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New Age Interpreter

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THE WAY OF RETURN

By Adrienne Ashley

Man needs little persuasion in order to identify himself with the story of the Prodigal Son for it echoes the subtle soul awareness in every human being that he wanders in a country far from his divine source. In the secret depths of his own being every man looks longingly home. Moreover, deeply, intuitively, he knows that "home" is no edifice of mortar and stone, or even an eternal temple in some future heaven of delights and surcease from care. He longs for a state of being, a level of consciousness where he can live and be at home with those inmost urges, attitudes, efforts, and aspirations that align him with the will, the love, and the plan of the Father from whence he came. In the language of the soul, such alignment can be the only meaningful interpretation of the Return of the Prodigal.

However, when man looks from where he is to where he longs to be, the way seems long and difficult; the path is obscure; and the trail is dim in outline. Nevertheless, the guideposts are there, clearly defined for the seeking one who turns his sights aright.

Perhaps the most fundamental pattern held constantly before man to guarantee his passage home is that drawn upon the great map of nature. In the western world especially, man is somewhat familiar with this map as it illustrates the first stage of the journey. He has been able in a degree to relate his spiritual urges and efforts to all that the Christ or Son aspect of Deity has to teach about the return by means of the path of love, renunciation, and service, as it correlates to the cycle of the year between Christmas and Easter.

The Prodigal also, as he is witness to nature's fruition in the late spring and early summer, finds it possible to come to an identification with the creative nature of God as the Holy Spirit. He learns to come

closer to the Father in response to the beauty and unity expressed everywhere in His creation.

But, strangely enough, while we so easily recognize the pattern held before us in the six months cycle characterized by objective activity, we are much less aware of it as presented in the seasons that indicate the turn of the tide. It would seem that in the concern to "work our way home" we have lost sight of the axiom that no truth is complete that does not include its opposite. We have neglected the more subjective aspect of the return represented by that season of the year which by its very nature is especially related to the Fatherhood of God.

Yet, is it not apparent that all nature returns home in the Fall? Do not we find everywhere then a universal relinquishment of independent activity and an indrawing of all natural elements—back to the parent earth for protection and replenishment? Animals seek the security of their permanent habitations; and the seed life, which in the plant kingdom corresponds to a subjective cycle of human experience, returns to earth for nurturing and renewing in preparation for further growth. Is not here spread before our eyes the lesson that man, too, is to have a subjective cycle in which, withdrawn from outer activity, he relinquishes to spiritual purpose his fruits of experience?

"It is the will of the Father who sent me," said the Christ, "that I return to him gathered in and lifted up, all that he has given me." His words are not idle. They convey the profound truth that, as we are to be "in all ways like unto him," so we are to learn to take each cycle of activity, large or small, and after lifting it to the highest possible level, having done all that is humanly possible, release it to the Father that the mysterious power of his grace may do its work upon it.

In the lesser cycle of the day, the evening hours teach this same lesson. So far from conscious response to nature's rhythms have we drifted in our focus upon objective aims that we do not realize how completely we relinquish our self-sufficiency, our cherished independence and our ability to care for ourselves—when we go to sleep. Yet, it is by right of this very fact that man is then closest to the Father Power which cares for all that lives. It is then in the hours of darkness and cessation from outer concerns that we draw nearest to that Power which has given us our bodies and now rhythmically rests and restores them. We can never do for ourselves what is done for us as we sleep. We are incapable of providing this marvelous restoration.

We may learn a profound lesson in humility and trust, as well as in the great law that governs effort and surcease from effort from the evening of the day and the autumnal evening of the year when all nature sinks to rest in the bosom of the Parent God. They serve to remind us that we, too, are to observe our own regular and rhythmic cycles in which we turn our thoughts to the Father, to His goodness, and to His protecting Presence—and meditate upon our return to Him.

Nor is nature the only teacher to point this way. Every illumined messenger sent forth from the higher worlds to direct man's faltering steps upon the path has taught that prayer and meditation directed toward the Source of our being are essential. "Look unto me," spoke the Divine through the lips of Isaiah, "For my spirit will rest upon you . . . and my house shall be your habitation." The Prodigal looked—and the Father saw him from afar . . . and went to meet him.

Neither was it coincidence that Solomon dedicated his house of worship to the Father at the time of the autumnal equinox, not that he framed that dedication in the form of prayer that defines the very techniques of return, "If these my people look to thee with all their hearts, and with all their souls, and pray toward thy house . . . then hear thou from the heavens."

It is immediately evident that such a concept of prayer is far removed from the usual petition, affirmation—and all that the world calls by that name. The prayer of return could have but one purpose—that of an experience with God. It could be directed solely toward the union of the human mind and heart with the divine will and purpose through the lifting of all that is human like a cup to be filled with the nature and substance of God.

It is evident also that such prayer or meditation, and one cannot separate the two for they are parts of a whole, requires a special process or formula—one designed for this specific purpose. These formulas have always existed. They, too, are part of the teaching endeavor which is the universal heritage of the human race. They have been called forth in every age and culture in response to the evocative appeal in the human soul for a means of union with God.

The characteristics that distinguish these spiritual formulas are easily discerned:

1. All meet the specific need of evolving humanity at the time of release.
2. All express fundamental spiritual principles so universal that the aspirant of every race and creed can respond to them.
3. All establish the existence of an all-pervading Intelligence whose will expresses as love.
4. All dispel every selfish impulse by setting forth the attitude that should prevail in every approach to the Father, "Not my will, but thine."
5. All have the stamp of essential simplicity that preserves them from human change and adulteration.
6. All are so carefully designed, so esoterically composed that they meet the need of all levels of understanding.
7. All have as their purpose the bridging of the gap between humanity and the spiritual worlds.

One perceives at once that these divine releases should never be repeated heedlessly or superficially from the surface of being for

they manifest a quality of high spiritual potency. Anyone meditating sincerely upon any one of such invocations is immediately in contact with the currents of the higher worlds. Dr. Rudolf Steiner, in speaking of the power of such prayers, has said that every stage in the journey of the soul from the smallest gains in moral stature to the highest attainment of spiritual faculties and awareness can be hastened through their use.

Perhaps the simplest of such prayers, as well as one of the most ancient, which may serve as an example, is the Hindu mantram, "O, Mani Padme Hum,"—translated in the Secret Doctrine as "I am the jewel in the lotus and in it I will remain." We recall from the Wisdom Teachings that the ancient Hindus were closely aligned to the spiritual worlds. In their stage of evolution humanity was like an infant newly born into the Fifth Epoch assignment to master experience through the instrument of mind. Thus we see how perfectly this mantram, rightly used, could serve to preserve the understanding that though humanity went forth to the farthest horizons of the mind—the far country of the Prodigal, the sense of being lost belongs only to the childishly separated self for the tie between Parent God and human offspring is never severed.

But man could not maintain his awareness of the spiritual worlds. The idea of separation deepened and widened until in a later stage when humanity came into the great era of the law which made discriminating choice possible, another reminder was needed. Then, as a source of comfort and security, a sanctuary of spiritual refuge, the Shepherds Psalm was released to the world. Its theme: The law of the Lord has prepared for you a table of right choice in the presence of the enemies created by your own thinking. He who makes right choice; he who follows the Law of the Lord, can never come nigh to evil. He who accepts the Law of Good as his shepherd and guide will be led in pleasant ways. For him the law of compensation holds no terrors for as he puts forth only good, only good can come his way, and he will dwell in the Father's house forever.

Still later came the Christ to bring a new concept of the house of the Father as founded on love and brotherhood, and when his disciples asked him how to reach it, he gave them the Lord's Prayer. This prayer is repeated daily throughout the world, yet humanity has little understood its true function for it is far more than a simple petition for immediate need to be repeated in the spirit of unthinking obedience. Its very structure is designed to lead away from petition into the deepest meditation for which lives would not suffice to probe its inner meaning and become permeated with the living force and power that flows through it. In actuality, the spiritual aim underlying the words is that it may lift to the soul level where it is possible not just to repeat it but to know its living essence—to be part of it—as was the One who gave it to the world.

Let us seek to realize what it would mean in the life of the soul to reach the consciousness in which the Christ said, "Our Father." The simple words fix the essential truth of being and lift us out of individual separateness and into kinship with all life. But they do more. They say, "He who clothes in form the mineral, the plant, man, and the angelic ones in the higher worlds is at once the origin and the life of all and He has infinite care for his own. None are forgotten. 'Are not two sparrows sold for one farthing, and not one shall fall to the ground without your Father.'" Mentally, the proud mind cannot grasp such cosmic awareness. It requires simple wisdom, the wisdom of the soul to know that the infinite Intelligence which created the universe and sustains the stars in their courses is finite also and in a loving and intimate way sustains the smallest unit of life on earth.

Can we think also of what it would mean to come into that alignment with spiritual will with which the Christ relinquished his harvest of earthly experience to the Kingdom, the Power, and the Glory. There is one glory of the moon, and another of the sun—even Christ—but the final glory is the glory of the Father, the Supreme, the Perfect, the Abiding, and we may return to Him if we turn our faces toward Him; if we look to Him with all our hearts and with all our souls; and if we learn to pray toward his house—as Christ Jesus prayed.

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The Great Invocation

The agony of war, the displacement of peoples by the millions, the general social upheaval and the suffering from disease, hunger and insecurity called this Invocation into the public domain. The information given at the time of the release in 1945 was that it is one of the oldest prayers ever known but which hitherto had not been permitted for use except by exalted spiritual beings who work behind the outer world scene.

Up to this time humanity was not regarded as sufficiently advanced to respond constructively to the energies that its widespread use would call forth into the world, so potent is its invocative appeal.

The timing of this release is but one of many signals marking our very present time as one of momentous change. The world can no longer go on as it was. It would go under. The will of God carries creation ever forward. Mankind is called upon to arise and move up to another level of being, and to that end many and varied are the means given to achieve that higher status. Among such aids the release of The Great Invocation is of major significance in the spiritual history of mankind.

The Invocation belongs to no one individual or group. It belongs to humanity. By using it no particular group or organization is being sponsored The Invocation is a powerful means of integration. It links the Father, the Christ and humanity in one united relationship. It relates the will of God, the love of the spiritual Hierarchy, and the service of humanity into one great triangle of energies. The use of this Invocation or Prayer, and the rising expectancy of the coming of the Christ, hold out the greatest hope for mankind today.

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THE BIBLE AND THE STARS

By Corinne Heline

III

Jacob and the Twelve Tribes

The Torah, as the "Law of Moses" or the Pentateuch is called in the Hebrew Bible, contains a most interesting description of the twelve tribes of Israel and their esoteric significance. The Israelites were the first to introduce national flags which represent, through color, the highest spiritual meaning of each sign of the Zodiac.

The banner of Reuben was red (the emblem of service); in the center was a painted mandrake (androgynous power).

The banner of Simeon was green (the emblem of compassion); in the center a picture of Shechem (a rough city—an undeveloped state of consciousness).

Levi's was a tri-color, black, red and white; in the center a picture of the Urim and Thummin (the processes leading to the inner attainment of polarity).

Judah's banner was sky-blue; in the center a picture of a lion (symbol of transmutation).

Issachar's banner was black, and in the center a picture of the Sun and Moon (an emblem of the hidden mysteries that lead to the awakening of the feminine in man and the positively polarized intuitive faculty).

Zebulum had a white banner with the picture of a ship in the center. (White symbolizes attainment, and the ship the soul-body, the highest ideal of the Piscean dispensation).

Dan's emblem was sapphire in color, with the picture of a serpent in the center, typical of the power and wisdom of the Scorpio.

Gad's banner was a mixture of black and white, and in the center the picture of a camp, symbolizing the two paths, black and white or positive and negative. ("A troop shall overcome him, but he shall overcome at the last").

Naphtali's was a peculiar color of pale, reddish wine, and in the center a picture of a hind, signifying the transmutations which produce a new birth, the beginning of a new cycle.

Asher's flag bore the color of a precious stone, the ornament of a woman and an olive tree in the center. (The choice of spirit rather than flesh finds the pearl of great price through the mystic key of regeneration, the olive).

Joseph's flag was a deep black and bore the following pictures: Egypt, with an ox representing Ephraim, and a unicorn to signify Manasseh. (The mystery of polarity as an ideal, not yet an attainment).

Benjamin's banner contained some of the colors of each tribe, twelve

different colors, and in the center the picture of a wolf. (Through the highest aspect of the twelve signs, the lower nature is conquered).

Jacob, the Sun, passed down into Egypt to die. Egypt symbolizes the land of darkness and the time of mid-winter. The Torah gives a description of the burial of Jacob which is of deep import when considered in the light of spiritual astrology. According to this account, Jacob commanded that his sons should prepare everything and accompany him in the following manner:

Judah, Issachar and Zebulum were on the East. From the East cometh the light of the world, therefore Judah who represents sovereignty, Issachar, the pattern of learning, and Zebulum, representative of navigation and commerce, dwelt with their flags on the East side, and were leaders on the journey.

Reuben, Simeon and Gad were on the South. From the South comes beneficent dews and rains. On the South was Reuben, who represented repentance, the bringing forth of God's mercy and compassion. He was accompanied by Gad, the type of a troop which he shall overcome. Simeon was in the center because Simeon requires strength and mercy for his shelter and that is obtained by repentance.

Dan, Asher and Naphtali were on the North. From the north comes darkness. Dan, and the followers of Jereboam, darkened Israel with two golden calves which he erected, took his place on the North. He was joined by Asher who bore light to Dan's darkness, and by Naphtali who was blessed with plenty.

Ephraim and Manasseh (the two sons of Joseph) and Benjamin were on the West. The west sends forth snow, hail, heat, cold. Ephraim, Manasseh and Benjamin were placed there because they were able to weather the snow and hail.

The parting admonition of Jacob to his sons was: "As I arrange you for my burial, so shall it be arranged for you when the Lord causes his Shekinah to dwell in the midst of you in your journey with your bags."

North symbolizes darkness; East symbolizes light; South and West symbolize the way of attainment. (The Sun rises in the East, travels through the South and in the West. There is only reflected light in the North).

Judah (Leo) led the processional with the flags on the East. The Shekinah symbolizes the new etheric body, the body of Initiation. The building of this vehicle is the supreme ideal of the spiritual astrologer. That this immortal Temple be constructed, love (Leo) must become the motive power of life, not the passion of Mars nor the sentiment of Venus, but the all-embracing compassion of a Christ.

Issachar (Taurus) is symbolized by the white bull with the Sun between its horns, signifying the attainment of polarity, as modern astrologers refer to it. It embraces the power of speaking the Divine

Creative Word; it marks the blooming of the rose in the larynx, as it is mystically expressed, after which are spoken only words of spirit and of life.

Zebulum (Pisces), the mystic fishes bound together with the cord of fellowship and unity, symbolize the mystic marriage that occurs within the individual as the new body, the Golden Wedding Garment of the soul is builded.

To the South were assigned Reuben, Simeon and Gad. Reuben (Aquarius)—the waterman who pours the eternal waters from a golden urn, indicating the poise and balance which no externalities can disturb. "None of these things move me," declares the triumphant victor. Simeon (Gemini), when expressing on the spiritual plane, lifts the consciousness above evil. The realization that good is paramount and that evil is impermanent comes to the aspirant. There is no longer the dual nature, but the full and complete spiritualization of the lower man. Gad (Aries) is the "Star of Fortune" that points the way of attainment through service, sacrifice and transmutation.

On the North were placed Dan, Asher and Naphtali. Dan (Scorpio) symbolizes the power within which, when misused, leads to degeneration, but when lifted up, this mighty fire force becomes the supreme factor in the cleansing or regenerative process of the neophyte, both in body and in consciousness. Asher (Libra) according to Jacob's admonition, bears a light unto Dan's darkness. Libra was the trial-gate of the ancients, the parting of the ways between flesh and spirit, the right choice of which leads to the birth of the Christ consciousness within. Asher, meaning "to be happy," was an early name for the Moon and comes from the root which means "the wandering one." Naphtali (Capricorn) is the power of truth and wisdom, attained only through the controlling of the fires within man. The goat was an ancient symbol representing the hidden powers of generative fires.

To the West came Joseph and Benjamin. Joseph (Sagittarius) is the multiplier, the two wings of idealism and spiritual aspiration. Cain, the mortal man, when he glimpses the ideal of the Shekinah Glory, begins the building of the New City (Consciousness) of Light. Benjamin (Cancer) is the doorway of spiritual attainment or Initiation. The completion of the body of the Shekinah is here indicated. This is accomplished through the blending of fire (Joseph), and water (Benjamin), the two sons of Rachael, the best-beloved wife of Jacob, representatives of the spiritual powers of the mysticism in the New Moon and the spiritual path of progress for the pioneers of the New Race.

The Shekinah symbolizes the new body of Initiation; the twelve bearers of the flags, the highest attributes of the twelve signs. The way is toward the West, where the immaculate Madonna, Virgo, the virgin of the skies, broods over the birth of the new Christ Child.

Virgo was the last of the gods to leave the earth at the fall of man; and even then she placed within Pandora's box the most priceless of all gifts to humanity—hope. Virgo is the path of true wisdom. Many astrologers give Aquarius as the exaltation sign for Mercury, but as we come to learn these lessons in the light of spiritual astrology, one of the most important keys to the Path of Initiation, we perceive that in order to reveal its highest and most sacred meanings, Mercury must be exalted in Virgo.

Jacob's admonitions to his twelve sons are an accurate description of the path of progress for the entire human race and the reactions of man under the influences of the twelve zodiacal signs. His admonitions or blessings are as true and applicable today as when they were written.

A comparative study of the forty-nine chapters of Genesis, containing the blessings of Jacob, and of the thirty-three chapters of Deuteronomy, containing the blessings of Moses, are of fascinating interest to the student of biblical astrology. Both Jacob and Moses bestowed their blessings just previous to their transition, or death.

Jacob's blessings represent the natural man (mass consciousness) as it responds to the starry influences, and outline the way of spiritual emancipation for the race as this path is mapped out in the stars. The blessings of Moses represent the spiritual man and deal with the attainment consummate, the path that is straight and narrow, and the few who find the path that leads to eternal life.

Jacob, the natural man, dies in Egypt, the land of the darkness of materiality and of the unregenerate mind. Moses was transmuted on Mount Nebo, the old Babylonian term for Mercury, the place of wisdom.

Thus we come to see that the heavens anticipate the spiritual progress of man. "As above, so below," said the wise Egyptian sage, Hermes Trismegistus. The path of that high phase of spiritual progress termed Initiation is marked out in the heavens, where he who learns to read spiritually, may decipher its successive steps.



Conversing With the Stars

"Man will certainly again learn how to converse with the stars, for a new age is approaching, sublime as are the starry heavens themselves. Man will know that it is not earthly forces alone which act upon his life; that the powers of heaven as well are taking their share, that starry spirits also are working in him, through him, with him. Man is a conversation between heaven and earth. He may be present at this conversation with full consciousness, but not until he can take his share in it. And for this he requires a strong sovereign ego which can shape destiny even out of the forces of the stars."

—Friedrich Rittelmeyer

Cosmic Madonna

Meditation: Virgo

By Ann Barkhurst

Like eyes, my reason opened heavenward
Upon the Mother of the world
In blue whorls of space.

A gate of clouds opened orbwise before her
Revealing
Under her feet the moon pearl,
A threshold spilled over with light,
Celestial infants poured out.

Sweetness
Rose up in me to meet that vision
Like a fountain of pure honey
Which drew a swarm of butterflies
Diminutively human
Filling my arms with fluttering
And quivering of small wings

And in the distance
Looking to the mind's horizon east
I saw a band of angels
Carrying amongst them
A shining cup.
And it was so

I passed between the black pillars
And entered the silvery land.

THE PRINCIPLE OF CONFLICT

By H. Saraydarian

Dissatisfaction is a quality of the Subtle World. In it one may discern eternal motion, for without this motion it is impossible to advance in the higher worlds.

—Heart

There are many people in the world who get discouraged when some conflict starts in their families, churches, groups, or in the nation as a whole. They immediately think that everything is in danger and that the best thing to do, for them, is:

- a. to withdraw,
- b. to attack,
- c. to pass to the strong side, or
- d. to merge into inertia.

If we analyze the issue we will see that conflict starts when:

1. A new energy, idea or thought clashes with an old, obsolete one, which resists and wants to perpetuate itself.
2. A conflict starts when people feel dissatisfied with the present situation in the economic, social, religious and scientific field. This dissatisfaction occurs when a man, or men in a group, overpasses the level which the time and the condition present.
3. A conflict starts when an advanced man enters into our ranks and disturbs the calm waters of peace in which we are floating, innocently or sinfully. In some older books, advanced disciples and saviours were called agitators or trouble makers, and this is true in every age.

But this conflict does not occur only in a family or in a group of people. It takes place within ourselves. It enters into a man's experience as a result of spiritual thirst, or results from a call or an influence from the spiritual side of a man's nature. It is then that the conflict sets in between the inner and outer worlds, between the material and the spiritual paths; it starts with the man himself and continues until one side or the other either comes out victorious or gives up the struggle.

It must not be forgotten that the dark forces have their obsessed agents everywhere, and their purpose is to isolate or dishonor the light-bearers through confusion, doubts and lies. They are active especially at times when a purer light begins to build its fountain of service. They attack an ego even before birth while yet in embryo when they recognize that the coming child is destined to become a leader of Light.

We must discriminate also between conflicts and attacks, and the motive behind them. We have a conflict when a higher force is trying to create better conditions and situations by destroying the crystalized hinderances that stand in its way. We have an attack when limiting, materializing, isolating dark and selfish forces try to destroy the source or agent of the coming light through organized gossip and propaganda, or by other subversive means.

If you open the pages of history, you will find that no advanced person ever lived without having attacks made upon him by the dark forces. These forces sometimes get organized and awakened because

of the existence of a leader of light in a given place. This high level presence stimulates automatically the evil around him, and the battle starts. But the wise man uses every arrow thrown at him. "Blessed be the obstacles; they teach us unity and resistance." "All the winds serve the miller to produce better flour."

No new idea, invention or leadership comes into the world without creating strong opposition, suffering and labour. Hundreds of light-bearers and geniuses died upon the cross of hatred, jealousy and misunderstanding. Hundreds were burned, excommunicated, crucified, but the future centuries proved that they were the most powerful benefactors of the human race and that the obstacles and attacks, instead of weakening them, became the main fuel of their upward victory.

The Bible contains a very arresting incident setting forth the foregoing facts. There was a pool in ancient Palestine where an Angel of the Lord came down once a year to agitate its waters. Sick people came to it for healing and those who could throw themselves into the water were cured immediately. This is to be interpreted not only literally but also symbolically. At the time of the agitation of the waters of human conditions, situations, ideas and emotions, a power is released for those who are able to respond and unite with the healing current, instead of meeting it in a spirit of antagonism and violent reaction.

In human life conflicts may occur on any or all of the three levels of human experience. It may occur on the mental plane where ideas militate against each other until the best solution emerges through long and dedicated research and meditation if both sides are sincere and free from external interferences and influences.

Conflict may also develop on the emotional level, where emotions and feelings are struggling against each other, until the cool light of the intellect intervenes and reveals the way to the golden path of harmony and peace.

Again, conflict may occur on the physical level in the form of riots, revolution and war.

In each case, two main energies are battling against each other, one of which is keyed to attitudes governing the old and the passing, the other to the new in process of emergence. The former represents the energies of freedom and light; the other the forces of darkness. Fortunately and encouragingly, when viewing history in its long perspective it is clear that these conflicts always terminate in victory for the Forces of Light and inaugurate new and higher cultures and civilizations than those that have gone before. Such are the results of the new energies that the Cosmos releases from stage to stage in the course of human evolution and that become activated in the depths of the human soul.

Conflict does the following things:

- a. Old forms, attitudes, ideas—the old ways of thinking and acting become clear and come to the surface. People start to use their minds.
- b. It separates the negative from the positive, and eventually eliminates the negative, if there are enough personalities standing by the positive.
- c. New ideas emerge, new ways of thinking and acting emerge, and eventually, as a result of these, the civilization changes and human life adjusts itself to the need of progress of the time.

d. It leads to awakening the good in many hearts and organizations, and integrates the forces which will lead the man, the group, the church and humanity towards higher dimensions.

e. It produces also detachments and renunciations. These two have great significance in the progress of any individual, group, church and nation. The way of progress is a continuous process of detachment and renunciation from the lower and identification with the higher. But if this identification lasts too long, then it in itself becomes an evil and an obstacle in the way of advancement.

f. It leads to liberation and to new ways of service.

Now, is it possible to progress without conflict? As far as human history shows, it is impossible. But it is possible to raise it onto the mental plane and thus gradually adjust the life to the new lights received through the conflict.

Suppose a man uses drugs and one day, through some advice of friends, or through a bitter experience, he realizes that he should not use drugs. Now the conflict starts between the *habit* and the new decision or wish. As far as this conflict goes, the man gradually starts to see things clearly. This inner illumination strengthens the forces of freedom in his soul, and one day the man is emancipated from his bad habit.

The same is true for a group or church. The group or church is running very smoothly, everything is properly taken care of—and one day a trouble starts. An attack comes on the leader, on one of the members, or on a given decision; then the group or church agitates, the conflict is on the way. Gradually the sides form themselves and make their attitudes very clear. Both sides prepare their arms, and then we are in an agitated water. Talk, gossip, politics, hatred, jealousy—all are active. The group or church is under a severe test. Eventually, the people start to see themselves as they are. The intentions and the tactics become clear. And when the conflict cools down, people look up to see the principles upon which their group or church was formed, and then look down to see whether they were able to act as their principles had been teaching them through years and years. Thus, for the first time the conflict shows them the true picture. Now the chance opens for taking a new step forward, if those involved but face the issues and make the necessary adjustments in accordance with principles governing their group or church.

The same is true with nations and with all humanity. Progress is the result of conflict. Conflict resembles a fire through which the transmutation occurs. It gives the greatest chance to surmount limitations and to take positive action on the side of the progressive Forces of Light.

In one of his books, a Master Mind says:

"The time is not yet, but a great awakening is in process; men, however, will only see correctly when the principle of Conflict is properly evaluated as a spiritual necessity and is used by humanity as an instrument to bring about emergence from the wrong controls and principles." (Seven Rays: Vol. 5: 606.)

It happens sometimes that students of wisdom get crystallized in their mental nature, and they reject any new explanation or approach to light. Any time the student limits himself in any approach, he ends his progress.

"Let your horizon be wide, my brother, and your humility great. . .

Ready to accept and assimilate any idea which is approved by your intuition or heart." —*The Tibetan*

The way of progress is like climbing a mountain. There is much resistance, but each step takes the climber higher and higher towards the peak. Each step takes him into deeper wisdom and more experiences, but in the meantime the pilgrim faces more resistance from his body, from his emotions and even from his thoughts. But he continues. Each step is a problem. No man can go forward without solving his problems. These sometimes change their shapes and forms, but essentially they are the same unsolved problems.

Once a problem is solved it disappears, but a greater one appears. This time it does not seem so great because each time you solve a problem you increase your energy and wisdom, so the proportion remains the same. As far as our pilgrim goes toward the peak, his horizon gradually enlarges, and he develops a sense of proportion and relativity. He breathes in a purer and finer air, and the noise of the lower levels gradually dies for him. On each higher step he is closer to the source of light. His horizon is his heart's compassion; it gets deeper and deeper, wider and wider, until it encompasses the whole universe.

The air which he breathes on higher and higher levels is the level of consciousness into which he enters and through which he passes into deeper states of consciousness. He has now an antenna which can pick out the rare waves of higher levels of consciousness. But actually such a man has not to walk towards the peak of a mountain. The mountain is in his heart, in his soul. He can start to climb towards the highest peak of being only through using his mind and his inner light. To meditate means an inner breathing in the world of thoughts and ideas. As he penetrates deeper into the world of higher Being, he brings finer energies down to the world, down to his mechanism, and gradually he changes his vehicles of expressions and also he changes his environment and the world. This is the meaning of service.

Day by day, year by year, he climbs the mountain within him, and proportionally he changes the substance of his vehicle and the state of his environment.

We do breathing through our noses and lungs. But also we breathe emotionally and mentally.

A person who is living on a high level of art and knowledge cannot live in a poisoned emotional and mental atmosphere. He must have purer air to breathe, and this pure air for his inner spiritual lungs can be found on the high level of culture and wisdom.

All these things happen through conflict. In its true light, the conflict is the process of transmutation of forces into energies, lower into higher; it is the process of pushing away the walls of ignorance in which we live.

A true light-bearer is a man who grows in the conflicts; and he even creates conflicts and tensions if they are not there.

To quote from another Master Mind:

It is necessary to become as accustomed to the battle as to daily labor. One may understand a battle not only as a test, in the excelling of one's strength, but also as a source for the accumulation of energy. Hierarchy does not mean the steadfastness of serenity, but steadfastness in the midst of battle. —*Agni Yoga*

STRAWS IN THE WIND

By Edith Wilkinson

The saying *Straws in the Wind* is used to refer to certain events, which if looked upon collectively might be considered as signs or portents of things to come. These events may be insignificant or important, but taken together they express a trend in the evolution of mankind.

We all know that on the 22nd of September, 1968, there was a solar eclipse. We are told that the astrological influences at present presage great changes in our way of life. The influence of Uranus may bring sudden changes into the lives of both individuals and nations. There is much talk of dire things that are to occur on our planet. But as we know, the thoughts and attitudes of a person can modify and even circumvent what the stars may portend. By the same token we may infer that the fate of a nation may be influenced by the thoughts and deeds of its people.

In the mass media of communications we hear so much of crime, corruption and disasters of all kinds, that it is difficult to remember that there are some hopeful signs to be found here and there, which may well serve to mitigate, to some extent at least, the holocaust that has been so widely forecast for our nation and our world.

Although the Aquarian Age may still be centuries away, its influence began to appear in the middle of the 19th century, and for some time there has been evidence of its effect on the lives of men and nations if we are able to recognize them. The auras of planets extend for a great distance into space and when the radiations of Uranus and the Earth came within reach of each other and began to overlap, the influence of this planet began to be felt on our Earth.

Let us see if we can find a trend toward altruism, which is the goal of the Aquarian Age, as materialism was the objective of the Piscean Age. As we look back on the last 50 years we can certainly find some very significant social changes, the purpose of which is unquestionably altruistic.

For many centuries in the life of our planet, there was no interest evinced in the welfare of the poor or any concern about problems that face the handicapped or other social problems. Our country was absorbed in the industrial and economic growth of the nation, and it was felt that as there was expansion in these areas all social ills would disappear. Many persons had the idea that the poor were in that condition because they were ignorant, lacked initiative, and in fact did not deserve any better life.

We all know of the child labor and sweat shop conditions that prevailed for so long before laws were finally passed to correct them, and the exploitation of the masses for the sake of profit.

Jane Addams' Hull House was one of the first real efforts to do something for the poor in a great city. This remarkable woman devoted her life and her wealth to serving the poor in a slum district of Chicago, and her work was given wide publicity.

For many years we have had the wonderful example of the Salvation Army which, despite a rather narrow orthodox Christian belief, have managed to live their belief in the brotherhood of man in a most exemplary manner. Today this organization supplies emergency relief to families or persons in desperate circumstances, sponsors boys' and selflessly serve. At times they were not even welcomed, although the

girls' clubs and summer camps, nurseries and foster homes, a missing person bureau, help for prisoners and their families, employment, and disaster relief. When a disaster strikes the Salvation Army is one of the first on the scene.

The introduction of the Social Security Act which has been so beneficial to the lives of many, marked a new era in the economic structure of our country. It was bitterly opposed for many years, and it is far from perfect, because it provides the most for those who earned the most and need it least, and gives the least to those who earned the least and need it most. But the intent and purpose of this legislation was altruistic and it has been of immeasurable benefit to the economy of the nation. It has enabled many elderly people to retire thus leaving many jobs open for younger people. Under the Social Security Program, industrial insurance, unemployment insurance and a host of other relief measures have also come into operation.

Now Medicare has been introduced after having been bitterly opposed for years. It has proven a blessing to doctors as well as patients. Many families have realized the great comfort of knowing that a prolonged terminal illness of a loved one will not pauperize them. We have an old age assistance program which has certainly alleviated the condition of elderly persons with no source of income. Many industrial corporations and various businesses have come to feel that since it is their workers who make profits possible, they should share therein, and are therefore inaugurating profit sharing plans for them. This quite effectively puts an end to their labor problems as each worker then becomes a stockholder in the corporation.

In order to keep the economy of a large nation running smoothly it is necessary that the masses, the millions of people, which comprise its population have the money to buy the food, shelter and clothing which they require. Whenever money does not flow freely we have a depression. Money can be said to perform the same function in the body of a nation as the blood serves in the body of a human being. If there is congestion or poor circulation, the nation suffers. It was for this reason that President Franklin D. Roosevelt started the various work programs that were inaugurated during the last depression. These programs were the object of scorn and ridicule for a long time because it was felt that they encouraged laziness. The work accomplished through these programs was considerable, but the principal purpose was to get money out among the people so they could spend it, thus oiling the wheels of the economy. Politicians are now boasting of twelve years of unprecedented prosperity, which are in some part due to the war, but the Social Security and Relief programs have also been important contributing factors. As we see our population increasing so explosively, it becomes patent that it will be impossible to make sure that every person can have a job. So now we hear talk of a fixed minimum income for everyone, which if enacted, would enable each and all to exercise their right to live.

If the late president Kennedy is remembered for nothing else, he has made his place in history through the innovation of the Peace Corps. It offered a marvelous opportunity for young people to make a sacrifice of their own personal interests in order to help raise the standard of living among people still living under primitive conditions. Often they face very difficult situations since it is necessary that they live very much as do the underprivileged whom they have come to

country involved has asked for their services. Since the remuneration is very little, it is a real opportunity for genuine helpful service. Over the 7 year period since its inception, 25,000 persons have been sent into 53 underdeveloped countries to introduce better techniques in agriculture, education, health, and other important areas in community living. It has been said that upon returning to the affluent materialistic society of their own country, these people have difficulty in again orienting themselves to this way of life.

It was also found that there are indeed many underprivileged and disadvantaged people in our own country. To meet this need VISTA was organized and although we do not hear much about it, it offers many avenues of service to anyone who may be interested. They advertise on TV for elderly women who might wish to spend some time in calling on elderly shut-ins, to visit with them and perhaps read to them. In this way some very lonely and helpless people have some contact with the outside world. So, there is really opportunity for everyone to serve, if we just look for it.

Let us imagine how it would be, if in our everyday commercial affairs, service to the customer had become just as important as the profit motive. If a merchant of any kind became imbued with the idea of service there would be no chance of shoddy merchandise being sold. Satisfaction of the customer would be as important as the money involved. If a manufacturer made the very best product that his knowledge made possible, it would surely be found that no profit was lost; in fact it might well increase because trust would be restored in the hearts of men. There would accrue also great spiritual profit for both buyer and seller.

Nowadays we find that the mere possession of a great fortune is no longer the measure of a successful life. People no longer stand in awe of the millionaire nor pay him honor because he has so much money, rather he is the object of much satirical comment. It is now the achievers, the leaders in science and industry, art and religion, the inventors and scholars who will be considered the elite of society and receive honor and respect from their fellowman. It is the person who has contributed substantially to the evolution of mankind who will be honored.

All the programs so far mentioned are altruistic in nature and display a growing tendency to be concerned about our fellowman. Almost every club that is organized these days offers scholarship awards or engages in some sort of charitable activity which lends purpose to its existence. There are many national groups formed to combat incurable diseases, and finance research to that end. There are volunteer groups who do marvelous work for the blind.

It is probably an astrological influence which has brought about the growing tendency to revolt against all restrictions and well-established customs. Many children are running away from good homes because they feel they must have more freedom. There is rebellion in the churches against old beliefs not based on logic. And we see the nuns and priests of the old long-established Catholic church rebelling against rules that have been in force and accepted for centuries. The hippies have carried this tendency to such an extreme that some do not even observe the most ordinary rules of health and cleanliness. College students are rebelling against rules and regulations that require them to study subjects for which they have no real interest and

challenging every aspect of the existing academic patterns that they consider as no longer in line and adequate to meet the needs and demands of the rapidly changing times in which we live.

All of this is evidence of universally distributed forces at work in reshaping the world we live in. To work constructively with these forces it is necessary that we remain adaptable so as to adjust ourselves to the emerging new order of things. May we realize that the ideas and experiences of yesterday are not equal to meeting the social, cultural and spiritual needs of today. No matter how lofty and serviceable these ideas and experiences of the past have been, they must now be built upon, developed and so framed as to enable humanity to move into a higher and more expansive state of being. We must have faith in the unfolding future, expectantly anticipate fresh revelations and hold ourselves in readiness to respond wisely and effectively to the demands the times are making upon us.

The Friendly Way

President Lincoln was once taken to task for his attitude toward his enemies. "Why do you try to make friends of them?" asked an associate. "You should try to destroy them."

"Am I not destroying my enemies," Lincoln gently replied, "when I make them my friends?"

The Parish Is Global

Organized religion is forging ahead on the front of change. The pressure of enlarging its field of service is irresistible. The price for maintaining sectarian divisions has come to be realized to be not only too high but unjustified in the presence of the mighty forces intent upon destroying all that Religion and the Church stand for. Only by a more united spirit can it hope to save the world from succumbing to the powers of negation, secularization and materialism.

And so there is rapidly developing more interest in the wholeness of humanity than in the preservation of a creed. Theology must lose its self in plain homely service impersonally rendered. Glowing individual forerunners to this new approach have been raised up in our time to demonstrate the way for all the world to observe. Look to Kagawa and his identification with slum-dwellers, Gandhi and the untouchables, Schweitzer with African primitives.

The Church listens. In the Los Angeles Herald-Examiner, Oct. 1, 1968, two items: First, the Christian Church (Disciples of Christ) allocate \$200,000,000 for slum development. Second, and this a really historic note, from the Vatican. We quote: "The Vatican called on all Christians today to promote open talks with atheists—including Communists—to meet the needs of a 'Humanity come of age.'" The appeal, made in a 5,700-word document by the Vatican's Secretariat for Non-Believers, invited Anglicans, Protestants, Moslems and Jews to "collaborate with Roman Catholicism in establishing dialogues with all those who do not believe in God." The document called such dialogues "an expression of brotherly love" that would help "bring about a greater grasp of truth."

Coming after a history of official Catholic distrust of contacts with atheists, the new Vatican stand marked a major change in policy. It was seen as a major change in policy. It was seen as a significant victory for progressive prelates in the hierarchy and for theologians who view the Church's awareness of truth as evolving instead of being fixed."

Schooling On the New Frontier

In January, 1967, in a rural setting adjacent to a major urban area in northern California, a group of young men and women set up what they called a School. It was like none other we know by that name.

The members of this company were drawn together by a compelling desire to help meet the measureless need of people everywhere in this time of steadily mounting stress and strain, trial and tragedy, confusion and peril. Their thought was not of themselves, but others. It was selflessly motivated. It was a response to the call of the spirit.

This was not a company of saints. It was not an assembly of mere visionaries. It was not a group of escapists. Those who came together were not setting themselves apart from the whole by deviations at levels either too high or too low to become effective helpers in the midst of the mainstream of present human distress, imbalance, insecurity and danger. They were not seeking safety or soft living. They were preparing themselves to be where danger was greatest and to cultivate a ruggedness that would enable them to endure hardships if necessary. Their discipline called for rising an hour before sunrise, at sun-up, work, following a brief salutation to the dawn—praise, thanksgiving and invocation to the Sun Spirit for guidance. They were unconditionally dedicated to make themselves available as best they could to soul control in carrying out a purely altruistic project for universal good.

The organizational and administrative problems confronting this company on the New Age Frontier were in many respects without precedent and therefore experimental. Some of these problems were successfully solved, other remained to be worked out.

The foregoing account is given in the past tense because it was found that more time was needed for strengthening the organizational requirements of the undertaking, since the spiritual and cultural purposes it is designed to serve in the outer must rest on very substantial foundations, both spiritual and material. Soul and body are to be firmly linked for doing the work needed to meet the crisis confronting mankind here and now.

So the group of which we speak is not presently serving the public in the open, but the blueprint for the project is intact. It bears the stamp of a true assignment given by Those Who stand above and behind the outer world scene. It will most certainly be externalized in proper form and with ensouled powers in due course of time.

The principles governing this group have been set down in detail. They are based on the concept that "the appropriate act of man is an act of service." The teaching aims "to help man serve his Creator by serving His creation."

We shall not here enumerate these principles but submit herewith a general statement that will serve the reader to place the "Academy" in the light it seeks to serve:

We are, as far as we know, dedicated to the service of the commonwealth of man. We are on the front lines of an evolutionary war. We are neither the psychedelic community nor the establish-

ment. We are a superficial school of the Mysteries of the West.

Surviving the changing claims of the superstitious and the pessimistic is the consistent esoteric tradition (now being substantiated by exoteric announcements) that this 20th century A.D. is the crisis of man and the world. All of the arts, sciences and philosophies are describing this century as a time of human strife increasing in power and scope (with intermittent pauses) to a climax of military holocaust followed by geological cataclysm in the vicinity of the year 1999 A.D.

Calendar changes and the opinions of the intellect may vary the exact timing, but the thread of tradition can be followed through the 66 years to date and on into the visions, predictions, calculations, prophesies, orthodox speculations, statistics and commonsense figurings concerning the remaining 34.

This School, while not alarmist-oriented, is intended to enlighten and teach and prepare conscious wilful servers for the obvious ordeal now mounting. The time of speculative idealism is, for us, past. The time of practical idealism is, for us, at hand. There is work for everyone. This is a part of the work that, as far as we know, cannot wait. The emergency we hint of is not science fiction. Civilizations have come apart before, continents have even sunk, as you of course know. Most of us know.

We feel there must be an immediate unity of the so-called hip and straight under the higher purpose of literally saving the world. Now. We feel the vital need of an inter-cultural school of the West where crew members of many many arks can prepare themselves to get back out there and really serve. Here and now. All our energies and attention, as far as we know, are focused on this work.

★ ★ ★

This is a manifesto for all to read and ponder. Our readers will naturally be eager for further identification of this youthful group, of individuals connected with it, of location and other details but it would not serve a useful purpose to give out publicly more information at this time while further study and organizational planning are under way. Time will tell us more. The future underlines the Plan.

★ ★ ★

The Soul's Sanctuary

By Marguerite Rompage

[Editor's note: The following paragraphs are excerpts from the current monthly letter sent to members and friends of Arcana Workshops. This is a group working on discipleship levels in bringing the Ancient Wisdom and occult powers to bear on the practical problems of everyday living. High vision, depth penetration.

For information of activities, address Arcana Workshop, Suite 214, 407 No Maple Drive, Beverly Hills, Calif. 90210.]

... For the serving disciple in an urban society, there is no retreat... It is now time for experienced mystics to become trained occultists, to learn that in the long run there is no "sanctuary" from life. Some of today's dropouts from society are truly idealistic and, embedded in their idealism, is the germ of service intent. These, the potential servers, must learn straightway to build and maintain at the very center of their being the only valid and dependable sanctuary—the place of *interior* resort. Today's meditator is obliged to build his temple in the very midst of that which he longs to escape.

For millions of years, ever, since the individualization of the human race, the soul of man has longed to get out, to get away, to fly free. Now and then, here and there, it has succeeded, but briefly. Its mission is *within* the daily life of humanity on earth. Today the front ranks of advancing humanity have brought the race of men to a jubilant milestone upon the ascending path. We have reached the point in spiritual maturity where Morya, beaming the guiding light through the pen of Roerich, could proclaim:

A new Temple will be raised.

*Wafting to thee the fragrance from the mountains of
Tibet, We bring the message of a new religion of
the spirit to humanity.*

It will reveal to the world a new order.

*Amidst the unfathomable tumult of life do We erect
Our Temple. We labor on and each stone is
drenched with the sweat of pain.*

Deeply laid is the foundation.

*The builders laying the base know not the grandeur
of the future towers.*

But the architect already has designed their height."

The temple which the individual meditator builds, first within himself, then round about himself wherever he goes, is not an escape from human contacts. Rather, it is a certain condition of being, interiorly stabilized and radiant in quality. It is a state of calm, both serene and keenly aware, *into which* others may come of their own accord, therein to find the poise and detachment which they are unable to establish for themselves.

★ ★ ★

Safety Shelters

In 1962 *The Interpreter* carried an article on Safety Shelters. It was when there was widespread fear of bombs and feverish efforts to get everyone to make provisions for underground protection.

The article was later made available in a twelve-page pamphlet. This had no less than three reprintings within three months. Then the scare began to subside and the multi-million dollar shelter business faded.

However, the peril of the bomb, and its fall-out, remains, and now added to it are multiplied insecurities—the crime wave, riots, insurrection and cataclysmic upheavals of the very earth.

So where is safety today? Nowhere in the outer. Only in the inner. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." There alone is safety.

We still have a limited supply of the Safety Shelter pamphlets. Free on request. Copies for distribution for an offering.

★ ★ ★

America's Destiny—A New Order of the Ages

A study based on the symbolism of the Great Seal. Sets forth the fundamental principles on which our nation is founded. Presents evidence of the nearness of the Invisible Government in those historic days. Nor has such guidance ever departed. Read, and build up confidence against times when it might be doubted. \$1.00.

BOOK REVIEWS

By FRANCIS S. SMITH

OF VIBRANCY AND PEACE, Dane Rudhyar. 156 pp, soft bound, Llewellyn Publications, P. O. Box 3383, St. Paul, Minn. 55101. 1967

The readers of this magazine are familiar with reviews of Dane Rudhyar's books. We have always found them intellectually conceived, with a fine grasp of psychology and astrology. Perhaps some of our readers have heard him lecture. He is also a musician and painter of note, but today we want to write of him in his capacity as poet.

The poems in this volume, *Of Vibrancy and Peace*, are selected from the sheaf of poems written during his entire lifetime. Some are chosen from his first published volume, *Rhapsodies*, originally written in French, but here translated, and published in Canada in 1918. Others, from two later volumes, *Towards Men*, published at Carmel, California, and *White Thunder*, published in Santa Fe, New Mexico. The remainder have never been published until now.

The poems in this book are deeply personal, and charged with emotion; written, the author says, at the peak of devastating emotional or personal experiences. The author feels that a poet is one "who acts as 'mover and shaker' of souls, stimulating his audience to feel more deeply, more totally than their ordinary lives allow them the opportunity to do. He opens new vistas, new levels of vision, new depths of relationship—of love, pain or ecstasy. He presents new images, connects in new ways until then distant facets of human experience. He evokes new dawns, expands man's eagerness to research into the unknown."

The rich imagery of the writing evokes a radiant response in the soul of the reader as he spontaneously shares the emotions of the poet. To quote from *Quo Vadis*:

"My god is a god of wings.
My faith, a flight powered
with fire and with space, a song
betrothed to the sky."

or from *Transfiguration*:

"Twisted roads of self collapse in unbridged chasms.
Habit sucks jugular veins in jet black inertia."

Dane Rudhyar has disregarded the technicalities and formalism of what is considered poetry today, and just because of this we are enabled to find a new rhythm and livingness in his lines. Nothing that is pleasing or entertaining has been sacrificed in this probing in depth revelation, but much of the splendor and satisfaction of a revealed "well of creativity" has been shared with the reader.

HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS IN YOUR COMMUNITY, Stanley I. Stuber, Co-sponsored by the United Nations Association of the United States of America. 128 pp, paperback, 95c. Association Press, 291 Broadway, New York, N. Y. 10007. 1968.

This handbook on Human Rights emphasizes the fact that this year, 1968, is being observed as the United Nations International Year for Human Rights. The author, Stanley I. Stuber, has been closely connected with the United Nations from its inception, being an official representative for a world organization at its founding in San Francisco in 1945.

Most of the source material used in the writing of this book has come directly from various agencies of the United Nations—documents, official reports, background papers, speeches and news releases.

It is hoped that this little book will be used by schools and leaders of community organizations in their work and concern for human rights and freedoms—civic, service, religious, labor, ethnic, political, fraternal, et cetera. It is especially written for the laymen and the young student.

Each chapter deals with a particular phase of the Declaration, and among the titles we find: Persecution and Discrimination; Religious and Civil Liberty; the Status of Women and Children; the Rights to an Education; Food, Health and Population Control; Labor and Its Rights; the Right to Self-Determination.

We in the United States take for granted many of the "rights" enumerated, but just because we have them we are in no wise absolved from the responsibility we have for our brother. "In as much as ye have done it unto the least of these, ye have done it unto me."

PICTURES OF A PILGRIM OF PEACE, C.P.M. Abeysekera and H.L.D. Mahindapala. 42 pp. Rupees 2.50. McCullum Press, Colombo, Ceylon. 1967. Order direct.

This monogram on the life of Mr. Kathiresu Ramachandra, the quiet philosopher of Ceylon, is an inspiration to all of us. Our readers will remember that in the fourth quarterly issue of this magazine, 1966, there appeared a short review of a book of Mr. Ramachandra's writings: IN THE COMPANY OF SAINTS.

Mr. Ramachandra built his life around the motto: "The place to be happy is HERE, the time to be happy is NOW, and the way to be happy is to make OTHERS HAPPY." Although he has visited and lectured in almost every nation in the world, Mr. Ramachandra has refused offers to live abroad, feeling that his work lay in Ceylon. We are proud to know such a distinguished man through his writings. RURAL GHOST, Dr. Bhabes Chandra Chaudhuri. 49 pp., hard cover. \$1.00. The Janna Sadhak Publication No. 5. Alpha-Beta Publications, 97 - 1 Serpentine Lane, Calcutta 14, India. 1966. Order direct.

We have met Dr. Chaudhuri in this department of the magazine before since we have lately reviewed *Integral Yoga*, *Modern Man's Religion*, and *The Philosophy of Integralism*, all books of profound philosophical and religious content. This month the focus is upon another facet of his genius: a modern folk tale.

Karim is the son of a loving but stern old-fashioned father, living in a farming village far from Calcutta. He finally goes to the city and becomes enamoured of the ways, life and ideals of the modern age. His visits to the old home and the reactions of the country people, both young and old, make up the tale of *Rural Ghost*.

THE GROWING GOD, Ian Fearn. 82 pp., cloth bound, \$1.50. New Renaissance, Weald, Loughton, Lewes, Sussex, England. 1968. Order direct.

The author, Ian Fearn, is no stranger to these pages. Last year we reviewed a book made up from his writings, *Think Again*. This also is an extraction from several of his talks. Since his transition his work has been carried forward by a group inspired by his life.

All of Ian Fearn's words carry a ring of authority: he was writing from first hand experience and not reassembling the thoughts of other minds. His lifelong thesis was that Jesus was not some "miraculous intervention" from heaven but a sample of supreme attainment in conscious at-one-ment with the power of life. And what Jesus did, we, in time, shall also be able to do.

If we had to choose Ian Fearn's one most outstanding characteristic, it would have to be the supreme practicality of what he wrote; and we feel that that part of his gift will become a permanent part of our spiritual heritage. He suggests that the five senses must be "trained to observe and register truly, freed from distorting emotions, the incredibly sensitive instruments in common use today—radio, TV, radar, and the like, make us aware of vibrations whose frequency is beyond our physical powers of registration. . . . It is for us to learn to become conscious in this unseen realm of vibrations; to be able to discriminate between the positive vibrations that quicken and sustain all we know as life, and the negative, morbid vibrations that actually manufacture discord, disease, disintegration and death."

But man must be born again into this unseen realm of vibrations, using his own transmitting and receiving stations (the frontal brain). In the Book of Revelations we read: "His Name shall be written in their forehead." Ian Fearn comments, "His Name signifying His Nature. Surely here is the key to the new step in evolution that Christ Jesus achieved, and he blazed the trail whereby we can achieve it too. In the undeveloped silent areas in our forehead lies the potential by means of which that new nature of the twice-born can be realized." *PSYCHOLOGY TODAY, A Contribution Toward Brotherhood.*

The universality of the concept of a loving fellowship among all of God's people here on earth has received another great boost. Dr. Lawrence Kohlberg, Professor of Education and Social Psychology at Harvard, has written up his studies on "The Child as Moral Philosopher" in a late issue of a new magazine for the layman, *Psychology Today*.

Our psychology scientists in the behavioral science are careful to use their own words for many of the older trite terms, but "moral" is still *moral*. Dr. Kohlberg has studied groups of boys in the United States, in Taiwan, and in Yucatan, using the same measurements for each group. The results were the same, showing that whatever the religious or cultural background there is a built-in factor, a sort of moral DNA, that controls the moral development of every child living today on this earth.

Dr. Arnold L. Gessell, in his long career at Yale, established norms for the physical and psychological growth of the individual from birth to the teenager. Dr. Kohlberg is pioneering in setting up norms for determining the definite stages of moral growth beginning with the ten year old boy. He writes: "In our research we have found definite and universal levels of development in moral thought. In our study of 75 American boys from early adolescence on, these youths were presented with hypothetical moral dilemmas, all deliberately philosophical, some of them found in medieval works of casuistry."

The doctor used three stages of moral judgments, each subdivided in two parts: the preconventional level, the conventional level, and the postconventional level. Any person can stop growing at any stage, but of the six stages no person ever skips a step. Just as no child ever crawls as its only means of locomotion after it has once learned to

walk, so no child can develop a higher moral level and then regress permanently.

In the two stages of the preconventional levels we find reactions of children from 4—10 years of age, and although "properly behaved," children at this level often indulge in cruel behavior when the proper authority is not present. In the second stage or conventional level we find the good-boy—good-girl orientation and a conformity to law and the established modes of conduct. In the first stage of the postconventional level we find a beginning of generalization, and a clear awareness of the relativity of personal values and opinions. There is a recognition that the existing laws may be changed if the social conditions demand it. Dr. Kohlberg writes, "This is the 'official' morality of the American government, and finds its grounds in the thought of the writers of the Constitution."

The second stage of the postconventional level, or stage 6, points to decisions of conscience, and ethical principles of universality and consistency. There is a "respect for the dignity of human beings as *individualized persons*."

The 25 questions used by Dr. Kohlberg demanded answers showing moral judgment. One illustration used in the magazine article referred to had to do with the motives for obedience. The answers fell in the following sequential groups: I. (a) avoidance of punishment, (b) conforming to obtain rewards; II a) conforming to avoid disapproval or dislike of others, b) conforming to avoid censure by legitimate authorities and resultant guilt; III a) conformity in terms of community welfare, b) conforming to avoid self-condemnation.

Would you like to apply these norms to your actions? Do you ever make decisions because of the ten commandments or the law of the land? Or because it might hurt another in the community? Or can you truthfully say that the divinity within you could not possibly do it any other way? In the words of Dr. Kohlberg: "But in the higher post-conventional levels, Socrates, Lincoln, Thoreau and Martin Luther King tend to speak without confusion of tongues, as it were. This is because the ideal principles of any social structure are basically alike, if only because there simply aren't that many principles which are articulate, comprehensive and integrated enough to be satisfying to the human intellect. And most of these principles have gone by the name of justice."

Dr. Kohlberg makes one other point in his study that has universal applications. "Trends for lower-class urban groups are intermediate in the rate of development between those for the middle-class and for the village boys. In the three divergent cultures that I studied, middle-class children were found to be more advanced in moral judgment than matched lower-class children. This was not due to the fact that middle-class children heavily favored some one type of thought which could be seen as corresponding to the prevailing middle-class pattern. Instead, middle-class and working-class children move through the same sequences, but the middle-class children move faster and farther."

We who have studied esoteric literature are accustomed to speak of stragglers from the Moon Period, or from the Atlantean Race, etc. and to judge accordingly. Perhaps we too should seek out the universals and leave the differences, as the behavioral scientists are doing. We shall find a bit of the Father in each man, and shall be able to acknowledge each as our brother, and each as a child of that All-wise Father.

CREATIVE ENERGY, Max Schwartz. 64 pp., hard cover. \$2.00
Western Publishers, Los Angeles, Calif. 1964.

This little book, hardly more than an outline, is an attempt to explain the phenomena of nature based on principles of *creative energy*, rather than on matter in a materialistic sense.

Max Schwartz writes that, "European nations evolved from Roman, Greek and Judean tribes, which were the highest ancient civilizations. They separated from them early in their history. They had physical energy embodied in tools and machinery, and mental energy embodied in mechanized written language (printing). It was not required for immediate use, representing surplus and free physical and mental energy in the social organism. This made it possible for them to produce and circulate commodities and knowledge on a large scale, among a large number of individuals."

It is this surplus energy over and above the needs of the creature, that will lead peoples and nations to be free of friction and struggle and thus man shall become master of his own evolution. "He (man) will mentalize, lift and harmonize his animal nature with his human nature, and cultivate and uplift himself to true humanity."

Books reviewed in these columns available from the New Age Press, Inc., foreign publications excepted.

★ ★ ★

AS IN THE DAYS OF NOAH

That's now. That is how the Czechoslovakian dramatist, Karl Capek, saw our times. He portrayed present conditions with grim humor, biting satire and piercing truth in a play bearing the title "R.U.R." The initials stand for a manufacturing firm named Rossum's Universal Robots.

With prophetic insight the author sees the drift toward revolution and destruction through the regimentation of men's minds under totalitarianism and the stupifying effects on man's higher nature under the existing pressures of a competitive, profit-seeking, materialistic-minded age. The inevitable end is a cataclysmic clearance; but, as in the days of Noah, a saved remnant in which was preserved the simple virtues on which to start the race anew.

This play first saw production on the New York stage in the Twenties. It was timely then, and more timely in this year of 1968.

We promise you satisfaction in reading it for its spiritual overtones and, we hope, helpful, too, in quickening our realization of the serious nature of world conditions that now confront us and with which we are, each and all, individually called upon to meet with the greatest possible skill, wisdom and calmness that we can muster. Ever stronger alignment must be effected between man and God, between us humans and the kingdoms that stand above, in order to minimize threatening destruction and to hasten the rebuilding.

The brochure: *As in the Days of Noah*—\$2.00

September 22, 1968

In the next issue we shall offer some observations on the nature and general effect of the stellar forces that flowed into our earthly sphere at the time of the September conjunction of a solar eclipse, the autumn equinox and the massed planetary radiations released at this significant point of time.

Six Volumes of New Age Bible Interpretation

The title pages in these volumes carries only a monogram by way of author identification. It bears the initials C.H.

By this the writer assumes responsibility for the work but recognizes the human personality was primarily a channel through which the High Self communicated. So to It belongs the credit for the life and light with which the pages are endowed. And this they have to a degree no soul-hungering reader can fail to capture and by which to be inwardly strengthened and inspired. They are vibrant with the spirit that assures them a life that will endure to serve more than the present generation.

If you have not yet become acquainted first-hand with their contents may we suggest that you procure one of the six volumes for a trial sampling? It may not have just what you want or need at this time, yet it may. And if it does, how grateful you will be.

Turn to the last pages of the *Interpreter* for listings and further particulars.

Correspondence Courses

Correspondence courses based on these New Age Bible Interpretations are available on the free-will offering plan. They are not elementary. They call for student participation. They are aimed at achieving important results in the development of the aspirant's higher consciousness. Such are priceless.

These Courses have been prepared by the New Age Bible and Philosophy Center in Santa Monica which also supervises the students' work. For further particulars address the Center at 1139 Lincoln Blvd., Santa Monica, Calif. 90403.

Reading the Bible in a New Way

From a Unitarian Minister in New York City come these words addressed to Mrs. Helene in appreciation of her New Age Bible Interpretations:

Every time I think of you and your spirit-filled writings I am filled with a deep sense of gratitude. Since I first received the six volumes of the New Age Interpretations several years ago, I have read from them almost daily, and at every reading I have gained new insight and inspiration. The depth and breadth of your scholarship alone would make the books a treasure, but for me their greatest value lies in the purity of the message which they convey and in the power of the Spirit which comes through the words. The "Mystery of the Christos" answered questions that my soul had asked, and opened new vistas on the inner realm.

For a number of years I have been studying the Kaballah and the Tarot. When I read in the latest edition of the New Age Interpreter that you were publishing a book on "The Tarot and the Bible," I was overjoyed. I had longed for such a book; to have it come from you was indeed a rich fulfillment on my desire.

I am enclosing a love offering as a token of my gratitude for your inspiring and inspired work. May God bless you richly.

Ancient Memories Rekindled

Today our Church received its initial copies of Volume III of The New Age Bible Interpretation. On behalf of the Council and Clergy, I extend to you our most sincere appreciation and gratitude. In telling

you of our joy in receiving it, I find myself unable to express my deepest feelings. Although I have read only one chapter—The Promise in Persia, I have already found the keynote of the Book. I cannot possibly tell you of the feeling that this chapter awakened—of my association with the Mysteries of Mithra through the Zoroastrian Priesthood of so long ago, and now again made NEW. I await, now, with new vision and hope, the reappearance of the Golden Star. May the Holy Fire of Christ surround you with the glory Light, as you ascend into the Sun of Heaven!

—E. H., Arlington, Va.

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THE GREAT INVOCATION—continued from page 5

Since its release it has been distributed in many languages and used by countless believers in all parts of the world.

Copies of the Invocation for individual use or/and distribution may be obtained, without charge, from the New Age Press or from Good Will, 866 United Nations Plaza, New York, N. Y. 10017.

THE GREAT INVOCATION

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

★ ★ ★

A PRAYER FOR PEACE

To the tune of Sibelius' *Finlandia*
This is my prayer, O God of all the nations,
A prayer for lands afar and mine,
This is my home, the country where my heart is,
Here are my hopes, my dreams, my holy shrine;
But other hearts in other lands are beating,
With hopes and dreams as true and high as mine.

My country's skies are bluer than the ocean,
And sunlight beams on clover leaf and pine.
But other lands have sunlight too and clover,
And skies are ev'rywhere as blue as mine.
So hear my prayer, thou God of all the nations,
A prayer of peace, for their land and for mine.

★ ★ ★

Hymn to Brahma

*Thou art the Tree in the desert,
Thou art mine, O all mine!
The Rivers of Running Waters,
For which my soul doth pine!*

*Thou art the Melodies of Heaven,
The Fruit of the Heavenly Vine...
The Beat of the Heavenly Wings...
For which my soul doth pine.*

*Thou art End and Beginning...
And Thou art wholly mine!
The Solace for all my sorrows,
For which my soul did pine.*

—Corinne Mayo

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This issue is getting out regrettably late and past its Quarter. We do expect to lessen the interval between this and the next issue.

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Please take note that among our publications there have been some price changes. We always hesitate—and sometimes long delay—in making any rise in prices but, while non-profit, we cannot leave too much to be carried by subsidy.

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