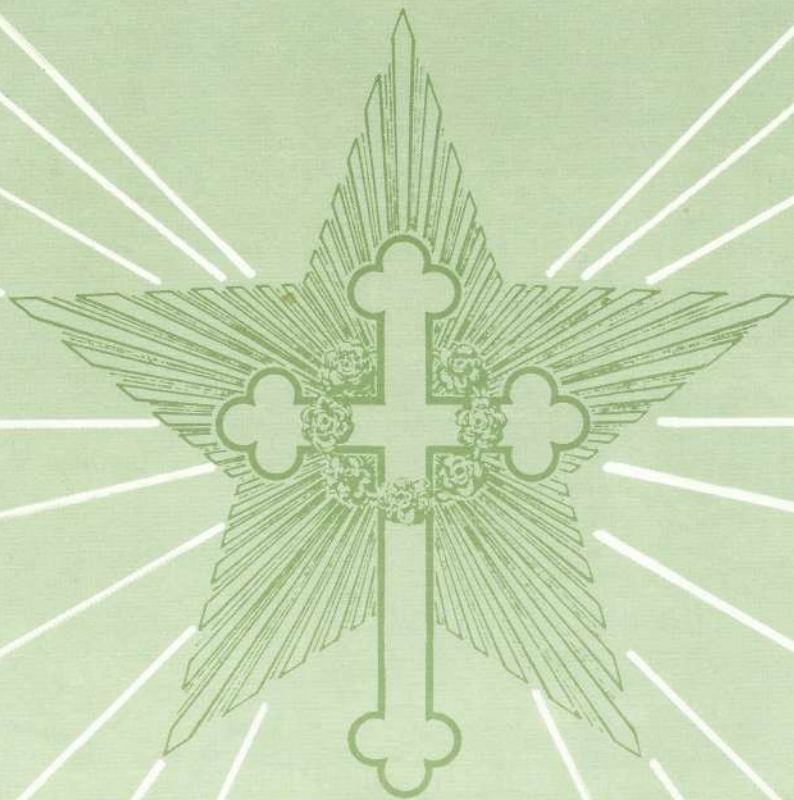


May, 1978 .50

RAYS from the Rose Cross



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★ An Interview With
Dr. Bernard Jensen

★ Rosicrucian Alchemy

★ Preservatives In The Eucharist



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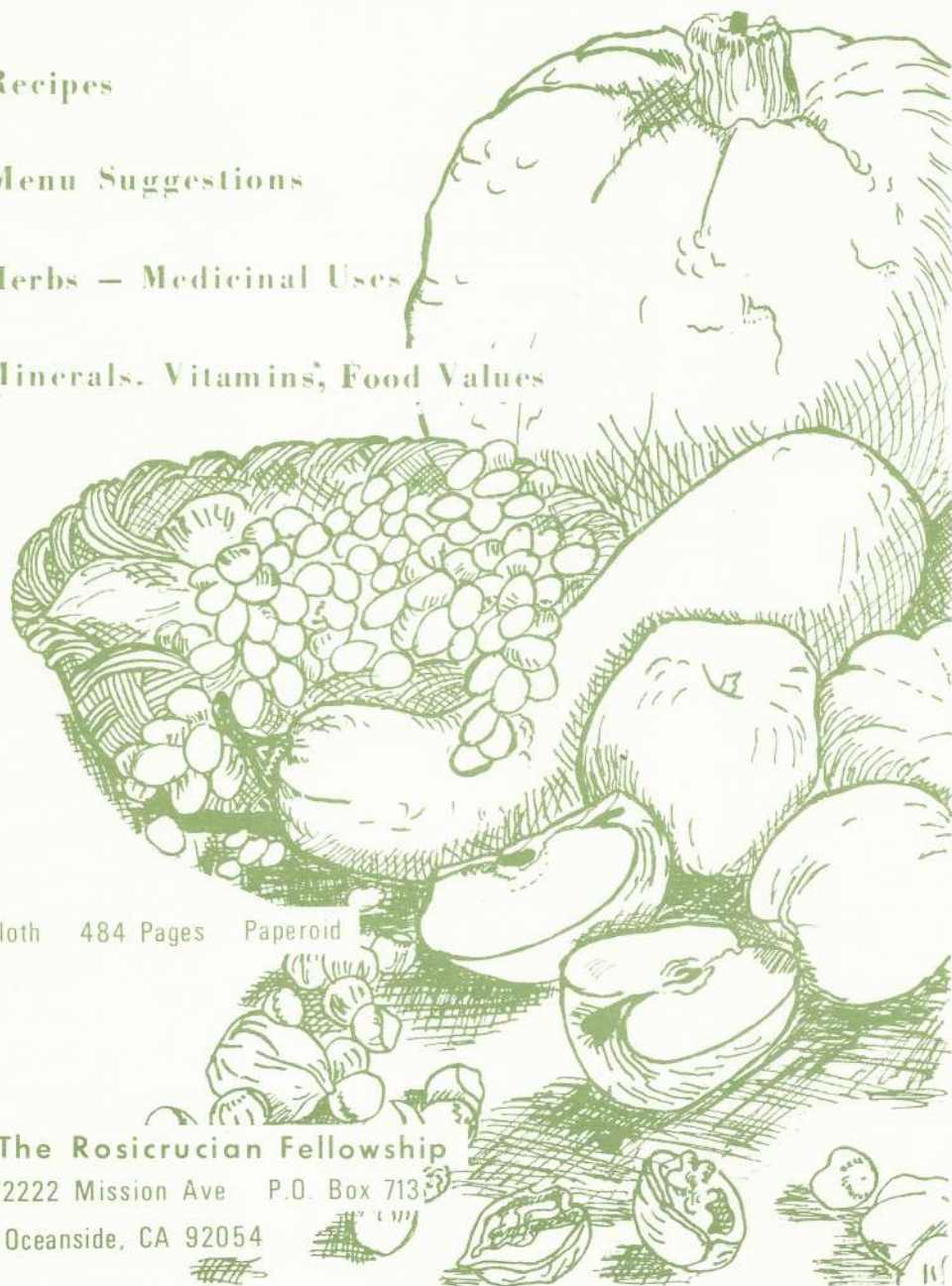
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The Rosicrucian Fellowship Magazine

ESTABLISHED BY MAX HEINDEL
JUNE 1913

No.5

Volume 70

MAY

1978



"A Sane Mind, A Soft Heart, A Sound Body"

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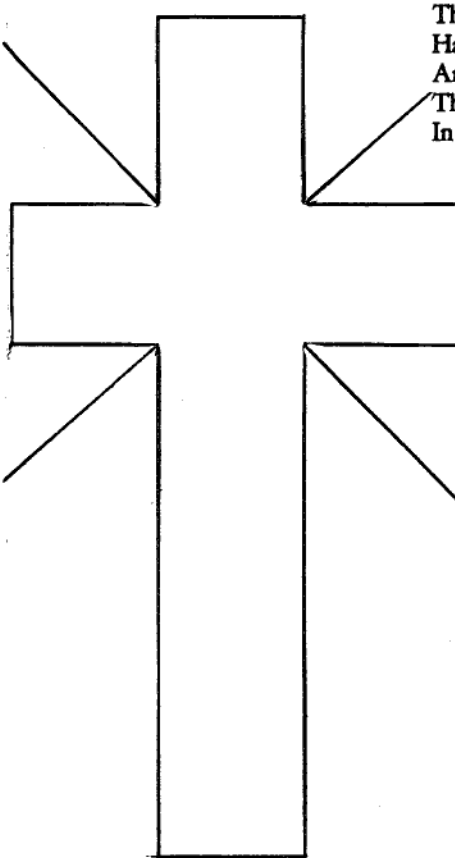
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Subscription in the U.S., Canada, and Mexico, one year \$4.50; two years \$8.00. Other countries, \$5.00. U.S. money or equivalent. Single copies 50 cents, current or back numbers. Entered at the Post Office at Oceanside, California as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY
THE ROSICRUCIAN FELLOWSHIP
P.O. Box 713 Oceanside, CA 92054 USA

I hold that when a person dies
 His soul returns again to earth;
 Arrayed in some new flesh-disguise,
 Another mother gives him birth.
 With sturdier limbs and brighter brain
 The old soul takes the road again.



Such is my own belief and trust;
 This hand, this hand that holds the pen,
 Has many a hundred times been dust
 And turned, as dust, to dust again;
 These eyes of mine have blinked and shone
 In Thebes, in Troy, in Babylon. . . .

And I shall know, in angry words,
 In gibes, and mocks, and many a tear,
 A carrion flock of homing-birds,
 The gibes and scorns I uttered here.
 The brave word that I failed to speak
 Will brand me dastard on the cheek.

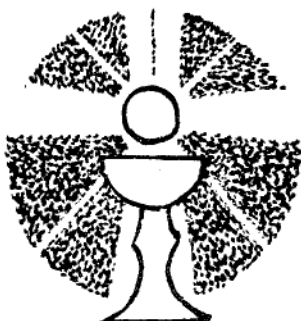
And as I wander on the roads
 I shall be helped and healed and blessed;
 Dear words shall cheer and be as goads
 To urge to heights before unguessed.
 My road shall be the road I made;
 All that I gave shall be repaid.

So shall I fight, so shall I tread,
 In this long war beneath the stars;
 So shall a glory wreath my head,
 So shall I faint and show the scars.
 Until this case, this clogging mould,
 Be smithied all to kingly gold.

—John Masefield

PRESERVATIVES

in the Eucharist



The pabulum or sustenance with which we nourish our bodies must undergo the alchemical process of death and resurrection. Our food must die to its original nature so that it can be transmuted into something higher. The individual life of each cell in our food must be changed by our Spirits to become a part of the life forces in our bodies.

The process of death and resurrection is hindered considerably by the use of chemical preservatives in our food, a practice which is analogous to embalming. Under such circumstances, the food remains on the chemical level and principally affects the chemical ether, whose function is assimilation.

In the same manner, a materialistic *attitude* toward our food also will prevent it from undergoing the transmutative process. If we consider food as merely protein, fats, and carbohydrates, as modern nutritionists claim, we lose a great spiritual opportunity. Instead of transmuting our food to further the purposes of Spirit, we allow it to remain on the chemical level to further the purposes of the physical body alone.

What attitude should we assume toward our food? By virtue of the sacrifice of the Christ, Who has now become the Indwelling Spirit of the Earth, the entire planet is permeated with His life. When we eat the food which comes from His love, let us eat it in remembrance of His sacrifice. By so partaking of His body and blood, we will commence to etherealize our bodies and hasten the day of His coming, for which we ardently pray.

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” (1 Cor. 10:31)





Ancient And Modern Alchemy

Perl Williams

In the material world are four basic elements: fire, air, earth, and water. From these elements all visible and invisible things are made. Astrologically, too, there are four elements, the signs of the zodiac being classified as fire, air, earth, and water signs. The planets of our solar system are foci through which the signs of the zodiac, each a mighty Hierarchy having certain basic characteristics, are projected upon the new-born infant. They give tone to the body, particularly if located in the Ascendant or rising sign of the natal horoscope.

Not only is the physical body affected or pictured by the horoscope; the nature of the higher bodies and the inner characteristics, or consciousness of an individual also are evident to those who can read what is indicated there.

The study of esoteric astrology further reveals to us that the zodiac and the planets are as a book in which we may read the history of humanity during past ages, and they also give a key to the future which is in store for us. From the beginning of our septenary Period of Manifestation, some have progressed faster than others, largely because of innate adaptability and application. As time passed, they became the pioneers of humanity and were entrusted with the deeper teachings of the ancient Mystery Schools. These enlightened custodians of the advanced teachings gave out, with proper discrimination, the wisdom they had acquired to those deemed worthy of it. Among these pioneers, some hundreds of years ago, were the alchemists.

The writings of the ancient alchemists have intrigued the minds of men from the

time they began to appear. The popular belief that the object of their study and experiments was the changing of baser metals into gold appealed to the selfishness and greediness common to the greater part of mankind. Many people were extremely desirous of learning their secrets in any way they could, but the terminology used by the alchemists was beyond the understanding of most people. Therefore, these pioneers were frequently the objects of unjust ridicule and accusations.

In the light of occult philosophy, we learn that the work of the ancient alchemists was understood only by the very few — those who, like themselves, were students of the deeper truths of life. We know from the study of history that only a few hundred years ago life and liberty were endangered by the expression of opinions in advance of the commonly accepted view. For this reason the alchemists, having far more wisdom than the majority of their fellow men, were forced to embody their teachings in highly allegorical and symbolical language. The ever-active suspicions of the priests had to be lulled. Religious intolerance made it unsafe to promulgate any teaching other than that sanctioned by the orthodox church of the day. Besides, humanity as a whole was not yet ready to accept the advanced truths that were embodied in their philosophy.

Actually, the teachings of the ancient alchemists concerned the spiritual evolution of man. Their use of the terms salt, sulphur, mercury, and azoth — so mystifying to the masses — was rooted in cosmic truth, highly illuminating to those who had the key. Among those who labored with the alchemists centuries before the advent of modern science was the founder of the Rosicrucian Order, Christian Rosenkreuz. Students of the Western Wisdom Teachings, who are among the modern alchemists, are taught as a guiding principle that the base elements of the personality or lower self must be transmuted by right living into the precious gold they know as the soul body. This is the priceless

golden wedding garment which becomes ever brighter as one lives the higher and nobler life.

SYMBOLY EXPLAINED

As a basis for comprehending the language and message of the alchemists, we turn our attention to the time when, according to the Western Wisdom Teachings, man-in-the-making was a hermaphrodite, male-female, able to create from himself and endowed with a plantlike, dreamless sleep consciousness. He had as yet no incentive to action, no mind or will. Such were the conditions of the Polarian, Hyperborean, and Lemurian Epochs of our present Earth Period.

That humanity might be emancipated from this dependent state, the Angels supervised the direction of one-half of man's creative force toward the head, for the purpose of building a larynx and brain. Thus, men might learn to create by thought, as do the Divine Hierarchies, and express their thoughts in words. Because of this, men became uni-sexual.

When this diversion of part of the creative force took place, men lacked knowledge of how to overcome conditions. Therefore the Angels from the Moon, who were the guardians of mankind, supervised their propagation. It was proposed that when the brain had been completed, the Lords of Mercury, Elder Brothers of our humanity who excelled in intelligence, should teach man to use the mind and make it truly creative. This plan was frustrated by the Lucifer Spirits, stragglers among the Angels. They needed a physical field of action but were unable to create one for themselves. Hence they taught humanity how — by cooperation of the sexes — a new body could be created at any time. To furnish incentive, they instilled into man the animalistic passionate nature which he still possesses.

Thus it was that the ancient alchemists designated "salt" to represent the influence produced by the angels from the Moon — which rules the saline tides of the sea. They had found that a certain amount

of salt in the blood is necessary to the mental processes; also, excess salt in the blood produces insanity, best proved by the experiences of shipwrecked sailors who become "lunatics" when they drink water containing the lunar element salt. Thus they established a connection between the Moon and the mind.

The fiery Lucifer Spirits who have taken such a baneful part in man's evolution became associated with the fiery element "sulphur." The alchemists taught that man is rendered unconscious and dies from continuous inhalation of this element. So man, the Spirit, was rendered unconscious of and dead to the spiritual realms by the teachings instilled into him by the Lucifer Spirits.

The metal mercury, the alchemists contended, is the most elusive of all the metals. It will penetrate and evaporate through most substances with which it is brought in contact. Therefore they linked it to the Lords of Mercury, who are past masters at penetrating the secrets of Nature with the mind. Mercury also can free the Spirit from its physical prison house.

So we see that the ancient alchemists taught that, by the process of generation as carried on at propitious times under the guidance of the Angels, man was treading the path from plant to God, following the highway of evolution as originally planned. From this path, however, he strayed into the path of degeneration, led by the Lucifer Spirits, and is therefore in a slough, so to speak, from which he cannot extricate himself without the help of others farther advanced than he. When this becomes apparent to him and he starts to search for Light, he stands before the pathway of regeneration, guarded by the Lords of Mercury, who with their wisdom will guide him toward the desired goal. The method was outlined by the alchemists for those who had reached the point where they could read and understand this symbolic language.

The alchemists also spoke of a fourth

element, azoth, a name composed of the first and last letters of our classical languages and intended to convey the same idea as "alpha and omega" — that of all-inclusiveness. This referred to what we now know as the spiritual ray of Neptune, the higher octave of Mercury, which is the sublimated essence of spiritual power.

SPIRITUAL ALCHEMY

The alchemists knew, of course, that the moral and physical nature of man had become gross and coarse on account of the passions inculcated by the Lucifer Spirits. They knew that a process of distillation and refinement was necessary to eliminate these characteristics and elevate man to the sublime heights where the splendor of the Spirit no longer is obscured by the coarse coating which now hides it from view. Consequently, they regarded the body as a laboratory and spoke of the spiritual processes in chemical terms. They noted that these processes have their inception and particular field of activity in the spinal cord that forms the link between the brain, the field of operation for the intellectual Mercurians, and the lower organs, which are the vantage ground of the sensuous Lucifer Spirits.

The tripartite spinal cord was to the alchemists the crucible of consciousness. They knew that in the sympathetic section of the cord, which governs the functions that have to do particularly with the upkeep and welfare of the body, the lunar Angels were especially active. This segment therefore, was designated as the element salt. The segment governing the motor nerves, which expend the dynamic energy stored in the body by our food, they saw clearly to be under the dominion of the martial Lucifer Spirits. Therefore, they named that segment sulphur. The remaining segment, which marks and registers the sensations carried by the nerves, was named mercury, because it was said to be under the dominion of spiritual beings from Mercury.

The spinal cord, we may note in passing, is filled with a gas which may

be condensed when exposed to the outside atmosphere but which also may be super-heated by the vibratory activity of the Spirit to such an extent that it becomes a brilliant and luminous fire — the fire of purification and regeneration. This is the field of action of the great spiritual Hierarchy from Neptune designated azoth by the ancient alchemists. The state of this regenerative fire depends upon the spiritual development of the individual.

In those earlier times, when the aspirant to the higher life had been instructed by the alchemist, who was his teacher in these mysteries of symbolism, and was ready for further instruction, he was taught that his whole creative force must be directed upward to the light (of the mind and Spirit), where it manifests as does the flower, a thing of beauty for all to behold. Those above man in evolution, such as the Angels and Archangels, are creators upon both the physical and spiritual planes because they use their whole creative force as their intelligence directs, always doing good by choice. Man's destiny is to be like them. His dual creative force expressed through the brain and larynx is the elixir-vitae which springs from the spiritually hermaphrodite philosopher. It is raised to incandescence by high and noble thought, by meditation upon spiritual subjects, and by altruism expressed in daily life.

Thus we see that the ancient alchemists were teaching the Way of Initiation which, since the coming of the Christ, has been open to "whosoever will." Initiation, it should be understood, is a cosmic process of enlightenment and evolution of power. It is an inner experience, the inevitable result of merit. Being the culmination of prolonged spiritual endeavor, it cannot, of course, be bought or conferred upon another.

MODERN ALCHEMISTS

But what about modern times? Are there still alchemists in existence? Most certainly there are, and the number is increasing, for their work is no longer shrouded in secrecy. Every person who

consciously begins to walk the spiritual path is an alchemist in the truest sense of the word. By his life of purity and loving service to others, he is furthering the transmutation process which leads to ever-higher states of spiritual attainment. The salt, sulphur, and mercury emblematically contained in the three segments of the spinal cord, which control the sympathetic, motor, and sensory nerves and are played upon by the neptunian fire, constitute the essential elements in the alchemical process today, just as they did in the past.

In general, we may say that for the spiritual aspirant today there are two paths of Initiation for two types of alchemists: those who follow the path of the head, or intellect, and those who follow the path of the heart, or feelings. The former is the occultist, whose intellect demands answers to his questions concerning the mysteries of life and being; the latter is the mystic, whose faith enables him to follow the upward way without question.

On the mystic Path of Initiation, the candidate usually is unconscious of trying to attain any definite goal, at least during the first stages of his endeavors. There is in this noble School but one Teacher, the Christ, who is ever before the spiritual vision of the candidate as the Ideal and Goal of all his striving. The mystically inclined have within them an all-embracing love which they have cultivated in past lives. Their compassion enables them to feel the world's woe, urging them onward and eventually generating in them a knowledge apt to be superior to that attained by other methods. There are no set and definite degrees. The candidate looks to the Christ as the author and finisher of this faith, seeking to imitate Him and following in His steps in his everyday experiences.

Love, which is the basic principle in the Christian Mystic's life, never can bring one into condemnation or conflict with the purposes of God. It is infinitely better to feel a noble emotion than to have the keenest intellect which can define all

emotions. In the four Gospels of the New Testament are given formulae of Initiation, outlining the main steps which the aspirant takes on his upward journey. Among the steps mentioned are the Annunciation and Immaculate Conception, the Baptism, the Temptation, the Transfiguration, the Last Supper and Footwashing, Gethsemane, the Stigmata and Crucifixion. Each of these, when esoterically interpreted, describes changes that take place in the aspirant's bodies and consciousness. These are alchemical processes which play vital parts in the transmutation of the lower, baser nature into the gold of the Spirit.

The occult method, as taught in the Western Wisdom School, aims to bring the candidate to compassion through knowledge, seeking to cultivate in him the latent faculties of spiritual sight and hearing at the very start of his career as an aspirant to the higher life. Since the people of the Western World have become so enmeshed in the materialistic mind, they can enter the path only when their reason has been satisfied. For those brought to the Path by a desire for more knowledge, it is an arduous task to cultivate the compassion which must lend with their knowledge and be the guiding factor in the use of it before they are fitted to enter the Kingdom of Christ. The more knowledge one possesses, the greater the condemnation he shall merit if he does not use it right. Balance of the two — knowledge and compassion — is necessary.

The aspirant in the Western Wisdom School is taught to know the hidden mysteries of being and to perceive intellectually the unity of each with all. Through this knowledge awakens within him the feeling that makes him realize his oneness with all that lives and moves and puts him in tune with the Infinite, making him a true helper and worker in the Kingdom of Christ. At the same time, the aspirant is taught to transmute the second half of the creative energy, drawing it upward through the spinal canal as a spirit-fire, the serpent wisdom. Gradually it is raised

higher and higher, and when it reaches the pituitary body and the pineal gland in the brain, it sets them to vibrating, opening up the spiritual worlds and enabling the aspirant to commune with higher beings. Then this spirit-fire radiates in all directions and permeates the whole body and its auric atmosphere — a most glorious spectacle, but only a slight intimation of the glory of God Himself.

POPULAR ALCHEMY

The alchemical process, or transmutation of the lower self into the higher, is actually taking place in everyone not definitely on the black path. The everyday experiences and trials of life furnish a crucible in which the human being, consciously or unconsciously, is effecting this transmutation. To hasten this regenerative process, there has come into existence, very probably under the instigation of Higher Ones, what we speak of as psychosomatic medicine, psychology, and psychiatry. Although the approach has so far been largely from the material view and many mistakes have been made, there are now indications of a more spiritual approach. People are being encouraged away from egocentricity into the paths of "social interest," wherein one is taught to take on responsibility, to face life with courage, and to contribute something constructive to family and community well-being.

Whatever external means are used, if they make the control of the internal desires easier, they serve a valuable purpose. The blood slowly changes as the thoughts of selfishness, hate, anger, and jealousy are replaced by unselfishness, tolerance, aspiration, and love. Of the three main pioneers in the psychological field, one has stressed "love for one's neighbor" in treating his patients. The remarkable growth and success of his methods attest to the rightness and power of this concept. It has been demonstrated well that the more one directs his interests and efforts toward the help and welfare of others, the better is his health and the better a citizen he becomes. To

(Continued to page 205)

ROSIKRUCIAN alchemy



k.l.



Alchemy has once more entered the circle of the respectable sciences. Within the last quarter of a century, modern science has begun to realize the ancient dreams of the alchemists: to transmute base metals into gold and silver. Having accomplished this, scientists have admitted that the medieval alchemists were not fools at all, but had gone as far as their primitive equipment would take them. Their basic theory was sound.

It was no accident that medieval alchemy fathered the sciences of chemistry and biology. This was the natural and inevitable result of accurate, logical thinking and careful experimentation in the medieval laboratories. It should therefore surprise no one that such eminent thinkers as Goethe and Newton still were interested in this "superstition," as shown in surviving manuscripts. Newton wrote some 650,000 words on the subject. Goethe, in later years, would sometimes refer playfully to his youthful interest in the occult, yet the second part of *Faust*, which he wrote in his old age, is replete with alchemical symbolism. His disputed theory on color can be understood only from the point of view of the esoteric sciences.

Medieval alchemy had three secular aims: (1) the transmutation of base substances into precious ones, of which the search for gold-making was only a minor part; (2) the creation of a Universal Medicine or Panacea, which would have the power to cure every kind of disease known to man, animal, or plant; and (3) the creation of life, symbolized in the Homunculus. Of these three objectives, only the first has begun to be realized, though it is as yet far from its

goal. The Panacea and the Homunculus follow hard in its track.

It is part of the Rosicrucian tradition that the Brothers of the Rose Cross stand behind the work of the scientists today, as they stood behind the work of the alchemists in the Middle Ages. Rosicrucians never have seen science as a threat to religion, but have said that when science comes of age it will, inevitably, find itself face to face with God. The atheist-scientist is, ultimately, a contradiction in terms. There can be no such thing. Atheism is a confession of ignorance. But it sometimes is necessary to confess to ignorance before one can become wise. From this point of view, it is better to confess ignorance (that is, profess atheism) than to force religious dogmas upon our fellowman by political and social persecution, calling this "faith."

The Rosicrucian Philosophy, with some of its cosmology, was released to the Western World through the first public messenger to appear in several centuries, at the beginning of the twentieth century. This public messenger was Max Heindel. Observe that we do not say the "only" messenger. We say "the first public messenger." There have been many Rosicrucian Initiates who do not publicly announce themselves as such. Those who are familiar with the soul-sign of the Rose Cross will easily recognize those scientists who show this sign in their works. The scientist himself may be unaware of the source of his inspiration, or he may receive instruction, or help, from "friends" who remain in the background — since to become publicly known would interfere with other projects in hand. (Continued to page 205)

The Sacraments, The Lord's Prayer, And Spiritual Growth



R.J.H.

On page 462 of the *Cosmo-Conception*, we learn that the light of the Lord's Prayer refracts into seven subprayers. As shown by Mr. Heindel, each of these subprayers is an address to one facet of the triune Divinity for one facet of the human composition. It traditionally has been seen as a three-fold adoration and affirmation of Spirit-Creator (*Thy Name, Thy Kingdom, Thy Will*) followed by a fourfold supplication for matter-creature (*give us, forgive us, lead us not, deliver us*). Like other great and highly powerful works, the Lord's Prayer is versatile of interpretation; it also may be seen as presenting the seven sacraments in an ordered overview of the milestones touched by the candidate for spiritual growth.

As the seven subprayers form a unified whole, so do the seven sacraments. We would not think of discarding several of the subprayers, any more than we would think of discarding a few days of the week, yet most non-Catholic Christian churches today formally recognize only two of the seven sacraments, Baptism and Communion. On the other hand, Roman Catholic doctrine and that of some sister churches preserve all seven as liturgical rites: Baptism, Confirmation, Anointing of the Sick (also called Extreme Unction), the Eucharist (also called Communion), Penance, Holy Orders, and Matrimony. These basic rites are rooted in, if no longer practiced in, mystic significance. With few exceptions, those churches that do practice all seven sacraments tend to take St. Thomas Aquinas' view that these rites are externally bestowed "spiritual remedies of salvation" patterned after, and strengthened in, the Christ. Some, however, hold that the sacraments also are

representative of the development *within* the individual soul of the earnest aspirant to light, and that they confer actual, not merely symbolic, power.

The persistent follower and imitator of Christ walks a Path similar to the one He walked. That Path is divided into definite stages; moreover, these stages parallel the subprayers of the Lord's Prayer and the sacraments corresponding to them. The sacraments and subprayers will be interpreted below as inner landmarks in the aspirant's development of spiritual awareness.

BAPTISM

"Hallowed be Thy Name," reflecting the inner Baptism, is the utterance of a person who is turning earnestly and voluntarily to his Creator for the first time. This inner Baptism may come to a Spirit at any age and in any condition of life; through it, the Spirit commits itself to God and voices its Master's supremacy. Now it no longer just vaguely believes that there are probably higher forces of goodness, but it adopts a rather solid faith, voluntarily. Now it becomes willing to try to serve these higher Forces in spite of possible cost to itself. Such a commitment involves more than just keeping the letter or spirit of the Laws of Moses, important as upholding the Ten Commandments is. It is a dedication based on a perfecting, intensely growing faith and on the two Commandments that Christ added to those of Moses: that we seek the Father first, and that we love each other. The Spirit becomes a red coal among lukewarm vague believers; the Spirit baptized in this way is becoming awakened.

CONFIRMATION

"Thy Kingdom Come," the Confirmation, calls upon the person to grow in his new-born faith, to defend it and enforce it against impediments — for tests follow dedications. This second step is a pledge to uphold divine Principles as best understood, so that the Kingdom of the Lord will become a living reality within the aspirant. The Confirmation is both the pledge and the testing of that pledge, for at this stage the candidate is sufficiently committed to goodness to deal with temptations of an increasingly subtle nature. How the candidate emerges from these trials determines his fitness to ascend further.

UNCTION

"Thy will be done on Earth, as it is in heaven" — the Anointing of the Sick — is the candidate's life itself. It signifies his usefulness in an ailing world and his application "on Earth" of his strengths, whatever these may be. The Master enjoined the earnest seeker to teach and to heal; this may be done without necessarily entering the two professions, for the true word teaches and the kind gesture heals. Now that the candidate has been purified of the grosser flaws, he is fit for applied work "in the vineyard" of life, with efficiency far surpassing his ability before the purgative stage. Now he is of truly significant use and service in the Mission of the Son. "Anointing the Sick," then, really means uplifting (healing) that which is in need of help or improvement (the "sick" or incomplete) — in short, it spells work. Work sharpens the talents of the candidate, improves the world, and materializes the divine Will on Earth.

Medical healing by the Church fell into general disuse as the post-medieval world began to separate medicine and other sciences from religion and from art. By the twelfth century, this sacrament was traditionally offered only to the *dying* sick (hence its other name,

"Extreme" or last anointment). Formerly, it also had been administered to the "sick in sin" as combination confessional rite and medical treatment. The Council of Trent officially sounded the death-knell of the sacrament's application to physical healing. As a result of this Council, the Roman Catholic Church, the High Church Anglicans, the Episcopalians, and the Orthodox Church of Russia all came to observe the rite in a restricted manner and applied it almost exclusively in cases of near death.

A notable exception is the Orthodox Church of Greece, which still administers this sacrament as a sanctification for healthy persons as well as to the ill and dying. The parts of the body which are anointed vary. Sometimes the sense organs are anointed, but if necessary, a single anointment may be made on the forehead, where the Ego resides. Beyond this particular usage, we still may say that there is physical and spiritual healing in the Church, even though it is not doctrinally underscored. There is healing in the form of exorcism, and in isolated instances there are healing priests.

Naturally, whatever the stage of development of a well-meaning Ego, he wishes to do well, to serve, work and promote the interests of evolution. He need not necessarily have reached the point of exalted inner capability to anoint the sick in this mystical sense before being a very valuable credit to the world. What have been under discussion above are the theoretical essences of certain stages of spiritual advancement. We may and should serve and work regardless of our spiritual stage. There is always someone to serve or something to improve, no matter what our present limitations are. Even if we are physically limited, as long as we have reason, we can be of service, for positive thought patterns contribute to the general welfare. Truly, no man is an island. We all affect each other, directly or indirectly.

EUCCHARIST

"Give us this day our daily Bread"

— the Eucharist (Holy Communion) — contains the kernel of the Mission of the Son. He gives us the Bread we need: salvation, illumination, sustenance. Without the continual offering of His sacrificial life — the Bread and Wine ("Body" and "Blood" in Church terms) of the Holy Eucharist — we would starve spiritually and physically. In the first three subprayers and sacraments we basically have been readying ourselves and rendering homage to God and His Creation. Now the emphasis turns to receiving. This subprayer is our supplication for the life continually granted to the struggling flock. In the life of the devoted aspirant, this sacrament and subprayer "feed" him with the fruits of his own labor as accrued under the previous sacrament. Additionally, he receives the grace of God — illumination. Thus fed, the aspirant is renewed, revitalized, and fortified to continue on in his work of furthering the objectives of God.

PENANCE

"Forgive us our trespasses, as we forgive those who trespass against us," or Penance, is the aspirant's supplication for forgiveness of sins committed unwittingly. Penance for the aspirant is not the process of turning from deliberate sin to the higher life, for that is understood esoterically by the Baptism. Rather, Penance is a means of reducing the burdensome cross of imperfection that is naturally ours because we are growing, developing creatures and not yet Christ-like. We are still evolving and therefore imperfect, or we would not be incorporated into any type of matter, and certainly not into physical matter. Because the candidate is human then, there is an automatic discrepancy between where he stands on the Path and the end of the Path. The candidate is enabled to reduce this distance between his actual spiritual attainment and the Ideal with the aid of the sacrament of Penance. Penance is a means of holding fast to the ever-narrowing, ever-more-challenging Path. Whether or not we call this natural imperfection

"original sin," as does the church, the candidate gradually disposes of obstacles between himself and the Ideal.

In contrast, for the masses, the Penance rite is given in the form of "confession" as a way for the baptized person to return to grace after he has committed transgressions he regrets, whether these were deliberate or not.

We have seen the candidate pass through the "purgative" stages of growth, through dedication (inner Baptism) and purification of the grosser flaws by trials (inner Confirmation) toward significant work (inner Anointing of the Sick). This is not to say that once the aspirant has advanced further he never again experiences trials, but that the dominant characteristic in his field of growth changes as he matures spiritually. In the purgative phase, the candidate basically purged himself of the clogs that obscure the light of his Spirit.

In the illuminative stage — the central two sacraments — the candidate lets that light shine. His persistent application of his strengths in service to the universal good has earned him sustenance by the divine Bread of Life and Light (inner Eucharist), and through inner Penance he is enabled to steady, magnify, and further purify his light.

The candidate may contribute scientifically to the processes of evolution by applying the second part of the subprayer, "as we forgive those who trespass against us." By truly forgiving those who have sinned against him, he is relieving them of their burdens while at the same time expanding and strengthening his own heart. The principle is exemplified continuously by the Christ, and by such as St. Stephen crying to heaven, "Lord, lay not this sin to their charge," as he was being stoned.

HOLY ORDERS

"Lead us not into temptation" — Holy Orders — is the candidate's supplication for guidance and protection. We recall that it was the feminine aspect

in man, biblically referred to as "Eve," which fell to the tempting Lucifer Spirits (Mars). It has been the task of the feminine principle in mankind ever since to rise from the fallen state. In Freemasonry, two columns front the Temple: a masculine column intact, storing the work tools of the mason, and a broken, empty feminine column, which is ours to restore by living pure, constructive lives.

In the Catholic Church, the sacrament of Holy Orders signifies that the candidate leaves the temptations of the world and enters a relatively isolated enclave, such as a religious community or the confines of a strict religious conscience. This stage is not so much an escape from the world as a temporary withdrawal for the purpose of refining self-discipline so as to serve the world better.

The sacrament of Holy Orders indicates the beginning of the end of the candidate's spiritual path. It is the detachment he experiences from the secular life, the quality of being in the world but not of it in the common, self-indulgent way. Paradoxically, this detachment from the world, when perfected, is actually a total dedication to the Creation and the Creator. As such, Holy Orders is the beginning of the stage referred to by ascetic and mystic writers as the "unitive." The candidate, now in control

of his lower self by successful mastery of the rite of Penance, may prepare for union with the Object of his longings.

This sacrament represents the last encounters with matter, the last preparations before passing into the final, liberating, resurrecting sacrament. It is the quiet of the evening before the wedding day.

MATRIMONY

"Deliver us from evil," or Matrimony, is the supplication by the candidate for acceptance by, and union with, the divine Bridegroom. The candidate's "wedding garment," or soul body, has been woven in love, fidelity, and self-crucifixion. The opposite polarities within him have merged. This is a Marriage in which matter may be said to give the candidate away to the One Reality, Spirit. This deliverance from "evil," or incompleteness, to the Creator is the goal of the spiritual Path. This sacrament signifies the defeat of "the last enemy," death, because it is the union of the life of the aspirant with the everlasting Life.

Thus it seems that the aspirant's road to perfection is landmarked by the internal mastery of the seven holy sacraments which correspond to the subprayers of the beautiful Lord's Prayer. ★

ANCIENT AND MODERN ALCHEMY

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that we may add the more spiritual progress he makes, the more surely the alchemical process of regeneration takes place in his blood and in his consciousness.

Whether one is primarily inclined toward the occult or the mystic Path, then, the way to spiritual glory and power is open to whosoever wills to come. Christ "rent the veil" and opened the door to all, and the call comes more insistently clear and urgent as His unifying love power permeates us and our Earth each year with increasing force. ★

ROSICRUCIAN ALCHEMY

(Continued from page 201)

In all of our studies, let us not

forget Max Heindel's statement that the Teachings which he gave out were only the first few fragments of a vaster and more complex system known to the Brothers of the Rose Cross, which will be more fully revealed by a great Teacher, from the Order, possibly Christian Rosenkreuz himself, who will appear publicly in the Aquarian Age.

Far from being "the last word," therefore, either scientifically or mystically, the Rosicrucian Philosophy as we now have it, is, so to speak, simply an introduction to the Work of the Rose Cross, which will continue to unfold between now and the Aquarian Age, when all science will be religious and all religion scientific. ★



CHRISTINE LINDEMAN

The subject of death has received more enlightened interest and observation in recent years than it had during many previous centuries of human history. People are becoming more knowledgeably aware that there is "something beyond" the grave, and that death actually is a positive rather than a terrifying experience.

Recent researches into the phenomenon of death, conducted by such individuals as Drs. Elizabeth Kubler-Ross and Raymond Moody, seem to bear out some of the Western Wisdom Teachings concerning events during the immediate post-mortem period. A brief general resume of the Teachings about death and the life thereafter follows:

Man, essentially, is pure Spirit, differentiated within God and thus an imperishable part of Deity. Man's destiny is to become as God — a cosmic Creator in his own right. The potential for this development lies latent within him, and to fulfill the potential, he must spend untold lifetimes in physical embodiment, learning the lessons of evolution from innocent divine Spark of God to all-wise prototype of his Creator. "Man dies only to be born again" — not once, but literally thousands of times.

Man's total evolution encompasses many states of matter — from the most spiritually refined to the most densely physical. Between successive Earth lives, he is released from the weight of physical embodiment and spends many years in higher spiritual Worlds, where he assimilates the fruits of his most recent Earth life and actively prepares himself for his next physical embodiment. The post-mortem period, then, is as active a time and as much a learning experience for the Spirit as are his years in Earth life —

more so, indeed, for without the intensive assimilation, guidance, and preparation he receives in the higher Worlds, he could profit little, if at all, from his sojourns in the Physical World.

At death, man the Spirit leaves his physical body. *Immediately* after death, the first of his post-mortem activities takes place, in the form of a panorama in which all the events of the life just ended are reviewed in reverse order. The extent to which the individual can concentrate on this panorama will determine the extent to which he will be able to profit, in the evolutionary sense, from his earthly experiences. This panorama takes approximately 3 1/2 days, and during its duration the individual remains etherically connected to his physical body. Since this is so, distractions around him, such as lamentations of grieving relatives, cannot help but disturb his concentration. Therefore, a considerable service is performed for the deceased if his body is allowed to remain undisturbed during the 3 1/2 day period. (A pamphlet suggesting proper care of the dead is available on request from The Rosicrucian Fellowship.)

At the conclusion of the panorama, the individual is freed completely from the physical body and proceeds to the next phase of activity which, for most people, is Purgatory. Here the individual literally lives again, in heightened intensity, the misconduct of his past life. If he caused others to suffer, he *feels* their suffering in full measure until he himself experiences agonies of remorse. If he developed bad habits — alcohol, drugs, etc. — he feels intense cravings but cannot satisfy them, a process which causes him acute misery until he "starves out" the cravings by lack of gratification. The purpose of

an this is not punishment, but to eliminate the residue of evil from the individual and to instil conscience into him. Conscience is born and strengthened on the basis of purgatorial experience. Then, in future lives, if the individual again is tempted to indulge himself or treat others cruelly, pangs of conscience ultimately will deter him and, eventually, after many lives, he will have learned not to do *anything* contrary to the Laws of Nature.

The time spent in purgatory is about one-third the length of the previous Earth life. It can be lessened, however, if the individual is willing to let go and readily acknowledge his mistakes instead of making excuses for himself or letting himself be stirred anew by the anger and hate of the past.

When the individual finally is rid of the residue of evil of his past life, he proceeds to the First Heaven, where he may remain for hundreds of years. Here he reaps the rewards of the good he did in his past life. He feels deeply the affection in which he had been held by others; he literally basks in the beneficial emanations of his service to others. He is permitted to study according to his inclinations, having, here, access to all libraries of the world. The artist can work with scintillating colors unknown to physical eyes. Those attuned to altruism and philanthropy can refine endeavors along these lines. All this activity increases the individual's ability to progress and to give even more worthwhile service in his next earthly life.

At the end of the First Heaven period, the individual proceeds to the Second Heaven, an even more rarified spiritual World. The Second Heaven, where the "music of the spheres" clearly is heard, is a place of intense activity, devoted entirely to building conditions for the forthcoming Earth life. After the initial introduction to this place — a period of great silence in which the individual is aware of a peace that truly "passeth all understanding" — he is immersed in what essentially is a

"building program." He builds the archetype (an exact duplicate, constructed of fine spiritual substance) of the physical body he will use in his next life. His ability to construct a strong, sound, able body will depend entirely on the way he previously lived on Earth. If he abused his former vehicle with self-indulgences, resulting weaknesses necessarily will be built into the new one. If, on the other hand, he observed rules of pure living and proper diet, his new vehicle will reflect these positive factors. Spirits in the Second Heaven also join together in constructing the archetype of the Earth as it will be at the time of their return, all under the guidance of Beings from the higher life-waves.

The Second Heaven experience, too, generally lasts for hundreds of years, after which the Spirit proceeds to the Third Heaven. This is located in the highest spiritual realm presently accessible to man. So refined is this region that few Spirits are yet sufficiently evolved to do more than bask in its harmony and rest, in preparation for returning to Earth.

Then, in time, the desire for earthly experience is reawakened in the Spirit, and it begins to make its way back from the Third Heaven through the regions of increasing density through which it had ascended. Eventually, in a complex but exact manner precisely meeting the individual needs of each Spirit, it is brought into the environment in which, and to the parents with whom, it will learn needed lessons in a new life on Earth.

The death of children takes place in a different context from the general outline of events indicated above. When an individual is prevented from concentrating on his post-mortem panorama, because of the grief of relatives or other factors, he loses the lessons of the Earth life just ended, which thus would be wasted from an evolutionary point of view. To prevent such a waste, the individual is permitted to come back to rebirth almost immediately, usually among those who were

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'BE OF GOOD CHEER'

A PROBATIONER

One purpose of the Western Wisdom Teachings is to demonstrate that the universe is thoroughly good and benevolent, despite appearances to the contrary. It is very difficult for those who accept the materialistic view of life to perceive the beneficent purposes behind appearances. This is because they are limited in their perception to the Chemical Region of the Physical World and are unaware of higher Worlds of finer matter. *The Rosicrucian Cosmo-Conception* was written, in part, to show that our system is productive of only the good, the beautiful, and the true. Once the materially-minded person can be convinced of this fact, he can allow his heart to speak and begin to live the religious life.

Some mystic poets such as Shelley and Emerson have been under-rated by literary critics because they promote the idea of good in all things. Shelley has been called an "ineffectual angel," and Emerson has been berated for failure to come to grips with the reality of evil.

There is, of course, ground for the position that evil must be faced and overcome, not evaded or ignored. Every day, we come in contact with imperfections and flaws in ourselves and the world. In a sense, the process of improving something may be considered a confrontation with evil, when we recall that "evil" can mean resistance to the performance of good.

Not only is the resistance temporary, however, but also it actually strengthens good. Due to the struggle and resistance we meet in life, we develop our spiritual muscle, just as an athlete gains muscle by lifting weights. The weights we bear in life are necessary for our spiritual and moral strength. And we can bear them better knowing that we are given nothing heavier than we can endure.

The next time we see tragedy or cruelty around us, let us remember that our system is not destructive or hostile. Max Heindel tells us, "Nothing in nature is vandalistic. All that appears so is working toward good." (*Cosmo*, page 42)

Time and time again we are told in the Scriptures, particularly by Isaiah and Jeremiah, that the apparent evils we confront are not the result of divine whim, but the consequences of our own abuses of free will. By experiencing these evils, we learn to work with Natural Law, instead of against it. When we have learned our lessons the evils cease, because we no longer perpetuate them. The evils have served to lift us to an awareness of Natural Law, in which we find the workings of Deity.

The Bible shows us not only that pain and suffering are of our own making, but also that, in spite of our continued abuse of free-will, we will still be shown mercy, rather than justice alone, in the latter days. Consider *Isaiah* 54:7 which states: "For a small moment have I forsaken thee; but with great mercies will I gather thee." The "small moment" in divine terms depends for its actual duration on us; it will be shorter if we come to use our gifts for good — unselfishly. The word "forsaking" is relative. God will not forsake us, else our solar system would dissolve. Rather, we have forsaken Him and, therefore, we suffer alienation from Him — alienation of our own making. We who have been "banished" from Eden, our proper home, are not "lost" or "expelled" from His continuing sustenance. (*II Samuel* 14:14)

Yet sometimes even the strong of faith may become disheartened when we see instances of destruction, cruelty, and negativity. At such times, it may be useful to cheer ourselves with examples of the many divine mercies within the system

of which we are privileged to be a part. Prayer and right living convey knowledge of the goodness of the system, but by means of observation and reason we also may come to the same knowledge, by way of another route. Therefore, we will consider some seemingly disjointed facts and ideas which may serve as starting-points from which to contemplate the many forms of divine mercy.

Idea 1. In the first place, we know that no one is required to bear a burden he cannot bear. For each burden we must bear, we have a resource or strength at hand if only we will look for it patiently. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (*I Corinthians* 10:13) "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (*Psalms* 126:5-6)

Idea 2. As another example of divine mercy, let us consider the activities of the leukocytes, or white blood cells. Occultists have discovered that they are tiny destroyers which are produced in the spleen in great quantities whenever annoyance is felt, and especially in times of great anger. They form the basis of the calcareous matter which eventually hardens the tissues and kills the body. However, they perform a very useful service in surrounding harmful bacteria and attacking them. Thus, we see that negation attacks itself on many levels.

The fact that evil negates itself is found in the interplay of the twin Forces in the Desire World: the Forces of Attraction and Repulsion. When a coarse desire form is attracted to another of the same nature, one has a disintegrating effect upon the other. Instead of uniting with each other and increasing evil, they act with mutual destructiveness. Therefore, evil in the world is kept within reasonable bounds.

Idea 3. Humanity evolves over eons of time organized into ages, epochs, revolu-

tions, and periods, during each of which a specific work is accomplished. During earlier periods, we were not so far from divine consciousness and not so differentiated as now. It is differentiation — the separation of men from men — that forms the basis of conflict, and when again we return to our Father in Heaven, the differences which have been part of our progress will be left behind. God's mercy is shown in the fact that the periods that have a high degree of differentiation, and therefore of conflict, are shorter than those periods which are more harmonious.

Idea 4. We can see God's mercy expressed in the operation of the horoscope. Jupiter, the Benefic, completes a zodiacal revolution in 11 years. Saturn, the Chastiser, completes it in 29 years. Thus, the sensitive spots on our horoscopes are struck by Jupiter's benevolent transits almost three times as frequently as by Saturn's chastisements.

Idea 5. As a part of the sleeping process, we are steeped in the heaven worlds each night to restore the inharmonious vibrations of the preceeding day. This restores harmony to the body and mind and enables the evolving Spirit to continue its physical labors on the following day.

Idea 6. The Law of Rebirth works for us in many ways. Whatever evil we have performed during Earth life will be purged and built into ourselves as conscience, a potent force for warning us in future lives to avoid the pitfalls which caused us pain and suffering. The good which we have done is amalgamated into our natures, and thus we are encouraged to continue in well-doing. In the First Heaven, we fulfill the hopes and aspirations which the world denied us. There we can express ourselves fully and enjoy the results of our highest and noblest aspirations.

Idea 7. One period of time is called an "age" and lasts approximately 2,000 years. At the end of each age, a more than usual amount of regressive Spirits are born in order to give these individuals an opportunity to catch up with the bulk of humanity. With the conditions already prepared for them by higher evolved Spirits,

they can reap the benefit of improved conditions and opportunities. They can experience once more the environment of the present age before the advent of a new period of development, which will be given to more highly-evolved Spirits to inaugurate. The fact that so many Spirits are in incarnation at one time may pose some inconvenience to society, but in this way divine mercy is shown to those regressive ones and an opportunity is given to all to help raise their spiritual status.

Idea 8. We notice that God's mercy is shown in the construction of the horoscope. To a given planet in a sign, only three adverse major aspects may be formed by another planet: one opposition and two squares. On the other hand, four harmonious major aspects may be formed: two trines and two sextiles. (Conjunctions may be considered variable.)

Idea 9. For the average individual, purgatorial review lasts about one third the length of time that the past life lasted. Even in this just process, there are periodic reliefs. Furthermore, any sins that were repented of and for which restitution was attempted will be removed from the purgatorial experience completely.

Idea 10. When the Fall corrupted our system's balance, the planets Neptune and Pluto, which are not of our system, came to help us in distress. Even though few humans are adequately evolved to respond strongly to either of these distant bodies, their influence will increase as we develop, and their influence will be to our advantage.

Idea 11. We are under continued ministrations by the angelic life-wave. Not only do Angels preside over human birth, attend and strengthen major church services, and hover over cities to cleanse the atmosphere of accumulated moral impurity, but also they fill many other functions in service to us and to other life-waves.

Idea 12. Our smallest, least successful efforts toward right living are seen, felt, and rewarded — provided our efforts are sincerely made.

Idea 13. The will of the Father bends to our needs, even when we have sunk

very low. Let us consider the Biblical narrative found in I *Samuel* 8:

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other Gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them. . . Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king." (I *Samuel* 8:4-9, 19-21)

In this account, God's people have chosen to be ruled by temporal life instead of by divine precepts. The Lord has Samuel give sound warnings, but the people insist. Then the Lord once again accedes to His creatures rather than destroying them by justly cancelling the present evolutionary unfoldment. And again, when the Northern Kingdom — representing the mind — falls, and when Judah — representing the heart — falls, instead of justly allowing us to sink or swim in the results of our own follies, God in His mercy continues to send great leaders on inner and outer planes who must help us to carry our own, unnecessarily heavy, cross.

Idea 14. "The Lord fights for you" is an often-repeated phrase in Scripture. He who sides to help the mission of the Son is making straight the channels within himself, through which the Lord fights for him. Mercifully, the person who "fights" the battle of life against the lower forces is aided by divine forces, without which he would not overcome the resistance. The harder and longer we try to align ourselves with divine purposes, the more the divine power within is liberated to express itself

as wisdom and strength. Biblical references to this principle can be found in numerous places, too numerous to list. Thus not only are we aided by divine powers outside ourselves, but also by the Divinity Within, if we free it to work. As Paul says, "... not I, but Christ liveth in me." (*Gal. 2:20*)

Idea 15. The whole subject of divine mercy is treated in *Psalm 145*, as quoted below:

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him. . . . My mouth shall speak the praise

of the Lord: and let all flesh bless his holy name for ever and ever." (*Psalm 145:8-21*)

Idea 16. Whereas *Psalm 145* is representative of the best teaching of the Old Dispensation, Christians have even greater reason for joy, for the mission of the Son now has preserved the work of the Father and will redeem all creation. Let us recall the words of the Redeemer as recorded in *John 16:33*: "Be of good cheer; I have overcome the world." All is well and basically has been since the forces of good started on the ascendancy with the coming of Christ.

* * * * *

Whatever our walk of life, from the materials of our special interests and observations we surely have ideas to add to this list. When we develop optimism based on a more perfect faith in the goodness and mercy of the system, we will be less tempted to become discouraged when bombarded with challenges to our equipoise.

As Max Heindel says: "Let us cultivate an attitude of optimism in all things, for all things work together for good — God is at the helm, nothing can go really wrong, and all will work out in God's good time." — *Web of Destiny*, p. 118. ★

Conscience is that impelling force which warns us against evil as productive of pain and which inclines us toward good as conducive to happiness. Conscience has its origin in the feeling extracted from an individual Ego's post-mortem panorama, and from his sufferings in Purgatory and the joys he experiences in the First Heaven. It is the "still, small voice" that warns the Ego in its next life not to do the things that previously caused purgatorial suffering and, also, spurs us on to intensify our efforts at pure, right, and spiritual living.

When we are confronted with a particular temptation and have reached the point at which we can consciously put it aside, we have learned the needed lesson and conscience has accomplished its purpose.

Conscience also can be developed through the exercise of retrospection. During retrospection, the aspirant tries to imitate the conditions of Purgatory. He visualizes the scenes of his wrong-doing and endeavors to feel the requisite degree of remorse. If the exercise is properly performed, it effects the purgation of the evil as does the purgatorial force which the aspirant would otherwise encounter after his death. In this way, too, the aspirant's conscience is strengthened.

Conscience is one of the two chief qualities of the soul — the other being virtue. Conscience represents the pole opposite conscientiousness. Conscience prompts us not to do the things that are wrong; conscientiousness prompts us to do the things that are right.

The voice of conscience always sounds a warning which, if heeded, will save us untold suffering. It is a mistake to argue with conscience. If something were not wrong, it would not sound its note of warning. ★

MAX HEINDEL'S MESSAGE

" In His Heart "



As a man "thinketh in his heart, so is he." Though we may profess with our mouths to believe certain things and thus deceive others — even ourselves — only what we really believe deep down in our hearts counts. If we profess with our mouths that we believe in God, in living the life, in doing unto others what is right regardless of what they do to us, we still can live double lives and be hypocrites.

If we really think these things from the bottom of our hearts, however, it will not be necessary for us to make professions. Every act of ours will proclaim exactly what we think in our hearts and what we believe. People will soon find out just what kind of people we are by watching our actions rather than by listening to what we say.

Let us realize that every thought is a spark issuing from the Ego. The moment it is born, it draws around itself a certain kind of material appropriate to its nature. This thought form may be sent to others for good or ill, but eventually there is a reaction upon ourselves — good for good and ill for ill. "Thoughts, like chickens, come home to roost." Anyone who has unfolded spiritual sight sees around every one of us a subtle auric atmosphere which is colored according to our particular trend of thought.

If we think thoughts of optimism, kindness, benevolence, helpfulness, and service, those thoughts gradually color our atmosphere in a manner accurately expressive of those qualities or virtues. As our

bodies are built by the mind into an expression of our mental attitude, this again will react upon the physical body, bringing us health and well-being. In this manner, health and prosperity are achieved, though no one who is really spiritually minded ever would use such means for attaining material wealth. This is, however, merely another way of proving that if we "first seek the Kingdom of God and His righteousness," all other things will be added.

It is the law of the universe that if we work with God, God will take care of His own in a material way. "Are not two sparrows sold for a farthing? Yet not one of them falls to earth without your Heavenly Father knoweth it; are ye not worth more than many sparrows?" All through the word of God we have the promise that as long as we labor faithfully, honestly, and to the best of our ability, working in His vineyard, He will take care of us.

It is not enough that we *desire* to be of service, but we must *strive* day by day to serve to the utmost; we must lie down every night tired in the happy consciousness of being real servants of Christ. When we have done this, we shall find a changed world. We shall find in other people the same qualities we possess, because the auric atmosphere we have created around ourselves is a glass through which we must look at everybody. The whole world is colored by our own aura.

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Studies in the Cosmo-Conception

Subdivision of the Etheric Region

Q. Does the Chemical Ether, discussed last month, comprise the entire etheric realm?

A. No, it is the densest of the four subdivisions of the Etheric Region, the other three being the Life Ether, the Light Ether, and the Reflecting Ether.

Q. What is the function of the Life Ether?

A. As the Chemical Ether is the avenue for the operation of the forces that maintain the individual form, so the Life Ether is the avenue for the operation of the forces which have for their object the maintenance of the species — the forces of propagation.

Q. What is the purpose of the next higher grade of ether?

A. The third, or Light Ether, is both positive and negative, and the forces which play along its positive pole generate that blood heat in the higher species of animal and in man which makes them individual sources of heat.

Q. What purpose does the negative pole serve?

A. The forces which work along the negative pole of the Light Ether are those which operate through the senses, manifesting as the passive functions of sight, hearing, feeling, tasting, and smelling. They also build and nourish the eye.

Q. What does the highest or Reflecting Ether contain?

A. Everything that has ever happened has left behind it a picture in this Reflecting Ether, including also the thoughts and acts of men, where the trained seer may read their story with an accuracy commensurate with his ability.

Q. Why is the Reflecting Ether so named?

A. The pictures in it are but *reflections* of the Memory of Nature.

Q. How dependable are these pictures as records?

A. In the Reflecting Ether, no thoroughly trained clairvoyant cares to read, as the pictures are blurred and vague compared to those found in the higher realm.

Q. What persons read the etheric records?

A. Those who read in the Reflecting Ether are generally those who do not know in what they are reading. As a rule, ordinary psychometrists and mediums obtain their knowledge through the Reflecting Ether.

Q. Do occult students read in this ether?

A. To some slight extent the pupil of the occult school in the first stages of his training also reads in the Reflecting Ether, but he is warned by his teacher of the insufficiencies of this ether as a means of acquiring accurate information so that he does not easily draw wrong conclusions.

Q. Does this ether serve other purposes also?

A. It is also the medium through which thought makes an impression upon the human brain. It is most intimately connected with the fourth subdivision of the World of Thought.

Q. How is this subdivision related to the mind?

A. This is the highest of the four subdivisions contained in the Region of Concrete Thought and is the home world of the human mind. A much clearer vision of the Memory of Nature is found there than in the Reflecting Ether.

—Ref: *Cosmo-Conception*, pp. 36-38



Astrology



Seeking Guidance Through Astrology

L.R.

Most people who have investigated Astrology are ready to admit that the horoscope reveals the entire personality at a particular stage of development. In addition to this, we acknowledge that, not only does it reveal the current situations and life-lessons, but also, it indicates the strengths and deficiencies of past lives and the potential for soul-development in the current life and beyond. This curious situation of revealing past, present, and future simultaneously arises from the inherent characteristics of Time itself.

Let us, for a moment, try to comprehend the seeming contradiction of Time. Mystics and occultists often mention that "God exists in the 'Eternal' Now." We also know that since God is eternal, He always has been, ever is, and is always becoming. Thus He, Who is omniscient and aware of all levels simultaneously, is not subject to the laws of Time. Since everything in the universe has for its ultimate aim all-good, or God, we also

know that the apparent limitation of Time must have a beneficent purpose.

In astrological parlance, the function of Time is governed by the planet Saturn. Saturn's functions should be familiar to all students of astrology, and they would also realize that his sometimes limiting or confining influence must result in growth of awareness and being to the spirit experiencing them. The function of Saturn, or Time, can be compared to the hard shell of an egg protecting the germ of life until it has sufficiently matured to break open its shell and emerge to a greater sphere of life beyond its original confines.

Ronald Davison discusses the purpose of Time in these words:

"Past and future, in fact, appear to co-exist, but our consciousness, not in its normal state being sufficiently all-embracing, conveniently splits up our experience into past and future so that we may the more easily digest it." 1.

In other words, events in life which seem to come to us at a particular time must already exist from God's point of

view, but in order for us to understand them fully, we must take them in pieces, such as days, months, years, or lifetimes. A mental image to aid in the comprehension of Time would be to picture a circle, realize that it, too, has no beginning or end, and remember that the line composing the circle is actually an unbroken series of closely spaced individual points (or dots). The circle, like man, time, and God Himself, is a greater unity composed of seemingly separated units, or cells.

It is useful to examine the nature of Time in order to relate some theories concerning karmic guidance through study of the individual horoscope. When a person begins to apply higher spiritual principles to his own life, viewing the chart from a higher perspective becomes imperative. Instead of remaining in the mental condition which views one earthly birth and death as a unit separate unto itself, we can try to envision this life as one of a series of physical re-births which form part of a greater cycle of unfoldment. With this frame of reference in mind, we can speculate concerning the clues given us for guidance when intercepted signs and other astrological hints appear in a horoscope.

First, to help clarify the question of house division, we should understand that only the Placidian system (which is the one most widely used and taught), allows for the occurrence of intercepted signs. That is, owing to the latitude of birth, in some charts two, four, or even more signs may not appear to occupy a house cusp. This happens because the plane of the ecliptic does not coincide with the plane of the equator. Therefore, the closer birth occurs to the equator, the more closely the two frames of reference coincide. The house divisions arise from the tri-section of the meridian/horizon axis according to a time/distance formula.

In spite of some controversy surrounding the relative merits of other systems (Equal House, Campanus, Regiomontanus), the Placidian system is the only one which accounts for the spirit's choice (or guidance,

as the case may be) in selecting *both* the time and location suitable for his development. This accounts for the difference in size (number of degrees) of particular houses and the possibility of two or more signs not being assigned to the cusps. Since the total of 12 houses refers to the entire spectrum of potential human experience, it is easy to see that those houses which have the greatest number of degrees are those areas of life which will most insistently claim the person's attention. If we consider that the archetype of house size is 30 degrees, since there are 30 degrees within each division of the Zodiac, we can immediately see the areas of life to which we are giving more or less than average attention. Of course, the houses containing intercepted signs automatically enlarge and become accented also in the life-experience of the individual.

It does not seem adequate to accept the traditional interpretation of interceptions as implying either that the signs' characteristic modes of expression are unavailable for use during the current life, or, that if they become available, they do so only after some years have elapsed in order to progress the intercepted signs out to a cuspal position. This would seem to imply that they would become available only in later life.

All expressions of an individual (no matter how contradictory they may seem) are uniquely inter-related within his own psyche, as can be seen in the horoscope. For example, a person may be stern and demanding at home, but affable in social situations. In the same manner that all separate personality characteristics are synthesized within one person, so are all planets and their fields of expression parts of a greater whole. They appear, perhaps, separate to our limited vision and experience, but nonetheless, all owe their ultimate existence to, and find their final synthesis in, the central spiritual Sun.

It then follows that we cannot arbitrarily cut off two or more signs and their functions in human experience simply

because they are intercepted in a chart, without destroying the organism's ability to function as a whole. It is as if we had a clock in good running order and decided to remove two pieces for use later, and then were surprised when the clock refused to tell time.

Since man is a reflection of the macrocosm, his physical body corresponding to the Zodiac, we also can see that not allowing a part of the body to function would either require a substitute (as in the case of the Pisces-ruled feet), or, if medical science were not able to provide one (as for the Aries-ruled head or the Leo-ruled heart), death would ensue. This should provide logical foundation for the theory that intercepted signs represent modes of expression which are relatively formed within us. We may find it automatic or habitual to respond to life through the qualities of those signs.

This need not be a negative response; it can indicate simply that we should make extra effort in other directions during the present life. In other words, the interceptions symbolize an "unbalanced" condition. Certain avenues of awareness and personality functions have been over-developed in relation to the rest of the zodiacal functions.

A clue to the needed restoration of balanced growth will be found in studying the resultant "doubled" signs which always appear in a horoscope with intercepted signs. A total of at least four areas of personal life-experience will be forced to utilize the qualities of expression of only two signs. In effect, we are forced to do "double time" in learning to use zodiacal qualities usually assigned to only one house each.

Elman Bacher, in the excellent *"Studies in Astrology"*, 2 has this to say about the duplications which appear on succeeding house cusps:

"... the houses represent experience patterns in which the person is making up for past defaults ... the two houses having the lowest degree of the doubled sign on their cusps will portray the past unfulfillments, and the two houses

having the higher degrees on the cusps will portray the unfulfilled past projected into the present."

We perhaps can extend this idea by saying that the signs which are duplicated represent the psychological concept of *compensation*. In other words, in order to achieve a balance between the modes of expression which have been developed relatively in past lives (intercepted signs) and those avenues which are lacking (duplicated signs), we are strongly accenting active life experience by acquiring the ability to function through the duplicated signs. By concentrating on them, or "compensating" for their lack, we may bring the duplicated signs up to the level of development indicated by the interceptions. For example, Aries-Libra intercepted and Gemini-Sagittarius appearing on two house cusps each could indicate that the concept of ego-identity has been developed adequately, both internally and in close relationships, in past lives. The Gemini-Sagittarius doubling could mean that we are trying to catch up on development of mental ideation (Gemini) and spiritual aspiration (Sagittarius). It also could indicate that the person should attempt to develop relationships on a more impersonal level, since Gemini refers to neighbors and siblings and Sagittarius to distant relations and foreign travel. Thus, the spirit's purpose in such a chart would be to achieve a balanced development in all phases of expression. In simple terms, intercepted signs could be thought of as saying, "Work has been done here in the past," and the doubled signs as, "Catch-up time here."

A few other points also should be considered when attempting to establish past-life causation through astrological interpretation.

The Moon's Nodes, by house and sign position, are among the clearest karmic indicators in the entire chart. The South Node indicates the type and qualities of past life experiences, and the North Node points to the direction in which the spirit is currently progressing. In a

negative sense, the South Node can be past-life residual, but only if the person is "hanging on to his past" and refusing to grow and change when conditions of his life change. It is only then that the South Node acts negatively and becomes the "point of self-undoing," as described in some astrological literature. Otherwise it is the point of "release," in the sense that we are able to let go of the past in order to make way for new development at the North Node. It can, of course, be difficult for the person to become accustomed to the mode of expression shown at the North Node, but only because it symbolizes the new and untried attempts at growth in a new direction.³

Planets closely aspecting the Nodes are very important because by their house and sign positions they show a coordinated effort in managing the dual (and often conflicting) pulls of the past versus the future. As an example, the Sun trine North Node, sextile South Node, would indicate that the person should be able to establish a harmonious working relationship in using past development as a firm basis for new growth. Planets conjunct the Nodes emphasize a critical stage (either past or future tense) of growth. For example, Venus conjunct South Node, opposing North Node, would symbolize a critical need to change or overcome past negative (or outgrown) expression of the love nature. It also could point out a needed revision of personal and cultural values. The North Node, in effect, is pulling the planet to a new direction of expression.

Retrograde planets in a chart also usually are interpreted as "karmic" indicators. The theory behind this is that the retrograde period is similar to the recapitulation of planetary cycles as discussed in the *Cosmo-Conception*.⁴ The function of the retrograde planet would be in a reviewing process, re-capping the lessons experienced in past lives. Retrograde planets also function within the subconscious mind⁵ of the individual and often do not manifest their results outwardly until the

planet resumes direct motion by progression. The age at which this occurs always will be an important "turning point" in the life. Charts which have three or more retrograde planets also are said to symbolize a person who has a deep inner life. He is usually very aware of the hidden side within the objective external world.

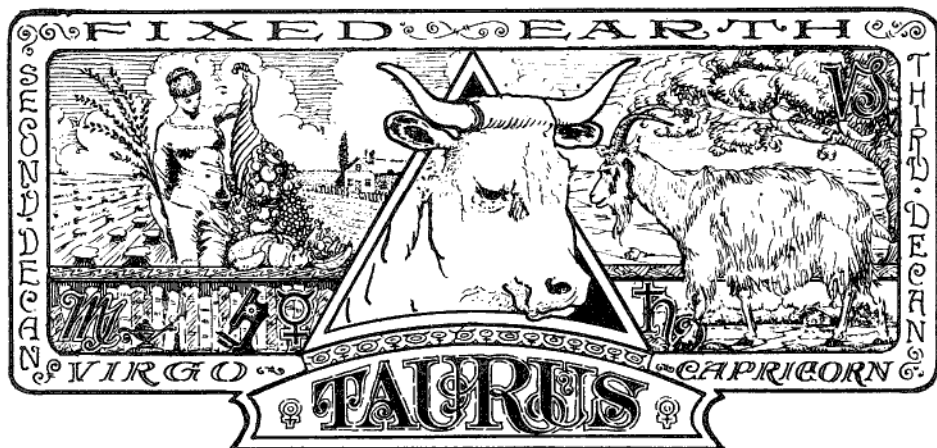
Finally, one of the most obvious places to search out past life causations of the present life is in the 12th house. Planets falling within that house, together with their aspects and the house position and aspects to the ruler of the 12th, should help the intuitive interpreter perceive some of the individual's life-lessons.

To summarize briefly, we can better understand the karmic commitments which preceded this Earth life if we study the following points of a horoscope:

- 1.) Intercepted signs, their qualities of expression and the condition, by aspect, of their ruling planets.
- 2.) If intercepted signs appear, look for the "doubled" signs on adjacent house cusps. Relate the meaning of the houses to the qualities of the signs used twice. These houses and signs indicate "make-up lessons."
- 3.) Study the house and sign positions of the Moon's Nodes. North Node should indicate present and future direction and South Node, the past.
- 4.) Look for planetary aspects to the nodal axis. If harmonious, the planetary energy will work easily in correlating past and future development. Discordant aspects will show difficulty in relating one phase to the other.
- 5.) If retrograde planets appear, they will show that the planetary functions are being reviewed, re-established, or expressed subliminally.
- 6.) Carefully examine the condition of the 12th house, its planets, their aspects, and house position and aspects to the ruler of the 12th.

After the chart has been viewed in all these particulars, certain points of

(Continued to page 223)



The Children of Taurus, 1978

Birthdays: April 20 to May 20

SYMBOL — The bull.

QUALITY — Fixed; or consciousness directed steadily and consistently toward establishing a stable center.

ELEMENT — Earth; or consciousness relating to tangible, outward concerns. Among other things, the earth element corresponds to solids, the dense body, the threefold body (dense, vital, and desire bodies), and the physical world.

ESSENTIAL NATURE — Tranquil.

PHYSICAL ANALOGY — Fertile earth or soil.

RULING PLANET — Venus is the ruling planet of Taurus because it is able to express its function easily and freely when placed in Taurus. Venus represents the need to express love and affection, experience peace, harmony, and beauty, and strive for moral upliftment and aesthetic refinement.

CORRESPONDING HOUSE — The 2nd house corresponds to Taurus, and represents the desire for a sense of assurance in the outer world.

SYNTHESIS — By combining the preceding factors we see that Venus in Taurus and in the 2nd house represents the need

consistently and steadily to express love and affection, experience peace, harmony, and beauty, and strive for moral upliftment and aesthetic refinement, in a tangible, outward, and tranquil manner, through the desire for a sense of assurance in the outer world.

ESOTERIC ANATOMY — Taurus is one representation of the desire body.

EXOTERIC ANATOMY — Specific: base of skull and brain, cerebellum, pons varolii, medulla oblongata, lower jaw, tongue, palate, throat, pharynx, larynx, tonsils, adenoids, ears, eustachian tubes, cervical vertebrae and nerves, salivary glands, thyroid gland, and parathyroid glands. General: veins and cellulose.

PHYSIOLOGY — Venus, the ruler of Taurus, governs the physiological processes involved in taste, smell; carbohydrate metabolism (along with Mercury); filtration of waste products on the cellular and organic levels; production (along with the Moon) of female hormones; production of insulin; circulation of blood in the veins; and functioning of the thymus gland.

TABERNACLE in the WILDERNESS — Taurus represents the Altar of Burnt Offerings, which stood just inside the Eastern Gate. This Altar symbolizes

the sacrifice of our selfish desires so that the need for spiritual progress may be realized. Our desires for personal ease and comfort, and for personal gain and power, must give way to the desire to participate in a larger plan which sees beyond the present moment and beyond the personality. This sacrifice will provide the fuel to feed our spiritual aspirations.

GREEK MYTHOLOGY — Descriptive of Venus in Greek mythology are the goddesses Aphrodite, Hera, and Eros. Aphrodite is the goddess of love, Hera is the goddess of marriage, (reflecting Venus' rulership of Libra) and Eros, corresponding to Cupid in Roman mythology, is the attendant of Aphrodite.

Eros represents the force of attraction and cohesion between and among people. **COSMIC CHRISTIANITY** — On His ascent toward the heaven worlds, the Christ passes through the Desire World, and at this time of year He endeavors to purify the conditions prevailing there. Thus, He helps to dispel the miasma of selfishness and other negative astral forces and makes it possible for us to gather purer material for the building of our desire bodies. This hastens the day when we shall be able to conquer our lower nature and loosen its hold upon the Spirit. In this springtime of the year we are more inspired to seek for the beautiful, and all that lifts and ennobles the life of the Soul. ★

DEATH AS TRANSMUTATION

(Continued from page 207)

responsible for his original loss. He then dies during childhood and proceeds directly to the First Heaven, where he is taught the lessons which the lost panorama had contained. There he is met and guided by loving friends — often Angels. The Heaven World life of children is beautiful beyond description. When parents come to realize the delightful existence which their deceased children lead here, and understand the great benefits which accrue to them, their sorrow will be lessened and healed much more quickly.

So we see that death to the Physical

World is, in the most positive sense, a birth into spiritual Worlds. What the Spirit experiences on Earth, he assimilates in the higher Worlds, where his spiritual comprehension — being freed from material impediments — is much greater than it is here. He comes to understand clearly why his earthly life took the form that it did and what he could have done to make improvements. He benefits from his mistakes because the residue of evil is transmuted into conscience, and he profits from his good works because the essence of these is transmuted into soul power. He prepares himself for a new life in which he can correct what went wrong before, build on that which went well, and, thus, raise himself ever higher on the evolutionary ladder. Without death, we could not have life. ★

MAX HEINDEL'S MESSAGE

(Continued from page 212)

If our auric atmosphere is vibrant with benevolence and kindness, we find all about us people who are benevolent and kind, for we call out the qualities in them which we ourselves express. Therefore, a person who is benevolent feels the benevolence and kindness of other people. A person who thinks mean and worrisome thoughts, who is pessimistic and habitually thinks unkind thoughts of others, will call forth in them the same traits of character that he sends out. We are vibrating at a certain pitch, and the seed atom in the heart is the keynote of our physical existence and of the vibrations that go out from us through the physical world.

It is of immense benefit to know this scientific fact, for we can control our thoughts and, through them, every condition of life. It behooves us, therefore, to cultivate habitual optimism, helpfulness, benevolence, and kindness, so that we may be of greater value in the world's work. ★

Once, for a little while, a light was caused to glimmer in the darkness. But the time was not yet right, and the light was taken away. —Anonymous

NEWS COMMENTARY

WIND ENERGY

On a windswept plain at the edge of the remote hamlet of Clayton, N.M., a brand-new orange, white and blue windmill is more than a local curiosity. Whenever the wind speed exceeds 8 mph, the machine's two 63-foot blades start to rotate — and feed enough electricity into the local power grid to supply 60 of the town's 1,300 homes. "We have wind practically always," says City Manager Robert O. Johnston. "We figure that the windmill will be producing 90 percent of the time."

A joint project of the Department of Energy and the National Aeronautics and Space Administration, the Clayton windmill is just the first in a promising line of wind machines to be built in U.S. towns. . . .

Wind technology is hardly free of problems. For one thing, the looming turbine towers can interfere with television reception. More important, electricity from even the largest wind turbines now in action costs more than three times as much as that generated from oil. But according to the DOE's Louis Divone, "early studies show that costs should come down as the size of the wind machines goes up."

Wind, of course, can also be capricious. So utilities that invest in wind turbines will have to provide spare power capacity to handle the slack when the wind dies. But this difficulty should be minimized by picking the proper site. "If you can find a place where the wind blows at 17 mph for 80 percent of the time, you've got a deal," says Deputy Secretary of Energy John F. O'Leary. As a further safeguard, some projects are being specifically designed to link up with existing power resources. For example, the Interior Department's Bureau of Reclamation is studying plans for a cluster of 50 2,000-kilowatt wind turbines near Medicine Bow, Wyo., to complement hydroelectric power generated by six Colorado River dams.

Clearly, the Federal government sees enormous potential in harnessing the wind. Not only is wind power free of pollution, but, as oil prices rise, it promises hefty economic benefits. If the wind provides just 1 percent of the nation's energy, it could reduce import bills by millions of dollars. What's more, wind generators could open up a major export market for U.S. technology — especially in underdeveloped countries, where such

machines wouldn't be competing against well-established power grids.

—*Newsweek*, Feb. 20, 1978

Wind power, of course, would not be practical everywhere, but there are many places in which windmills could be constructed to great advantage. Wind, water, and Sun remain the cleanest, safest, and, in the long run, most reliable sources of power available to mankind. We are confident that investments in projects such as this, if properly planned, will prove to be invaluable.

PAPAYA AS A REMEDY

African natives have long believed in the curative powers of the papaya. Now the tropical fruit has been tried with some success on a number of patients at London's Dulwich Hospital.

When, for example, a postoperative infection at the site of an incision fails to respond to antibiotics or other measures, a young doctor, Christopher Rudge, suggests trying papaya. (Rudge came upon natives in the South African bush using the fruit to cure ulcers and infected wounds when he worked at Capetown's Schuur Hospital.) Strips of the fruit are laid across the wound, and the remedy often works.

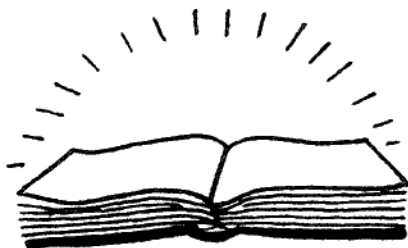
Rudge comments that, although he is not a proponent of tribal medicine, he believes papaya can be used when conventional treatment fails (probably because it contains an enzyme that cleans the wound, thus speeding the healing process). A more frequent use, he says, is on ulcerated sores of the bedridden.

—*Readers Digest*, January 1978

One cannot help but wonder why, if this "tribal" remedy is so effective, it is not used as a *first* resort instead of a last resort. Evidently the papaya is more of a "sure cure" than are antibiotics and other artificial medications. Why not utilize it in place of the less reliable conventional measures? Natural remedies such as this, even though considered primitive from the "sophisticated" vantagepoint of the orthodox medical profession, have much to recommend them in the way of both effectiveness and safety. ★

BOOK

REVIEW



"The Practical Encyclopedia of Natural Healing"

The Practical Encyclopedia of Natural Healing, by Mark Bricklin,
Rodale Press, Inc., Emmaus, PA, 1976.

In the introduction to this comprehensive compendium of natural healing methods, the human body is described as well equipped, in its own right, to resist disease and heal injuries. Accordingly, at the onset of disease or injury, the first goal of natural healing is to endeavor to strengthen those natural resistance and healing agents which will enable the body to perform its own cure.

Obviously, this type of strengthening, which can be done conservatively in many different ways depending on the nature of the ailment, normally will achieve obvious results much more slowly than would the administering of drugs or other "instant" artificial remedies. Natural methods, however, lack the danger of side effects such as may originate from the use of drugs and negate the possibility of laboratory errors and needless surgery, both of which occur often enough in orthodox medical practice to be a matter of grave concern. Furthermore, the results of natural healing, if the patient continues to take care of himself, are likely to be more lasting.

It is in this context, then, that the *Encyclopedia* discusses the natural healing approach to some of the most persistent human ailments, ranging from acne to varicose veins and including heart ailments, tooth loss, high blood pressure, cancer, colds, and constipation, and many other physical problems. Forms of treatment described include the use of nutritive supplements, acupuncture, exercise, methods of proper breathing, and the cultivation and use of medicinal herbs.

The reader also is offered information about a new way of brushing teeth designed to prevent gum erosion, tooth sensitivity, and the wearing-away of tooth enamel. A surprising cure for hiccups, rudiments of dance and poetry therapies, and natural psychotherapy are also discussed, as are innumerable other matters which fall within the broad scope of natural healing.

Mark Bricklin, as Executive Editor of *Prevention* magazine, is an eminent authority in this field, and well qualified to compile the present work. This volume is valuable both as a reference guide in the event of possible medical contingencies and as an overall survey of the wide range of natural healing methods. ★

WESTERN WISDOM BIBLE STUDY

Suggestions for Meditations on the Gospel According to John

Part 2

by Elsa M. Glover

"God is spirit." — John 4:24

What is Spirit? What are its characteristics and properties?

Christ said to the lame man, "Do you want to be healed?" After he healed the lame man, Christ said, "Sin no more, that nothing worse befall you." — John 5:6 and 14

When is healing desirable? Are there some circumstances under which healing is not desirable?

Starting with five barley loaves and two fish, Christ fed five thousand people. — John 6:9-14

In any situation in Nature today, is it possible that something little can be multiplied through the power of God?

Christ walked on the water of the sea. — John 6:16-21

We are in a sea of astrological forces, the waves of which continually try to push us first in one direction and then in another. Are we currently riding in a boat which is tossed to and fro with each new wave? Where can we find something to hold onto which is not tossed by the waves? Where can we find something which can stand firmly above the waves?

"Do not labor for the food which perishes, but for the food which endures to eternal life." — John 6:27

What activities on Earth will bring us lasting benefits, which we can take with us even after we leave Earth?

Christ said, "I am the bread of life." — John 6:35

What is the role of bread in our everyday life? What plays this same role in our spiritual life?

Christ said, "No one can come to me unless the Father who sent me draws him." — John 6:44

What aspect of the creative Trinity does the Father represent? Is this aspect active within us, drawing us to the Christ-consciousness?

"Unless you eat the flesh of the Son of man and drink his blood, you have no life in you. . . . He who eats my flesh and drinks my blood abides in me, and I in him. . . . I live because of the Father, so he who eats me will live because of me." — John 6:53

In what way are we related to our own flesh and blood? What is related to Christ in this same way? Does this give us life?

Christ said, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." — John 8:12

What do we currently not see, that we should be described as being in darkness? What must we do to follow Christ? Will this bring us illumination?

"The truth will make you free." — John 8:32

From what will the truth free us?

The sheep hear the voice of the shepherd and follow him, for they know his voice. Christ said, "I am the good shepherd. The good shepherd lays down his life for the sheep." — John 10:1-16

When we hear that which comes from the Christ, do we recognize it? Have we ever heard it before? What leads us to the recognition?

Christ said, "I am the resurrection and the life." — John 11:25

What occurred at Christ's Resurrection? Are we currently in need of being spiritually resurrected? What would this accomplish?

Christ washed the disciples' feet. — John 13:4-14

What jobs in the world today are equivalent to washing someone's feet? Are we willing to do these jobs when the need or opportunity arises? From the spiritual point of view, does Christ even today wash our feet, and do we likewise spiritually wash the feet of one another?

"A new commandment I give to you, that you love one another." — John 13:34

What is love in the most ideal sense?

"I am the way, and the truth, and the life; no one comes to the Father, but by me. . . . I am in the Father and the Father in me." — John 14:6-10

What other evidence have we that Christ and the Father were united? See *John* 4:34, 5:30, and 18:11. In what ways are they united, and in what ways separate?

"As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches." — John 15:4-5

In what way are we united with Christ? What fruit can we bear as a result of this union?

"In the world you have tribulation; but be of good cheer, I have overcome the world." — John 16:33. (See also John 18:36).

If we are to follow Christ and overcome the world in like manner, what must we do? Will it involve a material overcoming or a spiritual overcoming?

Did Christ give us any specific advice which might help us overcome the world? See *Matt.* 6:10, 6:20, and 10:28, and *Mark* 7:15.

Much more in John's Gospel is worth meditating on, but with this start the student can proceed by himself. ★

SEEKING GUIDANCE THROUGH ASTROLOGY

(Continued from page 217)

emphasis should begin to emerge. These clues should blend together and present a general trend of past-life causation which, to be valid, also should be reflected in the general trends of the entire chart as a whole.

1. Davison, Ronald C. *Astrology*, Arc Books, Inc., N.Y., NY. 1964, 6th printing, 1969, p. 9.

2. Bacher, Elman. *Studies in Astrology*, The Rosicrucian Fellowship, Oceanside, California, 1964. Vol. 4, p. 65.

3. For further interpretation of Nodes, refer to *Karmic Astrology, The Moon's Nodes and Reincarnation*, by Martin Schulman, Samuel Weiser, N.Y., N.Y. 1975.

4. Heindel, Max. *The Rosicrucian Cosmo-Conception*, pp. 208-209.

5. Rudhyar, Dane. *The Astrology of Personality*, Doubleday Ed., Garden City, N.Y., 1970. (original c. 1936, Lucis Pub. Co.) pgs. 264-269. ★

DR. BERNARD JENSEN

(Continued from page 229)

given to us in the very beginning. It's a loaned instrument, and we are not taking care of it properly. Fortunately, life is constant change, and if you don't like the life you lead, move over.

My mother told me when I was young — and I am realizing it more and more now — "Son, one of these days you'll know more about the truth, but the more truth you have, the more alone you'll go." And for that reason, I believe that the natural healing art will have its growing pains, and I don't believe it will become a majority movement unless people are so shaken up that they realize that Nature is supreme. Only by living in harmony with Nature can we have better lives within ourselves, within our families, within our communities, and within our countries. ★



READERS' QUESTIONS

Polarity and the Human Being

Question:

Please explain polarity as it applies to human beings.

Answer:

The masculine-feminine polarity in which the human race presently manifests represents a temporary and short-range phase of human evolution. The Spirit is neither exclusively masculine nor exclusively feminine, but bi-polar. At one time, Spirit in human incarnation manifested its true bi-polar nature, and, in time, the Spirit will do so again.

When the Earth came out of Chaos in this Period of Manifestation, it was in the dark red stage known as the Polarian Epoch. There humanity first evolved a dense body, but not at all, of course, like the present physical vehicle.

When the condition of the Earth became fiery, in the Hyperborean Epoch, the vital body was added and man became plant-like, in that he had the same vehicles and dreamless-sleep consciousness which plants have today. At that time, the matter of which the Earth and Moon eventually were formed was still part of the Sun; thus the body of man-in-the-making was yet plastic. The forces from the Sun and those from what is now the Moon worked readily in all bodies. Hyperborean man was hermaphrodite, able to create from himself by projecting his whole creative force and capable of producing another being from himself without intercourse with any other individual. His body was an enormous gas bag floating outside the Earth, which

threw off plant-like spores that grew and were used by other incoming entities.

In the Lemurian Epoch, when the Earth had somewhat cooled and islands of crust had begun to form in the boiling seas, man's body somewhat solidified and became more like the present vehicle. His eyes, as yet, "had not been opened," however, and human beings were unconscious of each other in the Physical World. They were well aware and awake in the Spiritual Worlds.

Then man's body became so far solidified that it was impossible for him to continue to propagate by spores. It was necessary for him to evolve an organ of thought — a brain. For this purpose, one-half of man's creative force was turned inward to build the necessary organ. Like all forces, the creative force is positive and negative. One pole was turned upward to build the brain, leaving the other pole available for the creation of another body. From that time on, man no longer was hermaphrodite. He had his complement outside himself, and found it necessary to gain the cooperation of someone having the other half of the sex force available for propagation. Thus, man learned to love selfishly.

Although the Spirit, then, is neither male nor female, but double-sexed, during the present state of manifestation it is necessary for the Ego to inhabit a physical vehicle expressing one of the two qualities of *will* (male) and *imagination* (female). The Spirit usually expresses itself in successive lives alternately as man and woman, although several consecutive lives as one or the other sometimes are required, depending on individual conditions and lessons to be learned.

One of the twin faculties, will and imagination, then, predominates in each life. As the Spirit returns over and over again to the Earth school of experience, however, it gradually becomes more soulful and more capable of expressing the two qualities of the Spirit simultaneously and in even measure. Thus, by degrees, the man finds the finer feminine qualities in himself, and the woman finds the noblest traits of the man. When that point comes, there is a perfect balance and the mystic marriage takes place.

The Spirit then has evolved through eons in the school of life and has learned its lessons to such an extent that, a fair degree of self-control or balance having been achieved, it no longer finds it necessary to secure full equilibrium by means of opposite polarity in the body. Man, then, again manifests as the hermaphrodite which he, as Spirit, truly is.

Shifting of the Earth's Axis

Question:

It has been stated that the Earth has experienced many shifts of its Axis, with resultant catastrophic upheaval such as floods. What is the Rosicrucian position on the axis shift? Are we expecting one in the near future?

Answer:

It is quite true that the Earth has experienced alternating polar changes, and there is little doubt that other such shifts will take place in the future. It is possible that such a shift may be imminent, in view of changing worldwide climactic and other conditions, but we cannot say with certainty when this will occur.

At the present time, the northern latitudes, because of the angle of inclination of the Earth's axis, respond more quickly to the life-giving force brought annually to Earth by the Christ Ray. In the

southern latitudes, the life injected into the Earth by the Christ Ray cannot be aroused into activity until September, when the vertical rays of the Sun fall there.

At the present time, therefore, the northern hemisphere has a decided advantage over the southern one as regards its evolution. In the future, however, the rotation of the Earth's poles will bring the southern hemisphere into the same relative position as that which now obtains at the northern one, and it will have a like advantage over the northern.

Physical Bread and Living Bread

Question:

I have read that some saints were able to live without eating anything. Is such a thing possible?

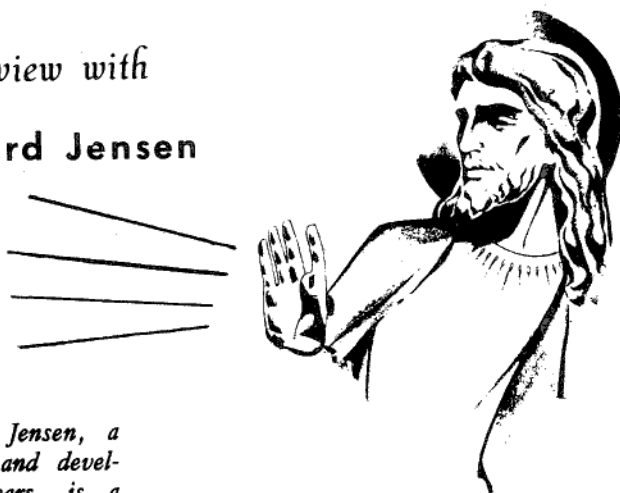
Answer:

Yes, it is possible, although, obviously, still a very rare occurrence among mankind. It is possible to reach so refined a state of spiritual development that physical food virtually becomes unnecessary to the upkeep of the body. The Elder Brothers of the Rose Cross, who live perfectly and completely in accordance with natural law, use food only at intervals measured by years.

As we are told in *Ancient and Modern Initiation*, p. 89: " 'Man does not live by bread alone, but by every word that proceedeth from God' . . . There is no need to partake of earthly bread for one who has access to the Fountain of Life. The more our thoughts are centered in God, the less we shall care for the so-called pleasures of the table, and by feeding our gross bodies sparingly on selected simple foods we shall obtain an illumination of spirit impossible to one who indulges in an excessive diet of coarse foods which nourish the lower nature.' " The word of God becomes a *living bread*, by which it is literally possible to maintain physical existence. ★

HEALTH AND SPIRITUALITY

An interview with
Dr. Bernard Jensen



Editor's Note: Dr. Bernard Jensen, a pioneer in Iridology research and development for the past 50 years, is a world traveler and lecturer in nutrition and natural living.

Q. Dr. Jensen, are you acquainted with The Rosicrucian Fellowship?

A. Yes. Years ago, I used to be very good friends with Mrs. Heindel. I spent quite a bit of time with her. I have been a student of The Rosicrucian Fellowship in Oceanside, and over a period of years it has meant a lot to me. It is there that I got acquainted with the effects of the universe upon a person — especially upon his health. Health has been my forté. Although I recognize that healing isn't attributable to any one system, I wanted to go to a place which dealt more with spiritual things. This is how I found a spiritual abode in The Rosicrucian Fellowship.

Q. Would you elaborate on the relationship between the health of the physical body and the spiritual nature of man?

A. Yes. Although it is very difficult to say this to the average person today, I believe that we really start from Spirit. I believe that Spirit is the thing that moves first, and the body follows afterward. I believe that the body is a servant of the Spirit and that the body is ready to accompany this Spirit wherever we may lead it. I believe that if relationship

to the Spirit is right, the physical body has the best opportunity of readjusting itself to perfection. We all want that perfection, but we don't realize that physical treatments only bring about *physical* harmony. Although the body is only a physical vehicle, it is the Temple of God. Therefore, we don't want to rattle our physical bodies to pieces. We've got to keep them without tension; we've got to keep them relaxed, and we can do this only through harmonious activities, loving attitudes, and the removal of resentments. In this manner, we have a complete and a free flow of the divine Spirit in the body. This is not particularly a religious concept. It is, simply, doing what we must in order to have the body walk in a more godly way.

Q. In order for a patient to be truly healed, do you think it is necessary that he recognize the divine nature in himself?

A. Yes. I believe that by working exclusively with the physical body, we can repair tissue. But tissue is just so much fat, muscle structure, and bone. The Spirit, however, expresses itself in every cell of the body. And I personally believe that, as it is said, virtue came

out of the Christ when He healed, this same Spirit has to emanate from each person in order for him or her to be well. I believe that we live on what we pour out and that it is greater to serve and to give than to receive. And I believe that to make the world right, it has to start within the individual and come out. One must realize that this physical temple needs the expression of the divine Spirit, made up of love, happiness, harmony, and justice, all flowing outward. When an individual allows the Spirit to flow through, his body is living with a good master, a good leader, and one who is keeping it in good rapport with all worldly events, with the family, and with all whom he may meet.

Q. Do you believe that most people are aware of their spiritual natures?

A. I think a man should become aware of who he is, where he is going, and what capacities he has. I believe most of us go through life and never realize the capacity we have to live a more divine life. I think we probably live up to only about a fourth of our possibilities. And yet, we are told to look for the Christ in the other person. We should do this for our own good. That which we give out is a reflection of our inner selves. I know it is much nicer to live with a loving person than one who hates, resents, and is in constant turmoil.

Q. Have you ever studied astrology for the purpose of diagnosing and treating illness?

A. I was very interested in astro-diagnosis — diagnosing from the influences found in the astrological signs. I believe that one of the nicest things I have learned from astrology is the fact that the three months' period before the birthday is possibly the most difficult time to recover health. The three months after the birthday is probably the best time to regain health. Our birthdays are analogous to the spring of the year, and it's a good deal like the situation of an apple tree. In winter, the apple tree almost recedes and looks as though it is drying up. All the sap is deep in the ground

and the tree appears dead. Then in spring the tree comes alive and produces its lovely leaves and is ready to bear fruit and to do everything possible to express itself in all its perfection. I think that in treating people during the three months after their birthdays, they will make their best improvements. It seems as though they are in a certain cycle at that time in which they can experience a spring-like environment within themselves and, like the apple tree, are better able to repair, rebuild, and overcome their ill health. When we are in harmony with these cycles, we do a greater work for the human body.

Q. How do you relate astrology to your studies in iridology?

A. In the first place, I might mention that iridology was recognized by Max Heindel as a valid science, and it can be used directly in combination with astrology. Because astrology has its effect on the body, and the condition of the body is revealed in the iris of the eye, we find that the various organs work in harmony with the influences existing at birth — the influences with which they came into this world. For instance, people who are waterlogged or who have lymphatic gland congestions tend to hold water in their bodies. By looking at their charts, we see that they are greatly influenced by the water signs. Therefore, they draw water. We advise some people who live in damp climates or who are overweight from an excessive amount of water intake to move to another climate. We try to suggest the proper environment so that the person can be healthy and well. We even work out the amount of water that a person should take, according to his signs. We find many times that fruits, vegetables, proteins, and starches have to be varied according to the way in which a person is built. For example, a person engaged in mental activities needs protein and a lot of it. On the other hand, if he is a mental type and doesn't have a strong physical body, as the horoscope sometimes indicates, he has to learn how to prepare these proteins to take care of his body, which

probably has weak digestion. He has to learn to prepare the food so that the stomach *can* take care of it. While I haven't gone into it from the astro-diagnostic standpoint, I always have known, from people I have worked with in the astrological field, that there is a relationship and cooperation between iridology and astrology.

Q. Some of our readers might not be familiar with iridology. Would you comment on what it is and what value it has in natural healing?

A. Iris diagnosis is a method of telling what is going on in the tissues of the various organs of the body. It does not do so from a disease standpoint, but it shows the integrity of the tissues. In other words, when we study the iris of the eye, we see a picture of what is going on in the various parts of the body. Since the eye is charted, we know where the thyroid area is, where the leg area is, where the stomach area is, etc.. We are able to examine these areas in the iris and see the integrity of the tissues which correspond to these areas. This is probably one reason why the iris has been called the "window to the soul," or the "window to the inner self."

The study of the iris was developed over 100 years ago. It had been carried on — not developed too much — until the last few years, when people have become interested in the natural healing art.

There has been such a growth in the healing art, in so many different directions, that we have come to realize that the spiritual has an effect on the integrity of tissue, the functioning of tissue, and the stimulation of tissue. This effect comes through the motivation, the inspiration, and the aspirations which a person has. Through the nerve rings in the iris of the eye, we can tell the balance in a person's philosophy and the degree of his spiritual acumen. If he does some of the nicer things in spiritual work, he can relieve himself of these heavy nerve rings, or "cramp rings," as we call them. You've heard a person say at times that

his style was "cramped." If that person has much to carry mentally, he may need philosophical training. Of course, in this way the Rosicrucian Teachings have helped many people relieve nervous tension and develop sound physical bodies as well as healthy mental and spiritual bodies.

The iris of the eye will not indicate disease, but it will indicate inflammation: where it is, what organ it is in, and also — and this is the most important thing — when we have made changes in the tissues of the body. For instance, black, when we find it in any one section of the iris, is what we call an under-active condition. Black represents toxic material, inactivity, hypo-activity, under-activity. This condition has to change, because no one wants to work with an under-active or toxic body. Through proper changes toward right living, and I would say through a better spiritual consciousness, we find that these black holes change to white. We watch this. And this is the value of iridology — to see the white take the place of the black. What we produce are healing lines, and when we see these come about, we know the person has changed his path. We know that he is living a good life — eating a ripe peach instead of a pickled one, and avoiding junk foods and using more natural foods, as God meant us to have in the beginning.

Of course, we only can achieve healing lines when the patient is willing to make the proper changes. If I don't have a good patient, I cannot produce these signs. There are many people today looking for a good doctor; I am looking for a good patient. Most doctors make a living on our incorrect living. We must learn to change our paths in life and go in a direction to which our bodies will respond.

Our environment affects our bodies; good air is necessary. Nevertheless, a pure, undefiled Spirit also is necessary. Our bodies live on the thoughts we have. Although we reenact and re-act to all that happens to us, we have to get to the state in which nothing can disturb us. So it comes back to the spiritual saying

that, "He is the greater who conquers himself, than he that may conquer a whole city." We are each responsible for the inhabitants within this community — within our own body. We have to put it in good order, and we do this by mind and Spirit.

Q. What is your evaluation of a vegetarian diet?

A. A vegetarian diet is the cleanest, most evolved way of living. I have reservations which cause me to criticize and speak against the vegetarian diet at times, but that is only because I would like to see the vegetarian diet used more properly. I think that the average vegetarian just gives up meat, not knowing that this is not true vegetarianism. I believe that the true vegetarian is one who has found a spiritual path, to go along with vegetarian foods. For instance, work in some laboratories today shows that we need a certain amount of choline. This is found, for instance, in eggs and milk, but a lot of vegetarians eliminate these foods. Yet they are very necessary for feeding our message departments — the brain department, the nerve department — and it is difficult for the average vegetarian to realize that we have got to feed this brain and nervous system. A lot of people become vegetarians because they are sick; they do not have strong bodies. But they should learn to select the proper food and prepare it correctly for their bodies.

A little suggestion to illustrate the point: many vegetarians are not as strong as they should be in their digestive systems. I have done much good for vegetarians by having them grind the nuts they eat, or make nut butters, or have nut milk drinks. These nut milk drinks are very easy to digest. Many times the person who is sick — even the vegetarian — doesn't have enough heat in his body to handle the nut and seed kingdom. Therefore, he should prepare those foods so that he gets more good from them, because he is using those foods as nourishment for his brain and nervous system.

I believe that the vegetarian has the

advantage over any other way of living if he will become a vegetarian in heart, mind, and Spirit. If he is just doing it for a clean body, he may digest his food well, but the food itself won't have the divine purpose it should have in going to the body so that the body, in turn, can become of service to mankind. Food has a purpose in life, too — not to be used in a person who hates, wars, or lives a disintegrating life. I believe that a vegetarian should be a spiritual person, more so than anything else. And I say that the spiritual person can digest his foods better than if he is just a physical person. It is not what we eat that counts; it is what we digest. Only a happy, knowing, loving person can digest his food properly.

Q. How do you perceive the future of natural healing?

I believe that there is a calling to those who are more evolved to get into the natural healing art. We find that the unnatural way of getting well is a substitute. Because man has strayed away from that of which God approves, he develops disease, dissension, marriage disturbances, even financial discrepancies, and he doesn't know how to live with these things. But I will say that the nature cure is a matter of living according to what is right.

There is no reason for, I would say, 80 percent of the diseases today, because they come from living habits that don't belong in our lives. Naming some, we have smoking and drinking. The only people who ever seem to give these habits up are those who sink to the depths. Here we find that "man's extremity is God's opportunity." It is proper that such people seek the natural life. But to come to that natural life, we must change our style of living. We must live godly lives in our everyday thinking, our meditation, our prayers, our good foods, our associations, our friendships, and our free time. People have become selfish; it is a disease in itself. One out of every seven people in the United States is taking tranquilizers. We have lost control of the instrument that was

(Continued to page 223)



HEALING

Living Constructively

He who enjoys radiant health lives constructively. His physical, mental, and spiritual faculties are used positively in a manner that increases the total of good and world progress.

He who constructs, in the fullest sense of the word, uses his creative powers for the benefit and welfare of others. The objects he desires to accomplish underlie, in one way or another, universal betterment. He is well aware of the fact that all mankind is one in God. By endeavoring to live unselfishly and helpfully, he works with the trend of evolution for the progress of the whole.

One of the most constructive things we can do, and one that requires no specific, acquired "talent," is to look for the good in every person and every situation. Seeing the good and giving it thought and attention increases that good, building, in time, unconquerable power. Ignoring evil, except as it spurs us on to do good, also is a part of constructive living. Thus we learn to overcome evil with good, as Christ Jesus taught.

The constructive attitude is based upon the free flow of the Spirit and, thus, cannot help but manifest in good health. In contrast, destructive or apathetic living, which stems from the lack of desire and /or effort to use the creative powers in the service of humanity, shows crystallization.

Self-centeredness is an infallible sign of crystallization.

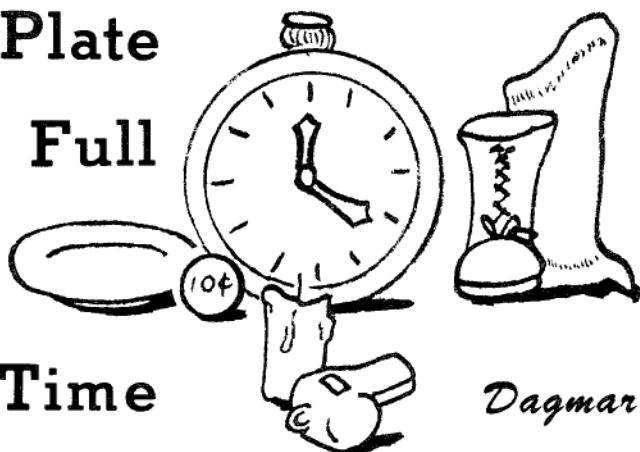
Thus, the more we devote ourselves to the welfare of others, the more easily we are able to live constructively, in harmony with God's laws. The more constructively we live, the more we manifest radiant health.

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

Visible helpers are just as necessary as Invisible Helpers and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 P.M. and Pro-Ecclesia at 4:45 P.M., when the Moon is in a cardinal sign on the following dates:

May 3 — 11 — 18 — 24 — 31

A Plate Full Of Time



Dagmar Frahme

Edgar stopped in his tracks and stared. There in the middle of the raspberry patch was the strangest boy he had ever seen.

The boy had a round, red face and long, untidy hair. He had a fat, red neck, a fat, round body dressed in what seemed to be an old blue sweater that reached to the ground, and fat, round hands with fat, round fingers. He had an enormous mouth into which he was popping raspberries as fast as he could grab them. He was making the same growling noises that Edgar's stomach sometimes made during the last half hour before lunch.

"Who are you?" asked Edgar.

"I'm Hungry," said the boy.

"That's not what I asked," said Edgar crossly. "And besides, how can you be hungry when you're stuffing yourself?"

"I'm Hungry," the boy said again.

"All right, all right, you're hungry," agreed Edgar. "Now who are you, and who said you could eat our raspberries?"

The boy didn't answer. He went right on popping raspberries into his mouth — the biggest, juiciest raspberries from every bush he could reach.

If somebody didn't stop him soon, thought Edgar, there would be none left for Grandmother to make pies with. Clearly, something had to be done.

"I'm going to give you one more chance," said Edgar, "If you don't stop eating those raspberries and tell me who you are and who said you could come here, I'm going to tell my Grandfather. You'll answer *him* fast enough!"

When the boy heard that, he dropped his raspberries and, much to Edgar's surprise, began to cry:



"Please," he whined, "please don't tell your grandfather. He will scold me, and I can't stand being scolded. Then he

will tell me to go away, and people are always telling me to go away. I won't eat any more raspberries. I promise."

The boy cried some more, and Edgar squirmed. This strange boy certainly seemed to be a cry-baby.



"Oh, stop crying, will you?" said Edgar. "I won't tell my grandfather."

The boy sniffed. "Honest?" he asked.

"Honest, but you still have to tell me who you are and why you are here," Edgar answered sternly.

The boy rubbed his nose with his sleeve. "Got a handkerchief?" he asked.

Edgar felt around in his pocket. He pulled out a jackknife, three acorns, a piece of bubble gum, a wrinkled picture of a baseball player, a bag of jelly beans, and a rusty nail. Finally, he found a handkerchief that had once been white but now was covered with dirty finger marks and a streak of bicycle grease.

"It's not very clean," he said unnecessarily, tossing the handkerchief to the boy.

"Thanks," said the boy, and loudly blew his nose.

"Now, for the last time," Edgar demanded, "WHO ARE YOU?"

"I'm Hungry," said the boy.

"Oh, no!" exclaimed Edgar. "Are you starting that again? I *know* you're

hungry. What I want to know is, WHAT IS YOUR NAME?"

The boy sighed. "That *is* my name. Hungry. Always V. Hungry."

"What's the V. for?" asked Edgar.

"Very," answered the boy.

"What a weird name!" exclaimed Edgar. It was not a polite thing to say, but he had never heard of anyone called Always Very Hungry.

"It is weird," agreed the boy, looking sad. "But it's what I've always been called. And I *am* Always Very Hungry. I eat and eat and eat and never get filled up. That's why I was eating the raspberries. I thought maybe they would fill me up so I wouldn't be hungry any more. But they didn't."

"Doesn't anything ever fill you up?" asked Edgar.

The boy shook his head.

"What do you eat?" asked Edgar.

"I eat anything I can find and anything anybody gives me. I eat grapefruit with ketchup and marshmallows with onions and ice cream with spinach and skate boards."

"Skateboards!" echoed Edgar, wondering where his was.

"And windows and lawn mowers and cement and grass and eggs," went on the boy.

"Wow!" exclaimed Edgar, who couldn't help admiring anyone who had eaten all those things. "You must get awful stomach aches."

"No," Hungry shook his head. "I've never had a stomach ache in my life, but I stay hungry all the time."

"Are there any things you have never eaten?"

"Yes," said Hungry. "Seven things. If I could find them, maybe one of them would fill me up."

"What things?" asked Edgar. "Maybe I could find them. Unless they are things my grandmother needs to make a pie with."

"No," said Hungry with a deep sigh. "I don't think she can make pies with them."

Then he stood straight, folded his arms

across his fat stomach, took a deep breath, and recited:

"Find me a candle and find me a boot,

Find me a dish towel and find me a flute,

Find me a paper clip, find me a dime,

But most of all find me

A plate full of time."

"Can you get me those things?" asked Hungry.

Edgar wasn't sure about the flute, but thought he could get almost everything else. The plate full of time was a puzzler, but he'd worry about that later.

"I can get most of them," he said, "but are you sure you want to eat a dime?"

As much as he wanted to help Hungry, Edgar did not like the idea of giving him one of his own dimes to eat.

"Yes," said Hungry, positively. "I want to eat every one of those things."

"All right," said Edgar. "I'll bring you a dime and everything else I can. You wait here."

"I'm going to take a nap," said Hungry, yawning. "I'm too hungry to sleep, and too tired to stay awake."

With that, he stretched out on the ground, and in no time was fast asleep.

Edgar hurried home, and was glad to find nobody there. He pulled a dish towel from a rack in the kitchen and stuffed it into a shopping bag. He took one of the birthday candles that Grandmother kept in the cupboard, and put that into the bag too.

Then he went to his room and closed the door. He took one of his boots from the closet and put it into the bag, hoping no one would ask where it was before winter came. He opened his drawer, took out a dime he had hidden underneath a pile of socks, and dropped it into the bag.

"Maybe Hungry won't eat it after all," he said hopefully.

He took the paper clip from a pile

of arithmetic papers his teacher had just corrected, and dropped that into the bag too. Then he sat down on the bed.

"Where," he wondered out loud, "am I going to get a flute?"

Edgar didn't know anybody who played the flute. His brother played the trumpet, but his brother would never give that trumpet away, especially for someone to eat!

Then Edgar remembered a whistle he once got as a prize in a box of cereal. It didn't sound much like a flute — in fact, his grandmother said it sounded like a sick cat — but maybe Hungry wouldn't mind.

"Well, that's everything except the plate full of time," said Edgar, putting the whistle into the bag. "Maybe these things will fill Hungry up enough so that he'll forget about wanting to eat time."

Edgar picked up the bag and went to find Hungry, who was still fast asleep.

"Wake up, Hungry," said Edgar, shaking him. "I brought a bag full of things for you to eat."

"What — what — oh, it's you!" exclaimed Hungry. "Did you bring everything?"

"Almost everything."

Without bothering to say thank you, Hungry grabbed the bag out of Edgar's hand.

"Hmmm," he muttered, pulling out the dish towel. "It's not very big and not very pretty, but I'll eat it anyhow."

"You didn't ask for a big dish towel or a pretty dish towel," Edgar reminded him crossly. "Besides, I couldn't give you my grandmother's best one."

"Hmmm," Hungry muttered again, stuffing the dish towel into his mouth. "Doesn't taste very good, either."

"Dish towels aren't supposed to taste good," said Edgar.

Hungry ignored him. "Hmmm," he muttered for the third time. "That didn't fill me up at all. I'm just as hungry as ever."

"Well, try something else," urged Edgar.

Hungry put the paper clip on the tip of his tongue.

"It tastes like metal," he complained. "I don't like metal."

"Of course it tastes like metal," said Edgar impatiently. "It's *made* of metal."

Hungry ground the paper clip up with his sharp teeth, and swallowed.

"Ugh!" he protested. "I didn't like that at all. And I'm still hungry."

Then he took out the candle and gave it a disgusted look.

"It's *little*," he complained.

"You didn't say what size it should be," Edgar reminded him again. "You just asked for a candle, and there it is."

Hungry put the candle into his mouth, and started to say something.

"I know, I know," interrupted Edgar. "It's waxy. It's supposed to be waxy because it's made of wax. And I wish you'd stop complaining and just *eat*."

Hungry started to chew the candle. He chewed and chewed and chewed for a long time. Then he swallowed. He had to swallow several times before the candle finally went down.

"Aaaagh!" he said. "That was awful. I almost choked. And I'm still hungry!"

"Well," said Edgar, who was getting annoyed. "I don't know where you got the idea that candles were good to eat. And if that lump of wax doesn't fill you up, I don't know what will."

Hungry pulled the boot out of the shopping bag, and made a face.

"It's dirty," he objected.

"Oh, for Pete's sake!" exploded Edgar. "All boots are dirty. You didn't tell me to wash it. If you don't want it, I'll take it back. It will be a lot easier in winter if I don't have to explain why I don't have one of my boots."

Hungry quickly stuffed the boot into his mouth. He made an even worse face, but decided, very wisely, not to say anything. It would have been hard to talk with his mouth so full, anyhow. It took ten minutes for him to chew up the boot enough to swallow.

"It tasted awful," he announced final-

ly. "And my stomach feels like it weighs a ton. But I'm still hungry!"

"I don't know why you're not sick," said Edgar.

Hungry reached into the bag again and took out the dime. He looked at it long and hard.

"That's dirty, too," he said.

"No kidding," said Edgar, tired of trying to be polite. "Dimes *are* dirty, and so are pennies and nickles and quarters. Even my little sister doesn't put money in her mouth. I'll take that dime back if you're not going to eat it."

"I'll eat it, I'll eat it," said Hungry quickly. He rubbed the dime on his sweater sleeve, which was not any cleaner, and popped it into his mouth.

"Yuck!" he said. "That tastes like metal, too. But I'll eat it anyhow," he added, seeing Edgar scowl.

Hungry crunched up the dime with his teeth and swallowed. He stood perfectly still for a minute, and his eyes rolled around in their sockets four times. Then he burped loudly.

Edgar laughed. "That was a pretty keen burp," he had to admit. "If I did that at home, Grandmother would send me to my room."

"Thanks," said Hungry. "I thought it was pretty good, too. I feel better. But I'm still hungry."

He reached into the bag once more and brought out the whistle.

"That's not a flute," he said angrily. "I said to find me a flute. This is a whistle."

"Right," said Edgar, who had been expecting Hungry to say some such thing. "It is a whistle. I couldn't find a flute. I don't know anybody who has a flute. But this whistle looks sort of like a flute, and you play it sort of like a flute. I don't think it will make a bit of difference if you eat a whistle instead of a flute. Do you?"

"Oh, I suppose not," grumbled Hungry.

"Besides," went on Edgar, "you haven't said one nice thing to me for getting you all that stuff. All you do is

gripe. I don't care if you eat the whistle or not. I don't care if you starve. And I'm going to tell my grandfather about you if you're not gone in five minutes."

With that, Edgar turned and walked away.

As Hungry watched, a big tear started to roll down his cheek.

"Please come back," he whimpered. "I didn't mean to gripe. Don't tell your grandfather."

Edgar looked back. Hungry was blowing his nose with Edgar's handkerchief while tears kept rolling down his cheeks.

"What a big baby!" thought Edgar. "I'm not going to fool with him any more."

Edgar turned away again and Hungry, still crying, ran after him.

"Please don't tell your grandfather," he begged. "He will scold me and tell me to go away, and somebody is always scolding me and telling me to go away. I won't gripe any more. And — and thank you for bringing me all those things to eat."

Edgar couldn't help feeling a little sorry for Hungry, but wished he would stop being such a cry-baby. Even his little sister didn't behave like that.

"How come you're such a cry-baby?" Edgar asked.

"I don't know," mumbled Hungry, still sniffing. "But I'm always hungry and nobody likes me and people are always chasing me away and I thought you were my friend and now you're mad at me too and I just can't help crying," he said all in one breath, and let loose with another flood of tears.

"Oh, boy," thought Edgar. "What a mess!"

"Look," said Edgar. "I won't say anything to Grandfather. Not yet, anyhow. But quit that blubbering. It doesn't help, and it's awful to listen to."

"O.K., I'll try," said Hungry. He sniffed several times, blew his nose, wiped his eyes, and stuffed the dirty handkerchief up his sleeve. "Sure you won't tell your grandfather?" he asked.

"I won't tell him yet," said Edgar. "But I might if you don't shape up. Now

first, eat the whistle. See if that fills you up."

Hungry obediently put the whistle into his mouth and chewed. Strange whistling noises came from inside his mouth. Edgar laughed, and Hungry looked uncomfortable. Finally the noises stopped.

Hungry swallowed, seemed to think something over, and sighed.

"No, the whistle didn't help," he said. "I'm still hungry. Guess I have to eat that plate full of time."

He looked into the bag and sighed again. "You didn't bring a plate full of time," he said sadly.

"I couldn't," Edgar tried to explain as patiently as he could. "You can't put time on a plate. You can't touch it or carry it around. And I don't see how you could eat it, even if it *was* on a plate."

"But how will I ever stop being hungry if I can't eat time?" Hungry started to cry again.

"I don't know," said Edgar, "and STOP CRYING! I'm trying to think."

Edgar scowled and pulled on his left ear, the way he did when he was trying to solve arithmetic problems. He was sorry all over again that he had promised not to tell his grandfather. Grandfather would know how to eat time if anybody did.

Edgar sat down on the ground and tried to figure out how to eat time. Hungry sat down beside him and sighed. He wiggled and squirmed and pulled on his long hair, and looked as though he was going to cry.

"Can't you sit still?" asked Edgar after a few minutes. "How do you expect me to think when you're squirming around like that?"

"I'm sorry," whispered Hungry.

"Oh, oh!" thought Edgar. "He's going to cry again."

Then he realized that he had heard Hungry say "I'm sorry" for the first time.

"Well — I'm sorry too," Edgar apologized, and smiled at Hungry. "I'll try to help you. But you've got to keep still so I can think. Can you?"

"Yes," whispered Hungry.

He crossed his legs, folded his hands in his lap, and closed his mouth tightly.

He looked very uncomfortable.

"Oh, for Pete's sake, you don't have to sit *that* still," Edgar almost said. But Hungry might start crying again if he did, so he didn't.

Instead, he tried to think some more. He thought and thought and thought, but couldn't figure out how to eat time. Nothing he thought of seemed to work. You couldn't eat time with a knife and fork, and you couldn't drink it through a straw. It would be nice if you could make a sandwich out of it, but you couldn't get it between the slices of bread. It might be good if you mixed it in the blender with other things, but how would you get it into the blender in the first place?

"Hungry," Edgar finally said, as kindly as he could, "I'm sorry, but there's just no way you can eat time."

"Then what am I going to do?" wailed Hungry.

"Well —," Edgar was thinking again. "I know! If you can't *eat* time, maybe if you do something else with it you won't be so hungry."

"Like what?" asked Hungry.

"Like — like *stuff*. You do different stuff at different times. You get up and brush your teeth at 7, and go to school at 8:30, and have recess at 10:15, and on Mondays at 4 you have baseball — at least, I do. I don't know about you."

Edgar wondered if Hungry had a place to sleep, or if he ever brushed his teeth or went to school or played baseball. Somehow he didn't think so.

"What *do* you do with your time?" he asked.

"I don't have any time," answered Hungry, sadly.

"Of course you do," retorted Edgar. "Everybody does."

"If I had any time I'd eat it," said Hungry. "I eat everything I have."

"But time is not something you can eat," protested Edgar. "Time is something you do things in. What do you do besides eat?"

"I look for things to eat, and wait for things to eat, and think about things to eat. That's all I do, because I'm too hungry

to do anything else," answered Hungry.

"Don't you ever play, or read, or watch TV, or go to the circus?" Edgar wanted to know.

"What's a circus?" demanded Hungry. "Can I eat it?"

"No, you can't eat it. A circus is something you go to and watch and have fun at. It has clowns and elephants and lions and tight-rope walkers." Edgar couldn't imagine anyone who had never heard of a circus.

"I don't know what all those things are, either," said Hungry, "but I don't watch anything unless I can eat it. And I don't have fun if I don't eat. And then I don't really have fun because I'm always still hungry when I quit eating."

Edgar didn't know what to say next. How, he wondered, can one explain about time to a boy who insisted he didn't have any and who thought only about eating?

Then he had an idea.

"Maybe you wouldn't always be so hungry if you tried to do something besides eating," he suggested. "If you stop thinking about being hungry and think about something else, maybe you won't be hungry."

"But I can't stop thinking about being hungry when I am hungry," protested Hungry.

"You already tried it that way," argued Edgar, "and it doesn't work. Now try it the other way. Think of something you'd like to do besides eating, and do it."

"I can't think of anything I'd like to do besides eating," Hungry was stubborn.

"Can't you at least try?" Edgar demanded. His patience was wearing very thin. "I'm trying to help you, and all you do is give me a hard time. I can still tell my grandfather about you."

"No, no, don't do that!" Hungry looked scared. "I'll think of something else to do."

Hungry tried to think. He wrinkled his forehead, pulled his hair, and squirmed around so much that Edgar, who was sitting next to him, had to move away.

Hungry thought and thought and thought, but no matter what he thought

about, he couldn't think about it without wanting to eat it. Finally he sighed a deep sigh.

"It's no use," he said. "I can't think about anything else."

"How come?" asked Edgar.

"Because all I ever do is eat, and all I ever did is eat. I don't know anything else to do."

Edgar got up and started to kick a stone around and around in a circle. What on earth was he going to do with this impossible boy?

Hungry watched anxiously. He was very unhappy. He knew Edgar was disgusted, which made him even more unhappy. He wanted so much to stop being hungry, and he wanted so much for Edgar to be his friend.

At last Edgar stopped kicking the stone and turned to Hungry. He looked at him long and hard.

"If I try to help you some more, will you do what I tell you?" he asked.

Hungry nodded.

"Promise?" insisted Edgar.

"Promise," promised Hungry.

"O.K. Then listen. Tomorrow you are going to spend the day with me. You'll go to school with me and see what I do and what the other kids do. Then you'll know what there is to do besides eating."

"But I'm scared to go to school with all those kids. They'll laugh at me and chase me." Hungry seemed close to tears again.

"They won't if I'm with you," Edgar assured him. "Besides, you promised."

"O.K." Hungry whispered. He didn't like Edgar's idea at all, but there didn't seem to be much he could do about it, since he *had* promised.

"I'll meet you here at 8:30 in the morning," said Edgar.

"I don't know when it is 8:30."

"Can't you even tell time?" Edgar could hardly believe his ears.

"I don't *have* any time," said Hungry. "How can I tell it?"

"Ooooooh!" groaned Edgar. The situation, he thought, was getting worse every minute.

"Then you just stay here all night, and when it's 8:30 I'll come get you. Right?"

"Right," said Hungry, gloomily.

Edgar gave the stone one more hard kick, sending it flying over the raspberry bushes. Then he started for home. After walking a few steps, he turned and saw Hungry looking after him with big, sad eyes.

"And don't eat any more raspberries!" he ordered, but not in the fierce tone of voice he had meant to use.

* * * * *

It was precisely 8:30 the next morning when Edgar arrived at the raspberry patch to find Hungry waiting for him. His hair was more snarled-looking than ever, and on his face were suspicious red stains.

"Did you eat any more raspberries?" he demanded.

"Just a few," admitted Hungry. "For breakfast. I couldn't go anywhere else for breakfast because I had to stay here. You said I should stay here. I didn't eat very many."

"Well, O.K.," said Edgar. "I guess you had to have breakfast. You can share my lunch at school. Now come on, or we'll be late."

Hungry reluctantly tagged along behind Edgar, dragging his feet in the dust. The closer they came to school, the more he wanted to run away. He knew Edgar's friends would laugh at him and tease him because he was not like them.

Sure enough, in the schoolyard a crowd of boys and girls gathered around Hungry, pointing and giggling.

"What's *that*," asked one of the girls, making a face.

"Hey, Ed, is that your science project?" yelled a boy.

"Did you bring it for Show and Tell?" demanded someone else.

"What happens when it gets wet?" giggled another girl.

"O.K., you guys, cut it out," ordered Edgar. "This is Always V. Hungry. He hasn't done anything all his life except eat."

He's never been to school or to a circus. He doesn't even know what time is for — he keeps wanting to eat it."

A roar of laughter went up, and Edgar glared.

"I brought Hungry along today so he could see what there is to do besides eat. If he learns what time is for, and what he can do besides eat, maybe he will feel



better. Maybe he will look better, too. But he's not going to learn anything unless we're nice to him, so lay off!"

Just then the bell rang, and everyone went inside. Hungry sat next to Edgar. He tried to make himself invisible by sliding as far down into his seat as he could, but Edgar made him stop.

"Sit up and pay attention!" Edgar whispered. "You won't learn anything if you keep trying to hide."

So Hungry sat up straight, and did his best to pretend that no one was staring at him.

The first class was history. When Edgar handed him a book, he immediately started to put it in his mouth.

"No!" Edgar whispered fiercely, grabbing his arm just in time. "You don't eat books. You read them. Don't try to eat *anything* till lunch. Understand?"

Hungry nodded glumly.

"Now," Edgar went on, "read this chapter."

"I can't read," protested Hungry.

"Oh, that's right, I suppose you can't," Edgar muttered. "I'll read it to you, then."

Edgar, whispering, read about the pioneers who crossed the country in covered wagons and settled in the west. Once or twice he saw the teacher looking at them, but she didn't say anything.

Then the class discussed what they had read in the chapter, and how difficult things were for the pioneers. A girl talked about her trip out west on an airplane. Even Hungry, who had never been on an airplane and had never heard of a covered wagon before, could understand what a big difference there was between them. He thought he might like to travel out west some day, and see all the things the girl was talking about.

For arithmetic, the teacher put some long division problems on the blackboard. Hungry, of course, couldn't even add, and he had no idea what long division was. So Edgar gave him ten crayons, and told him to figure out all the combinations he could make with them.

At first, Hungry just rolled the crayons around on the table, but after the teacher looked at him sternly and Edgar whispered, "Shhhh!", he got busy. By the time Edgar and the others had finished their long division, Hungry had discovered that one and nine equal ten, and two and eight equal ten, and most of the other combinations. He was having so much fun he didn't want to stop.

"I can add!" he told Edgar triumphantly.

"Sure you can," said Edgar, putting the crayons away. "You can practice some more tomorrow."

Then it was time for the boys and girls to work on their compositions. Edgar gave Hungry a pencil and a paper on which he had carefully printed: Always V. Hungry.

"There," said Edgar. "That's how you print your name. Now practice that while I do my work."

At first, Hungry had a terrible time just holding the pencil. He dropped it and broke the point, which Edgar sharpened. The first letters Hungry made were almost impossible to read, and he became very discouraged.

Edgar looked up just in time to see him putting the pencil into his mouth.

"Stop that!" Edgar grabbed Hungry's arm again. "Keep on practicing, and don't eat anything."

"But —," began Hungry.

had never heard of such a thing. "Oh, lunch! Yes, let's eat!"

Edgar laughed. "You forgot all about it!"

Hungry's eyes opened wide and he stared at Edgar. "You're right!" he exclaimed. "For the first time in my life, I was thinking of something besides eating!"

"See?" Edgar put his books away. "I thought that would happen. Now come on. We'll share my lunch and I'll get an



"Shhh!" hissed Edgar as the teacher looked at them sternly.

For a minute, Hungry looked as though he was going to cry again. Edgar pointed at the paper, and Hungry blinked his eyes a few times. Then he picked up the pencil and went back to work.

This time, somehow, it didn't seem quite so hard. Hungry printed his name over and over again, and when it was time to get ready for lunch he had filled up both sides of the page, each line looking better than the last.

"Hey, that's good!" exclaimed Edgar. "Bet you didn't think yesterday that you'd be able to print your name today."

"No, I didn't," said Hungry, reaching for another piece of paper. "I want to do it some more."

"You can tomorrow," said Edgar, grinning. "Now it's time for lunch."

"Lunch?" repeated Hungry, as if he

extra glass of milk."

A very quiet Hungry followed Edgar to the lunchroom. He paid no attention to the boys and girls who still pointed and giggled at him. He was too busy thinking about all the new things he had heard and done that morning, and was anxious for afternoon to come.

Hungry ate one of Edgar's sandwiches, half of his apple, and half of his piece of cake. He drank a whole glass of milk.

When Edgar said, "Let's go outside," Hungry was ready to follow him. He was eager to see what would happen next. He did not stop to think about whether or not he was still hungry after eating all that lunch. If he had, he would have been surprised to discover that he was not.

Edgar and his friends chose sides for a baseball game. For a moment, Hungry forgot how eager he was, and tried to hide behind a tree. He was sure he couldn't

play ball, and was afraid the other boys would laugh at him again when they found out.

But Edgar made Hungry stand near him while he played first base. Hungry watched, inning after inning, as Edgar caught fly balls and grounders, and once even helped in a double play. "He sure is a great ball player," thought Hungry.

Then suddenly, without warning, Edgar yelled, "You get it!"

Before he really knew what was happening, Hungry had jumped, reached up, and snared a hard line drive that certainly looked as though it was going to be a base hit.

"Hooray!" came a shout from Edgar's teammates. Somehow, at that moment, Hungry felt more warm and wonderful than he ever had in his life.

When time came to go back inside, Hungry had a big grin on his face that Edgar had not seen before. Edgar was going to say something about it, but changed his mind. "Time enough for that later," he thought.

That afternoon Hungry watched while Edgar and his friends did science experiments with electric bulbs and other mysterious things. Hungry wanted to help, but the teacher said no. He would have to learn more about electricity before she would trust him with such things.

Hungry made up his mind right then and there that he would ask Edgar to tell him all he knew about electricity after school. Then, next day, the teacher might let him do something besides watch.

After that the music teacher came. Hungry had never tried to sing before, but he found himself joining in with the others. His voice, he decided, didn't sound too bad. Singing made him feel good all over. He tapped his feet in time to the music, and bounced around in his seat so hard that Edgar had to jab him with his elbow to make him sit still.

"Are we going to sing again tomorrow?" Hungry asked when music time was over.

"Probably," answered Edgar. "Are you coming to school tomorrow?"

"Can't I?" Hungry looked worried.

"Sure you can, if you want," said Edgar, grinning broadly. "But I thought you didn't want to come to school. That's what you said yesterday."

"Well," said Hungry indignantly, "I changed my mind. Can't a guy change his mind?"

"Sure, sure," agreed Edgar, still grinning. "You hungry?"

"I guess I am," Hungry admitted. "But I'm hungry for food. I mean *real* food. Like a sandwich, maybe. I don't want an eraser or a chair or anything," he said, eyeing the things in the classroom. "I don't think I could get that kind of stuff down."

"Well, *that's* a relief," said Edgar. "I was afraid we wouldn't have any books left, the way you were looking at them this morning. Thought you were going to eat them all!"

"Got a sandwich?" asked Hungry.

"No, but I've got a candy bar. You can have half," Edgar offered, breaking the candy.

"Thanks," said Hungry, taking his piece. "It's good," he mumbled with his mouth full.

"Still want to eat that plate full of time?" Edgar asked.

"Plate full of — ? No, of course not!" sputtered Hungry. "Time isn't to eat. Time is to do things in. Everybody knows that!"

Edgar looked at Hungry and grinned. "Oh, that's right. Of course everybody knows that. I forgot."

"Better not forget again," advised Hungry, grinning back. "You could get into trouble that way. Race ya home!"

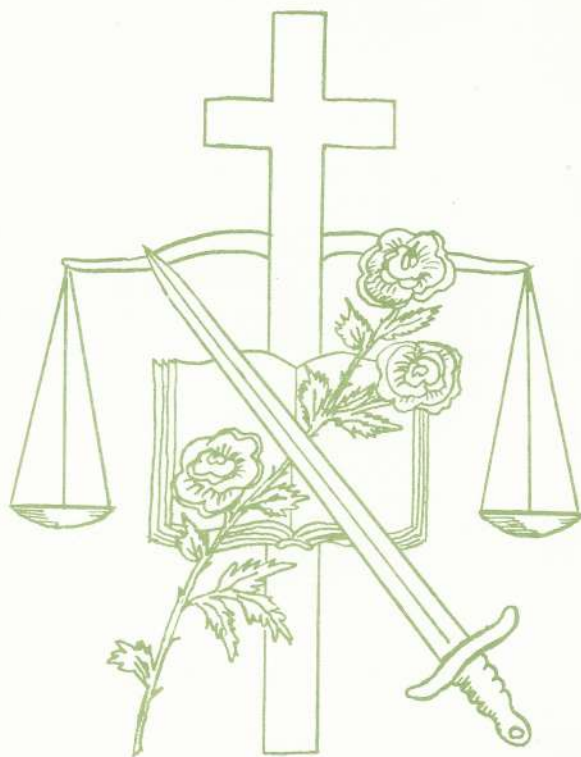
And in a flash, both boys were running across the playground as fast as their legs could carry them.

Back in the classroom, Edgar's teacher was smiling at something in her hand. It was an eraser, with just the tiniest bite taken out of one corner. ★



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