

The Astral Body and the Planetary Desire Body

A Student

The Astral Body

The spiritual path is one of progressive unfoldment and evolution; its disciplines and rigors help us to move from lower to higher grades through progressive expansions of consciousness that involve adjustment and integration of all the different bodies through which the Soul has chosen to express its nature: the physical, the etheric, the emotional, and the mental bodies. These are the four lower vehicles that form the quaternary of conflict, tests and crises for the aspirant. At a certain point in the long path of human evolution the aspirant must develop the ability to fuse and integrate the four vehicles with the Soul.

Many esoteric instructors tell us that the astral body constitutes the most difficult field to integrate and develop. The astral or emotional body is usually considered the battlefield where the spiritual aspirants must demonstrate their readiness to face the most violent struggles against the lower nature. It is the most intense area of conflict for the majority, and is the field of experience that demands more time to quiet and integrate.

Teachers tell us that, if we could see the emotional plane of any human being, it would look like a chaotic intersection of energies, shapes and colors reflecting the inner disharmony of the personality. Indeed, the emotional body (what psychologists call the personal psyche) is a complex field where diverse forces interact, some of them individual, others archaic or karmic, and yet others bordering on the universal and archetypical. The forces of this plane merge fluidly, making it difficult for the aspirant to understand and discriminate the origin of the emotions that invade this field of perception. The fluid and merging state of the emotional

body corresponds to and is part of the second or “watery” subplane of the cosmic physical plane. Hence our emotions are volatile and changeable.

This chaotic body of emotions can only be integrated and brought under control by the force of the mind, whose light can illumine and pierce the astral fog of the individual and group emotions that have accumulated age after age. The mind serves the aims of the Soul by drawing its light from above. This is accomplished by steadily focusing on the center of the mind and by cultivating, by means of willpower, the faculty of discrimination. Our daily meditation contributes tremendously in this effort by piercing the fog of glamor and by substituting the coarse emotional substance with finer substance.

Whereas the astral body is usually considered in its negative qualities, there are many positive values that can be cultivated that will help in the process of integration and fusion with the Soul. Such cultivation will result not only in healing for the individual person, but will also provide a great service for our groups and for humanity as a whole. This service should be our goal.

First, the astral body is the only complete (non-dual) unit of the personality, and it mediates between the physical and the mental bodies. This gives this body the ability to influence positively or negatively the mind and the body. It is now common knowledge that our emotions influence our health. A cultivation of loving and positive emotions can surely improve the way we feel and the energy level of the entire system. Similarly, we should strive to formulate our thought-forms in a positive way, using constructive, elevating feelings that serve the world by purifying the astral fog.

Second, the watery nature of our emotions can be a tremendous factor in establishing right human relations based on love. Using the Law of Analogy, we can establish that just as the second aspect of the personality is the emotional body, its corresponding higher Divine Aspect (and Ray) is Love/Wisdom. One can only imagine the wonderful impact on our planet of an entire human race whose emotional body is responsive to and transmitter of the energy of Love/Wisdom.

Third, the astral body can also be a field of service for advanced disciples who have, over time, stabilized their center in the higher mind. Given its nature, the astral body of an individual is not clearly separated from that of another's, making it possible for the advanced mind to help those lives in need when they find themselves momentarily transfixed within the fog of glamor. This is surely something we shall not attempt without the guidance of our Master and not until we reach a high level of initiation. Nevertheless, in our daily living there is much we can do to empathize with others in their emotional suffering by lending them a listening ear and helping hand in times of suffering. Compassion and empathy are difficult skills to master, but clearly ones we can all learn to cultivate. Because the emotional body is the battlefield for most of us, we have all suffered crises related to our attachments and negative emotions, and we can use this experience when trying to understand the suffering of others.

Finally, while the astral energies associated with this plane include the full spectrum of negativity, there is also a whole rainbow of

positive emotions that humanity needs to learn and appreciate, which, if cultivated appropriately, can empower and uplift. For each negative emotion, we can think of a positive

counterpart, and these are the ones we want to emphasize in our daily life of service. The alchemy of the emotions consists in turning desire into spiritual aspiration, attachment into freedom, fear into valor, impatience into serenity, and ugliness into beauty, to mention a few. We can start by simply picking one quality we want to work on daily, and try to make the effort to actualize this quality in our daily lives and relationships. In this respect, Assagioli reminds us that we should not repress our emotions, but rather identify with the emotions or ideals we want to cultivate.

The above considerations can now help us consider the ways that the positive values of the astral body can be cultivated by different groups. We have briefly indicated that advanced disciples can help their brothers and sisters by focusing on the light of the higher mind and projecting the light with the aim of dissipating the glamor. We have also very briefly considered the idea that average humanity should be educated to observe their emotions, learn from them and help others by cultivating a spirit of compassion and empathy.

To give an example, educators could help children integrate their emotional nature. Because I am a teacher, it will become clear that while discussing these ideas I will be, incidentally, discussing how I feel I can contribute to this field of service.

Good and bad experiences with different age groups of learners have taught me that one important factor in leading groups of children is that we adults should have a clear idea of what we expect from children and adolescents. The emotional body of the young is even more chaotic than that of adults. Very

The astral or emotional body is usually considered the battlefield where the spiritual aspirants must demonstrate their readiness to face the most violent struggles against the lower nature. It is the most intense area of conflict for the majority, and is the field of experience that demands more time to quiet and integrate.

young children, for instance, may not have a clear understanding of the difference between the imaginary world and the real world. They have a wonderful ability to travel into and from the world of fantasy, and they are in very little control over their emotions. If they perceive chaos, they react with chaos. If they perceive love, they respond with love. They also tend to have problems with rules, which is a key element in order to build socialization skills and implies moving from egocentrism to socialization.

In my first years of teaching I was quite utopian and believed that the best way to educate my students was to give them complete freedom. There was nothing wrong with the idea of freedom, except that it usually translated into chaotic lessons where I ended up moving away from the lesson plan to satisfy every little need or whim of the little ones. Looking back, I can say that this was a mistake. Children need guidance and orientation. A teacher may be flexible in the lesson plans, but must still retain full control of the learning environment. Children easily notice if you have carefully planned the lesson, and whether you know why you are doing whatever you are doing. If they perceive that you are organized, lessons go more smoothly and they behave better and more responsively. Conversely, if you don't know what to teach, or how to teach them, or if you have not planned your lessons carefully because you believed that a *laissez faire* attitude would help them better, they become impatient, bored and uncontrollable.

This brief example relates to esoteric studies in one significant way. Following the Law of Analogy we could say that adults should work with children just as the aspirant's mind should work with the emotional body. The loving mind provides guidance and control; it offers that factor of discrimination that students often lack and need to learn in order to make safe and reliable progress on the spiritual path.

The Planetary Desire Body

Speaking symbolically, I would say that the planetary astral body (viewing it from soul levels) is lost in the depths of a surrounding fog... Looking... at the astral body of the planet, could you but do so, you would see no such clear shining but simply a murky ball of seeming steam and mist and fog. This fog is of a density and thickness that would indicate not only impenetrability but also those conditions that are unfavorable to life. Yet we pass and come and go, we the Teachers on the inner side; and in that fog – seeing all things misshapen and distorted – labor the sons of men. Some are so habituated to the fog and the density that they remain oblivious of its existence, regarding it as right and good and the unchangeable place of their daily life. Others have caught faint glimpses of a clearer world wherein more perfect forms and shapes can be seen and where the fog hides not a dimly sensed reality – though what that reality may be they know not. Still others, such as yourselves, see before you an open path leading to the clear light of day. You know not yet, however, that as you tread the path you must, on the Path itself, work actively and intelligently with the surrounding glamor, following a trail blazed by those who have liberated themselves from the envining mists and passed on into a world of clear horizons. So much of the time spent by disciples on the Path is a process of almost cyclic immersion in glamor and fog, alternating with hours of clarity and vision.”

Glamour: a World Problem, pp. 69-70

Materialism – attachment to the form aspect in any of its possible manifestations – is a great deterrent to human evolution. We are told that attachment to form is partially a natural and temporary effect of the involutory arc insofar as matter constitutes the third aspect of Divinity. The evolution of humanity implies recognizing in matter a vehicle for the expression of the Soul, Love/Wisdom, or Second Divine aspect.

There are different degrees of attachment affecting humanity today, from the currently excessive concern with physical beauty and youth (physical/etheric planes) to emotional clinging to people and circumstances (emotional plane), to those fixed ideas and obsessions that become separative and fanatic (mental plane). Something all these forms of attachment have in common is their origin in desire as a motivating factor. All the great sages agree on the fact that desire prevents us from treading the path. Purification and transformation of desire into spiritual aspiration and service are basic prerequisites to the evolution of the Self. Surely this is something that can only be achieved over long cycles of incarnations, yet a definite time comes to any aspirant when the problem of attachment to negative astral forces (karmic and environmental) becomes a definite field of struggle.

As above, so below. Just as individual aspirants spend several lives purifying their astral nature from attachment to negative emotions, so the planetary desire body needs to be purified from some long-rooted negative astral forces. On the other hand, emotions can be empowered (meaning elevated), channeled into service and cultivated. There are a number of positive emotions that exist today in the body of the planet that are helping the advancement of the whole human race.

If we consider the planetary desire body as an entity, it might help us notice our interconnectedness and unity in diversity. Sadly, one negative aspect of this interrelationship is that humanity as a whole is under the effect of *fear* as a primary emotion circulating today around the planet. Because of our unity, it's hard not to be somehow affected by this very powerful emotion. At present, for instance, most nations are undergoing a profound economic crisis that translates into fear

about losing material possessions or fear of not being able to face financial obligations. The effect of this is the reinforcement of attachment to money as something to accumulate rather than energy to share.

Just as individual aspirants spend several lives purifying their astral nature from attachment to negative emotions, so the planetary desire body needs to be purified from some long-rooted negative astral forces.

Regarding money, another example may further exemplify the influence of money, considered only in its material aspect, as a problematic factor that tints the planetary emotional body. Recently in Italy, where I live, there's been a completely irrational craze for the lottery. For months there has been no jackpot winner, which has resulted in more and more gamblers each week, all looking forward to getting the winning ticket. At the time of this writing the jackpot has mounted to 144 million euros (about \$280 million US dollars). This is the biggest sum of money any European lottery has ever reached. In my mind, the craze for the winning ticket demonstrates how little control of our emotional nature we have. Isn't it sad that we can't see how much good we could do by sharing that money with those who most need it around the world, or by donating it to fight hunger or for scientific research? The problem is that the enormous amount of players that gamble for the ticket three times a week (and at this time this includes millions of people not only from Italy but from all around Europe) have actually created a gigantic thoughtform associated with money, with competition and with dreams that will never come true, consequently reinforcing the fog of glamor and the darkness of illusion around us.

At a group level, we can find an example of attachment to *power* in the case of the military government ruling the Union of Myanmar, which has once more imprisoned the human rights defender Aung San Suu Kyi. Most probably the activist represents a threat to the military government, as the people of Myanmar look forward to electing her as

their president. In this case, the effect of a single group clinging to one emotion is evident; they keep a whole nation under military rule with the consequent collateral effects: lack of freedom, violence and censorship.

A positive example of the planetary desire body can be found in the gradual incorporation of nations into the UN, with the consequent extension of human rights to many populations around the globe. The UN took shape after WWII under the guidance of international leaders and the Spiritual Hierarchy. At first its role was to prevent war and to deepen dialogues between nations. As of today, there are 192 member states that are part of this organization (http://en.wikipedia.org/wiki/United_Nations) and work in many areas from education to labor rights and religious tolerance. The esoteric significance of the UN rests in that it is a body that should act as a linking group between the Hierarchy and humanity, and it could be thought of as the externalization of the inner government of the planet. The fact that the number of member states that are part of the UN has increased ever since 1945 reveals the increasing awareness that humanity as a whole can work out solutions to the problems of humanity under the spirit of goodwill and the principle of right human relationships. In addition, it is a demonstration that more nations around the world are interested in assuring

that human rights are protected and put into practice. This indicates that humanity is developing its mental body, which could result in an increased use of discrimination regarding what values are worth living for.

While the Earth is not yet a sacred planet, it is a living entity in which we live and move and have our being. The Logos of the planet has chosen its form and is responsible for its evolution. We are actively involved in this process, for our own evolution, as individuals and as groups, encourages the evolution of the whole. The current state of the planetary desire body is similar to that of an individual; much cleaning and transformation needs to be done. Help can be found in the thought that desire, as the Tibetan tells us, is nothing but a lower manifestation of love. Given this fact, pondering the relationship of desire to love can teach us much. Both of them, for instance, relate to the Law of Attraction, as love is an energy that draws and keeps units together. Love is also the factor that operates in the disintegration of all forms when the Law of Attraction that keeps the parts together ceases to operate. If we think about these ideas, we may be able to foresee a glorious future for humanity, one in which the attraction for matter will be transformed by the power of love, a moment when we will fully operate as One, for indeed all Souls are One.

Book Review

Sun of God: Discovering the Self-Organizing Consciousness that Underlies Everything, by Gregory Sams. San Francisco, Red Wheel/Weiser, 2009. 232 pages.

The idea that the Sun, the star at the center of our solar system, is a conscious entity and a harbinger of spiritual light and energy is not new to students of the Ageless Wisdom. The works of Alice A. Bailey, Helena Blavatsky and others have provided detailed occult information on the Sun and the Solar Logos, the directing intelligence and ensouling life for our solar system.

Although *Sun of God* portrays the Sun as a “self-governing, celestial being, fully aware of Itself and its place amid creation,” it does not explore or add to the esoteric literature on the Sun or the Solar Logos in the occult sense. Rather, *Sun of God* seeks to blend the scientific ideas of Chaos Theory (a system that searches for the underlying order in nonlinear dynamical systems) and the animistic beliefs of early cultures to show that the “great enabler and support of life,” our Sun, is a “complex form of intelligence that communicates with other conscious beings at its own level, and other levels.” Its author, Gregory Sams, attempts to extend the boundaries of consciousness to show that “creative intelligence was involved in the unfolding of the cosmos or was instigated by the cosmos itself.”

In presenting this thesis, Sams covers a lot of ground. He discusses creation in terms of the animistic belief systems of our ancestors, who made no distinction between the animate and the inanimate. This worldview is contrasted with the materialist approach of modern science, which sees creation as “a chance event untouched by any intelligence or consciousness.” In addition to a general exploration on the nature of light, electro-magnetism and the overarching intelligence permeating all of

creation from the smallest atoms to the far-flung galaxies, Sams ventures into brief considerations of the four elements, free will, fractals, water and green living in an attempt to show how the parts are related to the whole.

Also included, is a chapter on organized religion. Although the author makes a half-hearted attempt to give religion its due, he tends to focus on the faults and limitations of the three Abrahamic faiths. His criticisms, which do not appear to be fully informed by scholarly research into the esoteric philosophies, build into a harsh invective over the hegemony that religion has claimed over humanity’s ideas and beliefs about spirit.

Despite these shortcomings and some peculiar inconsistencies, *Sun of God* poses some thought-provoking questions on the nature of intelligence and life as we know it. The author is passionate in his attempts to “re-acquaint readers with the Sun, the most widespread traditional deity the world has ever known.” In the chapters specifically dedicated to the Sun—our local electromagnetic transmitter—Sams presents a fascinating account of solar structure and solar activity. What we learn about the Sun’s interior, its power source, the core, and its multiple layers, each with their own distinct and far-reaching function, is sufficient to convince even the most skeptical reader that the Sun is the “uber-consciousness in our local system.”

Written in an informal and easily accessible style, *Sun of God* has something to offer all those who are open to thinking about the nature of spirit and consciousness in a new way.

Donna Brown
Washington, DC

Cumulative Index for Volumes 1–5

Articles and Papers

		Vol.	No.	Page
Assagioli, Roberto	Balancing and Synthesis of the Opposites	1	1	7
Bakula, Joann S.	Medicine Shop for the Soul	5	1	27
	Meditating on the Mysteries: Part I “The Ancient Mysteries”	4	1	11
	Meditating on the Mysteries: Part II “The Mysteries, Modern Psychology, and Initiation:	4	1	16
	Using Money as an Instrument of Service	5	2	57
Barrett, Richard	Origins of the Seven-Levels-of- Consciousness Model	2	1	55
Brown, Donna	The Evolutive Function of Love	3	3	9
	The Four Aspects of the Will	5	1	55
	Humanity’s Preordained Work: Responsibil- ity to the Subhuman Kingdoms	2	2	31
	The Joyous Sacrificial Will	5	3	53
	The Qabalah and the Aquarian Avatar	1	3	25
	Synthetic Trends	1	2	9
	Will in the Grand Design	4	2	13
Brown, Donna & John Nash	Devas, Nature and Humanity	2	4	51
Chaumette, Yves	Becoming Receptive to Purpose	1	3	47
Christianson, Albert	The Sixth Initiation	5	2	63
Deadman, Alison	Letter, Musical Pitch, and Color in the Work of Paul Foster Case	2	2	9
DeMotte, Charles M.	An Historical Perspective on Law and Its Spiritual Impact on Human Consciousness	1	1	35
Detrich, Jan	Awakening to Cosmos: The Jupiter-Chiron- Neptune Conjunction in Aquarius 2009	5	2	15
	The Emergence of Pluto in Capricorn: 2008- 2014	4	2	21
	When Heaven and Earth Meet: Saturn- Uranus Opposition 2008 to 2010	4	4	13
De Franco, Adam	Ashramic Objectifications	5	4	55
Domalske, Barbara	Soul Relationships	1	2	15

		Vol.	No.	Page
Fields, Melessei	Toward Synthesis	1	1	45
Gold, Jeffrey	A Mystical Interpretation of the Binding of Isaac	1	4	25
Hinds, John	The Sacred Rule of Life: The Idea of Hierarchy	1	3	7
Lansdowne, Zachary	The Beasts of Revelation: Glamour and Maya	2	3	35
	The Egyptian Myth of Isis and Osiris	4	2	29
	Hymn of the Bride	4	3	37
	Hymn of the Pearl	4	3	21
	The Purusha Sukta: Part I	5	1	15
	The Purusha Sukta: Part II	5	2	47
	The Tao Te Ching	5	4	41
	The Two Witnesses	5	3	15
	The Way of Salvation in the Gnostic Gospel of Truth	4	1	31
Lemaire, Angela	In the Tracks of Hercules	1	3	48
Lindsay, Phillip	Shamballa Comes Full Circle: Part I Brazil and the Sixth Rootrace	4	3	21
	Shamballa Comes Full Circle: Part II The Mayan Calendar and the Return of Shamballa	5	1	45
	The Subraces of the Fifth Rootrace	3	2	13
	Zodiac and Ray Cycles in Esoteric Astrology: The Beginning of the Age of Aquarius	2	4	15
Lyon, Bruce	The Black Hole God	1	1	27
	The Esoteric Integral	3	3	25
	The Integral Esoteric	3	1	27
	Peace, Jerusalem and Humanity	2	1	9
	Shamballa 2007	3	4	17
	The Third Approach	1	4	9
	Service: An Essential Factor in Spiritual Growth	4	3	65
Maré, Barbara	The Path to Sirius	5	3	41
Maret, Karl & Lesley Carmack	The Heart Matrix and Esoteric Astrology: An Intuitive Analysis	3	4	9

		Vol.	No.	Page
Meader, William	The Evolution of Consciousness: Two Merge as One	3	2	9
	Intelligent Design: An Esoteric Perspective	2	3	53
	Practical Mysticism: The Way of the Future	3	4	23
	The Sonata of the Master Musician	1	2	19
Mitchell-Moniak, Donna	Going Up to Bethlehem	3	1	9
	The Secret of Translation	2	1	29
	A World of Thought	3	3	15
Mulcahy, Patrick	Kabbalistic Astrology: The YHVH Zodiacal Mandala	2	2	19
Mullin, Patrick	New Thought and Esoteric Healing: Towards a Healthier Tomorrow	4	4	53
Nash, John	Abraham Abulafia and the Ecstatic Kabbalah	4	3	51
	Christianity's Role in a New World Religion	2	2	37
	Discipleship and Disillusionment	2	3	43
	Duality, Good and Evil, and the Approach to Harmony	1	1	15
	Esoteric Healing in the Orthodox, Roman and Anglican Churches	3	2	37
	Esoteric Perspectives on the Eucharist	4	2	43
	From the <i>Zohar</i> to Safed: Development of the Theoretical Kabbalah	5	2	21
	Hermeticism: The Rise and Fall of an Esoteric System (Part I)	4	4	39
	Hermeticism: The Rise and Fall of an Esoteric System (Part II)	5	1	33
	Mary, Blessed Virgin and Mother of the World	5	4	19
	Origins of the Christian Kabbalah	4	1	43
	The Power and Timelessness of Ritual	3	4	35
	Service Ideals in the Rosicrucian Movement	1	2	33
	The Seven Rays: A Case Study in the Dissemination of Esoteric Knowledge	3	1	33
	Sophia: The Gnostic Heritage	5	3	29
	The Shekinah: The Indwelling Glory of God	1	4	33
The Trinity and Its Symbolism	1	3	33	

		Vol.	No.	Page
Nash, John (continued)	The World Mother: Teachings of Helena Roerich and Geoffrey Hodson (see also Donna Brown & John Nash)	2	1	35
Newburn, Kathy	The Gentle Voice	2	2	53
	Toward a New Manner of Relationship	3	1	11
Parrish-Harra, Carol	A Way for the Courageous: Agni Yoga	3	2	27
Reigle, David	On the Future Schools of Meditation	2	1	17
	Invoking the Solar Angel: Vajrasattva Medi- tation in the Ageless Wisdom Tradition	2	3	23
Richmond, Temple	Fixed Stars in Esoteric Astrology	1	2	23
	Affirming Planetary Purpose	1	3	13
	The Role of Alan Leo and Sepharial in the Development of Esoteric Astrology: Part I	1	4	13
	The Role of Alan Leo and Sepharial in the Development of Esoteric Astrology: Part II	2	1	47
	Discipleship and Initiation: The Three Stages and Seven Steps to Hierarchy and Beyond: Part I	2	3	9
	Discipleship and Initiation: Part II	2	4	27
Riddle, Dorothy I.	How Disciples Can Prepare for Transition	4	4	31
	Learning to Work with and Respond to Shamballa Will Energy	4	3	13
	The Will in Its Various Forms	3	2	33
	Wise Use of Destructive Energy	4	1	25
Rogers, Kim	The Rise of the “New Religions” in the Western World	3	2	19
Romero de Johnston, Luisa	The Virgo Full Moon	2	4	45
	Freedom and Free Will	3	3	21
Seifer, Nancy	Disciples and the Year 2025	2	4	9
Schaum, Cornelia	The Cross of Life, or the Transformation of the Vertical and the Horizontal (see also Cornelia Völksen)	3	4	27
Stancil, Gerald	A New Science for a New Age	3	3	33
Vieweg, Martin	The Way of the Elder Brother	3	1	19

		Vol.	No.	Page
Völkens, Cornelia	The Usefulness of Our Time (see also Cornelia Schaum)	2	2	53
Watts, Jacqueline	The Mind: Its Nature and Function	2	3	31
“A Subjective Worker”	Symbolism and the Path	2	4	67

Book Reviews

	Vol.	No.	Page
<i>Agni: Way of Fire</i> , by Bruce Lyon	1	4	53
<i>Astrology Illumined: Revealing Soul Through Astrology</i> , by Donna Mitchell-Moniak & Sara Traub	3	4	55
<i>The Book of Abramelin: A New Translation</i> , by Geog Dehn (ed.) & Steven Guth (transl.)	3	2	51
<i>Brain and Belief</i> , by John J. McGraw	1	2	45
<i>The Burning Bush</i> , by Edward Reaugh Smith	1	1	46
<i>Christianity: The One, the Many</i> , by John F. Nash	4	3	68
<i>The Compass of Light, Vol. I: Figures of Speech in the Great Invocation</i> , by Starling David Hunter III	3	1	53
<i>Creating a World Without Poverty</i> , by Muhammad Yunus	5	2	67
<i>The Compass of Light, Vol. III: The Sense of Direction in the Great Invocation</i> , by Starling David Hunter III	4	4	63
<i>Dion Fortune and the Inner Light</i> , by Gareth Knight	5	2	65
<i>Extraordinary Times, Extraordinary Beings</i> , by Wayne S. Peterson	4	2	57
<i>Francis Yates and the Hermetic Tradition</i> , by Marjorie G. Jones	4	3	67
<i>Freemasonry and Ritual Work. The Misraim Service: Texts and Documents from the Cognitive-Ritual Section of the Esoteric School 1904-1919</i> , by Rudolf Steiner and others	4	1	60
<i>The Gentle Art of Blessing</i> , by Pierre Pradervand	1	4	53
<i>God, Science and The Secret Doctrine: Zero Point Metaphysics & Holographic Space of H.P. Blavatsky</i> , by Christopher Holmes	5	1	63
<i>Going Deeper</i> , by Jean-Claude Koven	1	1	47
<i>The Heart of Islam</i> , by Seyyed Hossein Nasr	3	1	52
<i>The Hidden Heart of the Cosmos: Humanity and the New Story</i> , by Brian Swimme	4	1	59
<i>Hidden Riches</i> , by Désirée Hirst	2	2	54
<i>How to Change the World: Social Entrepreneurs and the Power of</i>	5	3	59

	Vol.	No.	Page
<i>New Ideas</i> , by David Bomstein			
<i>How Wide the Heart: The Roots of Peace in Palestine & Israel</i> , by Mark & Ana Pogačnik	4	1	59
<i>Inside the Occult: The True Story of Madame H.P. Blavatsky</i> , by Henry Steel Olcott	5	3	61
<i>The Living Word of Kuan Yin</i> , by Hope Bradford & Lena Lees	3	3	40
<i>Magic in the World</i> , by Donna Mitchell-Moniak	2	1	57
<i>The Magic of Consciousness Workshops</i> , by Glen Knappe	2	1	57
<i>The Magus of Freemasonry</i> , by Tobias Churton	4	4	64
<i>Meditation: The Royal Road to the Soul</i> , by Niels Brønsted	1	2	43
<i>Meditations on Planets in Signs</i> , by James Davis	2	4	73
<i>Planetary Awakening</i> , by Kathy Newburn	3	4	55
<i>Peace Means Action</i> , by Yves Chaumette	1	1	47
<i>Psychosynthesis: A Psychology of Spirit</i> , by John Firman & Ann Gila	3	3	38
<i>Quest for the Soul</i> , by John Nash	1	2	43
<i>Raising Lazarus: Integral Healing in Orthodox Christianity</i> , by Stephen Muse (ed.)	3	2	52
<i>The Return of the Perennial Philosophy</i> , by John Holman	4	2	58
<i>Spiritual Symbolism of the Wizard of Oz</i> , by Javier J. Farias	2	3	58
<i>Sun of God</i> , by Gregory Sams	5	4	77
<i>Sword of Shamballa</i> , by Barbara Domalske	2	3	56
<i>The Revelation of Saint John</i> , by Zachary Lansdowne	2	4	73
<i>The Roman Cult of Mithras</i> , by Manfred Clauss	1	3	51
<i>Sophia Sutras: Introducing Mother Wisdom</i> , by Carol Parrish-Harra	3	1	51
<i>The Sophia Teachings</i> , by Robert Powell	1	3	52
<i>The Soul and Its Destiny</i> , by John Nash	1	2	45
<i>Universe in a Single Atom, The</i> , by the Dalai Lama	2	3	55
<i>Working with the Will</i> , by Bruce Lyon	3	3	37

Poems

	Vol.	No.	Page
<i>Agni</i> , by Bruce Lyon	5	3	9
<i>Bride of Fire</i> , by Sri Aurobindo	5	3	9
<i>Flashback</i> , by David Harrington	5	2	7
<i>That Which Endures</i> , by Bruce Lyon	5	2	7

	Vol.	No.	Page
<i>The Choice of Simplicity</i> , by Linda “Tiger” Francis	4	3	7
<i>The Soul Quest</i> , by Linda “Tiger” Francis	4	1	8
<i>Angelic Origin</i> , by David Harrington	4	2	7
<i>To Those Who Think Deeply</i> , by Marian Crowell	5	4	7
<i>The Tiny Seed</i> , by David Harrington	3	3	8
<i>Revelation of Beauty and Joy</i> , by Chuck Heinrichs	2	4	5
<i>The Deathless</i> , by Bruce Lyon	4	2	7
<i>Last Confession</i> , by Bruce Lyon	4	4	7
<i>Spotless Mirror</i> , by Adam De Franco	5	4	7
<i>Symphony</i> , by Eugene Milne Cosgrove	5	1	7
<i>Welcome to My World</i> , by Shannon Paul Stokely	3	4	8

Festival Talks

	Vol.	No.	Page
Easter Festival			
<i>Becoming Points of Crisis</i> , by Dorothy Riddle	5	2	69
<i>The Life That Conquers Death</i> , by Luisa Romero de Johnston	1	4	41
<i>Renewal and Recreation</i> , by Jillian Somerwill	3	3	42
Wesak Festival			
<i>Shamballa Influx Redux</i> , by John Cobb	5	2	72
<i>The Externalization and the Three Planetary Centers</i> , by Frank Hilton	1	4	45
<i>The Sevenfold Purpose of Sanat Kumara</i> , by John Cobb	3	3	44
Goodwill Festival			
<i>Christ and Humanity</i> , by John Nash	1	4	50
<i>Goodwill as the Agent of Change</i> , by Dorothy Riddle	3	3	48
<i>The New World Religion</i> , by John Nash	5	2	76