department of Philosophy, Krishnagar Government College, West Bengal. Since 1951 he has been serving as Professor of Comparative Philosophy at the American Academy of Asian Studies in San Francisco. At present he is also President of the Cultural Integration Fellowship, also of San Francisco. He has twelve other books to his credit, including *Philosophy of Meditation*, *Modern Man's Religion*, and *Internal Yoga*.

Dr. Chaudhuri has a thorough grasp of the main theses of Western philosophers from Plato through Karl Jaspers, Martin Heidegger, and John Paul Sartre. The subtleties of the German schools, the French schools and the English and American philosophers are appreciated and compared to the penetrating analyses Sri Aurobindo has made on such topics as nondualism, ethics, absolutism, evolution, change and permanence, teleology, ontology, mysticism, and others. A good background of Western philosophical thought helps to properly evaluate the Vedanta and other Eastern systems of thought expounded here.

If one could summarize the philosophy of integralism in a short review there would be no need for a book. But we should like to quote one paragraph that may whet the reader's appetite for more. "Integral self-development consists in overcoming man's primal ignorance in all its forms. It implies a growing spiritual insight into the essential structure of the self and the supreme purpose of life. It also implies an intelligent and constructive channelling of unconscious drives and urges toward the creative fulfillment of one's authentic self.

"With the increasing elimination of primal ignorance from life and society, evil can be more and more conquered. Conquest of evil is an essential pre-requisite to the kingdom of heaven on earth. The kingdom of heaven on earth is an heuristic maxim for actualizing man's profoundest potential here and now in this very world. It is the out-flowering of the Divine in human society. It is the eventual triumph of light and love over darkness and hatred, of knowledge and freedom over ignorance and bondage, of justice and peace over barbarism and war."

HUMAN RIGHTS, RIGHT HUMAN RELATIONS, by the Lucis Trust, 866 United Nations Plaza, Suite 566-7, New York, N.Y. 10017.

In December, 1965, the General Assembly of the United Nations resolved that 1968 be observed as United Nations International Year for Human Rights, and called on Member States and international organizations to undertake an intensified one year effort in this field.

Triangles, founded in 1937, is a worldwide activity to aid in establishing right human relations, and this year you will be hearing much

from them in view of the United Nations Resolution noted above. Mary Bailey writes, "Governments and organizations can pass resolutions easily enough. But only a resolution in the hearts and minds of the people will produce the needed changes in attitude which can lead to a better nation, a better world, and a better way of life for all humanity."

In the light of last year's race riots in our cities, in the knowledge of the terrible destruction of life in Viet Nam, in the hates and animosities engendered over the entire face of this planet, we are sure that help and regeneration can come only from each one of us, vitally alive to our global responsibility. Even if a great leader were to arrive, he could use only what was at his hand—us! Do take a positive stand on Human Rights and Right Human Relations.

MONTHLY STAR JOURNAL, edited and published by W. Sucher, 5410 Agnes Ave., North Hollywood, Calif. 91607. No price is given; this is left to the receiver of this very exceptional monthly that delves deeply into the purest of all occult sciences.

The mechanics of constructing a horoscope, either tropical or sidereal, have been streamlined almost to a push-button simplicity. But the interpretation can never be a simple mechanical process since a good understanding of human motives and behavior is involved. Not only must the astrasophist know himself well, but he must also be an acute observer of others.

In the copies of the *Star Journal* that fell into this reviewer's hands, along with a good summary of the planet's positions for the month, there was an article on the placement of the planet Saturn in Leo. Mr. Sucher uses "Death astrogams, in which we see the mirror of human accomplishment," and illustrates his point profusely by using the lives of Cesare Borgia, Nostradamus, John Val, Andreae, Nicholas Culpeper, St. Bernard of Clairvaux, Swedenborg, Goethe, and others who died while the planet Saturn was transiting Leo.

It is as a breath of mountain air dropped into the market place to find this little journal among the plethora of daily star predictions in our newspapers and periodicals.

THE DRAMA OF REINCARNATION, Flower Newhouse, 82 pp., 1948, hard cover, \$2.50. Christward Publications, Escondido, Calif. 92025.

A welcome second edition, of a book long out of print, has come from the Christward presses. This volume of meditations is on the teachings given out by Jesus during the last seven days of his ministry. Flower Newhouse writes, "Each day of Holy Week, Jesus gave final instructions which summarize His teachings upon man's achievement of his ultimate goal."

We can glimpse the author's practical approach to spiritual living in the following quote: "Today's true Christian devotee lives in the physical world but his allegiance and inner growth belong to his deepening awareness of God's Everlasting Spirit... These *sensations* of Spirit require man's full use of honest analysis, intelligent spiritual alertness, and a positive sensitiveness for receiving and recording extensional impressions. Negative outbursts of undisciplined emotion, or hazy thinking can quickly cut short his reception

of Light Energies. Hence, the everpresent necessity of self-command and self-knowledge."

The work of Jesus was finished during the forty days between Easter and Pentecost, for it was during that time that he built a spiritual bridge of alignment between the physical and superphysical dimensions. "He permeated the aura of earth until His Impulsations were everywhere present. He penetrated His Energies into the center of the earth helping God's entire creation to come under the Rule of Light."

The book closes with an earnest prayer of consecration: "Incomparable Christ, Thou art the magnet and model of our Return. Life and consciousness of Thee lead to a wholeness and completeness. Finish Thy perfect Work in us until we become like Thee, God's completed human Labor. Amen."

THINK AGAIN, Ian Fearn. 1966 pp. \$1.50. A New Vision Publication by New Renaissance, Weald, Laughton, Lewes, Sussex, England.

This slim volume of thoughts by Ian Fearn is a compilation of quoteable gems: "Wonder and worship are closely akin," "Man must worship something beyond himself," "For thoughts are mediums, and their use and abuse fashions our fate and determines our destiny," "It is when we begin to discover our spirit that we also begin to know that what the eye sees is not all that is there." "Only the progressive spirit can keep the experienced man young and the inexperienced learnable."

The dynamism inherent in these pithy quotes found an outlet in the establishment of a fellowship called the New Renaissance, dedicated to the principles of Christ. Enthusiastic centers have grown up in both Britain and the USA, and although Ian Fearn has passed on his life work is being extended through the publication of his writings. A glance at some of the chapter headings shows the wide range of his concern in this present transitional age: Is There a Purpose?, The Emeny Complex, The Noisy Generation, What Kind of Love, Animal or Angel?

This is indeed a book to keep at hand, clear, simple and profound.



INVOCATION FOR THE NEW GROUP OF WORLD SERVERS

The sons of men are one and I am one with them.

I seek to love, not hate;

I seek to serve and not exact due service;

I seek to heal, not hurt.

Let pain bring due reward of light and love.

Let the soul control the outer form

and life and all events,

and bring to light the love that

underlies the happenings of the time.

Let vision come and insight.

Let the future stand revealed.

Let inner union demonstrate, and

outer cleavages be gone.

Let love prevail.

Let all men love.

because we forget the fundamental truth that we are all very little children in the great school of God's life.

Christ Jesus is the one great example of the love that liberates, for most of what the world calls by that name merely strengthens the chains that bind. If we would, then, measure our understanding of the nature of love it must be by what He said and did. He said of the power of love that it comforts the sad; it casts out fear; it heals the sick; it teaches hope; it feeds the hungry; it includes all. The only directive He gave was to take this kind of love and make its expression as natural breathing.

But even more potent than what He said about love was what He did, because if faith without works is dead, it is even more incredible that there can be love without the works of love. When His disciples asked Him about this He told the story of the good Samaritan. And then, in the closing days of His ministry, in final testimony to love, He no longer spoke beyond saying, "Do as I have done," and washed the feet of the assembled disciples. This, in the words of Dr. Frederick Rittelmeyer describing the scene, is an act, "in the very kingliness of love." It is love in complete freedom from all personal limitation. It is free from all slavishness, all false devotion, and all false pride. It is love free to act in the truth of its own being.

To labor thus for life in the name of love is, in the words of the poet Gibran, "to free ourselves from earth and bind ourselves to God. It is to weave the cloth of existence with threads from our own heart; it is to sow the seeds in tenderness and reap the harvest in joy that the beloved may eat. It is to charge all things with the breath of our own spirit."

He only is strong who is hopeful. He only has a future who has faith in that future. He only is wise who looks with the eyes of love upon the world of men and all events. For in the final analysis it is not creed and dogma, not ritual and regulation but these three, the power to hope, the power to believe, and the power to love, these alone enoble the spirit of man; these alone identify him as a living soul; these alone have the power to lift him to the heights of immortal being.

Easter Mysteries

The most profound of all Mysteries are those related to the Passion, the Crucifixion and the Resurrection of the Christ Jesus. In her presentation of these subjects Corinne Heline interprets their deeper significance as understood in the light of the Christian Mystery teachings. Its pages bear not only many readings but repeated study, and it offers a basis for meditations that lead progressively to first hand experiences of a truly revelatory character. This sectional book taken bodily from *The Mystery of the Christos*, the volume of which it forms a major part. Art covers, paper bound. An ideal Easter gift to those receptive to its inspiring truths. \$1.50.

STEP BY STEP

Step by step we advance. Historical dates mark off such steps. In our cultural-spiritual life there are at least four such dates within the century past that may be noted.

1875

The first is 1875 when Theosophy was launched as an organized world movement dedicated to furthering the ideal of human brotherhood. *The Secret Doctrine* by H. P. Blavatsky, which appeared a few years later, became the source book of its driving power. In this publication spiritual science came to grips with material science as never before. That wrestle continues without cessation.

1893

In 1893 the World Congress of Religions held at the World's Fair at Chicago was the first of its kind in our country. It stressed the ideal of unity in diversity. It emphasized the eternal truths that underlie the lofty philosophies and inspired religions of all peoples and of all times. Few heard the speakers in person, but spiritual seed was sown. This is still finding lodging in many fertile minds, and so widening our cultural horizon and universalizing our religious concepts. And so, a step on the Way.

1911

Then after the turn of the century there appeared *The Rosicrucian Conception* by Max Heindel. That was in 1911. It is described as, "an elementary treatise upon man's past evolution, present constitutions and future development." The sub-title of the book is, *Mystic Christianity*. By this designation the reader is directed to the specific purpose the book is intended to serve in our progressive spiritual unfoldment. Within the philosophical-scientific framework of universality it focuses the Western mind on the divine mysteries as these have found expression in Christian revelation. There is a line in a poem preceding the preface which reads: "God-sent are all religions blest." Then, after interpreting the universal order in terms of spiritual science there follows the specialized message which indicates Christianity's unique place in man's unfolding spiritual life. Its aim is to help a doubting, sceptical minded and scientifically inquiring generation to find the way to Christ.

1966

In 1966 there occurred an event as inconspicuous and as generally unnoticed as were the foregoing mentioned dates. It was an inter-group observance of the Full Moon in May. To all appearances it was just another of many meetings held at the very same time by groups that have come to know the inner significance of these stellar points of special significance.

But there was a difference. This particular meeting embodied distinctive features that to our thinking put the date in direct line of descent with those previously mentioned. They seem inwardly linked in their nature and purpose.

Three features may be mentioned that gave to this meeting the special significance we attach to it.

First, it was a meeting that had long prior preparation. It was carried out by representative workers from many groups and movements that have come to realize the significance of observing spiritual times and seasons. It was a project of harmonization such as is possible only when selflessly motivated. These efforts culminated in a meeting unforgettable by those in attendance. The energies invoked and received were redistributed to meet the needs of a world waiting and hungry for its true soul needs.

The second feature of this particular assembly was its designation as the Wesak Festival of the Full Moon in May. This relates it in consciousness subjectively to the observance that occurs every year at the same time in the Himalayas. It establishes a conscious spiritual link with our oriental brothers. The forces of unification are proceeding apace on all levels of human thought and action. They are enlarging our family ties, and well it is that these widening relations be remembered and cultivated.

In the age-old observance of the Wesak Moon in a secluded valley at lofty mountain levels in Asia, pilgrims gather from far and wide and invoke the presence and the blessing of the two heavenly Luminaries, Buddha, the Light of Asia, and Christ, the Light of the World. The assembled devotees dedicate themselves to serve as broadcasters in radiating out into the world the inflowing blessings from on high. They seek nothing for themselves nor for whoever or whatever they may represent. The sole purpose is to serve as willing, devoted participants in the work of human redemption.

With the incorporation of the foregoing concepts in our Western observance of the Full Moon in May, its inner content is deepened and enriched. It takes on added power and significance.

A third feature that leads us to give a historical rating to the foregoing described observance in 1966 is that it inaugurated what will most certainly become an enduring annual festival in which something new has been added to the old-age observances of the past. Through a carefully planned, organized intergroup action linked to definite, purposeful inter-religious exercise, unities are strengthened outwardly and inwardly, locally and universally.

So we count it another step on the Way.

Announcement

This year's intergroup observance of the Wesak Full Moon will be observed this coming May 11th in Los Angeles as in the two previous years. It will follow the pattern established in 1966. These meetings are primarily of a meditational nature. A quiet, reverential spirit prevails. It is keyed to high expectancy and inner action. The assembly hall becomes a Temple and the service an exercise in preparation for the re-externalization of the Mystery Schools of ancient times. A group channel is formed for the reception and distribution of the invoked divine energies that make for the life more abundant. Entrance and departure is in silence.

The place: the Wilshire-Ebell Theater, 4401 West 8th St., Los Angeles, Calif. 90005. (Wilshire at Lucerne) Time: May 11th, 3 p.m.

Correction

Page 23; article *Step by Step*. Date given as 1911 should be 1909.

THREE LINKED FESTIVALS

From the monthly bulletin, dated March 6th, 1968, issued by the Arcane Workshops*, we quote with permission the first paragraphs of a message addressed to fellow workers and friends. The message is self revealing of the writer's rank in the forefront of New Age builders.▲It is by Marguerite Rompage.

Thoughts now turn toward the three linked festivals: the full moon of Easter, the full moon of Wesak, and the full moon of Gemini which does not yet have a name that is universally used.

When one first learns of the importance of these three major spiritual points in the year, that learning is enough to satisfy. It is inspiring and encouraging to learn that above and beyond the level of man's normal everyday thought and feeling and activity, great sages and planners, executives and seers do meet together at set times to decide and envision and guide and implement those aspects of world evolution which man does not understand.

Once having heard or read about the three linked festivals, one's interest in the inner workings of the world grows. Growing interest tends to attract more teaching. Acceptance of the teaching kindles one's sense of responsibility, and stimulates the one who studies and understands to join the ranks of creative workers.

For the builders of the new community of man, for all who really *work* for right human relations, participation in the three linked festivals is very important indeed. To take one's place in company with one's closest co-workers, within the mighty alignment of spiritual forces, during the month before and the month after Wesak, is to partake of the soul's nourishment and the spirit's quickening—a vast creative impetus, thrice blessed.

Having experienced the transforming effect of the renewing of the mind, repeated annually, at the time of the Wesak full moon, one is prompted to tell whoever will listen how important it is to plan the private inner life and arrange the outer affairs so that the time of the full moon finds us THERE—alert, composed, attentive, receptive and responsive to a contact in consciousness that requires some preparation.

For many among the regular participants in the Wesak occasion, there is a sober moment during the five day full moon period when we wish we had made more careful preparation; and we resolve to do so next year. There is another moment, illumined and electric, when we realize that we are indeed a part of the chain of interlocked groups that compose the meditative strength of the world, when we realize that *part* of the responsibility for the free circulatory flow of the Blessing is *ours*. In that moment, illumined and electric, we resolve to carry the full share of the work load. What work? Channeling spiritual energy.

* Arcane Workshops, 407 N. Maple Dr., Beverly Hills, Calif. 90210.



Mentioned in This Issue

The Rosicrucian Cosmo-Conception by Max Heindel, cl. \$4.50; p. \$2.50
The Secret Doctrine by H. P. Blavatsky, \$8.50

PERSONALS

Interpreter Contributors

Reverend H. Saraydarian is pastor of an Armenian Church in Van Nuys, Calif. He also maintains an Aquarian Educational Group in the same locality where he dispenses the Ageless Mystery Wisdom for those who are seeking more than orthodoxy has to offer. Mr. Saraydarian is a man of many parts but figures most prominently as a teacher and leader using pulpit, platform and the printed word as mediums for communicating to his fellow seekers the philosophical and spiritual treasures he has made his own. His latest book is titled, *The Magnet of Life, A Psychological Key to the Inner Man*. (3.25) This will be reviewed in a forthcoming issue of the *Interpreter*. In an issue last year we brought a brochure of his to our readers' attention, namely, his interpretation of the *Symbolism of Ecclesiastical Vestments*.



Ann Barkhurst, whose scholarly contributions to these pages for many issues past, has been an invaluable editorial assistant in bringing out the Heline publications for over a period of some thirty years. For many years she was associated with the editorial department of the Rosicrucian Fellowship. Readers of a number of our publications will remember repeated acknowledgments of her substantial contributions to these works. The next of these to appear will be in the forthcoming book on the Tarot, a publication much delayed due to a combination of circumstances and conditions over which neither Press nor printer had full control.



Adrienne Ashley has established herself warmly in the hearts of her readers for her expositions of esoteric themes and biblical wisdom. Mrs. Ashley is a teacher by profession and natural gifts. Retiring after having given her full term of service in our public schools, she has continued teaching in our associated New Age Bible and Philosophy Center in Santa Monica. Her classwork offers the highest qualities her profession provides along with a deep dedicated purpose that functions at a level of consciousness not often encountered. This rare ability has gone into her reparation of the six Correspondance Bible Courses put out by the Center. These courses are based on Corinne Heline's Bible Interpretations.



The Bible Courses

These courses are available on the free will offering plan. They are not elementary. They ask work of the student. The aim of the courses is not so much to impart information as it is above all else to serve as a means for kindling creative thought and bringing about a deepening and expansion of consciousness. We would like to publish a few pages of the inspiring testimony we have received from grateful students who have taken these courses. For particulars address The New Age Bible and Philosophy Center, 1139 Lincoln Boulevard, Santa Monica, Calif. 90403.

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BY CORINNE HELINE

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