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LIFE MORE ABUNDANT

By Adrienne Ashley

The esoteric student who has learned to stand apart from previous orientation to all that the churches have taught about what Christ Jesus said and did to examine his life and teachings as actually recorded in the Gospels is immediately challenged to think for himself in the light of a new and fresh approach. For example, one cannot fail to observe that certain aspects of that record have been stamped impressively upon the consciousness of believing humanity to the virtual exclusion of other areas of teaching. The subject, Life More Abundant, is a case in point. In spite of the constant emphasis by the Christ upon its present reality, the church has always relegated it to a position of minor importance, at best, associating it with future rewards in a vague hereafter. There has been little or no real understanding of what the Christ taught about it in terms of the power to regenerate and expand present human existence.

The reason for such an apparently arbitrary choice of emphasis by the exponents of Christianity is to be found in the realm of esoteric science. It may be traced to statements made by such authorities as the Tibetan Teacher, the author of *New Age Bible Interpretation*, and others, to the effect that of all the divine Men who have come to earth to teach humanity, one in each zodiacal age, only the Christ has assumed this responsibility for two ages, the Piscean which is rapidly drawing to a close, and the incoming age of Aquaria.

However, the point that appears to have escaped students of esoteric philosophy dedicated to the work of the Aquarian Christ is that the New Testament is the major textbook for both ages. It is within these pages that Christ Jesus has most clearly laid down the conditions that will govern the age to come. It is only that the churches of the last

era, rightly oriented to the needs of Piscean humanity have emphasized the more Piscean aspects of the revelation while on the other hand the teachings relating to Aquaria have been held latent or in abeyance just out of range of immediate attention awaiting the need, the zodiacal influence, and the time when humanity would be ready to work with them.

Such reasoning logically accounts for the present rejection of many aspects of theology. They have served their purpose. They are not necessarily to be discarded but to be reevaluated and reinterpreted in terms of functional value to present needs and then perhaps to recede in temporary importance in order to make way for necessary teaching pertaining to the immediate future.

Further consideration will confirm this position. Each age sounds the keynote that represents its particular evolutionary assignment, and throughout the age of Pisces it has been, "Love one another as I have loved you, for God is Love." In perspective it is easy to recognize that in the Piscean age the picture held continuously before mankind has been that of a suffering Christ and his sacrificial love for humanity. And for the time and need, the constant reiteration of this theme has been right and good. There has been no other way that the concept of a love—a feeling—capable of sacrificing itself for anything other than the self could be impressed upon human consciousness. The principle of selfless love was incomprehensible to the masses of humanity before the coming of the Christ of Palestine. But through the appeal to the emotional nature, through the call to express the quality of gratitude, and through being required to suffer vicariously with the One who loved enough to lay down his life, gradually, along with many very foolish concepts, the rudiments of tenderness, compassion, mercy and sacrificial love have found their place in human life.

Now, in the pre-dawn of a new era, "Behold, I make all things new," sounds forth as the word of the Aquarian Christ. "Know that I am come that ye may have life and have it more abundantly, for God is Life." Under the sign of the Water Bearer, He comes bringing living waters, and the concept of the Nature of God as Life, eternal and abundant.

What does it mean? Even to consider such a question is to anticipate the future. Thus it is not possible to draw the boundaries of supposition too precisely. The outlines of such a life are still faint and dimly to be perceived. Nevertheless, it is vital to the substance of the future that aspirants everywhere begin to turn the attention in this direction. First, it is necessary to do so in order to understand the present without being devastated by its confrontations. The Tibetan Teacher has stated that all present events, all of the upheavals and chaotic conditions in which the world finds itself, are but designed to train man to live in freedom—that freedom which is the first requisite to life more abundant. To live this life, the spirit of man must be free.

In the second place, it is important to think along these lines in order to participate in and be a part of the new and future age, now, and, given acceptance of the principle of reincarnation, upon one's returning cycle of earth life. There can be no doubt that man today stands at that parting of the evolutionary path aptly expressed in the words, "What thou seeist, man, become thou must, so round about thy ways, choose: life or dust." Not only is humanity faced with the crisis of choice between becoming a part of the new life or identifying himself with the dust of the past, but the method of choice is clearly one of focussed intent. Therefore the wise man seeks to observe the great trends in world events, not in dismay or as they personally affect him, but to interpret the shadowy outlines that point to future and more lasting values, for as he looks, they move toward him in revelation. He becomes aware of them and they become a part of himself.

Awareness is the key, and a power at hand for the claiming. All that exists, including life more abundant has always been, but nothing exists as a conscious factor until one becomes aware of it. The Love of God for his creation has existed from the beginning but not until humanity was made aware of it through the Christ did it become a tangible working principle in the life of the world. And so it is with the life He promised. It is possible to live it only to the degree that one is fully aware of its infinite potentials.

If we take a lesson from what we see, there is unmistakable evidence that we live in an era of greatly expanded physical plane awareness. Man is now aware of places, people, and conditions around the globe that were totally unknown a few years ago. He is, in fact, almost frantic in his efforts to increase this awareness. He rushes to climb the mountain, to probe the depths of the sea, to launch a rocket to the moon. Yet, all these activities do not appear to increase his store of true life essence. To the contrary, it is exhausted in this endless pursuit of the "good life."

So we turn elsewhere for understanding of life more abundant in the New Testament sense, for we know that there is a spiritual counterpart to all things physical. Therefore there must be spiritual counterparts to his tools of learning—the five senses through which he acquires knowledge of this world. And when we look on this side of the coin we find the spiritual replica of man's urge to know on the physical level in his rapidly developing interest in psychic energies, and we find the tools for this field of exploration in all that is included in the term extrasensory perception.

There are, of course, five basic spiritual counterparts to the five physical senses. It is possible to consider but one, which can, however, suggest like research in reference to the other four. The faculty of etheric vision is now so rapidly developing among all people that it is fast becoming ordinary, although there is still the tendency to become excited about the phenomena, in forgetfulness that it is not what we

see in the way of light, color, auras and the like but what these things reveal to us—what they can teach—that is important.

Briefly and generally, the faculty of etheric, or extended sight as it is sometimes called, can and will expand human awareness of life in at least two great areas. First it will reveal the one life that pervades all form. Where we now see form alone, we will quite soon see the life content for which form is merely the vessel. Then we will really become aware of the livingness of the earth and of all things upon it—and of the whole of nature as the Body of the living God. Man gropes toward this realization as a beautiful concept, but its gift of added life abundance can only be ours when we see, as tangibly as we now see physical objects, and we recognize blood ties that we are related to all life. Be it mineral, plant, or star, its life is also ours because the same essence flows through all as the “blood” of God that makes us kin. We are a part of this life. We are included in it. Its abundance is ours.

It is possible to think of this aspect of awareness as the perpendicular arm in a great cross of perpetually expanding life more abundant. One arm extends downward to include all the kingdoms of nature below man in the evolutionary scale and in time the other reaches up to the Greater Ones, the Beings of Light and the Worlds of Light, even the Shekinah Glory which is the radiance of the divine Presence in His Creation.

There is also a horizontal bar to the cross of expanding life awareness. It too, is the gift of extended vision. It represents the experiences in which we come to know the meaning of life eternal. Again, man strives toward this realization, but as long as awareness is limited to what we know by means of the five physical senses, to all extent and purposes, life begins with birth, and death holds an awful finality. But with extended vision, we will quite soon now prove by seeing with our eyes that life extends beyond what we call death. We will see and commune with those we love who have proven for themselves, by going through that gate, the eternal quality of human existence. And when we have developed maturity, when we are strong and wise enough in the use of this same faculty, we will look back at the past as it is recorded in the ethers to know at last, the eternal progression of the human spirit.

A multiplicity of life awareness beyond our comprehension will be added to the present store when we know, because we see, that we live forever in a life that flows like a stream steadily toward its goal in spite of seeming changes along the banks; and when we know, because we see, that everywhere, above and below, within and without is the One Life that is God and that we are encompassed in it. In this realization, “joy and gladness will prevail and sorrow and sadness will flee,” for we can never again question the goodness of life. Then we will be strong and impersonally wise in the midst of passing things. We will stand in turmoil, filled with peace for all that is difficult be-

comes lifted and easy—dissolved in the power of this life. "Even so, this is the promise He hath promised," said John.

There are immediate and tangible results of even approaching these concepts of life more abundant. When we realize that each life is formed of the substance of the past and that death is but a minor change, a shift of attention, it will alter the whole attitude toward life here on earth. It will not be appreciated the less, but more, for we will no longer burrow like moles in the darkness, knowing no purpose but to burrow, but each cycle of physical life will be accepted as a great opportunity to learn and to grow, to develop our talents and unfold our spiritual potentials.

And this attitude toward life will, in turn, bring freedom. When we learn the truth it will set us free, free from so many things, free from the fear of death, free from desperate pursuit of pleasure, power, wealth and possessions—as sources of security. There will be no rejection of any of these things, but knowing their purpose, they will be used in a different way—as tools of learning rather than as ends in themselves.

What is perhaps more important, there will be freedom in the way of time and energy to work more creatively with form life. It is not that everyone will produce an art form, but that whatever is done will be done in a creative way. Daily activities, thoughts and feelings will emerge more creatively out of so much that is humdrum and habitual today. In a sense, free from some of the pressures of form life that are now burdensome, humanity will recapture something of its original childlike capacity to live in spontaneous joyous creativity.

Nor, need this promised joy in freedom remain a hope for the future. It can be experienced immediately through beginning to give more place in the life to those areas of expression in which there is the deepest soul satisfaction—and the greatest sense of being truly alive, for then we may know that we taste life as it should be lived. Neither are years or physical handicap a deterrent to this kind of living. It can take place within prison walls if there is present the power of creative thinking and feeling. So shall we move, first in small and then in larger measure, toward the time when every moment is filled with spontaneous renewal of spiritual awareness, for the goal of this life does not lie at the end of some distant rainbow of existence. It is here at hand with all its power and vitality, available, according to its own laws, wherever and whenever man has developed the capacity to live it.

This life, this love, this knowing, will restore man to the glory that was his with the Father before the world began. "Know this,," speaks the Aquarian Christ, "Know that I am the life: know, become aware, that I am in you and you are in me—and all are made perfect in the One."

"And this," replied John, the Beloved, "To know thee, the one true God, is life eternal and abundant."

THE BIBLE AND THE STARS

By Corinne Heline

II

Abraham, whose name means "father of multitudes," was the first of the Initiate-Teachers sent to the present Fifth Root Race, which inhabited the earth after the destruction of the Atlantean continent by the waters of the flood. He came from Haran (a high place) in the land of UZ (light of the Sun). As a pioneer, Abraham represents, astrologically, Saturn, who presides over beginnings of finite manifestation, and whose forces mold form out of the substance emerging from Chaos.

Like Saturn, Abraham is often represented as an aged man with a scythe. In the capacity of a reaper, he executes judgment—(Saturn: 'Sater,' to judge). In Greek mythology the same figure is known as Kronos, a measurer of time and who, like Abraham, was of noble standing, (a prince), and the possessor of vast wealth.

The name Isaac means, astrologically, "the first," or "the one fire." His sacrifice on Mt. Moriah, a high or holy place, pertains to the sacrifice of the life and the power of the Sun that brings the light and gladness of the Spring Festival or Resurrection season. The lamb provided in Isaac's stead, refers to the passing of the Sun, by procession, into the sign Aries, whose highest meaning is attainment through purity, sacrifice and service—the keynote of the sign, and also of the religion of the New Dispensation, namely that of the Lamb or the Christ. The name Isaac also means "a new joy."

Jacob represents the summer and Esau the winter. Their contentions and strife symbolize astrologically, the changes incident to the seasons. Jacob's ladder was described by the ancients as seven coils of a serpent that stretched from heaven to earth. The symbol refers to the initiatory Path and has its counterpart in that starry ladder of the skies which stretches from the Pleiades to Orion. In Amos 5:IV, it is described thus:

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His Name.

Jacob's home was with Laban. Laban means "the place of the white substance," and signifies the full fruitage of the summer months which has been brought forth by the power of the Sun while passing through the signs of its northern declination.

The home of Esau was in the land of Edom, the place of darkness and stress, representative of the six months of winter.

Jacob's passing over the river Jordan to meet his brother is representative of the equinoctial crossification when winter gives way to

spring. A change occurs in the atoms composing the body of the earth at the time of the four turning points of the year, namely the Solstices and the Equinoxes, for this earth planet is not a dead, inert, insensate mass, but a living, vibrant body of a great Being in which every seasonal change is registered in just the same manner as these same influences make their vibrational impress upon the body and consciousness of the sensitized neophyte.

The four hundred men whom Esau brought to meet his brother and to receive his gift also refer to these four turnings or transmissions when the forces generated during the preceding season make their indelible impress upon the earth, and serve as the basis for the work to be accomplished during the succeeding incoming season when the energies are lifted and transmuted in exactly the same way that they operate in the body and consciousness of the individual during the processes of regeneration. Cosmic law operates also in the personal sphere, as the universal is reflected in the finite. When the two shall have become perfectly harmonious, we shall have the new heaven and the new earth wherein will dwell the truly Christed individuals, the pioneers of the next Sixth Root Race.

With the complete transmutation effected, or resurrection attained, Jacob wielded a power both with God and with man which enabled him to prevail, and to earn the name Israel, meaning "the new" or the elect.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. Gen. XXXII: 28

The struggle of Jacob on Penueel through the darkness of the night are of the same nature and significance as was the agony of Christ in the Garden of Gethsemane. Both Jacob and Christ are cosmic characters that recapitulate in the principal events of their lives the important progressive stages taken in nature as these can be observed and read in the starry script of the heavens. The spirit of the earth experiences this same crucifixion with every change of the seasons.

Jacob bows seven times to the ground when he meets his brother Esau. The Sun and the seven planets of the solar system to which this earth belongs, are all affected in varying degrees by these four seasonal changes, and all aid in carrying out the work which these changes involve.

Jacob, the power of the Sun, has four wives, representing the four different phases of the Moon. True esoteric astrology offers much to its students relative to the spiritual aspects and influences of these various phases. Wise is he who discerns them and learns to follow their inner guidance.

The Moon has always been associated with the deepest occult principles in nature. Fate, destiny, doom, retribution—many are the terms

used to describe their secret influences. The Latins worshipped the Moon as the pure and chaste goddess, Diana. The attendants of this goddess, who always accompanied her, symbolize the occult powers that through her influence surround the human soul from birth to death.

In Egypt, the veil which half conceals the goddess Isis represents these same inner or secret forces. These aspects and their use and misuse are concealed in that most wonderful of all esoteric books, the Christian Bible, in the experiences of Jacob and his four wives: Leah, Billah, Zilpah, and Rachael.

And Laban had two daughters: the name of the elder was Leah, the name of the younger was Rachael. Gen. XXIX: 16

And Laban gave unto his daughter Leah, Zilpah, his maid, for an handmaid. Gen. XXIX:29

Leah in Hebrew means a lovely or tender gazelle. Astrologically, she represents the Full Moon. Her handmaid, Zilpah, describes the influences of the passage toward the decline, her name itself meaning, very significantly, "the dropping of balsam."

Rachael, the best-loved of Jacob, means in Hebrew "the Live Lamb"; also "she who moves forward," or is overshadowed. The reference is to the mystic power of the New Moon.

Ancient astrologers knew the Moon as the shepherd of the stars or celestial sheep. An ancient prayer runs thus: "Thy word, O Moon, maketh the sheepfold and the cattle-pen to flourish."

Billah, the handmaid of Rachael, signifies the passing of the Moon towards the first quarter. The name Billah means modesty.

The periods of seven which occur in the life of Jacob at this time are very important. These four seasons of the Moon are a microcosmic repetition of the macrocosmic cycle of the Four Sacred Seasons of the year.

Jacob symbolizes the power of the Sun; his four wives the seasons of the Moon, and his twelve sons, the twelve signs or degrees as "beths" or "houses"; later they came to be known as "stations." This throws new light on the inner meaning of the stations of the Cross in the Passion of the Christ.

Leah was the mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulum and one daughter, Dinah. Zilpah was the mother of Gad and Asher; Billah, the mother of Dan and Naphthali; and Rachael, of Joseph and Benjamin. References: Genesis XXIX:32-35; XXX: 6, 13, 18, 21, 24; XXV: 16, 18.

The forty-ninth chapter of Genesis contains a detailed description of the twelve sons of Jacob which the biblical astrologer correlates with the twelve signs of the zodiac in the following manner:

Reuben, the first-born . . . "My might and the beginning of my strength" —AQUARIUS

<i>Simeon and Levi</i> are brethren	—GEMINI
<i>Judah</i>“Thou art he whom thy brethren shall praise.”	
....The lion’s whelp	—LEO
<i>Zebulum</i>shall dwell at the haven of the sea	—PISCES
<i>Issachar</i>“crouches down between two burdens.”	—TAURUS
<i>Dan</i>shall judge his people	—SCORPIO
<i>Gad</i>“A troop shall overcome him.”	—ARIES
<i>Asher</i>shall yield royal dainties	—LIBRA
<i>Naphtali</i>is a hind let loose	—CAPRICORN
<i>Joseph</i>is a fruitful bough	—SAGITTARIUS
<i>Benjamin</i>“A night divides the spoil”	—CANCER
<i>Dinah</i>“The one daughter of Jacob”	—VIRGO

The astrological understanding of these twelve sons or signs gives a very different interpretation to many of the events connected with their lives that otherwise are entirely incomprehensible. For example, Simeon and Levi are associated in a treacherous attack upon the inhabitants of Shechem to venge the rape of their sister Dinah. When we understand the spiritual meaning of the sign Gemini, that governs Simeon and Levi, and that this duality in man is expressed in his two natures, the higher and the lower which are ever struggling for ascendancy, the passage takes on a larger significance than is usually given it. Shechem means “a rough place,” and Dinah, the purity and chastity of Virgo. Thus we here discover a record of the battle which takes place within every man as the spirit struggles with the flesh to win its way through to the white light of purity, that gives great peace which passeth all understanding.

Consider also the jealousy which existed between Leah and Rachael on account of the fertility of Leah, who became the mother of six sons and one daughter. Rachael was barren. This does not concern the personal experiences of two individuals but, as spiritual astronomy reveals, it pertains to a holy mystery connected with the forces of the New and the Full Moon, if we are ready to receive such larger and deeper meanings.

Rachael is barren because but few as yet have touched the high spiritual power of the New Moon, wherein may be discovered the secrets of the master’s wages, which permits “traveling in foreign countries.” Later, Rachael gave birth to two sons, Joseph and Benjamin. These sons come under the sign of Sagittarius and Cancer. The former, the way of attainment, the way of the ascending spinal spirit fire; and the latter the symbol of that soul ecstasy which opens the doorway to Initiation.

Benoni in Hebrew means “the son of my sorrow.” It was the name given him by Rachael who experienced the sorrow that is so familiar to the neophyte who attains and who truly learns that wisdom is crystallized pain. This name was changed later by Jacob to Benjamin,

which means "son of my right hand," or the power of true spiritual attainment.

A new interest is found in a study of the various events in the life of Reuben (Aquarius) as representative of the life of the spiritual pioneer of the approaching new Aquarian Age. Reuben gathered mandrakes for his mother at the age of seven years, thus showing his wonderful precocity in the manipulation of occult or unseen forces. He commits incest with his father's concubine, Billah. For those who can understand it, this means that he had learned how to put himself *en rapport* with the spiritual phases of the moon as she passes from new toward the full. It is Reuben who saves the life of Joseph and lifts himself above the petty jealousies and ambitious strivings of his brothers for personal powers and gifts.

Judah symbolizes Leo, opposite sign to Aquarius, ruler of Reuben, and in the life story of the twelve sons of Jacob, these two brothers or signs are interestingly contrasted. The enticement of Judah by his daughter-in-law, Tamar, and the birth to her of two sons, Pharez and Zarah, but conceals the higher workings of the initiatory laws belonging to the Aquarius-Leo cycle.

The name Tamar means "a palm tree," which symbolizes the androgynous, or masculine-feminine power in equilibrium within the individual. It marks the balance of the head and heart. The birth of Pharez and Zarah points to the highest ideals of attainment for the pioneers of the Aquarius-Leo Age.

When Tamar and the whole human race become spiritually illumined, living up to the highest influences of the twelve signs, they shall come to realize the lack of corn, the great ideal of purity given through Virgo, the Madonna of the Immaculate Conception, and go out to seek it in the only place where it may be found, namely, in Egypt—the lower nature, there to procure it from Joseph (Sagittarius), the sign governing the regenerative process, or kundalini fires.

Benjamin (Cancer) was left as the hostage for their return. Cancer holds the sublime initiatory ideal. The silver cup placed in Benjamin's sack of corn is identical in significance with the with the Grail cup sought by the knights of the medieval age of chivalry and romance. It symbolizes the ideal also of the modern neophyte who strives to attain under the inspiration of the mystic sign of Cancer. Reuben and Judah were the leaders and spokesmen in the promise of the return of the twelve sons, thus outlining the initiatory path for the new Aquarius-Leo Day.

BIBLOS

The word Bible comes from Biblos, a five thousand year old city in Lebanon. It was a center for the production of papyrus from which books were made. From this fact the Greeks came to call all books Biblos.

THE CRYSTAL CHRIST

By Ann Barkhurst

I

Cold water in a cup is crystal too:

Drunk from a valley spring or mountain lake,

Or from such melted stars as climbers take

From cliffs that raid the sky; or from the blue

Sky pools of dewy columbine; or caught

By hand direct from amber cloud, new-wrought

Drinkable gold, the sun's alchemic brew

Distilling out of wet light crystallally falling.

And when the woman of Samaria heard calling

The Voice of Truth beside the well she knew

Not whence, indeed, the wondrous prophet came,

Yet gave him water in the Father's Name;

And he forthwith for her sweet waters drew

Of everlasting life: and they are crystal too.

II

And each Idea has its form most beautiful,

Whose heart beats in a rhythm all its own;

Whether its shape be taken in cold stone,

Or clothed in garden raiment green and cool;

Or crowned with garden glory like a flower;

Danced out in flesh and blood; girded in steel

On heaven riveted; shaped on potter's wheel;

Or poured in music hour by listening hour;

Or brooding silent like a springtime bird—

Idea has its form most beautiful.

And Truth Himself I here make visible

In crystal; out of it His Voice is heard.

But whatsoever form it takes, One artist shows

The Pattern Beautiful. This every poet knows.

DIVINE LOVE

By Corinne Mayo

Divine love is God—and God is divine love! Divine love is the joy that brought forth the universe, and dwells in the heart of every atom in that universe. It is bliss unutterable; it is that peace that passeth all understanding; it is the light of the world and the truth of all existence. Divine love IS God.

In divine joy were we created; in divine joy we exist; in divine joy we shall dissolve at last, again to be recreated upon a higher level, ever-becoming and ever-existing in this divine joy. In this divine joy we find inexhaustible bliss; incomprehensible to all who have not felt God's Absolute Reality; all negation in every form dissolves forever.

When the frail and finite mind tries to put into words the great plentitude of divine love, the blinding white light of God's love becomes a many-hued rainbow of colors. There is a warm human love, compassionate and self-sacrificing, shared by the personalities of friends and neighbors. A bit of that divine love is reflected in an objective dedication to country and service. The tender nurture and care given to plants and animals becomes a part of that love. But the many hues of love all add up to divine love, and because the Father adds His love to that of ours, the whole becomes so much greater than the sum of these lesser loves that we are carried away by the enormity of it all.

We are lifted to a higher level and we see God in the only way we shall ever see Him: *in every living thing*. Not until we see Him in every face, every form, every tree, flower, blade of grass, animal, bird, man, the highest of the high, the lowest of the low, the meanest and the sweetest, the filthies, as well as the cleanest, every voice of insect, song of bird, each sound of any kind, the grains of sand, everywhere equally present as the GREAT REALITY within and without all creation, we have not truly seen Him at all anywhere! Nor shall we ever hear His voice until we accept Him to be the All-Pervading, the very wisdom of life in every created thing in the universe.

When we can see God in every living thing, and can love every living thing—because there is life in every atom of God's creation—then we shall find peace within. Peace is denied us until we pass that test. The Father, in His infinite wisdom, through impersonal spiritual laws, has provided that we grow through compassion and self-sacrifice, through dedication and service, into an integrated whole "perfect as is our Father in heaven."

Divine love is truth. When truth stands revealed we understand why the Christ answered not when asked, "What is truth?" The Buddha, when asked about the meaning of truth, took a flower into his hand, looked long at it and smiled. Truth shouts its Beingness to the ends of infinity endlessly, forever. Shouts it from the smallest grain of sand, the dust, the air we breathe, in the laughter of children, in the songs of birds and men, all sounds, echoing and re-echoing forever. And this truth is creation, the OM, the I AM, as well as Chaos. Truth smiles her secrets to us from the hearts of flowers, from the leaves of trees, these are the very Voice of God Himself. The worm, though it crawl in the dust, is a truth of reality so profound that we become

lost in contemplation, in meditation upon His creation and existence. His existence *within* His creation. We are *one* with this worm, *one with all, one within Him* who created us.

The Christ gave us two commandments on love: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength... and thy neighbor as thyself." We must love God more than we love ourselves—our heart must become His heart—our soul must become one with His spirit of truth—our minds must become His divine mind—our bodies must be sacrificed unto Him in service. All of this, let us remember, must be done by ourselves; we do the work, we prove to Him that we do love Him by the measure of love we have towards our neighbor. Our whole life must become a prayer for the revelation of Himself—in others! We must see Him, and feel His presence in whatever we look at, and see His Holy Essence abiding there. We cannot love one without loving all.

When we, at last, can see God in all things, then we can see Him as the Divine Essence hidden within, but it requires divine love to do this. We are certainly not to see God in one of His creatures and not in another; He is present in the black man as well as in the white man; He is present in the rich man as well as in the poor man. We cannot step aside in fear of contamination of the drunkard in the gutter, or lift an eyebrow at a fallen sister. You and I have been, in the past, or may be in the future, the drunkard, the beggar, the thief, for what we scorn now that we must become later. These are all ourselves, part of God. How can we dare hate another when the Father Himself lives and breathes in all? We are all God's beloved children.

A very wise man has said that "God has all there is in existence, except for one thing: the gift of our love. This He desires most fervently but cannot take." His gifts to us are infinite, ours to Him so limited, yet He gladly accepts what we can give, our "flowers of devotion" even though they be humble. When this two-way connection is set up we find true guidance. Our love becomes ever purer as we climb the mountain of aspiration; the still small voice becomes ever more distinct. His inspiring whispers become our soul songs, so that we have no fears, no negations of any kind.

Reaching the top, seeing Him in all, we are changed into happy creative people; we are one in Him at last. Life is a song of bliss, for truth is ours. We know that we cannot accept heaven until all can share it with us. We see that we must serve all and love all, or else life is waste. We cannot let our neighbor's hate for us deter us in our love for him. All his weaknesses are ours; he also is searching for God. We pray for him, knowing that it helps him as well as ourselves.

The Christ said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." The least are the animals, birds, and vegetable Kingdoms. Since we cannot give life to any thing, we have no right to take life from any thing. Never will God accept our love on the basis of "this—but not that." It is all or nothing.

Let us resolve, once and for all, that our life shall be one of divine love. Let us ask help from the Divine Beloved in attaining to this blessed state, keeping our whole thought ever upon His presence,

prayer for humility, a constant meditation upon His love for all, so within and without every living thing. Let us make our life so devout that we shall become ONE with all even as He is. Thus living ever in His presence we shall forever be "melted" into Him, as Bliss Everlasting. Let us seek within our heart of hearts every moment, for nowhere else will He ever be found. Searching within, serving without, steadfastly bent on meditation, we shall finally attain.

Divine love is the true and only Resurrection, the transmutation that takes place within us when we become more than men. Every atom sings of love, the vibratory rate increases throughout eternity, making us superior, reborn, regenerated, resurrected: *but only through love does this take place*. Then we shall see the Mystic Star at midnight, and know the glory of resurrection—a transmuted love. We become one with that which we gaze upon. As we look straight into the light, we become that light which is divine love.

★ ★ ★

Hellenic Prayer

Gilbert Murray, noted British classical scholar, author of "Four Stages of Greek Religion," has translated an early Greek prayer which is as applicable today as it was 2,000 years ago:

"May I be no man's enemy, and may I be the friend of that which is eternal and abides. May I never quarrel with those nearest me; and if I do, may I be reconciled quickly. May I never devise evil against any man; if any devise evil against me, may I escape uninjured and without the need of hurting him. May I love, seek and attain only that which is good. May I wish for all men's happiness and envy none. May I never rejoice in the ill-fortune of one who has wronged me. When I have done or said what is wrong may I never wait for the rebuke of others, but always rebuke myself until I make amends. May I win no victory that harms either me or my opponent. May I never fail a friend in danger. May I respect myself. May I always keep tame that which rages within me. May I accustom myself to be gentle and never be angry because of circumstances."

★ ★ ★

THE PRAYER OF THE CHALICE

*Father, to Thee I raise my whole being,
A vessel emptied of self. Accept, Lord,
This my emptiness, and so fill me with
Thyself—Thy Light, Thy Love, Thy Life
That these Thy precious Gifts may radiate
Through me and overflow the chalice of my heart
Into the hearts of all with whom I come
In contact this day revealing unto them the beauty of
Thy Joy and Wholeness and the serenity of
Thy Peace which nothing can destroy.*

—Frances Nuttall

★ ★ ★

The above prayer, artistically set on a card in the form of a Chalice, has been given wide distribution by the "Crusader," a bi-monthly edited by Brother Mandus. The magazine is devoted to prayer and healing. It is a free gift, world wide, on application. 476 Lytham Road, Blackpool, Lanes., England.

Drugs and the Expansion of Consciousness

By H. Saraydarian

II

[Editor's Note: The first, and longer part of this article appeared in the previous issue of the *Interpreter*. It is still available.]

Preparation for Higher Dimensional Experiences

On the path of unfoldment from plane to plane, the bridge must be built before man can be active on the higher levels. A university lecture cannot be given to a child who does not even know how to read. It is true that he can pretend that he is ready, but nature has its own ways, and the child needs to grow on a gradual scale until he is ready to pass from grade to grade with full understanding. Man must enter the astral world sooner or later, but with prepared awareness and knowledge of that plane, and as an observer not an actor. Here is self-determination, an approach to the Central-Self, and of becoming that Self. In a hypnotized or drugged state a man is getting further and further away from his Real-Self.

In meditation we are refining the bodies, raising their vibrations, connecting them with higher levels and unfolding new consciousness; we are approaching the Central Life. By using drugs we are inducing artificial communication with the higher planes, for which our consciousness is not yet ready. It is as though one suddenly put an untrained child on a wild horse and let them both run wild. Meditation is the process by which the child is developed and made ready to ride the horse, having perfect control of himself and the horse.

Meditation releases the inner beauties and transfigures the man through an outpouring of light. It cleanses the glamours of the astral plane as much as possible, and destroys the illusions of the mental plane. In short it gives free play to the consciousness of man.

The Tempting Glamour Route

Drugs increase the glamours and illusions, and push the user into a state in which he loses control of his analytical, reasoning, and synthesizing instrument. His compass is lost. A man may enter an astronomy class and see all the symbols and forms and equations there, but not have any understanding of them. There is need for understanding before entering a foreign land. A mathematical formula that is not understood has no real existence for a person; only as he understands it does it come to have meaning for him. That applies to all of the higher levels or planes of existence. On these higher planes are to be found deeper realities and greater beauties than can ever be found on the lower rounds of life.

People often enter these higher realms through merit or grace. As an example Saint Paul says when speaking of himself: "I knew a

man in Christ more than fourteen years ago, but whether I knew him in the body or out of the body, I do not know, God knows: This very one was caught up to the third heaven..." and he continues, "And I still know this man... that he was caught up to paradise, and heard unspeakable words, for which it is not lawful for man to utter." 2 Cor. 12:2-4.

If our consciousness is prepared, we are given a chance to enter such planes, even to dwell there for as long a time as we can, but then we must return to the world of men as leaders, inspirers, prophets. We have touched the realities, and nothing can change our understanding of them and our dedication to them.

If through some forbidden exercises men enter into the higher worlds, they see and hear a few things but they interpret these experiences through their understanding of the lower planes, and this creates crystallized illusions. In most cases these people lose their balance in the physical world because their measure of judgment is distorted. They live an uncertain and unreal life. Sometimes they destroy all moral codes and live a wild life. They often lose their sense of loyalty, lawfulness and have no respect for law or rules. This is a sign that they have made an unlawful entry into the higher planes and that they have lost their compass for the physical side of life. Because their transformer was not ready, they could not live on each plane according to the requirements of that plane. Consequently they are lost for all planes, and must start again from the lowest.

H. P. Blavatsky in a very illuminating way says that "each entity must have won for itself the right to become divine, through self-experience." (S. D., Vol. 1, p. 107.) Intensive spiritual efforts through meditation and right living, made by the aspirant and disciple, allow him to achieve inner peace and other virtues, and to enter deeper levels of being all of which are inter-connected by many psychological and spiritual bridges. Across these bridges man goes a little beyond himself, and gradually transfers his consciousness onto the higher levels where he can understand, analyze and express the Divine Plan.

A man who uses drugs to expand his consciousness loses his part in the Plan. This means that he loses his high calling, and can not take a conscious part in working out the great Plan for humanity. His part of the Plan is there, in the innermost center of his being, but he can not approach it. Even if he tries to go towards it, he sinks into the sea of glamour and there he sees the distorted picture of the Plan. Eventually this distorted picture controls his life and degenerates him.

Development Under Conscious Control

In natural development, a man keeps all his attainments with him whenever he passes the threshold to the higher world and returns. In artificial breakthroughs, when a man comes back he has lost whatever was stamped on his consciousness previously, and keeps only the wounds on his bodies.

The aspirant on the right hand path can be compared to the man who makes money in honest ways and enjoys it in long years to come. The aspirant on the left hand path is like a teller in a bank, who handles lots of money in the bank for it does not belong to him.

Man must learn to reach the higher levels consciously, step by step. He must control each move and pay the price for each advance. In this way he will have a bridge under his feet all the way, and he may go forward or return according to his needs. As he travels towards the Real-Self, he builds the bridges and integrates his sevenfold mechanism, building it by his own effort and labor. When the bridge is built between all his vehicles, he can then invoke the Inner Light by saying: "*O, Thou Self-Revealing One, reveal Thyself in me.*"

When the revelation of the Self starts, man slowly removes the scaffold that he has built throughout the ages through his reading and learning. Slowly the sun's light radiates and annihilates all the means that were used to reach the goal, and the true-Self is realized.

In the *New Age* for those who are ready there will be given the science of *antankarana*, the science that teaches man to pass into higher dimensions in full awareness and become a truly creative agent, full of joy and bliss.

The foregoing, together with Part I will become available at a later date in pamphlet form and also as a chapter in a forthcoming volume by Rev. Saraydarian.

★ ★ ★

The following is a quote from that little spiritual classic of our time, "The Impersonal Life."

The Higher Self Speaks to the Lower Self

The Divine Impersnal to the Human Personal

You may, with your personality, try a thousand times a thousand times to burst through the shell of your human consciousness.

It will result only, if at all, in a breaking down of the doors I have provided between the world of tangible forms and the realm of intangible dreams: and the door being open, you then no longer can keep out intruders from your private domain, without much trouble and suffering.

But even through such suffering you may gain the strength you lack and the wisdom needed to know that, not until you yield up all desire for knowledge, for goodness, yes, for union with Me, *to benefit self*, can you unfold your petals showing forth the perfect Beauty of My Divine Nature, and throw off the shell of your human personality and step forth into the glorious Light of My Heavenly Kingdom.

In all your seeking and all your striving, let it be with faith and trust in Me, your True Self within, and without being anxious about results; for the results are all in My keeping, and I will take care of them. Your doubts and your anxiety are but of the personality, and if allowed to persist will lead only to failure and disappointment.

LOOKING INTO THE SOUL OF THINGS

Here is a letter we want to share with our readers. It is, of course, with permission of both recipient and sender. While it is from person to person, and not written for publication, it is altogether impersonal. It flows easily and naturally from out of a consciousness that touches more than meets the eye, that finds "sermons in stones, and good in everything." As another, and less quoted writer has observed: The works of Nature bear a thousand views and reviews; the more frequently and narrowly we look into them, the more occasion we shall have to admire their beauty." To draw lovingly close to Nature is to draw soulfully nearer to God, for in Nature we look upon His outermost expression. It speaks eloquently of the Creator of all.

Now the epistle, personal yet impersonal:

THE MADONNA OF THE SEA

Dear Corinne:

You had your Madonna Crest, which you built and lived in, but nature, too, is an altar of worship to an eternal God, and thus it is with me, that I, too, have my Madonna of the Sea.

I don't know if anyone else ever noticed how much a certain rock along the shore of the ocean of Pacific Grove, California, resembles a praying Madonna... surely, I tell myself, artists have painted her, surely someone has noticed the striking similarity between this rock, and the statues of the praying Madonna...

For months if not years, every time I walk along the path toward Asilomar, I pause in a certain vantage point... to see my Madonna, which I've shared with my daughter, Mary, as we often walk together, and She is always there, my Madonna...

As I pause to look upon this rock formation at different times of the day, always she is different... if you approach her early in the morning, her robes are dark, and gray, like the habits of praying nuns... as the Sun rises and moves across the heaven at mid-day she strikes another pose, and on toward late afternoon or evening as the slanting rays highlight the natural white of the sandstone rock, she radiates like the Blessed Lady—a white Madonna.

Sometimes she is deeply submerged in the waters as the tide is full... but seldom is she so completely covered that you cannot see her head and praying hands... at other times the waters have receded so much so, the ocean floor lays bare about her, with many rocks strewn about giving the impression of her many children for whom she prays ceaselessly, and eternally in holy contemplation...

I cannot help but stop and say...

Holy Mary, Mother of God, Blessed art Thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of death... Amen."

At other times she seems to commune with me to tell me that she prays ceaselessly in eternal intercession for the children of men... for whom also her heart weeps in eternal sorrow... but heaven has its joys, too... for she is not always sad... just sometimes...

And if my heart is heavy, somehow she always wipes away the tears of my heart... and it seems as if I can begin anew, with a new slate, and a new beginning... whenever I pass this rocky haven I often think what a beautiful place this would be for a grotto or a

cathedral... for it seems to me She has touched this rocky haven by leaving an image as a testimony to her ethereal touch in the shape of a rock which resembles her—a very old, crumbling rock. And then I wish I were some kind of a sculptor, to go down to that crumbling rock, and chisel and refine it into a perfect image, for it is only from one approach that one sees the striking similarity of her form, taken from another angle. it is just another shapeless rock... but somehow I like to think that She is here, whispering on the winds her eternal prayers for the children of men... she rests on the floor of the ocean along a rocky cove, filled with the stench of rotting seaweed—but the wind at times turns it away, and then I think even that too is significant, for she represents the world of matter, and the form, both coming and going—how the form is built from dust, and how it returns to it... but the life is forever...

Sometimes the seas are full, wild and stormy, and at other times a calm mirrors complete peace within her bosom... but always she contemplates in eternal prayer for all of the children of men... who are born of women... it seems to me her image conveys all of the compassion and understanding that man has ever known thru the heart of a woman and a mother—she has known all suffering and pain, and she embodies everything that is beautiful, lovely and good...

In the early hours, her habit is black, and gray... and by later afternoon, she turns into a splendor of white... and then I know the nun has become the Madonna... the perfect woman... if I go out to her when my heart is heavy, she wipes away my tears, and the aches and the pains of my inner psychology, which I share only with her...

The hymns out of long ago echo in my heart as I walk by her... "Sinless and beautiful Star of the Sea"...

"Mother dear, Oh pray for me,
While far from heaven and Thee
We travel in a fragile bark
O'er Life's tempestuous sea..."
"Oh Virgin mother, from thy throne
Look down from heaven above..."

And then I stop... above? No, there She is right on the floor of the ocean... not up in the heavens, among the stars, but nestled down into the heart and soul of matter itself, amidst the sea, from whence sprang all forms, and moving life as we see, know and comprehend it...

"From dust thou art, to dust thou shalt return"...

"Wash me and I shall be whiter than snow"...

A long time ago, I had a strange dream, a kind of nightmare, for just a flash... I had dreamed that the world was green, and silver, and covered with mists, and the sun could be seen as a faint, greenish white ball thru these rising mists, and it seems as if I were a great woman, who lay off the shores of a great continent in this world bathed in the unfolding wraps of time—it seemed She stired and came to life, it seemed to me that I was her, and yet I was only a part of her—and then I woke up... it seemed significant. The concept of a great, majestic woman embodied in the waters covering the entire earth... maybe that's why I feel so close to the waters.

And there you have it... my Madonna of the Sea...

R—

Spiritual Foundations

Civilizations come and go. They take their rise on spiritual foundations; they fall when those foundations are neglected and left to crumble.

But the Sacred Scriptures that provided the spiritual substance for those foundations survive. They remain with us. The truths they embody belong to the timeless. Their basic patterns for mankind's progression are of unchanging validity.

To the Western World has been given the Christian Bible to serve as its supreme guide to the higher and the more abundant life. It is made up of two sets of sacred writings, two Testaments, an Old and a New. The Old is the Hebrew Scriptures and the New the Christian Gospel. The two belong together as Preparation and Fulfillment.

Our American culture, social order and national ideals have developed out of the spiritual impulses drawn primarily from these two sacred sources. They have up to this point made a substantial contribution to racial advancement. Nor has our nation's term of service expired. It has far more to accomplish, and this it will do if we as its carriers, will not let it end prematurely through over self-indulgence and undue absorption in the things of the world. Mere survival demands an adherence to the ancient virtues—honor, integrity, self-control; a vision of what can be, a sense of wholeness, of fraternal concerns, and a faith in an overriding moral law and spiritual directives.

The foundation on which our national life has been built is obviously in need of attention. By a slow process of attrition it has been falling apart in places. A restoration project has come to be regarded in the minds of rapidly increasing numbers as imperative to our well-being.

For this, the original blueprint, which is in our Christian Bible, must be re-examined. It contains more in its specifications than have yet met the builders' eye. For this is no ordinary drawing. It includes in its composition configurations and designs all of which have not yet been read or deciphered. These still untouched portions are uncovered progressively as we grow in wisdom and understanding. This being so, in view of the now weakening conditions of our culture's foundation the basic documents need to be searched for recovering ideals and principles that have been neglected or lost sight of, and to uncover from our original sources of direction, added features to give further strength and endurance to our national life.

As we are now living in a time of transitional disruption such as inevitably occurs when one age gives way to another there is urgent need for re-examining the guide-lines on which we have based our ordered way of life to see what we detect in it that can not be shaken but retained intact, and that the step forward into the beckoning New Age demands an expansion of what has been acquired in the past. Men's "minds are widened with the process of the suns." So must there be repeated readings of the Holy Script. The expanding consciousness must delve deeper into the divine mysteries, as these have found expression in biblical records. They must be re-interpreted from age to age.

An Aquarian Reading

That is exactly what has been done in our offering of *New Age Bible Interpretations*. The Bible text remains; it holds up under the light of the new day. But not so the long-familiar interpretations handed down from Medieval times. They are crumbling. In the process we are faced with the danger of not only discarding readings no longer held tenable but the Bible itself, and with it a turning away from religion and a spiritual interpretation of life. That is what has happened in Russia. In one fell revolutionary swoop not only an unacceptable theology and a church that had proved unworthy of its sacred trust, were discarded but, the Bible itself, and the the teachings of any and all religious teachings.

So for the Bible to be saved for the saving powers it possesses, it must be rescued from the disbelief that has thrust it aside. It must be re-read in a new way to regain its lost position as a basic guide to our way of life. To read it in the old way leads to superstition, agnosticism and atheism.

The Bible then ceases to be the world's best seller. This is just what has happened in our day. For the first time in more than five hundred years of printing has there been any serious doubt about the Bible being the world's most translated and published book. So reports the American Bible Society.

This report is based on a statistical record made up by the United Nations Educational Scientific Cultural Organization. A tabulation of new book issues listed under authors for the period 1948-55 shows Lenin outdid the Bible by nearly one hundred issues. The count stood at 887 for the Bible and at 968 for Lenin. For every year since then the authors who launched the campaign of militant atheism remained in the lead until 1960, the last year of the record in hand. It had in that year overtaken the Bible count by nearly 300.

It is also to be added that during this same period, according to UNESCO's report, the output of antireligious publications by leading communist authors added up to more than twice the Bible number.

This is a phenomenon of our time. It arrived when the age of faith gave way to the age of reason and when cold mentality took precedence over the warmth of the heart. This is not to say that reason is responsible for leading man away from spiritual light or that the most highly-developed intellect is at variance with the divinely designed processes leading humanity onward toward its appointed goal. It is precisely the mental faculties that the present Aryan evolutionary epoch is scheduled to specifically develop to their highest possible degree.

The trouble arises not from their development but from their unbalanced unfoldment. The heart side has been neglected. Scientific pursuits temporarily detach themselves from religious interests. Emphasis has been placed on material aggrandisement rather than on spiritual realizations. And so we have a highly developed scientific and technological age centered primarily in a materialistically-oriented civilization.

The mind is the path, not the goal. It is a connecting link between the threefold spirit and its manifested counterpart, the threefold personality. Authority rests with the higher trinity. Through the mind it strives to communicate to the lower triand, the Way, the Truth and

the Life. The clearer, keener, stronger the mind the more perfect the means of communication between the spirit, in which abides all truth, and the outer personality that possesses it only to the degree it receives it from above, provided the mind is receptive and aware of its true function as mediator between the inner and the outer man. It is when this is not recognized and the mind arrogates to itself a position of superiority as final authority that it becomes, in the words of an ancient phrase, "the slayer of the real." It shuts out the light from above. It lives by a false light. The true light is not only unrecognized, it is declared nonexistent. Religious faith then gives way little by little to doubt, and doubt to denial, and denial to atheism.

Saint Paul was not discouraging the faculty of reason when he referred to the mind as the power of darkness. He sought to give his followers *reasons* for a living faith. But what he saw clearly when he turned, for instance, to the brilliant Athenian minds who worshipped an "unknown God" was that the mind needed illumination from the spirit, that the lesser faculty, noble and exalted as it is, was yet only a power—power, mind you—but of darkness, if it did not open itself to the higher powers of spirit.

Humanity's great test in this present crisis is to break through the limitations of mind. This is difficult simply because it has attained to its present high development. The temptation then comes for it to take over in pride and arrogance. The Iron Age of materialism and divisive spirit of self-seeking is the result. From this it is that the world is now struggling to liberate itself. The underlying forces that are at odds in this struggle have come to the surface. They are clearly defined. They divide the world into those who interpret life in relation to immortal spiritual values, even though they too often honor the principles they profess to follow more in the breach than in the observance, and those who maintain that life's values are completely bounded by this earthly existence.

Before our own day a religious map of the world would have shown every land in various colors differentiating them from the various religions prevailing among the peoples inhabiting the same. Even areas populated by primitives that had not yet developed to the point of living under any of the great religious faiths of the world would yet be represented by some shading if it be for no more than the peoples' faint grasp of universal animism.

But today such a map would not be all colored; vast areas would be simply black. Not that all people living in those wide spaces would be in complete spiritual darkness—not that any more than all people living in the portions of the world where a living religion prevails live in its light, but that the lands in black fall under officially atheistic regimes. This is the cold fact that is "alarming." This it is that makes clear the basic issue involved in the cold war in which the world is engaged. It is between two principalities, and they are not of "flesh and blood." They are of spirit, and they have power.

These principalities are identifiable. But that is another subject. It takes us back to the dualism in the Zoroastrian religion in which Ahriman, the power of darkness, struggles with Ahura Mazda, the Being of Light; to the Christian portrayal of Lucifer engaged in battle with Michael; and again, to the Council meeting in the heavens when

the Sons of God met to consider the state of the righteous man Job, and Satan was among these same servants of the Lord.

Without vision the people perish. We have been given a vision of what needs to be followed. In the Old Dispensation it was given on Mt. Sinai by Moses in terms of Law; in the New Dispensation it was enunciated in terms of Love by Christ Jesus in His Sermon on the Mount. We need to ascend more frequently to these two Mounts to clarify our outlook, expand our horizon and to renew our dedication to base our individual and collective life to the best of our ability along the lines of these dual divinely ordained patterns for our spiritual on-going.

Correspondence Courses in New Age Bible Interpretation

Five Courses are available. They cover the entire Bible from Genesis to Revelation. There are three on the Old Testament, and two on the New. They are based on Corinne Heline's interpretations contained in the six volumes:

Old Testament

- Vol. I The Five Books of Moses and Joshua
- Vol. II Part I, Solomon and the Temple Builders. Part II, Books of Initiation.
- Vol. III Part I, The Promise in China, India, Egypt, Assyria and Chaldea, Persia and Greece. Part II, The Preparation: The Hebrew Prophets.

New Testament

- Vol. IV Preparation for the Coming of the Light of the World. Life and Mysteries of the Mother of Jesus. Early life of Jesus.
- Vol. V Miracles and Parables of Christ Jesus. Initiatory Teachings. Crowning Works of the Ministry. Transfiguration to the Passion. Culmination of the Ministry. Resurrection and Ascension.
- Vol. VI The Gospels. Book of Acts. The Epistles of the Disciples. St. Paul, His Life and Works. Book of Revelation. Glossary.

The Correspondence Courses use the above books as a point of departure and from them proceed to create living, vibrant patterns of their own to further enlarge upon and illuminate the material found in the textbooks. The subjects are dealt with in their multiple aspects, for the biblical record is a sevenfold structure. It holds layer within layer of divine designs. For each there is a special key that opens a whole compartment of specialized revelation. For example, there is the key of Numbers and their potencies; to the Starry Script and the heavenly glories it proclaims; to that miracle of miracles, the human body, the anatomy of which is fashioned in the image and likeness of its Creator; and so on—seven interwoven structures into a harmonious functioning whole.

Each student upon enrolling is assigned a personal secretary who serves as a preceptor. The aim is to guide the student along lines that will deepen consciousness rather than placing emphasis on increasing factual knowledge. The Courses are offered on the free-will offering plan.

For further information apply to the New Age Bible and Philosophy Center, 1139 Lincoln Blvd., Santa Monica, Calif. 90403.

APPRECIATIONS

Toronto, Canada

I want to express my appreciation for the work you have done on the New Testament. It is of incalculable service to those who come along the Way and find help, comfort, guidance and illumination through the study of these volumes.

Albany, Calif.

Thank you for your wonderful Bible Interpretations. For the first time in my life I am getting a glimmer of truth and understanding of the Bible.

Troy, N. Y.

I have always enjoyed reading Mrs. Heline's analyses of the Scripture which give the inner and initiatory meanings. Only an illumined soul with a "clear seeing sensorium" unfolded and developed could do such a work.

Literary Excellence

For weeks I have felt an urge to express my admiration and appreciation for the *language* in which the *New Age Bible Interpretations* are written. From writing poetry I learned to search for the one word that would express the exact meaning I wanted to convey. As a result I developed the ability to express in a few words more meaningful to me, all that the author was saying. But from the first I ran into difficulty with Mrs. Heline's work when I tried to paraphrase her message in my own words. I found I could only *quote* her.

So I have come to the conclusion that either the author has used the clearest, most concise and most meaningful words possible or that I am now polarized in her stream of consciousness and can only think in her terminology. At any rate, my study of her Bible Interpretations has been a memorable experience.

F. M., Calif.

★ ★ ★

Questions and Answers

A volume by Corinne Heline dealing with puzzling biblical passages. Offers keys to a new reading of the Holy Scriptures. Rational interpretations, yet retaining the mystical elements that are interwoven into the internal meanings of all inspired sacred writings. A book for everyone who believes the Bible to hold incomparable spiritual truths but who can no longer read it because of the outgrown interpretations that still cling to its every passage. *Questions and Answers* on both the Old and New Testaments. \$2.00

★ ★ ★

Mysteries of the Holy Grail

Christian Mysteries are bound up with the Holy Grail. The Grail legends have contributed greatly in perpetuating the deepest secrets of divine wisdom down through the centuries. The more one delves into the subject, the more fascinating and revealing it becomes. An inspirational, occult treatise together with historical and literary background material. \$2.50.

BOOK REVIEWS

BY FRANCIS S. SMITH

COLOR: Key to the NU-CLEAR AGE, Roland T. Hunt. 1968. 102 pp. Art Cover. \$3.00. CSA Press, Lakemont, Ga. 30552.

Dr. Roland Hunt has a formidable list of books to his credit but this one crowns them all. The singing quality of the expression is a fitting body for the message carried by his words.

Dr. Hunt has used the parable of the tares as found in *The Aquarian Gospel of Jesus, the Christ* to clarify his thoughts on our human evolution. "Imbued thus with Divine Love from thy very Soul, and laying down thy small-self concern in fiery zeal to be but an instrument of thy eternal Soul, and thus of Thy Father God, wilt thy path be made smooth unto the lifting in tone of thy flesh—for thy flesh then becomes a most holy chalice for His Purpose and Expression."

The use of seven "Sets of Tools," the seven colors that man has access to, are alluded to, although another book, "The Seven Keys to Color," explains these tools in more detail. It is with these tools that the tares will finally be eradicated, and the tone of the flesh lifted.

Perhaps the one most distinguishing quality of this book is the profound practicality of it all. One feels that the beauty of tone, of color, of purpose, is an integral part, a most necessary part, in fact the *sine qua non* of our Father-Mother God's creativeness. Man, the human dynamo, is a vast network of powerhouses dispensing directed and undirected energy, the good grain and the tares in the field of his soul. The Light of the Father's Love-beams effect the cleansing of the earth—and man's—aura and magnetic field, etheric, astral and physical garments.

"Man is now called, in this time of the sounding of the Seventh Trumpet, to rend these veils and to dissolve the entwining entanglements that prevent the movement of his integration. The Clarion Call is the clear call of the Inner Voice, the Eternal Trumpeter, calling man into a new clarity of perception and discernment—into the NU-CLEAR AGE for which the heart longs, and to which his Soul belongs."

THE MAGNET OF LIFE, A Psychological Key to the Inner Man, H. Saraydarian. 122 pp. \$3.25. The Aquarian Educational Group, P. O. Box 605, Reseda, Calif. 91335. 1968.

The Ancient Wisdom has been with us a long time. But such is the constitution of the average man that if it is not presented to him in his own language he will not receive it. This splendid book, *The Magnet of Life*, presents it clearly and concisely in the idiom of 1968.

For the scholar there is an excellent bibliography at the end in which he may find listed the source books quoted and used in this volume.

But it is not the mechanics of this book that make it desirable. Our readers have had the privilege of reading a chapter of this book in the last issue of the Interpreter, so each can judge for himself as to Dr. Saraydarian's grasp of his subject and his ability to clarify the ageless wisdom.

There are 17 chapters dealing with such subjects as the location

of the Soul, the Angel, the Knower Within Us, the Self, the Mystery of Space, the Techniques of Meditation, Soul Consciousness and its Social Effects, and others equally intriguing. Here one finds revealed the hidden glory that is man, and how he may release this hidden glory into love, power, joy and service.

Rev. Saraydarian writes, "We cannot have love, purity, power and wisdom if they have not been earned in our daily life of service and sacrifice. We cannot have the higher qualities unless we earn them in the fire of our aspirations and struggles. We cannot have love until we are tested in our love and have passed. We have no purity unless we possess it passing through tests. We have no wisdom unless we act wisely throughout all our problems and difficulties. So we can say that love, purity, power and wisdom do not belong to us unless they become a part of our being, and we are living by them, in them, and through them."

HOME DESIGN FOR MODERN LIVING, Estelle H. Ries, 483 p. A. S. Barnes and Co., Inc., South Brunswick, N. J. \$6.95

Miss Ries writes in the introduction of her book, *Home Design for Modern Living*, "I discuss the home as a great democratic, social, and spiritual institution, and the business of homemaking as one of dignity and significance." The book is practical, conservative, and full of common sense—and also many beautiful illustrations that point up her thesis that the business of homemaking is "one of dignity and significance."

The poet Keats has written that "Beauty is truth, truth beauty,—that is all ye know on earth, and all ye need to know." When transcendental beauty—or truth—is stepped-down to everyday living we find a book such as this. To quote from the chapter on color: "Color is such a glorious phenomenon of nature, so beautiful in its infinite variations, so vibrant or tender, so strengthening or soothing, so truly magical in its possibilities, that it is a source of unending fascination. As a result of constant experiment, there has developed a new science and a new art of color . . . Just as any force when undirected or misguided has damaging effects, so too has color, and it becomes necessary for every home-maker to know how to ally the force of color on the side of the best obtainable results."

MEDITATIONS ON SIGNS OF THE ZODIAC by John Jocelyn. \$4.95. Obtainable from the New Age Press, Inc., Box 372, Oceanside, Calif. 92054.

The sights of our century are on cosmic space. The greatest triumph in cosmic conquest will come when man recognizes that he himself, as a being of body, soul and spirit, is united with the cosmos as an evolving whole.

This book is unique in this field. It presents the spiritual nature of the Zodiac for meditation and relates it to self-knowledge. He who wishes can thus find his place in the universe and understand the reasonableness of reincarnation.

Each incarnation is a new opportunity to advance a grade in the earth-school. How advance can be made in each zodiacal sign influence

is the good news which this book offers. Through its study one can comprehend, with loving understanding and compassion, his fellow men. This book is a tool not only for the serious student of spiritual life, but for every human being in his association with others, be it in family life, in work, as a teacher, psychologist, doctor, business man, or any other human relationship.

The right use of these *Meditations* may enable one to achieve harmonious wholeness, within oneself and in one's environment. Such an approach to the divine design of the cosmos and man's place in it awakens wonders, and develops increasing humility and reverence in the presence of the infinitely sublime divinity of the Zodiac. Imbued with these thoughts and feelings, and knowing that every thought, feeling and deed has an effect upon the whole, one willingly and gladly assumes his responsibility as a creator in the creative process of the cosmos. —B. J.

★ ★ ★

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The following lectures are available on 5-inch spools, 3¾ speed—or any other speed wanted. Each tape carries two subjects, one on each side of the tape. The lectures run in length 30 to 60 minutes, averaging about 45 minutes. For the two lectures on the one tape, \$5.00, plus 50 cents for postage and handling. Please allow from two to three weeks for delivery. All by Corinne Heline.

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Psalmody is the rewarding work of the night, the grateful relaxation of the busy day, the good beginning and the fortifying conclusion of all work. It is the ministry of the angels, the strength of the heavenly host, the spiritual sacrifice."

—Ambrose (c. 333-397)

Prayer for Unification

*The sons of men are one,
 And I am 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
 Which 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.*

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★ ★ ★

The following is an excerpt from a letter from the late Grant Lewi, when editor of *The Astrologer*:

"I have read with great interest and enjoyment your works on the Occult in Shakespeare—Romeo and Juliet, and The Merchant of Venice—and I want to compliment you on a delightful and scholarly approach. Each one is well conceived, brilliantly integrated, and beautifully done as to both feeling and style. You have made a distinct contribution not only to occult literature, but to Shakespearean exegesis. I do not believe it is my Gemini "extravagance" that causes me to believe these essays rank close to the great work of the early 19th Century critics who re-discovered Shakespeare and interpreted him for us so vividly. You have added something very important to my love of, and knowledge of, those plays. I only wish I had similar essays of yours for the other 35! and hope I may have, some day."

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By Theodore Heline

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If you are still among the questioners as to the pro and con on this subject you may find this brochure helpful. And if you are among those promoting abolition, you may wish to secure extra copies for circulation. Price, a nominal \$1.00

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—*Kahlil Gibran*

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