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**New Age
Interpreter**

A magazine issued quarterly devoted to studies designed to aid the modern seeker to a spiritual reorientation in the light of the Ageless Wisdom
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THE NAME OF GOD

By Adrinne Ashley

In the six months following the Winter Solstice the whole life of humanity, consciously or unconsciously, responds to the spiritual impulses related to the activities in the life of Christ Jesus. Correspondingly, during the Summer Season human consciousness is influenced profoundly by the spiritual inflow associated with the powers of the Holy Spirit. But each year in the Season of Autumn when all nature returns to its primordial home, man's thoughts and feelings inevitably revert to his own divine source. He too seeks his home in the house of his Creator. It is then, in response to cyclic influence, that he feels the deepest urge to know and understand himself in terms of his relationship to his God. He seeks to define; he seeks a name for Deity. He seeks, in the esoteric symbology of language to designate by name the consciousness, the attributes and the powers of that which he worships as the Most High.

The ability to penetrate to the essence of phenomena and designate its basic qualities by a name is inherent in the being of man. He has, as a part of his original endowment, the capacity to formulate mental concepts that represent his understanding of his world and then to assign to those concepts—a name. The first act of man recorded in Genesis was to observe all things that God had created and then to define them according to his perception of their nature—and they have been to him that which he named them.

Man has exercised this divine prerogative ever since. By means of this power he has conceived his own heaven and his own hell. He has conceived and brought into being his own nature and his own world.

He has at times degraded his humanity to the level of the beast, and at other times he has lifted it to the heights of the Spirit; but no where has its use or abuse of the power to name been more potent for good or ill than in the names he has attributed to his God.

The earliest recognizable concept of Deity was as a God of nature having the powers of life and death over the physical environment, and so to be feared and propitiated. However, as civilizations developed and mental perceptions became more complex and diversified, we find man, for the most part, associating his Creator with his own highest ideals and attempting to use them as a bridge to communication with Him. Thus, the early Hebrews associated God with moral law, an ideal which, preserved in purity, could and did in many instances lead to direct contact with spiritual reality. However, this people as a whole lost contact with the real through becoming enmeshed in and giving power to ritualistic compliance with the letter rather than the spirit of the law.

Other religions have carried humanity a forward step but each has failed in certain essentials. The Greeks attained to the high concept of God in form, beautiful and physically perfect, but in their thinking they often reduced him to the cunning and capricious level of the lower mind of man. The Hindus achieved also. They envisioned God as the very spirit of compassion and harmlessness, but they placed limitations upon these true attributes. They demonstrated more compassion toward their animals than toward their fellow kind.

The Middle Ages in their turn gave to the world the great ideals of devotion and service so beautifully exemplified in the lives of the medieval saints, but these lives flowered in the midst of general ignorance, terror, and the fanatical cruelty of the inquisition. Joan of Arc was burned—man fought, pillaged and desecrated throughout this whole era—in the name of God. And later a new world of consciousness based on the principles of man free and equal before his God was born, yet those who conceived, fought and died for this brave new world preserved the institution of slavery.

So it was and is. It is evident that the world of men is indeed a household of myriad gods for the list of powers it worships is endless. The public, in general, bases its hopes for security upon the status of its worldly assets. The idealist professes a love for peace but worships violence as the means to achieve it. Meanwhile nations create an instrument through which to reach a peaceful solution to world problems—but place their trust in might of arms.

Therefore, in the light of the foregoing, it is also apparent that regardless of that to which he pays outward tribute, the God that man worships in the depths of his being is that to which he designates the ultimate power over his life. It is that upon which he depends for security, and that to which he clings in the last extremity.

What then could be more important in the life of the spiritual aspirant than making an effort to determine his concept of the supreme power in his universe. It not only involves his most basic personal relationship, it governs his reactions to all other relationships. It is a step which each must take for himself because any real understanding of what one worships in the secrecy of the heart is reached only by the most honest, albeit painful, self appraisal, self knowledge, self illumination. However, one finds that this concept grows and changes as we grow and change. It moves from level to level of understanding in growing beauty of realization through long dedication to the very Highest and through the most intense desire to know that Highest as it really is. It grows as one seeks the kingdom—forsaking all else.

Even so, the one one who desires such an experience with reality quite soon realizes that it requires something more than the limited powers of human intelligence. Fortunately for the strength and vitality of his spiritual life that something exists. The search is not his alone. That which he seeks is seeking him. Even as the consciousness of man is embarked upon the eternal quest for God, so the mind and heart of God are ever turned towards man. Therefore, activated in compassionate will to facilitate the quest, He has sent His Mediator. There has come One, the perfect Teacher, to point the way. This One revealed the name of God that all may call upon in safety and security. He taught a principle upon which man can build the only relationship that will orient the fragmented self to the real Presence and so bring him peace and satisfaction. He gave the blueprint for the building, and He presented the perfect example of one who had completed the work.

His words define the principle clearly and precisely, "My judgment is just because I seek not my own will but the will of him who sent me. If I bear witness of myself my testimony is not true. But there is another who bears witness to me, and I know that the testimony which he bears to me is true." This simple statement made by Christ Jesus is, of itself, authoritative witness to the truth that the only way to know and understand the nature of God is by alignment with and obedience to his will.

And when his disciples asked the question,, "How is it done?" the Master teacher outlined in seven great steps the complete formula whereby all the diverse aspects of the human personality may be aligned with this eternal will and purpose. Said He, "In this manner pray ye...."

OUR FATHER WHO ART IN HEAVEN....

To speak thus is to name our God in the most perfect way. It is to obey his first edict as conveyed by every emissary of his will, "Look unto me and be ye saved, all the ends of the earth: for I am God and

there is none else." Thus to look is to turn the inner vision to this first High Cause, our protection from every lack and fear and evil, for did He not also say, "I will hold him in perfect peace whose mind is posited in me."

HALLOWED BE THY NAME....

Sacred is thy creative power to name in all the earth—for the whole is thy footstool—and holy ground. Sacred also is this power within us. Help us ever to be aware of it in the expressions of thought and deed, in the words of our mouths and the meditations of our inmost hearts that the creations of our earthly nature may mirror only thy purpose, thy purity, and thy love.

THY KINGDOM COME, THY WILL BE DONE AS IT IS IN HEAVEN....

Let all things be according to thy will that that Holy Thing, the Son of God who unites heaven and earth, and which Mary in divine obedience did manifest, may also manifest in us and lead us back to thee.

GIVE US THIS DAY OUR DAILY BREAD....

Bread is life and the sustainer of life. Thou knowest the needs of the physical and hath provided in abundance without our asking. Give us food for the soul. Give us from the experiences of this day the power to extract the essence of wisdom, love and understanding that will build the body of the soul. From the toil and suffering of material existence, help us to reap the food that nourishes and heals. Give us courage, wisdom, trust, fulfillment in thee. Give us that which provides for us in our real, our eternal life.

FORGIVE US OUR TRTSPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US....

To forgive is to release—and in releasing to free. It is to empty in order to be filled with something more dearly desired. Therefore, forgive us—with thee.

Here are our minds spread before thee. We release our foolishness and ignorance that we may be filled with thy wisdom. Here are our hearts. Forgive our restlessness, fears, hopes, resentments and dissatisfactions, that we may know the blessing of thy peace. Here are our bodies. Forgive their imperfections for thy strength and wholeness. Here are our lives. We release our contrariness to thee. Forgive us with thyself—that we may know only thee.

LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL....

Forgiven and governed by thee, temptation and evil have no power over us for thy banner is over us—and its NAME IS LOVE.

FOR THINE IS THE KINGDOM AND THE POWER AND
THE GLORY....

Not to the vehicle, but to the glory of the Light within the vehicle,
may it be so now and in the ages to come.

AMEN

While we may not know the ineffable Name of God in its fullness until we have attained to its likeness within the self, if in the pattern given by the Christ we make of the human personality an altar to the the divine Presence, we will increasingly invoke a downpouring of that Light and Wisdom, Power and Love through which God on an ever expanding scale reveals himself to those who, "in this manner pray."

In Our Time—A New Name

Today man is on the verge of a new dimension of awareness in respect to the name, Our Father, as it was released to the world by the Christ. During the time the present article was in preparation man took his first steps on the moon—as was anticipated by Theodore Heline in an article in the *New Age Interpreter* under the date line, Third Quarter, 1966.

The Moon Landing

Contrary to the speculations of those who foresee in this event the final demise of God, this deeply significant action taken by two pioneers of the race was, as they indicated, "a small step for the individuals who took it but a giant step for mankind." It opened vistas of awareness relating to the infinite and therefore never before possible to finite consciousness. Instead of causing man to turn away in a sense of futility from his search for God, it clears the way for a resurgence of vitality and enthusiasm for the search—and a deeper appreciation of its worth; and while the challenge to think and feel in a new way does raise questions in regard to certain preconceived ideas rooted in race and creed, this is only necessary preparation for more encompassing and universal concepts.

In a recent television interview an exponent of the new spirituality who writes in the guise of science fiction declared, "Man's landing on the moon does not mean the death of religion. Rather it institutes a new era of religion in which humanity will draw nearer to God in his manifestation as Father Creator. Man IS God, seeking expression and identification throughout the universe." We might add to his statement that not God but an anthropomorphic idea of Deity above and outside his creation must give way to a new realization of God as life and growth, as spirit and vitality, in and pervading the universe.

While the new dimensions of awareness that humanity will come to experience as a result of current events is beyond present comprehen-

sion, we may, because coming events do cast their shadow, in broad—though inconclusive anticipation, expect certain results.

1. We may expect a growing realization on the part of humanity that it is a unit rather than the fragmentation it knows itself to be today. For one week mankind was united in prayer and will to good in an upward surging—a looking and longing toward the stars. It has been an experience that has, for the moment, eliminated national borders and transcended ignorance and prejudice. There has been no sense of bound or free, of rich or poor, of color or creed in this upward flight of the human spirit. One prominent figure not hitherto noted for either his universality or his silence declared himself to be silent before the magnitude of the accomplishment. Another who has had good cause to feel alienated from society said that he was proud to be a part of the human race in this endeavor.
2. Still another result is and will be that the world, having reached out and touched the stars, can never quite return to its former stature. Amidst the vastness of the heavens, the world brought to awareness of its smallness in a physical sense, has grown larger in awareness of the power of the human spirit to soar to that vastness. Never again can the people of the planet be quite so “little,” so self restricted, so egocentric.
3. By the same token, refuted and deprived of power are the voices of those who would withdraw from the human race and from that earth planet whose beauty has been briefly glimpsed from afar and reported “good” by the “new men” who have gone before.
4. Most of all, out of these experiences, too, must come to man a growing faith in his own powers and capacities. Who would dare now to call him a mean and lowly creature destined for self-extermination, for man will know that if he is capable of conquering outer space he has the same capacity to conquer the ills of civilization and the ills and lacks within Himself—because the one is but the reflection of the other.

So perhaps in the last analysis the real discovery underlying the outer event is to be found in the realm of awareness of the power of man to transcend present limitations; to dream a dream of something greater than has been before—and then to bring into cooperative focus many minds and hearts and the full muster of physical plane energies to make the dream a reality. Therein lies the object lesson that is the hope for the future.

When we look with the eyes of the soul upon the events now shaping the souls of men to the divine plan, the attitude is one of faith and optimism for they cannot but call forth such a response from the family of nations, such an awakening to the larger demands

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THE BIBLE AND THE STARS

By Cornine Heline

VII

The Four Initiations and the Four Elements

Paracelsus, the prince of alchemists and one of the most illustrious of the medieval Illuminati, states that "real spiritual astrology has been given in writing only under heavily veiled allegorical symbols, because this knowledge forms a part of the Greater Mysteries, and so has been confined to the very few. It is only by patient and persistent effort that we may exhume these marvellous treasures."

Paracelsus also adds that when we have found the heavenly manna within ourselves, we can find it also in heaven and on earth. The ability to do this is the purpose of a study of spiritual astrology; it is to the end that we may find the kingdom within, and so possess first-hand knowledge that will aid us in the emancipation of the race and the earth planet.

The Four Initiations

The Initiation by *Water* marks the conquest of the emotional nature. This bestows upon one the ability to say: "Be still, and know that I am God."

The Initiation by *Fire* gives the ability to control the desire nature and to transmute it into the power of the spirit.

The Initiation by *Air* refers to the Christing of the Mind. With this Initiation man comes to realize the Christ spirit permeating every thought, word and deed in one's own self and in others.

The Initiation by *Earth* bestows upon candidate control of physical matter. This includes dominion over the physical body. This is the highest of the four Initiations, and it is the most difficult to attain. At this stage man becomes the master of all that the human personality thinks, sees, hears, does and knows.

The Four Elements

The science of astrology is based fundamentally upon the four elements or forces known on this physical realm as Fire, Air, Water, and Earth. Hermes, in the *Book of Pymander*, says: "This is a mystery to this day, sealed and hidden. Nature being commingled with man brought forth a wondrous miracle—the harmonious commingling of the essence of the Seven and her own, the Fire and Water. Blending brought forth seven men of opposite sexes according to the essences of the Seven Governors." In these words we may find the true occult basis upon which astrology rests.

Madame Blavatsky expresses this same truth in another way when she writes: "The evolution of spirit into matter was accomplished only

in its first impulse by the Lords of the Zodiac sacrificing their spiritual essences to animate the earth body of man by endowing each of his inner principles with a reflection of that essence." In other words, the spiritual astrologer has learned that fire, air, water, and earth are only the physical garments of great unseen Cosmic Forces which are working in and upon man and the earth.

Wise men of old have declared that man has no fire or water of his own until the 'Three in One' are awakened within himself. Thus we see that spiritual astrology is concerned with the regeneration of man. The Seven Great Watchers, or planets, are urging the awakening of the divinity within.

Plato calls Fire and Water, when blended, the soul of the world. The celestial formula of blending these two was given to the ancients in the hymn of Orpheus: "The Eternal Wind broods over Chaos." The Christian Bible states the same truth when declaring that the spirit of God moved upon the face of the waters, when entering upon the creative work of bringing Form out of Space. The following diagram outlines the work of the twelve great creative Hierarchies in the evolution of the human race:

Spirit's descent into matter and the reaction of the masses to the influences of the zodiacal Hierarchies.

Water ♊	Fire ♋	Earth ♌	Air ♍
Emotions	Anger	Causation reaped in pain	Separative- ness (Cain)
Generation	Love in desire	Mental knowing	Lack of equilibrium (Adam and Eve)
Misuse of life-force	Sense cycle ecstasy	Crystalliza- tion; disease and death	Ideal of attainment (Abraham)

Spirit's ascent toward its rightful home, and the reaction of the elect to the influences of the zodiacal Hierarchies.

Water ♊	Fire ♋	Earth ♌	Air ♍
Transmuted emotions: heart	Transmuted passions: head	Karmic sheet cleansed	Polarity - Christ Jesus
Regeneration	Love as a power	Immaculate Conception within	Equilibrium: Transfigura- tion
Soul-body	Spinal spirit- fire lifted to head	The new Christ- ed race.	Blending: Baptism Sympathetic- Cerebro-spinal

Through the processes of evolution, spirit (Fire and Water) working in or upon matter (Earth), builds or extracts soul (Air).

The subtle influences of the elements are referred to by Hermes in the *Virgin of the World* in the following manner: "Among animals there are those who have affinity with fire, others with earth, others with water, and others with air; others, again, with two or three elements or with all four; or inversely, some have an antipathy for fire, some for water, or again for two or three or four elements. Thus the locusts and all kinds of insects flee from fire, the eagle, the hawk and other birds of prey fly away from water; the fish dread the open air and earth; the serpent, the open air and, like all crawling creatures, loves the ground. All fishes delight in the deep, the birds in the air where they pass their lives; those who fly highest delight in the fire (of the sun) and sojourn in its vicinity. There are, moreover, certain creatures who disport themselves in fire—such are the salamanders who have their abode in it. Every physical body is weighed down and enchained in some degree by the four elements."

The astrological division of the zodiac into four parts of three signs each is in correlation with the four elements in nature: each of the four triplicities governs one of the four elements.

The Signs of the Zodiac

The twelve signs of the zodiac represent the cosmic figure spoken of as the archetypal man of the starry planisphere. It was a knowledge of this fact, possessed by early peoples, that earned for the wheel of the zodiac the designation of "man's earliest Bible."

The first of the fiery signs is Aries. The Hebrew name for this sign is 'Talih,' meaning sacrifice. 'Ramah,' or the place of the ram (Aries), means an exalted place or sanctuary.

The second of the fiery signs is Leo; in Hebrew 'Arish,' meaning a leaping forth. The earliest symbol of creation is that of a Cosmic Dragon bearing streams of fiery force, or light. One of the oldest Persian tablets pictures a great lion with bees coming forth from his mouth.

The third fiery sign is Sagittarius; in Hebrew 'Kesith,' meaning an arrow and symbolical of the idealism that lifts from the sense man of Scorpio toward the Christ ideal of Capricorn.

Of the airy triplicity the first is Gemini; in Hebrew 'Thamim,' which means united. The stars, Castor and Pollux, that shine with such brilliance in winter, are the heavenly twins of Gemini. Greek legend states that Jove wished to confer immortality upon Pollux, but that he refused to accept this unless a like gift be shared by Castor also, whereupon Jove bestowed divinity upon them on alternate days.

Libra is the second of the airy signs. The Hebrew name is 'Mazaniam,' translated scales. In Libra's month, at the time of the

autumn equinox, day and night are of equal length—the balance swings between light and darkness.

The third airy sign is Aquarius; the Hebrew name is 'Delhi,' meaning a water-urn. "He shall pour the water out of his buckets and his seed shall be in many waters—and his kingdom shall be exalted." *Numbers XXIV: 7*

The first of the water triplicity is Cancer, in Hebrew called 'Sartan,' meaning to hold. It is representative of the tenacious characteristic of the crab.

The second of the water signs is Scorpio; in Hebrew, 'Akrah,' meaning conflict, which well describes the degenerative and regenerative qualities of Scorpio, the deepest mystery of the zodiac.

The third of the watery signs is Pisces; in Hebrew, 'Dagin,' meaning the fish, and also the multitudes. Both the Old and the New Testaments bear many references to the mystic qualities of this sign.

The last division of the Quarternary is that of the earth triplicity. Taurus is the first of the earth signs. In Hebrew it is called 'Reth,' meaning a house, and representative of the great formative or molding qualities of Taurus.

The second of the earthy signs is Virgo; in Hebrew, 'Bethula,' meaning a virgin or branch. Virgo, the Immaculate Madonna sign, is symbolized by the Virgin bearing a branch of the Celestial Vine, and sometimes the two Golden Apples of Paradise. It is interesting to note that Eve gathered one apple and that the Virgin bears two.

The last of the earth signs is Capricorn; in Hebrew 'Gedi,' or the scapegoat. Capricorn is sometimes represented as a sea-goat, a goat with the tail of fish. This symbolizes the blending of water with its complement, earth; on the material plane, the awakened Christ within man himself.

* * *

The Heavenly Processionals

By observing the starry processionals in the heavens the spiritually gifted interpreter of the stellar science is able to trace the movements that make for orderly evolutionary progress. By reference to these it is possible to go back into the dawn of time to discern human beginnings and to follow humanity's advance down through the ages. Each cycle of time, each period with its special development is distinguishable; with the arrival of each astrological cycle there dawns for man a new age, a new experience, a new and expanded consciousness, a new religion and a greater awareness of the all-encompassing creativity of the Divinity we call God.

Through the Year With Mary

Interprets esoterically the twelve annual festivals commemorating events in the life of Mary.

Full reproductions of masterpieces relative to the twelve ceremonials.

Damascus Sequence

By Ann Barkhurst

Part II

As to those who believe and do good works... for them are prepared gardens of eternal abode... They shall be clothed in green garments of fine silks and brocades, reposing themselves therein on thrones.

—Koran

x

There is a garden with a narrow door
That opens upon the street. When I went in
I knew I'd been there many times before,
Though when, I could not even now begin
To tell; nor how. Yet this one thing I knew:
I had found paradise. A turquoise sky
Arched the inclosing walls, the roses grew
Artfully patterned to enmaze the eye.
I knew that when the starry night descended
To veil each rosy shadow on its stem,
Not one would be alone and unbefriended,
The Birds of God would come and sing to them.
And I, whose cross was unadorned with roses,
Might learn the joy that secret song discloses.

xi

Of his approach there was no latest warning,
The proud and princely black-eyed Damascene,
Who stood before me clad in lustrous green,
Beautiful as a palm tree in the morning.
Silent and straight he stood, and if his smile was sweet
His eyes were watchful as an unsheathed sword:
Plainly the genius of the place, its Lord,
The guardian of this mystical retreat
Where the clear music that a fountain made
Rose on transparent air, accompaniment
To small birds' fluting, and a young orange tree
Swung flowers and fruit athwart a colonnade
Fronting an alabaster dome where came and went
Color from flame within the sanctuary.

xii

Lilies were growing by a placid pool
Which mirrored well the face of the young day;
A nightingale ensphered in some dim, cool

Emerald twilight sang the night away:
And now outside the walls a stream of sound
With eddying bells—a homecoming caravan—went by,
Clamor and laughter mixed; when I of a sudden found
My senses darkened, and perception all awry.
“Angel,” I said, “enlighten me before
I die.” He said: “How can life die, or light
Be quenched by darkness? When through that narrow door
You came we marked you for our own; nor night
Nor twilight has a place in you, but day——
Day only, and the Jewels of the Way.”

xiii

Now as he spoke my sight was apprehended
By petals foundered in his dusky hair
And stirring in the morning-scented air;
And went beyond, to where on walls extended
Bronze appletrees like candlesticks were burning
In flame of petal; and I knew that from
The midst of them this Gardener had come
With pruning-knife in hand, instantly turning
His watchful eyes on me: the while foreknowing
The pallid blossom of my heart close-wrapt
In its dark sheath—so winter-wise it slept
The sleep of near death; and toward its growing
He bent his skill, that it might grace this garden
Whereof he was the archangelic warden.

xiv

He touched me and I stood upright; but still
My streaming eyes dropped crystal on the ground
As from a fountain closed in rock, until
Moved by a touch interior I found
My weeping stayed, as by another will
Within mine own which yet was all mine own;
And my heart gentled by a touchless skill
Whereof no outer motion could be shown.
“Nothing,” I said, “is more contentful, surely,
Than Adam’s art, to cast in lively bronze
A candlestick like these whose oils burn purely
In the cool spring with little moonfire tongues;
Maybe, to know no more, and knowing, dying,
Were still a goal worth any human’s trying.”

xv

“I will compare it to the white rose,” he said,
“Of Paradise, which from a scarlet tomb
Bursts forth, armed as for battle, to resume

The crown of her inheritance; being led
From earth to heaven on a ladder wove
Of true delights, which for her sake was hung
From the walls of heaven; with each rising rung
Jeweled with Birds whose songs do yearly prove
Her victory and kingdom. As she ascending
That ladder of perfection round by round
Joys in the labor till the end is found,
Joying the more when most it seems unending——
So thou, companioned, not alone nor lonely,
Continue! For, thou art that Rose, thou only.”

xvi

So said or sang. And earth grew luminous
And like a flowering branch I stood on air,
Or so it seemed; wherefore, made timorous,
I held to his two hands outreached me there,
And fell not. The hands were finely wrought
As white rose petals, veined with fire, yet boned
With adamant—for human they were not—
Nor was the sweet voice human that intoned
Bird-like: “Mine is no ordinary craft:
What men call base I render into gold;
Water I change into no common draught;
A stone I make too precious to be sold
At any price in any market place.
Come, would you bargain with the gods for less?”

xvii

Sharply he spoke, and sharply he spoke again,
Calling me from my dream; and I looked up
Hearing once more the fountain's clear refrain
And saw upon its brink a crystal cup,
Pellucid as the air it melted on,
By vision scarce perceived. He was, he seemed,
Translucent as an alabaster lamp. He shone
As being full of wings, and round him streamed
A rainbow. Taking up the chanted word
He bent on me those strange unearthly eyes
As one might watch the phantom of a bird
Ascend through water from abysmal skies,
Scattering jewels in reflected air
And troubling the pale stars inverted there.

xviii

“Thou art a crystal tree by light inhabited,
Needles of crystal flashing and burning,
Nourished by streams from a fiery fountainhead

Of an interior sun in its turning.
Under thy crystal roots light hath its being,
The dark never touched it or knew it, till now
It blossometh freely, a glory foreseeing
In rose of the spirit aflame on the bough.
Behold on the east now what splendor has risen——
The day with his every blue pinion unfurled;
Thou who art light, come out of thy prison
Into thine own unboundaried world!
From the four zones, from the deep, from the height,
Enter thou in to the Kingdom of Light!"

xix

The lilies mirrored in the glassy pool
Melted in tender color from the young day,
As on my ears the voice now died away
Reluctantly; and like the hierodule
Woken from god-filled slumber in the cool
Sky-cell atop Bel's pyramid at dawn
Above the mists of sleeping Babylon,
(To whom the earth engendered syllable
Were cold enchantment) so I woke; and then
He offered me to drink from the cup filled
With fiery nectar, as it were light distilled
In the alembic of the sun. And then
The dark self that had long been mine
Dissolved, like Cleopatra's pearl in wine.

xx

Thus on a floating iridescent mote
Called earth, God's creatures still may find
The moment's essence, in an air remote
From desert-born mirages. For behind
These timeless walls the world is wholly made
Of diamond fire, with every tall palm tree
A towering fountain crowned with its cascade
Of swirling burning emerald, where daily
The Birds of Heaven dip their shining wings;
And not least glorious of that heavenly school
The ruby-haloed rhapsodist who sings
His song of joy beside a morning pool
Calling from sleep the sleeper who reposes
Under a tree burning with damask roses.

Finis

* * *

"Truth shines brighter clad in verse"

DRUGS

The Press is publishing a brochure by H. Saradarian that is now with the printer and should be out in late October. Subject: *Drugs and the Expansion of Consciousness*. It contains three chapters, the first consisting of two articles that appeared in 1968 issues of the Interpreter. Rev. Saradarian has authored a number of books and brochures, some of which have been reviewed in these pages and is therefore no stranger to our readers.

This forthcoming brochure is priced at 65c. We anticipate a wide distribution of this timely, helpful treatment of so vital a subject.

MORE ABOUT DRUGS

From the Arcane Workshops monthly Messenger edited by Marguerite Rompage of Beverly Hills, California, we quote with permission the following:

More and more frequently people ask how we, a meditation training center, regard the use of drugs to expand consciousness. Instead of our usual monthly letter, we herein relay notes taken at a press conference given by Dr. Dale C. Cameron, Chief, WORLD HEALTH ORGANIZATION Drug Dependence Unit, on 21 Jan., 1969. WHO (World Health Organization) is an intergovernmental agency of the United Nations. Our comments will be added in next month's letter. [Editor's Note: For those comments address Arcana Workshops, Suite 21-F, 407 No. Maple Drive, Beverly Hills, Ca. 90210]

The Report

This is the 16th Report of the WHO Expert Committee on *Drug Dependence*—the sixteenth in twenty years, which shows the importance attached by WHO to this subject. There has been an evolution in WHO's outlook on the problem. In the early days, the primary interest was in the control of the drug itself. It has become increasingly apparent that it is *man* who takes and makes drugs; so interest has now shifted to the drug taker and his environment, which may contribute to his drug taking.

As you know, about one hundred different substances are under international narcotics control, and some have been for a very long time.

Now the trend is to the abuse of new substances which are *not* under international control. They all act on the central nervous system. They belong to three main categories: (1) the amphetamines, or benzedrine, which are stimulants; (2) sedatives, mainly barbiturates; and (3) hallucinogens, like LSD, psilocibine and mescaline. Many governments have requested that they be put under international control, and the World Health Assembly has recommended this measure as urgently necessary.

Dependence producing drugs have three main features:

(1) *Psychic dependence*—that is, an inner compulsion, a hunger to obtain the drug. This psychic dependence is the only common denominator of the seven great groups of dependence producing drugs, which are morphine, cocaine, cannabis, barbiturates, alcohol, amphetamines, khat and hallucinogens.

(2) *Physical dependence* may or may not exist. For instance, it does in the case of opiates, barbiturates and alcohol, but there is *no* physical dependence in the case of amphetamines or cannabis. There has been,,

therefore, much dispute as to whether these two substances are truly addictive.

(3) *Tolerance*—it takes increasing doses to obtain the same effect. This is the case for opium and amphetamines. Addicts take several hundred times the original dose in amount that would have killed them if they had started that way. But there is no tolerance in the case of cannabis.

The Expert Committee has decided that the criteria for determining the need for drug control should be divided into two categories. The first applies to *drugs already in use*, and the criteria are whether it is used in more than a local area of a country, the seriousness of adverse effect and the extent of the illicit traffic. This situation will apply particularly to drugs for which there is no medical need, such as LSD. In the second group, *drugs being developed for medical use* should be tested for their dependence producing ability before they are put on the market. The Committee felt very strongly that the basic consideration is the danger, the risk to public health, and that action should be taken only when there exists such a problem or when there is a potential threat to the public health. Mere injury to the individual is not enough to justify legal control.

The Committee also strongly reaffirmed its opinion that *cannabis* (lhashish, marijuana) is a drug of dependence producing public health and social problems, and that its control must be continued.

In the case of cannabis, there is psychic dependence, no physical dependence, and not much tolerance, but because of its psychic effect some people abuse the drug to the exclusion of all other activity such as earning a living, taking care of their families, and so on.

Question: Is cannabis a danger to public health?

Answer: In some countries it is, people being debilitated by the constant use of the drug. It should be noted that *no* country where the drug is traditionally in use has ever outlawed cannabis because of its adverse effects.

Q: Are experiments done with cannabis?

A: Yes, on monkeys and chimpanzees, which act amazingly like man in this regard. The great problem about cannabis in research work so far is that its strength or concentration in the natural state is variable, and results are therefore difficult to compare; but within the past year the main components of cannabis have been isolated and synthesised in both Israel and Switzerland. These tetra-hydro-cannabinols, T.H.C., the "essence" of cannabis, can now be used for basic research into such matters as tolerance, dependence potential, abuse liability, and acute and chronic toxic effects. Experiments have started in the United States and, I believe, also in the United Kingdom.

Q: Do cigarettes produce psychic dependence?

A: Yes, indeed—very much so. So does alcohol and coffee. But in view of the WHO criteria we must ask a question. Is it of sufficient public health importance to put under control? In the case of cannabis it has been proved that the complete preoccupation with acquisition and use of the drug harms the individual and society.

Q: Is there a correlation between alcoholics and users of cannabis?

A: Yes—both use dependence producing drugs. In the USA, according to available statistics, there are approximately 80 to 90 million who drink alcohol. Of these, about 6 million, or 6% of those who drink

are addicts and drink to excess, to the point of interference with work, with interpersonal relations, etc. In the UK also the percentage of alcoholics is 6%.

Q: The cocktail party, then, is a big public health hazard?

A: Yes, it sure is a problem, but an agency like ours cannot decide on social problems.

(Dr. Halback added that it is difficult to correlate addiction to alcohol and cannabis. Alcohol is an "okay" social attribute, no longer condemned; there is no stigma attached to its use, as there is to cannabis. Alcoholics are therefore more apparent, less hidden, than cannabis users. As to the cocktail party, everybody knows about the dangers of alcohol but no one does anything about it.

Q: The Wootton Report in the UK proposed slighter penalties for cannabis users than are at present imposed. Do you consider this a reasonable position?

A: I consider it reasonable to inflict a penalty commensurate with the nature of the offence and the degree of hazard in the offence. But there is far less danger in cannabis than in narcotics such as opium, heroin, etc. So to inflict the same penalty offends logic.

Q: Prohibition of alcohol in the U.S. was called a "noble experiment" but it was certainly an unhappy experience. In its mass effect, alcohol consumption cannot compare with cannabis; it is far worse. But does this talk about cannabis distract us from the true dangers of alcoholism?

A: This is very speculative. Alcohol is a great public health problem. Does society wish to control it? Medical opinion is one thing, political decision another. The fact is that cannabis is now under national control in several Western countries. In the case of road accidents it has the same effect as alcohol, because it disturbs perception. Can you say, therefore, that cannabis is no worse than alcohol? I don't think two wrongs make a right.

Q: Are there any WHO statistics as to the number of cannabis users?

A: No, and it is very hard to find out the true situation because cannabis is illegal in many countries. There are studies going on on the subject. The fact is, however, that the number of people debilitated by cannabis is very small in comparison with the number of those who have tried it. But the ratio between occasional users and constant users is not known. There is absolutely no comparison between an addict and a kid who smokes one stick for a thrill.

Q: Why do people become debilitated?

A: Because of this constant preoccupation with the drug and the work involved in obtaining it. Is it the effect of the drug itself? We really don't know. From the point of view of society, if you live in a culture where much value is attached to self support, economic independence of the individual, etc., then you have one situation. But if you belong to a culture where meditation, passivity, rumination, are considered as "okay," then you have another.

Q: Is this debilitation noticed only in poor countries?

A: Malnutrition, disease, disinterest in surroundings are often enough features in those countries, but there is need for much further study of the problem.

Q: How long has cannabis been known?

A: Very long—two or three hundred years.

Q: As a psychiatrist, do you consider it good to punish the young and put them in prison for smoking marijuana?

A: I feel very strongly that the young should be given complete, factual, *nonmoralistic* information on drugs. If you tell them that marijuana creates dependence they simply won't believe you—they will know you have lied and you have lost your audience. Given the facts, most young people will make a sound judgment for themselves. If they are apprehended in an illegal act it is not good to ignore it because it does show disrespect for law and society; but it is utter nonsense to give years and years of prison for smoking a reefer.

Q: Does the use of marijuana lead to more dangerous drugs?

A: 70% of heroin users in the United States said they had tried marijuana first, but this is a purely spurious comparison. How many more people have tried marijuana without ever becoming abusers of this drug or "graduating" to heroin? In the United States there are about 100,000 heroin addicts. There are many more users of marijuana who do not go on to anything stronger. Of course, both drugs tend to move in the same commercial channels. If because of some personality disorder you keep looking for bigger and bigger thrills, for stronger stuff, you will contact your marijuana man to obtain stronger stuff. But between the two drugs there is no chemical comparison; the one doesn't create an addiction for the other. Moreover, it is not the same thrill.

Q: Possession of marijuana is punished by 10 years in jail in the NK. What do you think of it?

A: First, I would make a difference between possession of one stick or one truckload of the stuff. They deserve different penalties.

Q: Prohibition in the U.S. produced a vast criminal industry to supply alcohol to the population. We find the same vested interest in narcotics. I imagine so long as there is a demand for something someone will supply it. To concentrate on cutting off the supply is nonsense. What is important is cutting down the demand. Therefore, what you need is education, a society with less stress and strain leading to the need for drugs. We certainly have failed to control alcohol and alcoholism. What do you think of making a difference between a police and a medical approach?

A: I see no dichotomy because you need both approaches in a case where you have both a crime and a sickness.

Q: Which drugs should be put under control?

A: All the drugs which belong to the three groups acting on the central nervous system. The first includes stimulants, the amphetamines or benzedrine. They have very little usefulness in medicine, and if you remember the criteria suggested by the WHO experts you will see that *strict control* of these products would be enough to curb their use. The second is hallucinogens like LSD, mescaline, etc. They are no use at all in medicine and should be available only for research. They should be put under the *strictest* control. The third type of drug is the barbiturates, which are widely abused but are a very useful medication. Many governments have already put them under control.

Q: Is opium useful for medical use? Can its production be diminished?

A: Morphine and codeine are its main derivatives and are very

useful in medicine, the first to calm pain, the second against coughing. However, we are not very far from discovering synthetic products which would have eventually the same medical effect without creating addiction.

Q: What do you think about the genetic effect of LSD—the breaking down of chromosomes?

A: This breakdown of chromosomes has been observed in a test tube, when white blood cells were exposed to LSD. But if you put aspirin in a test tube with white blood cells you have the same breakdown of chromosomes. What we have to find out is whether this breakdown is passed on to offspring. It's still an open question, and we are not sure that LSD has any significant genetic effect.

Q: There are heavy penalties in the U.S. for use of cannabis. Do you believe it has a deterrent effect?

A: Heavy penalty has *some* deterrent effect, but you may remember that it was a capital offence in the UK to steal bread, yet people dying of hunger went on stealing bread. You must remember the psychic drive or hunger of the addict. There will be no deterrent effect on him; there will be some deterrent effect for the non-addict. Another thing to remember is the great attractiveness of forbidden fruit. Speaking for myself as a psychiatrist, and not as a WHO spokesman, I feel very strongly that the penalty should be commensurate with the hazard presented by the drug. May I add also that we notice a change of pattern in abuse of drugs. The transition from alcoholism to heroin addiction was frequent in the U.S. thirty to forty years ago. The abuser in this case would normally be a middle-aged Caucasian. Now the subject will be much younger. He will have had no time to become an alcoholic, and there is much likelihood that he will be Negro, or Puerto Rican.

Q: What percentage of the population is susceptible to alcohol or drug addiction?

A: I don't know. What I would like to know is *why* people who have the same problems and difficulties as those who become addicts never start abusing alcohol or drugs. So far, all studies have been dealing with "why" people succumb to these abuses. It is just as important to find out "why not" as why."

Q: Do you have any information about drug abuse in the USSR and other Eastern countries?

A: From personal information given to me by my colleagues of these countries, the USSR appears to have relatively little problem with drug addiction, aside from alcoholism. Drugs there are not a major problem. In other Eastern European countries, however, there seems to be an increasing drug problem.

Q: What about addiction to coffee?

A: In the case of coffee the psychic dependence is mild. Smoking is much more to the point—there is a remarkable psychic dependence but a mild physical dependence. There are some physical signs when you give up smoking—a change in blood pressure, in body temperature—but they are not very important.

Q: What would you tell young people about marijuana?

A: I would *not* say: "This is dangerous," but I would say: "This will happen to you. First, you will experience a distortion of your

Continued on page 22

THE MYSTERY OF THE CHRISTOS

By Corinne Heline

This volume is the seventh and the capstone in the six-volume set of the New Age Bible Interpretations that preceded it. In the six, three are on the Old Testament and three on the New. There is in all these volumes an interweaving of the Christ Spirit in His several aspects from the cosmic to the historical, from the planetary to the mystical.

St. Paul who has been lifted up by the Christ unto the "third heaven," expounded the Mysteries of the all-embracing nature of this Divine Being more fully and precisely than has ever been done either before or since. Delving into the inner content of the writings of the Christ revelation, the mystic begins to share profoundly in its spiritual riches. An example of this is the following condensed summary of what was found in one of Paul's several Epistles, and that in its mere four chapters.

PAUL—THE SUPREME EVANGELIZER

Pattern of the Fourfold Christ Mystery in Colossians

Chapter I

St. Paul first points the Way to Christ. "Faith, Hope, and Love in Spirit" completed in Thankfulness. In verse 15 he defines the Cosmic Christ, "who is the Image of the Invisible God, the first born of every creature." By Him were all things created for, it pleased the Father that in Him should all things dwell.

In verse 25, the Mystical Christ is explained (the first born of every creature). This Mystery hidden through the ages but revealed to the Saints (Initiates) is "Christ in You the hope of Glory," the way to Perfection.

Chapter II

St. Paul now gives the process of unfoldment. "Being knit together in love brings assurance of understanding," and in dedication as we acknowledge the Mystery of God and of Christ, wherein is found the hidden treasures of Wisdom in which we learn to walk in the way of Christ Jesus our earthly exemplar, the Historical Christ.

Chapter III

Here the precepts are given for the birth of the New Man which renews us in knowledge after the image of our Creator whereby our life is hid with Christ in God. "Then we have risen in Christ," the planetary Christ, as we join in His Planetary Sojourn of the Sacred Seasons seeking things above. Then the word of Christ dwells within us and becomes flesh, to dwell among us richly.

Chapter IV

St. Paul completes the grandeur of unfoldment in speaking of the "Mystery of Christ." Developed in silence and meditation, God gradually opens the door of utterance to speak with grace and the knowledge of how to answer every man as did our Blessed Lord. His holy words will ever ring through the ages vibrantly. He alone fulfilled the Divine Mystery, and one day God will open the door of utterance for us. We too shall know the sacredness of speech and the fulness of the Mystery of Christ our beloved Lord.

—Gertrude Aye

The Divine Communicator

The Divine Communicator uses many channels and avenues of expression to make Himself known to His Kingdoms of Earth.

These communications stream in over three major Rays: the Beauty Ray through the arts, the Ray of Truth by way of the sciences and the Ray of Holiness as recorded in the Sacred Scriptures of the world. Each of these major Rays are expanded by multiplied subrays.

The Mysteries of God and His Creation are to be found above all else in Three Books, as Jacob Boehme, the Medieval mystic referred to them. The first of these is Nature, the second, Man and the third the Bible.

Nature is God in manifestation. In it is woven the Wisdom of God. Hence the curt but all important admonition of the Master Mason to the incoming aspirant seeking for more Light: *Study Nature*. Pointing in like direction, William Wordsworth, with true poetic insight, observed that "One touch of the vernal woods teaches more of moral good and ill than all the sages can."

Man, the second Book, is a god in the making. He is being fashioned in the image and likeness of his Creator. Man lives and has his being in God, and God in him. The Grand Man of the universe duplicates Himself in the little gods of earth. The Divine Macrocosm is completely reflected in the human Microcosm. All potentialities and powers are implanted, seed-like, into the human structure for unfoldment and development in ages and aeons to come. The ancients declared that more could not be known of God than was to be learned from a study of the nature and constitution of man himself. The fact that we have not yet gone far in that exploration has been well expressed in Alexis Carrel's work on *Man, the Unknown*. Paul spoke to the Grecians about the "Unknown God." Now the modern scientist about Man, the unknown. The shift is significant. It is from God transcendent, to God imminent. In current occult literature it is also to be noted in the term Theosophy—the Wisdom of God—to becoming also known as Anthroposophy, the Wisdom of Man.

Now the third Book—The Word of God, revelations transmitted through prophets and seers, sages and saints; truths expressed in language understandable to the simplest and unlearned minds and yet interwoven into its content spiritual verities the depth and breadth of which continue to be areas of revelation for ever-deepening search.

There is the outer garment for the enclosed spirit. The "letter," if taken alone, "killeth"; if taken with its inner content, the "spirit" which giveth life. Man has yet to uncover and realize the profundities that have been incorporated into our Christian Bible and into all the Sacred Writings of the past. In these holy revelations is life—life in all its dimensions. They are the Beacon Lights that shine in this misty Dream world, into our earthly existence, and so helping us to find the Way of Return to our Father's House.

Structurally our Bible is a sevenfold Book. It contains seven keys to its interpretation—the historical, the anatomical, the stellar, the numerological, the initiatory, etc. Seven, the number that governs the Eternal working through Time, weaving as many fully formed structures into a glorious harmonic unity!

And so we have taken note of the three major creations in which

Divinity reveals Itself to man. Basically and inwardly, their structures are identical. They differ only in their several approaches and treatment. They compose a Holy Trinity of Revelation.

The Tarot and the Bible

By Corinne Heline

The title of this book alone will arrest the attention of many. When read or studied it will be found deeply fascinating. Few have imagined that there are comparable mysteries presented pictorially in the Tarot cards and in the Holy Scriptures, yet both are wondrously revelatory in the light of esoteric interpretation.

This volume weaves into a harmonic whole something of the inner meanings of biblical teachings, the Tarot symbolism and the Hebrew alphabet. The 119th Psalm comes in for extended treatment.

The Tarot symbols go back to time out of mind. The cards began circulating in Europe in the 14th century. There is magic in the set, and it has therefore been used in fortune-telling in Europe down through the centuries. This has been their more superficial and popular use.

In the last century or so they have been the subject of profound studies. Extensive literature is now available treating the hidden mysteries the cards depict. But their relation to biblical teachings has been a neglected phase of past studies. This belongs to this new day of fresh revelations.

Interest in the Tarot has never ceased in Europe but it is only in recent years that this has reached comparable attention in occult circles in our country.

Mrs. Heline's work on the Tarot is original and distinctive. It is not academic. It is warm. In it the heart speaks no less than the mind. It will be found to nourish the inner life of the sympathetic reader and devoted student.

The volume is attractively bound in white with a beautiful imprinted design in blue. Illustrations of cards included. Index did not get into this first edition but is now with the printer and will be supplied separately when available and at no additional charge.

Tarot and the Bible: \$5.75

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DRUGS—Continued from page 19

sense of time. If a fly lands on your nose, it will seem to remain there for an eternity, even if it takes off immediately. Then the light will change—there will be more lights, and colored lights. If marijuana is taken in heavy doses, many people experience episodes of panic, even psychotic episodes, and have to go to a hospital for short periods. Marijuana is also an irritant for the lungs and you may experience some respiratory difficulty. It also leads to errors of judgment. You have a feeling of accomplishment even if you have done nothing at all." I remember friends of mine in a jazz orchestra who used marijuana because they felt they played better and played more notes while under its influence, because of the distortion of the sense of time. So I recorded them while playing under the influence of marijuana and played back the music to them. They refused to recognize their playing. They said: "But this is horrible; I would never play like that." The drug had actually interfered with their ability to play. In general, you can say it degrades creativity.

BOOK REVIEWS

BY FRANCIS S. SMITH

EDGAR CAYCE'S STORY OF JESUS, Jeffrey Furst. Published by Neville Spearman, Ltd., 112 Whitfield St., London W.I. Distributed by A.R.E. Press, P. O. Box 595. Virginia Beach, Va. 23451. 365 pp. \$5.95.

The average man or woman, conditioned by early training, present social milieu, and his own innate sense of individuality, must find for himself a working set of values—or he becomes a problem to himself and to the world at large. We find many great souls here on earth whose only object is to help those who do not have a true set of values and are still groping about. Edgar Cayce was one such soul, and his chief source of knowledge was the Christian Bible.

The Bible is recognized as having several levels of meanings, or interpretations in depth. The most obvious meaning is to take it literally. Archaeologists are now uncovering records of many of the people as well as places mentioned in it, finding it accurate to the last detail. Abraham's Library has been found, Rebecca's well and King Solomon's copper furnaces too, to mention only a few. The literal way of reading the Bible appeals to the physically-oriented concrete mind.

Others of us find solace and lessons there by reading it allegorically. For instance, we know that the Hebrew word for man is *adm*, corresponding to the Latin *homo* and the Greek *anthropus*, so we take the story of Adam in the first chapters of Genesis as an allegory of the creation of humanity. Dante, in his *Divine Comedy* wrote an unsurpassed allegory of human reason and divine intuition. Corinne Heline, in her splendid set of *New Age Bible Interpretations*, gives us a sustained picture of the soul in its pilgrimage from innocence to supreme initiation. We might say the allegorical way of reading the Bible satisfies the intellect, that part of the abstract mind that has become articulate.

But at times the very least of us also feel a spiritual tie with the higher planes—with that divine destiny that shapes our ends. This tie comes through in the music of the scriptures, in the knowing that "underneath are the everlasting arms." It transcends the physical, the intellectual, and the emotional and becomes a purely spiritual communication. We recognize that this invisible spiritual rapport comes through individual persons first, and secondly through the creative works left by them. The story of Jesus as recorded in the Gospels by his followers bears this out.

Edgar Cayce's Life of Jesus, as he brought it through from the Akashic records of those people who knew Jesus when he walked on earth, is largely devotional. Cayce's great reverence for Jesus who became the Christ, is evident in every reading. And Cayce's dedication to serving and helping his fellow men is a warm and personal commitment.

In a talk given to the Norfolk Study Group on Feb. 6, 1933, he says: "Apparently I am one of the few who can lay aside their own personalities sufficiently to allow their souls to make this attunement to this universal source of knowledge—but I say this without any desire to brag about it. In fact I do not claim to possess anything that other individuals do not inherently possess. Really and truly, I do not

believe that there is a single individual that doesn't possess this same ability I have. I am certain that all human beings have much greater powers than they are ever conscious of—if they would only be willing to pay the price of detachment from self-interest that it takes to develop those abilities. Would you be willing, even once a year, to put aside, pass out entirely from, your own personality?"

It is this humbleness and sincerity that we feel in each reading as Cayce traces the incarnations of the same group of people from ancient Egypt, reincarnated again in Persia, and again in Palestine in the time of Jesus. It is a truism that certain groups of people tend to reincarnate at the same time due to the interlocking destinies that each has built with the other.

Not all of the readings are to be found in the Akashic Records, though, as some people asked for specific personalities. Edgar Cayce said, "Do you think that I am discrediting those who seek in that way. If you're willing to depend on a more universal source, that's what you get. 'What ye ask ye shall receive' is a two-edged sword. It cuts both ways.'"

The author of this book, Jeffrey Furst, reports an incident in Edgar Cayce's life that is typical of Cayce's spontaneous actions. "On 11/6/37 Cayce gave a reading for Mrs. (1472). To the surprise of those present, upon awakening he immediately went to the woman and kneeled before her as to humble himself. His explanation was that in returning to consciousness he had been met by the Master—who had walked along the way with him and placed an arm about his shoulder as they returned from the Hall of Records. Surely, Cayce felt, this woman must be someone important to the Master. But in looking at her reading they could find no clue as to why the appearance had occurred.

"A check reading revealed her identity as Judy, the Essene Teacher of Jesus, but noted that in her present lifetime the entity was working on other matters than those associated with the Palestine period; consequently, that incarnation had not been included in her first reading."

It is this involvement with people, with the personality, that leads one to say that Cayce appeals to the emotions. This "persona" or mask that the Higher Ego uses in incarnation here on earth is still a crude instrument and often needs adjustment. All of the books written on the Cayce readings remark on the insistence he makes that "Mind is the builder." In the New Testament we find the word used freely: "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." "Let this mind be in you which was also in Christ Jesus."

MAN MADE CLEAR for the NU CLEAR AGE, Roland Hunt. 183 pp., paper bound, \$3.95. 1969. CSA Press, Lakemont, Ga.

It is always a joy to review one of Roland Hunt's books, because he has such a happy faculty of expressing himself. Who but he could so succinctly write, "Knowing-with-feeling is conscience; knowing-with-feeling-and-right-motive is wisdom."

We have here a book for the layman, a do-it-yourself book. Dr. Hunt says he was "conscripted" into writing it. He writes, "When, some years ago, I was impelled to go to college to earn a diploma in human anatomy and physical therapy, I had little idea as to the manner in which this additional groundwork was to be applied."

In simple terms Dr. Hunt describes the nervous system, the glandu-

lar system, the human cell, etc., of the human body. In each chapter he takes up the relationship of this physical body to the etheric and desire or emotional bodies.

Orthodox physiology teaches that there are twelve cranial nerves which supply the structure of the head and neck region. "A thirteenth cranial nerve, the existence of which is not generally known to medical science, was discovered more than twenty-five years ago by the famous medico-researchist, Dr. Francis J. Kolar, M.D. (Vienna), the father of Thalamotherapy.

"A fourteenth cranial nerve also exists, which could be called the Parotid, the parasympathetic fibers of which join with those from the lacrimal, sublingual and submaxillary glands in the carotid plexus. The fourteenth cranial nerve forms a cross with the 13th, and whereas the 13th controls physical body balance the fourteenth controls emotional balance."

Along with uncovering the 13th and 14th cranial nerves, Dr. Hunt also reveals another long suspected feature. "The seven predominant senses include that of Intelligence and of Heart feeling—or of Conscience—for in the human heart is a tiny pilot light. The existence of this tiny light has been seen by scientists through the electronic microscope. However, the Office of this tiny pilot light is not known as that of Conscience. This is, as Carrel has wisely stated, because physiology and psychology (knowledge of the Soul) have not converged into alignment."

There is detailed instruction on how to use the hands in cleansing the whole body of accumulated wastes. "The Light of ATMA—invoked through the plexuses in the palms, and from the finger tips of the hands, can be put to great service from within the magnetic field, that is, without contact with the physical body." Each person can use this Light of Clarification on himself, starting with the head and working downward.

Dr. Hunt insists that we have finished with intercessors, be they priests or doctors; "it is imperative that he (man) himself make supplication to his Source, through the office of Atma, the Divine Spark, the All-Knowing-One, within his soul's heart. Thus will man grow to 'know himself' and 'in healing himself,' for all knowing and healing is but a process of Clarification to the mind and the body resultant from channelization of Light."

Truly, everyone should have a copy of this work and study it—then practice its precepts.

THE NAME OF GOD—Con't. from page 6

of the One Reality upon the leaders who guide human destiny, and such a realization in the souls of the people of the world communities of brotherhood that war becomes unthinkable and the instruments of death are set aside forever—beat into the tools for human betterment. And under the impact of the universality of this "new name" for our God, we may look also in joyous anticipation to the immediacy of that era in which men of every land and every creed, Christian and Jew, Hindu and Moslem will say, "To this, my own creed has brought me" and they will bow their heads together in worship of this Father God and reverence for his living Presence everywhere.

THE COOPERATIVE PAGE

The Spectrum, a four page bulletin of the International Cooperation Council, Inc. This Council is the Center for Universal Development, 19819 Roscoe Boulevard, Northridge, Ca. 91324. In the Summer Bulletin for 1969 we read, The International Cooperation Council (ICC) is a coordinating body composed of leaders and members of cultural, educational, social and religious non-profit organizations. The roots of ICC go back to efforts begun in 1955 and organized in 1957. ICC is a growing experiment pointed toward the emergence of universal man and a new civilization based on "unity in diversity among all peoples" utilizing the methods and discoveries of modern science coupled with the deepest insights of religion, philosophy and the arts."

The president and executive director of this group is LeLand P. Stewart; Karl Heussenstamm is vice president. Membership in the ICC is \$5.00 per year, and a group membership is \$15.00 per year. The Spectrum is \$2.00 for 12 issues.

Cosmos, published monthly by the New Cosmic Star Co., P.O. Box 579, Lawndale, Ca. 90260. Subscription rates are \$5.00 per year. The *Cosmos* is a 16 page newspaper with editorial, advertising, and articles on the occult, psychic phenomena, astrology, spiritualism, ESP, and related subjects. This issue sees the start of a column by Corinne Heline on *Color and Music*.

Universarius and Lifetrans, A Cosmic Movement for the Planet Earth, published by Universarium Foundation, Inc., 3620 SE 84th Ave., Portland, Ore. 97266. Subscription rates, \$10.00 per year in advance, \$1.00 per issue or \$3.00 per quarter, now in 8th year of publication.

This mimeographed publication of 60 pages is filled with inspirational messages received through various channels.

A short quote from one message: "As you were told: Strengthen the Churches! For in the church there is strength for the needy, but that strength must be constantly replenished if its supply is to be ever present and ready for those needs... *Join hands with all* who are even facing *toward the light upon the path*. Do not try to blend their wills to yours, nor their way of thinking to your understanding. Let the Holy Spirit take care of that part of it. And remember that though seemingly slow or retarded are their steps, the greater is their need for your *strength* at their side."

Fellowship in Prayer, 156 Fifth Ave., Room 122, New York, N.Y. 10010. Poems and articles on faith, comparative religion and personal experiences make up this inspiring publication. Bi-monthly, \$2.00.

Kosmos, Newsletter of the International Society for Astrological Research, Inc., 133 Hilltop Dr., Oxford, Ohio 45056. The glyph on the front of this red-bound mimeographed magazine is made up of the sign of Mercury posited above Jupiter. Several articles emphasize the zodiacal degree areas, perhaps the next field for detailed research. Dues, \$10.00 per year; a \$5.00 registration fee with first application. Subscription for non-members, to all publications, \$15.00 a year.

The A.R.E. Children's Magazine, Volume 1, June 1969, Number 2, published quarterly as a service to children of A.R.E., interested mem-

bers and friends. \$2.00 per year. Vada F. Carlson, Editor. Box 595, A.R.E. Press, Virginia Beach, Va. 23451

Within this sixteen page magazine are fairy stories and poems for the very young and an action story for the young school child. There is a great need for this type of magazine and we add our well-wishes to those of others who have launched this small but important contribution to furthering God's work.

Renewal, Box 3154, Manchester, N. H. Susan Witt, secretary. Renewal is the publication of a group who hope to provide living programs in education, agriculture, the arts, and a philosophy of science. It is a pilot program and will undertake a number of activities to provide a sound economic base for the entire program.

The premise upon which the group is working aims high. "If we can establish a living connection with spiritual reality then we can create value judgments that are not arbitrary in their origin or merely cosmic in their impact upon society.

The group plans four issues a year, Easter, St. John's Tide, Michaelmas and Christmas. In the two issues at hand there are articles by John and Beredene Jocelyn, Stephen Eberhart and Susan Witt. It is a non-profit activity soliciting your interest.

Mazdaznan, The Master Thought. Published quarterly by the Mazdaznan Association, a non-conformist institution promoting the self attainment of MAN. Mazdaznan Press, 1159 S. Norton Ave., Los Angeles, Calif. 90019. Annual subscription \$3.00.

The contents of this publication (Vol. 69, July, August, September, No. 9) were written by Rev. Dr. Ottoman Zae-Adusht Hanish, except signed contributions. They include *Real or Unreal Mind*, *Infinite Design*, *Zarathushtra's Birthday*, *Being Whom We Call God*, etc. We would quote one short paragraph not connected with any of the articles. "Maz-daz-nan is the three times expressed in one word; the magic word that will create wonders and miracles even in realms of unchangeable laws, for he who can speak it with Knowledge, Understanding and Wisdom added unto Truth, Justice and Love, unto him the portals of the Three Kingdoms are open and life flowing in and out ready to follow his bidding. May the Father of All grant that every one of us coming under the sound of His voice, the voice of the angels and archangels be able to express the power of His Word."

* * *

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The courses are prepared and distributed by the New Age Bible and Philosophy Center, 1139 Lincoln Blvd., Santa Monica, Calif. 90403. Lessons are sent on a free-will offering plan.

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All the above cards in royal blue on white.

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A card for keeps. In the center of the fold is an insert
carrying an appropriate personal greeting with space
for added inscribed words and signature. Around this,
and continued on back of the card are the twelve cere-
monials of the year all captioned thus: JANUARY—
CAPRICORN. *The Feast of the Nativity*. Then one
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contribution each makes on the ascending rungs of the
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On the front cover, a Madonna by one of the old masters.

This Card in green on white

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A plea for the end of man's inhumanity to his younger
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Pacific Grove, Calif.

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A SPECIAL

We have a couple hundred copies of *The Mysteries of the Holy Grail* in which a section of the sixteen pages were wrongly folded. As a result the numbering is not in correct sequential order. Just a little inconvenience to the reader when coming to this section, and that is all. We are offering these regularly priced volumes of \$2.50 for a dollar apiece. You may wish to take advantage of this, and not only for yourself, but an extra copy or more for passing around and so help spread the Mystery Teachings.

Dear Reader

So sorry this issue is not reaching you within the expected third quarter. We fully expect a relatively short interval between this issue and the next.

Gift Subscriptions

If you find the *Interpreter* helpful, you may have a thought of others who may also find it so, and with the desire to make it available to them. Gift subscriptions may then be your answer.

The *Interpreter* is dedicated above all else to help readers find the way to Christ, the mystical, indwelling Christ, from out of which, when awakened, flows the saving grace for the healing of nations, the upliftment of mankind and the hope of glory. This purpose is given expression not so much in specific articles as in the inmost spirit of the issues as a whole.

Appreciated

Auckland, New Zealand

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—M. H.

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