

The Rosicrucian Fellowship



Occult Principles of Health and Healing

By Max Heindel

Self-Study Guide Book 5

“There Is No Death”

By G. E. Carlin and Jim Noel

The Rosicrucian Fellowship School of Spiritual Healing

Foreword

This course of study is structured around Max Heindel's book *Occult Principles of Health and Healing*, as described in the foreword of this book:

“This compilation of material concerning the health and healing of the human organism as considered from the occult viewpoint affords those interested in attaining and maintaining health a treasure chest of valuable information.”

For in this book, Max Heindel wanted to describe and explain “*the real causes of physical and mental disorders as revealed in the realm of cause, the higher or superphysical planes*” and to provide the “*origin, functions, and proper care of the vehicles of man*”.

Therefore, the goal of these Self-Study Guides is to prepare students with a firm foundation in principles of spiritual healing so they may aide others in healing as Visible and Invisible Helpers. In each Study Guides you will explore the concepts and ideas of health and healing as expressed in the 25 chapters of the *Occult Principles of Health and Healing*. These Study Guides will also be used in the classroom setting at The Rosicrucian Fellowship of Spiritual Healing in Oceanside, California.

Disclaimer

Please note, the views and opinions expressed about the different forms of healing and the related scientific understandings in the Occult Principles of Health and Healing are those of the author, Max Heindel, and do not necessarily reflect the current views or positions of the science and medical professions. The content in this Self-Study guide is not intended to diagnose, treat, or prevent any condition. Please consult your doctor for all medical issues or before making any changes to your health regimen.

Historical Context and Concerns

In reading a book such as Occult Principles of Health and Healing it is important to take into consideration the historical context of the time in which it was written. Statements about race hierarchy and how they related to levels of spiritual evolution was somewhat common in esoteric writing of the early 20th century. However, that being said it certainly does not minimize the concerns these statements raise. Yet, if we consider the underlying message of the writings of Max Heindel we find a spiritual leader that actively promoted the cause for ***Universal Brotherhood***.

As he states, “The Fellowship disregards national and racial differences, endeavoring to join all together in a bond of love,” While he also encouraged humanity to look beyond “sharply differentiated forms which they behold blind them to the inalienable unity of each soul with all others”. For Heindel then cautions us that we cannot become a Universal Brotherhood, “As long as you are tied to the family, the nation, the tribe, you are siding with the old blood, the old ways, and cannot amalgamate into a universal brotherhood. That can only come when you marry internationally because when you have so many nations the way to unite them is through marriage.

INTRODUCTION

The Rosicrucian School of Spiritual Healing

One of the main functions of the Rosicrucian School of Spiritual Healing will be to teach the Rosicrucian methods of maintaining health in accordance with the underlying principles of the *Ten-Fold Constitution of Man*.



DIAGRAM 5 SHOWS THE TENFOLD CONSTITUTION OF MAN

Man is a threefold Spirit, possessing a Mind by means of which he governs a threefold Body, which he emanated from himself to gather experience. This threefold Body he transmutes into a threefold Soul, upon which he nourishes himself from impotence to omnipotence.

The Divine Spirit The Life Spirit The Human Spirit	{ emanates from itself	{ The Dense Body The Vital Body The Desire Body	{ extracting as pabulum	{ Conscious Soul Intellectual Soul Emotional Soul
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The mirror of mind also contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit.

In order to accomplish this function, the Rosicrucian School of Spiritual Healing will provide *Self-Study Guides* for students to familiarize themselves with the concepts such as; the vehicles man's body, basic anatomy and physiology, spiritual causes of disease, spiritual healing and its methods, and death. In addition, the Rosicrucian School of Spiritual Healing will offer in person and online lectures and classes for students who further wish to expand their learning as well as patients that wish to fully understand their role in their health and the healing process.

There are seven ***Self-Study Guides for The Rosicrucian Fellowship School for Spiritual Healing*** to help prepare you to volunteer in their Healing Center. The Study Guides were designed as a course of self-study in which you explore the concepts and ideas of health and healing as expressed in the 25 chapters of the book, *Occult Principles of Health and Healing* by Max Heindel.

The *Occult Principles of Health and Healing* consists of seven Self-Study Guides:

- 1. Understanding the Vehicles of Man***
- 2. Disease***
- 3. Healing***
- 4. Maintaining Health and Special Applications for Healing***
- 5. “There is no Death”***
- 6. General Anatomy***
- 7. On Conducting a Healing Center***

This is ***Book 5: “There Is No Death”*** in the Self-Study Guides series. And it consists of five chapters from the *Occult Principles of Health and Healing* that are related to Disease.

- Ch 21: The Real Nature of Death***
- Ch 22: Effects of Suicide***
- Ch 23: Causes of Death During Infancy***
- Ch 24: Proper Care of the Deceased***
- Ch 25. How to Help Those Who Have Passed On***

For each chapter in the Self-Study Guide there will be:

- Pre-Reading Activity
- Reading Template
- Chapter Questions
- Summary Questions
- Class Discussion Questions
- Research on Your Own Activity
- Reflection and Connections
- Final Thoughts

Please Note: that you may use any edition of the *Occult Principles of Health and Healing* book in either hardcopy or downloaded as a .pdf file from the Rosicrucian Fellowship website at <www.rosicrucian.com>.

Instructions for Each Component of the Self-Study Guide

Pre-Reading Activity:

This consists of four questions related to the topic of the chapter that you are to answer based upon your beliefs and understandings prior to reading the chapter. It is intended to provide a reference by which you can judge how your thoughts and beliefs prior to reading the chapter were confirmed, enriched, or challenged with new ideas and concepts.

Reading Template:

During the course of your reading, you may want to record certain information or organize the information into a different format (i.e., Mind Map) therefore a large box (**NOTES**) is provided in the template for you to use as you see fit. In addition, as you read you may have:

- Questions that you can record in the **QUESTIONS** box.
- Ideas or concepts you want to further look into (**INVESTIGATE Box**)
- Things you are not sure you understand (**CLARITY Box**)
- Or ideas, concepts, or practices you understand or believe differently about (**CHALLENGE Box**)

As these the things that can be discussed with *Probationers* at your group meetings and online forums for the School of Spiritual Healing.

Chapter Questions:

As you read each chapter in the book you will be asked questions in which the answers come directly from the reading. Please note the questions are in sequential order with the reading to ensure that you will be able to locate the needed information to answer the question, ideas for your work in the Healing Center, and information you might share with patients when appropriate.

Summary Questions:

These are larger, overarching questions that cover the main ideas or concepts from the chapters. Information from your Chapter Questions will be helpful in answering these questions. Information to answer these questions can be in one section of the chapter or found throughout the chapter.

Class Discussion Questions:

This is a list of sample questions that might be discussed during your class discussions with other students and a Probationer of the Rosicrucian Fellowship.

Research on Your Own Activity:

You will be asked to research on your own certain ideas or concepts that are presented in the chapter. Generally, they are ideas and concepts used in supporting the content of the chapter so they are minimal in their description and explanation. Therefore, you can use any of Max Heindel's books such as *Rosicrucian Cosmo-Conception* to find additional information.

Reflection and Connections:

The reflection questions are asking you to identify what *you* consider to be the most important information from the chapter, ideas for your work in the Healing Center, and things you might share with patients when appropriate. Finally, the “*Connection*” will require you to explore something on your own that is related to the topic of the chapter.

Final Thoughts:

Some final ideas connected to the topic of the chapter are presented as well as a summary of some key ideas and concepts.



Prayers for Your Work

Prayer Before Your Spiritual Reading

My Short Prayer to Open Your Mind to God's Words

Lord, Give me understanding, and I shall keep thy law; and I shall observe it with my whole heart. Open my mind that I might understand your divine words from these spiritual books and apply them always to my life so I might glorify your name. Amen

- (GEC) Based on Psalms 119:34 and Luke 24:45

Pause to Pray at Heartfelt Times

There will be times when you are reading a spiritual book that something special or insightful touches you or “penetrates the heart”. So, stop reading and offer a heartfelt prayer of thanksgiving to God. Do not be concerned if you have only read a brief amount in your spiritual book before you stop to offer a pray to God.

My Short Prayer to Thank God for Touching You with His Words

Lord, what you have just given me in this reading has grown the seeds within my mind to yield a fruitful harvest. Your wisdom and knowledge brightly shine around me and I now feel them richly dwelling in my heart. I thank you, My God, for the joy in my heart and praise your glorious name. Amen

- (GEC) Based on Psalm 85:12, Colossians 3:16, and 1 Chronicles 29:13
Prayer

Prayer After Your Spiritual Reading

My Short Prayer to Thank God for His Words

Lord, in this reading you have taught me your ways so I now might walk in your truth. Even though your thoughts are very deep I now begin to understand how great are your works through these blessed words. In our reading together you have satisfied my longing soul and filled it with good things. Amen

- (GEC) Based on Psalm 86:11, Psalm 92:5, and Psalm 107:9

Prayer Before Studies

“Almighty God, our Heavenly Father, without Whose help labor is useless, without Whose light search is vain: Invigorate my studies and direct my inquiries, that I may, by due diligence and right discernment, establish myself and others in Thy holy faith;” ... then I can use the knowledge you have allowed me to acquire to best serve you and my fellow man. Amen”

A Student's Prayer

By Thomas Aquinas

Come, Holy Spirit, Divine Creator, true source of light and fountain of wisdom! Pour forth your brilliance upon my dense intellect, dissipate the darkness which covers me, that of sin and of ignorance. Grant me a penetrating mind to understand, a retentive memory, method and ease in learning, the lucidity to comprehend, and abundant grace in expressing myself. Guide the beginning of my work, direct its progress, and bring it to successful completion. This I ask through Jesus Christ, true God and true man, living and reigning with You and the Father, forever and ever. Amen.

The Student's Prayer

The Rosicrucian Fellowship

*Oh, God, increase my love for Thee
so that I may serve thee better from day to day.
Let the words of my mouth and the meditation of my heart
be acceptable in thy sight,
O LORD, my strength and my redeemer.*

- Max Heindel

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

- 2 Timothy 2:15

Occult Principles of Health and Healing



By Max Heindel

Self-Study Guide: Chapter 21

The Real Nature of Death

And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. –

Luke 9:11

Pre-Reading Activity: *What Are Your Thoughts About the Nature of Death?*

Before reading Chapter 21: *The Real Nature of Death* it is important that you first consider your current thoughts on the nature of death so upon completing the reading you can then see how your thoughts were confirmed, enriched, or challenged with new ideas and concepts.

<i>How do you define death?</i>	<i>Do you believe when we die, we are born into new world, explain?</i>
<i>Do you believe it's easier to die at an advanced age, explain??</i>	<i>What happens to the record of our life when we die?</i>

Reading Template for Chapter 21

CHAPTER 21 NOTES

Questions

Investigate

Clarity

Challenge

Chapter Questions for Chapter 21

1. What is birth?

2. What may birth and death be regarded as?

3. What happens when we pass out of the world in the full vigor of physical manhood or womanhood?

4. Why is it easier to die at an advanced age than in youth?

5. What is the unconsciousness at birth and death due to?

6. What occurs upon the completion of life?

7. What is the vital body composed of?

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8. What does the occult scientist see within the heart?

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9. How is the function of the seed atom?

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10. What happens when we return to God?

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11. What is the function of the silver cord?

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12. What occurs when material life comes to an end?

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13. After death, when is the silver cord broken?

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Summary Question for Chapter 21

1. Why is there *unconsciousness* with death?

2. What is the function of the *seed atom*?

3. What is *physical death*?

Class Discussion Questions for Chapter 21

- **How is death birth into a new life?**
- **Why does the dense world attract the attention of people for different amounts of time?**
- **Why aren't we conscious of our rebirth?**
- **What occurs at the completion of life?**
- **What happens to the vital body at death?**
- **How does the occults describe the power in the heart?**
- **How does the seed atom keep us alive?**
- **What happens when we return to God?**
- **What happens to the silver cord at death?**

Research on Your Own – Chapter 21

1. Similarities of *sleep and death*.

2. The *silver cord* during life and death.

3. The *seed-atom* and death

Reflection & Connection for Chapter 21

Four Most Important Things You Learned
1.
2.
3.
4.
Three Important Ideas for Your Work in a Healing Center
1.
2.
3.
Two Things You Can Share with Patients in a Healing Center
1.
2.
Explain: <i>it is in God we live, more, and have our being?</i>

Final Word for Chapter 21

Sleep and Death

During life in the physical world, the human Ego works through its four vehicles: namely, the physical, vital, desire, and mental bodies, all of which are connected to one another by the silver cord. At night the Ego withdraws into the inner worlds taking with it the mental and desire bodies, leaving the physical body, together with the vital body, lying on the bed. The Ego first brings about harmonious rhythm of the mind and desire bodies. These bodies work upon the vital body; the vital body then commences to restore the tired and worn-out physical atoms to health and vitality.

This restoration can only be done during the time the desire body and mind are removed, for it is their activities which use up the physical energy during the day, and in order that the vital body may be freed to rebuild this exhausted physical vehicle, the Ego and the two higher vehicles (the desire and mental bodies) separate from the two lower vehicles, but remain tied by the silver cord. At death, when the physical body can no longer hold on to its higher vehicles, when disintegration must ensue, the Ego is forced to vacate its house, made of clay, which it has built and used for an allotted length of time, and in which it has learned many helpful and soul-building lessons. It has now reached a period on the path of evolution where the Ego must take time for the assimilation of the lessons which were learned while functioning in the world of matter. Death is to the soul what sleep is to the physical body: a time of rest and recuperation so that the spirit may draw from these experiences greater soul power.

At death, the Ego leaves the physical body by way of the parietal-occipital sutures, but instead of the vital body remaining with the physical body as is the case during sleep, it also leaves the physical body, together with the desire and mental bodies, for the spirit's work in the physical body is finished for this Earth life. The vital body has now a different work to do; it is no longer called upon to keep the physical atoms in health.

Physical Seed Atom

At death, the vital, desire, and mental bodies are seen to leave the physical body through the head. The spirit, which is leaving its earthly prison house to decay, takes with it its most cherished belonging, the seed atom, the only part of the physical which cannot die and which it brings back with it at each Earth life. During Earth life, there is a tiny atom in the apex of the left ventricle of the heart which is called the permanent seed atom. This seed atom of the physical vehicle has been used as a nucleus for a physical body ever since the spirit possessed a physical vehicle. When we speak of a permanent seed atom, we do not mean that the physical atom is used, but the forces which flow through it. These forces remain with the Ego through rebirth after rebirth, or until this particular spirit has finished its evolution in the physical world. Then these forces will be transferred to the seed atom of the vital body which will become the permanent seed atom of the next life.

Going back to our discussion of the Ego as it leaves its physical body at what is termed death, we find that the spirit is passing through a very vital and extremely important period. Friends and relatives should be most careful that their loved one is left free from excitement, grief, and disturbances of any kind: the body should not be mutilated and embalming fluids should not be used until 84 hours after the spirit has ceased functioning in the body. The reason for this is as follows:

Silver Cord

At death there is a rupturing of the silver cord which the Bible speaks of in the 12th chapter of Ecclesiastes. This cord holds the higher and lower vehicles together and, at death, the rupture takes place in the heart, which causes this organ to cease beating. When this occurs, the Ego with its three bodies, namely, the vital, desire, and mental bodies, is seen by the clairvoyant floating above the head of the physical body for three and one-half days. During this period, the spirit is engaged in reviewing the scenes of its past life which have been impressed on the permanent seed atom in the heart. These impressions have been left on this seed atom by the blood. We are also taught from the Bible that the spirit is in the blood. The blood is the direct vehicle of the spirit. — **The Light Beyond Death, pp. 43-44**

Fear of Death

When the birth of a child is expected the parents prepare for its coming months in advance, usually with the greatest joy. Sometimes the entire family, especially the feminine part of it, will assist in preparing the most wonderful creations for the comfort of the tiny stranger who has not yet made its appearance. For a few years this little life is sheltered if it is fortunate enough to be attracted to parents who have been blessed with this world's goods; but the greater number are among the poorer classes who are unable to provide the child with the material necessities for its well-being. While they may welcome and love it, still their lives are more or less filled with adversities and sorrows, and the child grows to manhood or womanhood amidst hardships and suffering. Yet with all this suffering which often makes man's life a burden to him, he clings to life tenaciously, and the thought of death fills him with horror.

The writer visited some of the helpless, hopeless, and aged invalids in one of the large county hospitals. She found that a number of them looked upon death with fear. Some repeatedly read their Bibles, but the fear of death could not be removed.

We find aged ones, feeble, tottering, surrounded by grandchildren whose flippant and more modern ways often elicit criticism from the neglected and lonely grandparents. The latter are often made to feel that they are in the way, yet when the time arrives for one of them to journey into the Great Beyond, he or she usually meets this period with fear and regret. The doctor is called, and the relatives who at one time felt that the grandparent was in the way, now do their utmost to prevent the exit of this Spirit into the unknown world.

Why should the thought of this journey into the life beyond be filled with so much horror, especially in a Christian nation which accepts the teachings of the Great Master, THE CHRIST, Whose mission upon Earth was to take away the sting of death?

Death as Punishment

The ancient history of mankind as recorded in the Bible from the time of Adam and Eve, when the Lord turned mankind out of the Garden of Eden, shows that death has always been associated with the idea of punishment. In Genesis, 2nd chapter 17th verse, the Lord threatened Adam with death if he ate of the Tree of Knowledge. All through the history of the ancient Israelites we find that their Lord, Jehovah, constantly threatened them with the punishment of death for their sins. This fear was implanted in the minds of these earlier races, whose infantile minds were not yet able to reason, and who could only comprehend through fear. They could not conceive of a God of love, but responded only to an angry God Who would thrust them into unknown darkness for their sins.

The ancient people were very superstitious, and they used a great deal of ceremonial to free themselves from the powers of darkness. The fear of death created in them a desire to preserve their bodies which resulted in embalming of various kinds. Among the ancient Egyptians embalming became an art. After the body had been put through a preservative process by the priests, it was placed in a sycamore box fashioned in the form of the body and returned to the relative, who often kept it in the home, and sometimes in a private vault or sepulcher. Some of these mummies may be found in our museums.

Life After Death

The ideas of death have undergone various alterations in accordance with man's evolution, but the deep mystery of life after death was not explained until after the advent of Christ, Who through His death upon the Cross brought to man the hope of salvation. St. John, 5th chapter, 24th verse, "Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." The Apostle Paul states in the second epistle of Timothy, 1st chapter, 9th and 10th verses, "God hath saved us and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel."

How has the world grasped the opportunity of Christ's supreme sacrifice to bring to the world the hope of immortality? Has the fear of death diminished? Has the method of caring for the bodies of the dead changed from that of the ancient Jews or Greeks? Has the science of death kept up with evolution? Let us see if a change is perceptible. Among the more advanced among us mourning robes are slowly disappearing. The method of embalming has been changed, the viscera and brain are no longer removed as in olden times, but a fluid is injected into the main arteries which temporarily keeps the body from putrefaction. But the fear of death

and great grief are still prevalent. Fabulous sums are expended on costly funerals and floral pieces. This extravagance has been carried to great extremes and has become a custom which is often very embarrassing to the relatives, who may be restricted in this world's goods. The relatives must pay for the plot of ground, the sexton is paid for digging the grave, and the undertaker for his casket, robe, and conveyances to take the relatives to the funeral. To add to the loss of their loved ones, the funeral expenses are often a burden to the bereaved ones. It is also customary with many ministers to prolong the services, and in their great zeal for converts to grasp this opportunity to appeal to the emotions of those present, thereby adding to the mourner's grief and strengthening the fear of death and the life beyond.

Since World War I mankind has become greatly interested in life after death. The world has been flooded with books supposedly dictated by the so-called dead, who have used mediums to transmit their message. Numbers, through their great grief and longing to communicate with loved ones, have rent the veil and have been able to see into the beyond. But with the fear of death removed, which is a great step forward and a wonderful comfort to mankind, what is being done to prepare the Spirit for the change called death? Are such careful preparations made for this journey as for the entrance of the Spirit into the physical body (birth)? Is this passing from physical life made pleasant by love and good wishes of friends? Alas! No. This greatest of all journeys into the home of the Spirit is still attended by grief, the way is paved with fears, and washed with tears. The traveler is not attended by the love and joy which awaited his entrance into Earth life. The Spirit often enters into this new life unprepared, unhappy on account of the grief of relatives.

Death as a Birth

The question may be asked: What is the science of death? We will answer this from the Rosicrucian standpoint. Death, so called, is but a passing of the Spirit into a larger sphere—a birth. It should be prepared for with the greatest care. The physical body is but a vehicle which the Spirit uses to gain experience in this school day of life. At the end of this life the Ego must assimilate what it has experienced, and in order to extract the best from its experiences certain conditions must be prepared for it at the time of the severing of the silver cord. This usually occurs about three and one-half days after death. Now in order to explain why the period immediately after the passing out of the Spirit is of vital importance, we must understand that man's body is fourfold, consisting of the physical or dense body, the vital body, the desire body, and the mind or mental body. At what is called death the Spirit withdraws with the two higher vehicles, which are tied to the etheric and physical bodies by a slender cord. This when seen with the eyes of the Spirit has a silvery sheen, and is in the shape of two figure sixes, connected at the points of the two hooks; the upper end is connected with the two higher vehicles while the lower end is still in touch with the physical body.

At death the desire and mental bodies leave the physical, taking with them but one permanent atom, which during life was deposited within the left ventricle of the heart. This atom, like the negative film of the camera, has been impressed with all the experiences of the life just ended. At death the force of this atom

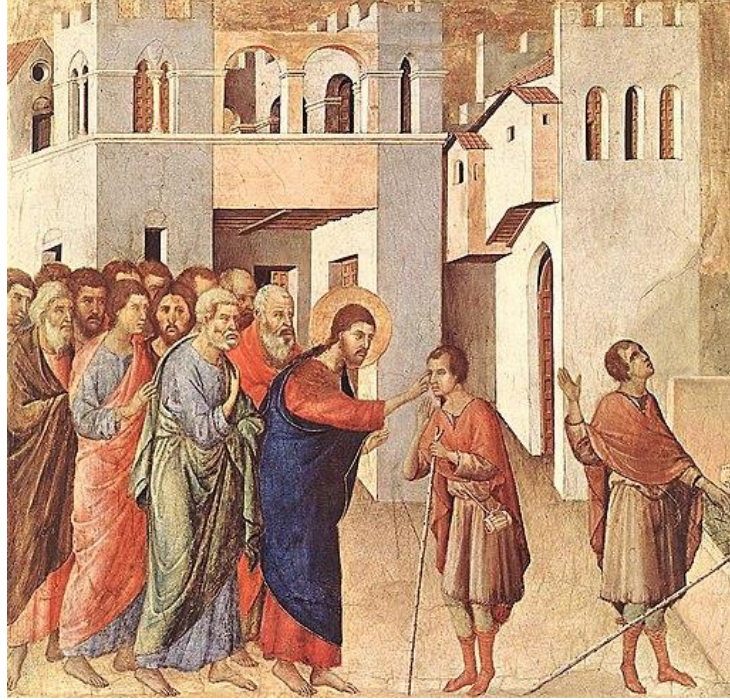
leaves the body and all these impressions are transferred from the vital (etheric) body (which is the storehouse of these experiences) into the desire body, which then forms the basis of the man or woman's life in purgatory and the first heaven. This transfer is done by the Spirit during the first three and one-half days after the rupture of the connection between the seed atom and the heart, ordinarily known as death. We may thus see that death is not complete until this transfer has been accomplished. Sensation is still present, and the Spirit suffers through inharmonious surroundings. It can feel somewhat during postmortem examination or embalming. When the body is mutilated or cremated before the silver cord is severed, the Spirit suffers pain. The doctors and undertakers, believing the person "dead," usually do not handle the body with the same care that they would if they knew the real facts.

Cases have been reported where those whose bodies were mutilated immediately after death were able to communicate with those in the body and complained that they had suffered. In one case a woman stated that they had butchered her, and she was helpless to make the undertaker understand that she could feel the knife. If it were more generally known that our dead can feel physical pain up to a certain time, embalming would be discontinued and the body kept on ice instead.

When the panorama of life has been fully etched into the desire body and the silver cord broken, the two lower ethers of the vital body gravitate back to the physical body, leaving the Spirit free to go on into the higher realms. The two higher ethers coalesce with the desire body. When the physical body is buried, that part of the vital body which remains disintegrates synchronously with it. When the body is cremated, the Spirit is freed much more quickly from all ties that bind it to the worn-out physical robe.

As the interest and belief in a life after death becomes more universal, the necessity for a scientific method for the care of those who are passing into the higher life will be impressed upon the people, and we shall then have nurses, doctors, and ministers who are versed in the science of death as well as in the science of birth. The Spirit will then be surrounded not only with love, but with peace and quiet at the time of passing. It will also have a deeper and clearer record with which to begin its life work in its new state. — **The Light Beyond Death, pp. 9-11**

Occult Principles of Health and Healing



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Self-Study Guide: Chapter 22

Effects of Suicide

Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. – Psalm 107:19-20

Pre-Reading Activity: *What Are Your Thoughts About Suicide?*

Before reading Chapter 22: *Effects of Suicide* it is important that you first consider your current thoughts on suicide so upon completing the reading you can then see how your thoughts were confirmed, enriched, or challenged with new ideas and concepts.

<i>Why should we live a full life upon Earth?</i>	<i>Is euthanasia suicide, explain?</i>
<i>How do you feel about the suicide of Judas?</i>	<i>How might suicide affect your future life?</i>

Reading Template for Chapter 22

CHAPTER 22 NOTES

Questions

Investigate

Clarity

Challenge

Chapter Questions for Chapter 22

1. What happens when the Ego comes down for rebirth?

2. What are archetypes?

3. what occurs when our full life has been lived out?

4. How does someone feel in the case of suicide?

5. Why can't a person who committed suicide build a dense body?

6. How long do the "feelings" last as a result of suicide?

7. What does the Law of Cause and Effect teach those who committed suicide?

8. What occurs in the next life for someone who committed suicide?

9. What feelings and actions do those who committed suicide have in their next life?

Summary Questions for Chapter 22

1. How do we prepare for rebirth so as to receive a new Physical Body (under normal conditions)?

2. How does Suicide effect our future lives?

Class Discussion Questions for Chapter 22

- What occurs at rebirth?
- How can we describe an archetype?
- What occurs when a seed atom withdraws?
- What occurs in Purgatory?
- How does suicide effect the vibration of the body, and how does it feel?
- How does suicide affect the Dense Body?
- What does the Law of Cause and Effect teach us about suicide?
- How does suicide affect our future lives?

*****Research on Your Own – Chapter 22*****

1. *Rebirth* and the *Second Heaven*.

2. *Purgatory* and the *First Heaven* and death.

3. *Archetype* and the Physical World.

Reflection & Connection for Chapter 22

Four Most Important Things You Learned
1.
2.
3.
4.
Three Important Ideas for Your Work in a Healing Center
1.
2.
3.
Two Things You Can Share with Patients in a Healing Center
1.
2.
How can someone get help for thoughts of Suicide?

Final Word for Chapter 22

The Effects of Suicide

The suicide, who tries to get away from life, only finds that he is as much alive as ever, and is in a most pitiable plight. He is able to watch those whom he has disappointed and perhaps disgraced by his act, and worst of all, he has an unspeakable feeling of being "hollowed out."

Euthanasia

At first blush and from the standpoint of people not versed in the teachings of occultism, euthanasia would seem to have considerable claim to commendation. Most people on seeing an animal suffering agonies and beyond hope of recovery would feel prompted by humane instincts to put it out of its misery and the questions, "Why should we not do as much for our fellow men and women! Why should we keep them alive in excruciating suffering maybe for months or years when we know they have no chance of regaining their health and that they are looking and longing for death to put them out of pain?" seem, from the common point of view, to call for acquiescence. However, when we have a knowledge of the Law of Consequence, and are sure that what we sow we reap, if not in this life then in some future existence, the matter appears in a different light.

The Lessons of Suffering

We cannot escape our just dues. The suffering that comes to us is needed to teach us a lesson or mellow our character. The only way to shorten such suffering is by an endeavor to understand why we are in the condition that brings us pain. If it is cancer of the stomach, then how have we abused that organ? By overindulgence of food of a nature not suited to our system? Have we been "feeding" our consciousness with selfish emotions or negative thinking? Is our heart causing us problems? How many times have we lost our tempers and raged like mad, putting tremendous strain on this part of the body? Or are other organs of our system weak and debilitated? We may be sure that, either in this life or a previous one, we have lived in a way that the effects find manifestation in our particular physical ailments. Otherwise, we would not now be suffering, and the sooner we take the lesson to heart and commence to live a better life, more in harmony with the laws of nature we have broken, the sooner our suffering will cease.

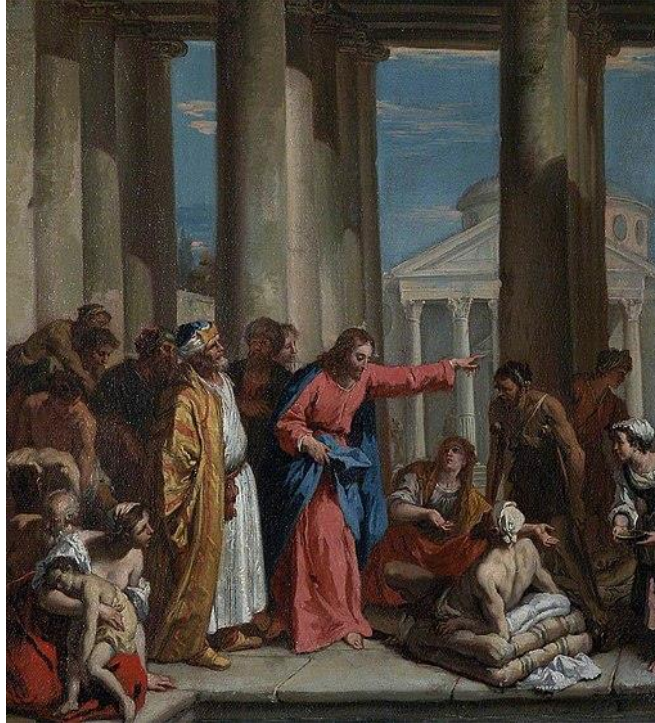
Cosmic Law is not Mocked

It is always in our own grasp to alter conditions, though of course we cannot remedy in a day what it has taken years or lives to break down, but certainly there is no other way in which a permanent cure can be affected. Even if now, by the enactment of a law condoning euthanasia (or what is erroneously called "mercy killing"), the suffering is shortened, we may be sure that when the person so released from his body is reborn his new vehicle will have the tendency to develop the same disease from which he escaped in such an untoward manner.

Archetype of the Physical Body

Besides, as has been thoroughly explained in The Rosicrucian Cosmo-Conception, this physical body of ours is fashioned in the World of Thought as an invisible mold or template, which is called the archetype, and so long as that archetype persists our physical body remains alive. When death occurs from natural causes, or even in the so-called accidents, (which usually are not accidents at all but events used to terminate a life according to the design of the invisible guardians of human affairs) the archetype is disrupted and the Spirit is released. A suicide, however, is different. In this case the archetype persists after death for a number of years until death should have occurred according to natural events, and being unable to draw to itself the physical atoms, it imparts to the suicide during those years of his postmortem existence a continuous aching feeling, something like a gnawing hunger, or a dull but exceedingly painful, whole-body toothache. If euthanasia became a law and people were allowed to obtain the services of others to commit suicide (for that is what it really amounts to), there is no doubt that they would suffer in their postmortem existence in the same manner as the suicide who prescribed his own poison, or cut his own throat. Legalization of euthanasia would also be dangerous in other respects, and we trust no such practice will be sanctioned by law. – **The Light Beyond Death, p. 47**

Occult Principles of Health and Healing



By Max Heindel

Self-Study Guide: Chapter 23

Causes of Death During Infancy

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. – Isaiah 57:18

Pre-Reading Activity: *What Are Your Thoughts About Infant Death?*

Before reading Chapter 23: *Causes of Death During Infancy* it is important that you first consider your current thoughts on Infant death so upon completing the reading you can then see how your thoughts were confirmed, enriched, or challenged with new ideas and concepts.

<i>When do you believe that a child has matured sufficiently to become “individualized”, explain?</i>	<i>How does a young death retard spiritual growth?</i>
<i>How can we help a child as he is passing out of this life?</i>	<i>How does the medical establishment teach us we can reduce infant mortality today?</i>

Reading Template for Chapter 23

CHAPTER 23 NOTES

Questions

Investigate

Clarity

Challenge

Chapter Questions for Chapter 23

1. What happens when a man passes out a death?

2. What happens during the three and one-half days following death?

3. How will pain and the good one has done help them?

4. Why must there be peace and quiet for three and one-half days after death?

5. What is occurring to the developing child during gestation?

6. When are the vital body, the desire body, and the mind born?

--

7. What occurs when a child dies before the birth of the desire body?

--

8. How is one instructed for the next life if they passed by accident or from war?

--

9. How can we help those that have passed out of this life?

--

Summary Question for Chapter 23

1. What occurs in the <i>three and a half days</i> after death?
2. How does a mother <i>protect</i> its unborn child?
3. What happens when a <i>young child dies</i> ?
4. How is a young child reborn with the proper development of <i>conscience</i> so it may continue its evolution?

Class Discussion Questions for Chapter 23

- Why does our body require three and a half days after death to prepare itself?
- Why does this three-and-a-half-day period require peace and quiet?
- What is required for a person to become “individualized”?
- Why can’t a young child ascend into the Second Heaven?
- What happens in the next life to a young child that has died?
- How can a young child who has died continue their evolution?

Research on Your Own – Chapter 23

1. The role of the *Desire Body*

2. The role of the *Mind*

3. The role of the *Conscience*

Reflection & Connection for Chapter 23

Four Most Important Things You Learned
1.
2.
3.
4.
Three Important Ideas for Your Work in a Healing Center
1.
2.
3.
Two Things You Can Share with Patients in a Healing Center
1.
2.
What is Purgatory and the First Heaven?

Final Word for Chapter 23

Why Children Die and Where They Go

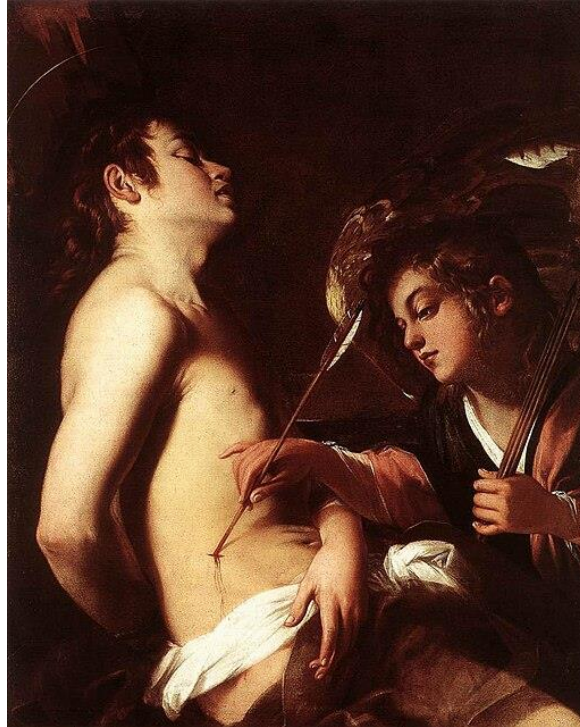
Here we also find all the little children, who go directly to this place after passing out, and if their friends could see them, there would be no mourning, for theirs is rather an enviable life. They are always met by some relative or friend who has previously passed out, and are taken care of in every respect. There are people who lay up a great deal of treasure for themselves by giving much of their time to the invention of plays and toys for the little ones, and thus life in this First Heaven is spent in the most beautiful way by the children, nor is their instruction neglected. They are brought together in classes, not only according to age and capability, but according to temperament, and are particularly instructed in the effects of desires and emotions, which can so easily be done in a world where those things can be objectively demonstrated. Thus, they are taught by object-lessons the benefit of cultivating good and altruistic desires, and many a soul who lives a moral life now, owes it to such a cause as the death in infancy and fifteen or twenty years in the First Heaven before a new incarnation was entered upon. It is often asked why children die. There are many causes, one is death under the dreadful strain of accident, by fire, or on the battlefield in a previous life, for under such circumstances the departing Ego could not properly concentrate upon the panoramic view of its past life. This is also the case where loud lamentations of relatives hinder. The result is of course a weak imprint of the life-experiences upon the desire body, with an insipid purgatorial and First Heaven life.

In such cases the Ego does not reap what it has sown, and so it might commit the same follies or sins life after life. To prevent such a contingency the new desire body which the Ego gathers before its next birth must be impressed with the needed lesson. The Ego is always unconscious on its way to rebirth, blinded by the matter it draws around itself, as we are blinded when we enter a house on a sunny day. Only after birth does the consciousness return in a measure. Then, when by death it passes into the First Heaven it is taught objectively in a different way the lesson it should have learned on its outward passage in the former life. When that lesson has been mastered and impressed upon the still unborn desire body the Ego is reborn on Earth and goes on in the ordinary manner.

Children who die before the seventh year have only been born so far as the dense and vital bodies are concerned and are not responsible to the Law of Consequence. Even up to twelve or fourteen years the desire body is in process of gestation, as will be more fully explained in another lecture, and as that which has not been quickened cannot die, the dense and vital bodies alone go to decay when a child dies. It retains its desire body and mind to the next birth. Therefore, it does not go around the whole path which the Ego usually traverses in a life cycle, but only ascends to the First Heaven to learn needed lessons, and after a wait of from one to twenty years it is reborn, often in the same family as a younger child. –

The Light Beyond Death, pp. 35-36

Occult Principles of Health and Healing



By Max Heindel

Self-Study Guide: Chapter 24

Proper Care of the Deceased

Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; - Psalm 103:2-3

Pre-Reading Activity: *What Are Your Thoughts About Care for the Deceased?*

Before reading Chapter 24: *Proper Care of the Deceased* it is important that you first consider your current thoughts on care of the deceased so upon completing the reading you can then see how your thoughts were confirmed, enriched, or challenged with new ideas and concepts.

<i>How will you ask for your body to be dealt with upon passing, why?</i>	<i>In your experiences about death, are most people prepared to let nature take its course, explain?</i>
<i>What is most helpful for those who are preparing to pass?</i>	<i>When do you believe all connections to our bodies occurs, why?</i>

Reading Template for Chapter 24

CHAPTER 24 NOTES

Questions

Investigate

Clarity

Challenge

Chapter Questions for Chapter 24

1. Why is there pain during embalming, when the body is opened for post-mortem examination, and when the body is cremated?

2. When does the body begin to decay?

3. What is of enormous benefit after the passing of the Spirit?

4. What causes more suffering in the treatment of a dying person?

5. What is another far-reaching sin against a passing Spirit?

6. What is function of the vital body?

7. What occurs when the Spirit passes out at death?

8. When does the man gain feeling about his life's panorama?

9. What determines the intensity of feelings captured on the panorama?

10. Why is the panorama passed backwards?

11. What happens when the body is buried?

12. What happens when cremation occurs?

13. What is the conscience?

14. What determines the length of the panorama?

15. What happens when the Ego leaves the vital body?

16. How should we deal with Spirit at the time of passing?

Summary Question for Chapter 24

1. What occurs when we *die*?

2. What should/shouldn't *be done* when someone dies?

3. How is a *panorama* produced for our life?

Class Discussion Questions for Chapter 24

- **Why can embalming, post-mortem examination, and cremation cause great pain to the deceased?**
- **Why are stimulants not advised for those who are dying?**
- **How does the Ego prepare the deceased body?**
- **How do Rosicrucians practice the Science of Death?**
- **What is the role of the vital body in terms of death?**
- **Why are deep clear-cut impressions upon the desire body important?**
- **How are feelings important in etching?**
- **What happens to a buried body?**
- **How do the Invisible Helpers help when we die?**
- **How is it possible not to commit the same mistakes in the next life?**
- **How is a panorama produced and what determines its length?**
- **How can we produce the deepest and cleanest record of our life?**

Research on Your Own – Chapter 24

1. *Stimulants* to revive the dying and the dead.

2. The Role of the *Passing Spirit*.

3. The process of *Etching*.

4. Viewing your *Panorama* upon death.

Reflection & Connection for Chapter 24

Four Most Important Things You Learned
1.
2.
3.
4.
Three Important Ideas for Your Work in a Healing Center
1.
2.
3.
Two Things You Can Share with Patients in a Healing Center
1.
2.
Explain: <i>The Feelings will remain as the “still small voice.”</i>

Final Word for Chapter 24

The Rosicrucian Method of Caring for the Dead

A Rosicrucian Fellowship Pamphlet

<<https://rosicrucian.com/zineen/magen516.htm>>

During life in the physical world, the human Ego works through its four vehicles: namely, the physical, vital, desire, and mental bodies, all of which are connected to one another by the silver cord. At night the Ego withdraws into the inner worlds taking with it the mental and desire bodies, leaving the physical body together with the vital body, lying on the bed. The Ego first brings about harmonious rhythm of the mind and desire bodies. These bodies work upon the vital body; the vital body then commences to restore the tired and worn-out physical atoms to health and vitality.

This restoration can only be done during the time the desire body and mind are removed, for it is their activities which use up the physical energy during the day, and in order that the vital body may be freed to rebuild this exhausted physical vehicle, the Ego and the two higher vehicles (the desire and mental bodies) separate from the two lower vehicles, but remain tied by the silver cord. At death, when the physical body can no longer hold on to its higher vehicles, when disintegration must ensue, the Ego is forced to vacate its house, made of clay, which it has built and used for an allotted length of time, and in which it has learned many helpful and soul-building lessons. It has now reached a period on the path of evolution where the Ego must take time for the assimilation of the lessons which were learned while functioning in the world of matter. Death is to the soul what sleep is to the physical body: a time of rest and recuperation so that the spirit may draw from these experiences greater soul power.

At death, the Ego leaves the physical body by way of the parietal-occipital sutures, but instead of the vital body remaining with the physical body as is the case during sleep, it also leaves the physical body, together with the desire and mental bodies, for the spirit's work in the physical body is finished for this Earth life. The vital body has now a different work to do; it is no longer called upon to keep the physical atoms in health.

At death, the vital, desire, and mental bodies are seen to leave the physical body through the head. The spirit, which is leaving its earthly prison house to decay, takes with it its most cherished belonging, the seed atom, the only part of the physical which cannot die and which it brings back with it at each Earth life. During Earth life, there is a tiny atom in the apex of the left ventricle of the heart which is called the permanent seed atom. This seed atom of the physical vehicle has been used as a nucleus for a physical body ever since the spirit possessed a physical vehicle. When we speak of a permanent seed atom, we do not mean that the physical atom is used, but the forces which flow through it. These forces remain with the Ego through rebirth after rebirth, or until this particular spirit has finished its evolution in the physical world. Then these forces will be transferred to the seed atom of the vital body which will become the permanent seed atom of the next period.

Going back to our discussion of the Ego as it leaves its physical body at what is termed death, we find that the spirit is passing through a very vital and extremely important period. Friends and relatives should be most careful that their loved one is left free from excitement, grief, and disturbances of any kind: the body should not be mutilated and embalming fluids should not be used until 84 hours after the spirit has ceased functioning in the body. The reason for this is as follows:

At death there is a rupturing of the silver cord which the Bible speaks of in the 12th chapter of Ecclesiastes. This cord holds the higher and lower vehicles together and, at death, the rupture takes place in the heart, which causes this organ to cease beating. When this occurs, the Ego with its three bodies, namely, the vital, desire, and mental bodies, is seen by the clairvoyant floating above the head of the physical body for three and one-half days. During this period, the spirit is engaged in reviewing the scenes of its past life which have been impressed on the permanent seed atom in the heart. These impressions have been left on this seed atom by the blood. We are also taught from the Bible that the spirit is in the blood. The blood is the direct vehicle of the spirit.

The heart and lungs are the only organs through which all the blood in man's body passes in every cycle and the heart is the stronghold of the human Ego. As the blood courses through the heart, the scenes of every passing moment are carried in the blood and engraved on the tiny seed atom. This seed atom is also impregnated with the experiences of all past lives, and from it many impressions come to man. These teach him the difference between good and evil, and thus they become his conscience.

Now the reason we hold it is necessary that quietness reign in the house of death is as follows: The vital body is the vehicle used immediately after death to transfer the impressions of the seed atom in the heart to the seed atom of the desire body. During this work the silver cord is ruptured, but not broken. The Ego is still conscious of its vehicles, feeling and suffering to some extent, when the body is mutilated. When the spirit is disturbed during the transfer, the impressions are dimly etched, and the spirit in returning to rebirth in the next embodiment does not bring with it as keen a sense of conscience as it would have done if the etching had been clear-cut, because in the Desire World it was not able to feel remorse for wrong doings nor joy over good actions as keenly as it would have if it had not been disturbed.

When the panorama has been fully etched into the desire body, the silver cord breaks and the Ego is free of its earthly house. The body should then be cremated since cremation frees the spirit quickly. It also offers a more sanitary method of body disposal.

Let us hope that humanity will soon be awake to the proper care of its dead, and that we will have a science of death as well as a science of birth. It is important that the person who is aware of the damage ensuing from improper handling of the body in the event of death should have in writing the instructions he or she desires to have carried out for him- or herself.

A form is available, explaining the Rosicrucian methods for the care of the body immediately following death. It gives the procedure which the follower of the Western Wisdom Teachings accepts as necessary for the proper transition to the afterlife.

Occult Principles of Health and Healing



By Max Heindel

Self-Study Guide: Chapter 25

How to Help Those Who Have Passed On

I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee. —
Psalm 41:4

Pre-Reading Activity: *What Are Your Thoughts About Helping the Deceased?*

Before reading Chapter 25: *How to Help Those Who Have Passed On* it is important that you first consider your current thoughts on helping those who have passed on so upon completing the reading you can then see how your thoughts were confirmed, enriched, or challenged with new ideas and concepts.

<i>What responsibilities do we have for those who have passed on?</i>	<i>What should be our thoughts for someone who has passed on?</i>
<i>How do you feel about the statement, “there is no death”, why?</i>	<i>How can we get beyond feelings of grief for those who have passed to feelings of encouragement?</i>

Reading Template for Chapter 25

CHAPTER 25 NOTES

Questions

Investigate

Clarity

Challenge

Chapter Questions for Chapter 25

1. In what two ways can we look at the Ego when it comes into the Physical World?

2. What are our duties to our dear ones who have passed away?

3. How can we hinder the spiritual progress of those who have passed?

4. What can hamper the transition of the passed to other worlds?

5. What is the attitude on those who have passed from the survivors who have learned the Rosicrucian Teachings?

<i>6. What should be the thoughts of the survivors?</i>
<i>7. What do we pray for in terms of those who have passed?</i>
<i>8. What factors produce more favorable circumstances for those who have passed?</i>
<i>9. When we open the proper sense what shall we see and learn?</i>
<i>10. In terms of “death” what connection(s) do you make with John McCreery’s poem?</i>

Summary Question for Chapter 25

1. How should we teach our family members and friends to *act* in terms of attitude and mourning as Rosicrucians at the time of one's death?

Class Discussion Questions for Chapter 25

- What are our duties to those who have passed on?
- How should we mourn, why?
- How should we pray for the departed?
- Why is grief at death selfish?
- How should we provide encouragement at death?
- What occurs to the departed in Purgatory and the First Heaven?
- What documents should we have prepared to allow us to pass on properly?

*****Research on Your Own – Chapter 25*****

1. Rosicrucian philosophy on *mourning*.

2. Rosicrucian *attitude* on death.

3. Thoughts on John McCreery's poem, "*There is no death*".

Reflection & Connection for Chapter 25

Four Most Important Things You Learned
1.
2.
3.
4.
Three Important Ideas for Your Work in a Healing Center
1.
2.
3.
Two Things You Can Share with Patients in a Healing Center
1.
2.
How will you provide <i>encouragement</i> to those who have passed?

Final Word for Chapter 25

To Those Who Mourn

"Blessed are they that mourn, for they shall be comforted." (Matthew 5:4)

These words of the great comforter who visited the Earth two thousand years ago are brought to the minds of all during the Easter feast which brings joy to millions, for humanity is now awakening more and more to its true import.

Easter, which at one time was celebrated by the few Christians, is no longer only a Christian festival. It is no longer reserved for those who accept the sacramental bread and wine from the hands of their minister. It has now become a great day of rejoicing by peoples of all nations, and followers of all religions, as well as those who never see the inside of a church.

It has become a custom for people in rural districts as well as in cities to select a hill upon which they plant a cross and on the glad Easter day to meet in fellowship; worship as a community, regardless of race, creed, or color; and in the name of the greatest Spirit that has ever inhabited a physical body to worship the Universal Spirit, offering up praise and thanks for the life and the light which were His part of the great scheme of God. This universal spirit of joy is expressed on a day which in memory brings to us the picture of a man nailed upon a cross. It pictures to humanity a face drawn in pain, a human body suffering in the agony of death. Why should all mankind rejoice on a day which is connected in memory with that act of brutality of two thousand years ago?

Christ Jesus

Man, in his lack of knowledge, his vague understanding of the justice of a loving Father, has made the grave a darkened sepulcher, a thing to be dreaded, and an end to all his aspirations and his ambitions. For ages he has feared this ending of physical existence and has made of it a time of intense mourning, a period filled with tears. BUT, this great Spirit who had power over life and death permitted Himself to be crucified; He came to the Earth for that great purpose. But the question may be raised: If we claim that Jesus the Christ had power over His life, then why did he permit the great indignities and cruelties which were perpetrated upon Him and why did He not save Himself from this undignified and cruel death? In the parable of the sheepfold in John 10, Jesus tells His hearers, "I am the good shepherd: the good shepherd giveth his life for the sheep. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." We find another statement given by the Christ after the crucifixion, after He had suffered death on the cross--when He had come back from the spiritual world to commune with His disciples. In the twenty-eighth chapter of Matthew, the eighteenth verse, He again claims the same power. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in Earth."

Life After Death

The Christ came to Earth to teach mankind a particular lesson; and if He was destined to become the Savior of mankind, then the greatest lesson which He could have taught man was that of faith; faith in his God and faith in a life after death. By His very death Christ Jesus must bring to man faith, and the belief in a **LIFE AFTER DEATH**. He preached immortality, and to further impress this fact upon humanity, He must go through the throes of death in order to return to life and bring to man proof of an afterdeath life. To accomplish this He appeared to His beloved disciples in His spiritual body. In I Corinthians, 15:6, Paul says, "After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep." He walked and talked to them so that they might believe that what He had preached, the immortality of the soul, was a fact and that after man has laid aside his physical body, he still lives in a finer and more ethereal body.

The Spiritual Body

Paul also brings man much hope in a life after death in the fifth chapter of II Corinthians, verses 1, 2: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." In the fifteenth chapter of I Corinthians, Paul again preaches to those who have no faith in the life after death. This wonderful chapter is used by the majority of ministers to bring comfort and faith to those who have been bereaved by the loss of their loved ones. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

During the old dispensation and all through the Old Testament, man had very little hope in a life after death; to him the grave ended all. We find such discouragement when we read the ninth chapter of Ecclesiastes, the fifth verse, where the statement is made, "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

Made in God's Image

The Rosicrucian Teachings claim that man is an immortal Spirit, made in the image of God, for are we not told in the 26th verse of the first chapter of Genesis that God said, "Let us make man in our image?" Now if God is Spirit and man is made in His image, can we longer deny that man cannot die, or that if he did that a part of God would die? Can one imagine a great Spirit which would create a being like man in His own image and then permit him to die? Could such a being himself become a creator as God had destined him to do if one Earth life were all, and if, when man had lived his three score and ten years, he should pass out of existence with no further chance to become as his Father in heaven, perfect? If he but stops to reason this thing out he cannot but be convinced that man, too, must go on evolving, learning, in order to become all wise as his Father in heaven is wise, and that this

cannot be accomplished in the few years of one short life. To learn these lessons on the Earth over which God gave man dominion, he must return again and again, and in each embodiment, he must take up his cross of matter (his physical body).

It is through the physical vehicle that man must learn to become a creator like unto his Father in heaven; it is the toll which he uses in his efforts to master the numerous lessons of life so that he can be recognized by his Father in heaven as a son. This tool (the physical body) becomes tired, wears out; and it is necessary that the Spirit be given a time to assimilate and digest all the experience gained on Earth. Therefore, God has arranged that the Spirit step out of this worn-out old robe and function in its spiritual body.

When this occurs, man, with his limited vision, grieves over this change; to him it appears as a final parting from a loved one when this worn-out garment disintegrates and the loved one is permitted to function in a finer and a more ethereal robe, or body, one in which the individual is not limited by distance, nor can physical matter obstruct him in his progress. This is the spiritual body of which Paul tells us in II Corinthians, a building not made with hands, eternal in the heavens. In this vehicle our loved ones can visit us, and while we in our blindness may not have the spiritual eyes with which we can see them, yet they are none the less very near to us. They are still interested in our welfare, and when we need them, they do not fail us; they encourage and help us more often than we realize, though by our very grief we may hinder their progress in this new life to which they have been called.

When a man enters into a sound sleep and his physical body is inert on the bed then he is awake and active in the realm of the spirit. He is no longer hampered by a physical body. However, he is tied to this vehicle by the silver cord which leads him back again to his body upon awakening. During the unconsciousness of sleep, he is in the land of the living dead and if he will he can communicate with his loved ones who are ever near him.

The Rosicrucian Fellowship student has this assurance of his nearness to those who have passed over in what is commonly termed death and does not grieve as do others who have no hope. He knows that his loved ones have not gone away, but, as John McCreery says in his poem, "There Are No Dead"--

They are not dead. They have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.

Immortal Life

The actual knowledge acquired by the students of these advanced teachings has removed the sting of death, and they know that those who have laid aside their mortal bodies are not dead but are now enjoying the freedom of life in the spiritual worlds. They are convinced that God did not build the house of man's soul, and inspire the human Spirit with faith and love, to pull it down in death, to destroy His own

handiwork. Man is God's masterpiece, and as such this spark of divinity made in His image cannot die, else a part of God were destroyed.

The Christ willingly came to the Earth to be encased in a physical body, knowing that the result would be to bring hope and faith to mankind. He must die and rise again, thus proving to man that death is only a physical manifestation, a freeing of a divine Spirit. He came to a humanity blinded with the fear of the grave, to whom the grave was an abyss where the Spirit was swallowed up and lost. He found death the king of terrors, and knew that only He could restore man's faith in an immortal life and give him the assurance of being a glorified Spirit. He left these comforting words which should bring solace and faith to all who believe in Him:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (John 14:1-3) – **The Light Beyond Death, pp. 6-8**

In Case of Being Released from the Physical Body

IN CASE OF DEATH, I,

_____ of

_____,
a member of The Rosicrucian Fellowship of Oceanside, California, a Christian organization, make it MY LAST REQUEST that the procedure of the Fellowship be carried out in the disposition of my body. This request is made because of MY BELIEF IN THE ROSICRUCIAN TEACHINGS. If death occurs among strangers, they will kindly communicate at once with the following persons, who are requested to carry out these instructions as to method:

Signed _____

Attested by

Date _____

METHOD: The body is to be placed in a cool place or in an ice chamber for preservation during a period of 3 1/2 days (84 hours) after death. Embalming is absolutely **NOT** to be performed. The body is to be left in a perfect quiet, away from all disturbing noises during this period. No postmortem operations are to be performed previous to the expiration of the three and one-half days. At the end of this period the body is to be cremated. Particular care is to be exercised that cremation is **NOT** performed previous to the 84 hours after death for the reason that during this time the spirit still maintains connection with the body and pain from burning is felt if cremation or embalming is permitted.

MORTICIAN: _____

Psalm 30 KJV

I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

O Lord my God, I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

I cried to thee, O Lord; and unto the Lord I made supplication.

What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

*Hear, O Lord, and have mercy upon me: Lord, be thou my helper.
Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;*

To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.