

Manual of Forms



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THE ROSICRUCIAN
FELLOWSHIP

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MANUAL OF FORMS of The Rosicrucian Fellowship

FOUNDED BY MAX HEINDEL IN 1909



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of
The Rosicrucian Fellowship

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Foreword

The Object of the Rosicrucian Fellowship

THE ROSICRUCIAN ORDER is an ancient Mystic Fraternity formed in the year 1313, by a high spiritual teacher having the symbolical name "Christian Rosen Kreuz: *Christian Rose Cross*. It was his mission to prepare a new phase of the Christian religion to be used during *the coming age* now at hand, for as the world and man evolve so also must religion change. The system of worship suited to the spiritual needs of our forebears is unsuited to our altered intellectual condition. Therefore the great spiritual entities in charge of evolution, change the religions of the world in harmony with the passage of the marching orbs in the heavens.

The Rosicrucian Philosophy is entirely Christian, striving to make religion a living factor in the land—and to lead to Christ those who cannot find Him by faith alone.

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The Temple Service

(SUNDAY EVENINGS)

The Rosicrucian Fellowship Opening Hymn

Words by Max Heindel

(Tune: "Sweet Hour of Prayer.")

Each star that in its orbit goes
Law steadfast and eternal shows.
Expressions, are the stars, of God,
Unchangeable as ebb and flood.
The marching orbs in circle dance,
Through time and space each year advance.
The harmony of rolling spheres
Resounds in cosmos through the years.

Man's ignorance of Cosmic Law
Caused discord, then came death and woe;
Now trouble, sorrow, grief must reign
Till harmony prevails again.
We've met to study Nature's Law,
We seek eternal truth to know,
And with such truth as we may find
We hope to serve and free mankind.

Let's strive to know that we may do.
What lifts, ennobles, is right and true.
With love to all and hate to none,
Let's shun no duty that should be done.
For knowing how to act aright,
And doing it from morn till night,
From day to day and year to year,
We conquer self and sin and fear.

With reason's torch we search for truth
To restore the harmony, life, and youth;
For reason's torch when thus applied
In wisdom's quest is safest guide.
If we persist, though oft we fail,
In time our efforts shall prevail
To end the discord and dispel
All evil with harmony's rhythmic swell.

The Temple Service of the Rosicrucian Fellowship

Order of the Sunday Evening Devotional Service at Headquarters and in Rosicrucian Fellowship Centers.

1. Sing the Rosicrucian Fellowship Opening Hymn—four stanzas. (Distribute separate song cards on seats before service.)
2. Unveil the Emblem.
3. A member reads aloud the following *Rosicrucian Fellowship Temple Service*:

MY DEAR SISTERS AND BROTHERS:

Once more we have withdrawn from the material world and are entering into the living temple of our own inner natures in spiritual conclave. As a symbol of this withdrawal from the visible world we have darkened our meeting place.

We are looking for spiritual light along the lines of the Rosicrucian teaching, and we therefore reverently fix our eyes upon the Rose Cross while we listen to the Rosicrucian greeting:

“My dear Sisters and Brothers: May the Roses bloom upon your Cross.”

Response by People: “And upon yours, also.”

One coal will not make a fire, but where a number of coals are heaped together, the heat which is latent in each may be kindled into a flame, emitting light and warmth; and it is in obedience to the same law of nature that we have gathered here tonight, that by massing our spiritual aspirations we may light and keep ablaze the beacon light of true spiritual Fellowship, which is the balm of Gilead, the only panacea for the world's woe.

The Bible has been given to the Western World by the Recording Angels, who give to each and all exactly what they need for their development. They are above mistakes, and if we seek the Light, we shall find it there.

Let us read from the first epistle of John, also from Paul's letters to the Corinthians and Philippians, where Fellowship is the theme:

God is Light; if we walk in the light, as He is in the light, we have Fellowship one with another. He that loveth his brother abideth in the light, but he that hateth his brother is in darkness and knoweth not whither he goeth because the darkness hath blinded his eyes.

Let us not love in *word*, neither in *tongue*, but in *deed* and in *truth*, . . . (for) though I speak with the tongues of men and of angels and have not *love*, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not *love*, I am nothing. And though I bestow all my goods to the poor, and though I give my body to be burned, and have not *love*, it profiteth me nothing.

Love suffereth long and is kind; love envieth not; love vaunteth not herself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoices not in evil but in the truth; beareth all things, believeth all things, hopeth all things, and endureth all things.

Love never faileth; but whether there be prophecies, they shall fail, and whether there be knowledge, it shall vanish away. For now we know in part and we prophesy

in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass, darkly, but then face to face. Now we know in part; but then we shall know even as we are known. And now abideth Faith, Hope, and Love, but the greatest of these is Love.

If we love one another, God dwelleth in us and His love is perfected in us. God is love; and he that dwelleth in love dwelleth in God, and God in him; but if a man say, "I love God," and hateth his brother, he prevaricates, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also.

If there be therefore any consolation in Christ, if any comfort in love, if any Fellowship in spirit, look not every man on his own things but also on the things of others. Let this mind be in you which was also in Christ Jesus, who made himself of no reputation and took upon himself the form of a servant, and was made in the likeness of man.

And being found in fashion of a man, he humbled himself and became obedient unto death, even the death upon the cross. Wherefore God hath highly exalted him and given him a name that is above every name; that at the name of Christ Jesus every knee should

bow, and that every tongue should confess that Christ Jesus is Lord to the glory of God the Father.

My dear sisters and brothers, let us strive to follow the example of Christ and live up to his definition of *Greatness*, namely, "He who would be the greatest among you, let him be the *servant* of all."

Loving, self-forgetting *Service* to others is the shortest, the safest, and the most joyful road to God. The recognition of the fundamental unity of each with all, the Fellowship of the spirit, is the realization of God. To reach that realization let us endeavor each day to forget the often unprepossessing exteriors of our brothers and seek to serve the divine essence hidden within, which is the basis of Fellowship.

We will now enter the silence together and concentrate on SERVICE for a few moments.

(After the concentration the emblem is veiled, the lights are turned on, and the lecture for the evening is delivered by a member who is of the opposite sex to the reader if possible.)

4. Lecture.

5. At conclusion of lecture the reader returns to the platform and reads— [See next page]

THE ROSICRUCIAN PRAYER

Not more of Light we ask, O God,
But eyes to see what is ;
Not sweeter songs, but ears to hear
The present melodies ;
Not greater strength, but how to use
The power that we possess ;
Not more of love, but skill to turn
A frown to a caress ;
Not more of joy, but how to feel
Its kindling presence near,
To give to others all we have
Of courage and of cheer.
No other gift, dear God, we ask,
But only sense to see
How best the precious gifts to use
We have received from Thee.
Give us all fears to dominate,
All holy joys to know,
To be the friends we wish to be,
To speak the truth we know ;
To love the pure, to seek the good,
To lift with all our might,
All souls to dwell in harmony
In Freedom's perfect light.

6. All rise and sing the Rosicrucian Fellowship Closing Hymn—four stanzas.

ROSICRUCIAN FELLOWSHIP CLOSING HYMN

Words by Max Heindel

(Tune: "God Be with You Till We Meet again.")

God be with you till we meet again;
In His love each day abide you,
That His wisdom's Light may guide you;
God be with you till we meet again.

REFRAIN:

Till we meet, till we meet,
Till we meet, the Rosy Cross to greet,
Till we meet, till we meet,
God be with you till we meet again.

God be with you in your hour of joy;
With life's choicest gifts to bless you,
With no sorrow to oppress you,
Then may *Service* give you added joy.

God be with you in your hour of pain,
When temptations surge around you,
With helpful thoughts we will surround you,
Till your darkness turns to light again.

God be with you till we meet again
At the Cross with Roses garnished;
May our lives be pure, untarnished,
Till the Rosy Cross we greet again.

7. THE PARTING ADMONITION:

And now, my dear sisters and brothers, as we part to re-enter the material world, may we go out with a

firmer resolve to express in our daily lives the high spiritual ideals we have received here, so that day by day we may become more worthy men and women, more worthy to be used as self-conscious channels for the beneficial workings of our Elder Brothers in the service of humanity.

The Healing Service

The Healing Service

*Order of the Healing Service in The
Rosicrucian Fellowship Centers.*

1. Unveil the emblem.

2. A member reads aloud the following *Rosicrucian Fellowship Healing Service*, beginning with the Rosicrucian Greeting:

“My dear Sisters and Brothers: May the Roses bloom upon your Cross.”

Response by People: “And upon yours, also.”

It is our custom to meet here once a week for the purpose of carrying out the second commandment of the Christ, to heal the sick. One coal will not make a fire, but where a number of coals are heaped together, the heat which is latent in each may be kindled into a flame, emitting light and warmth.

We are now massing our coals in an endeavor to generate thoughts of help and healing, and to focus them

in one common direction so that they may be available to aid the Elder Brothers of the Rosicrucian Order in their beneficent work for humanity.

If we wish to be real helpers in the work which the Elder Brothers have started, we must make our bodies suitable instruments; we must purify them by clean living, for an unclean vessel cannot contain pure and wholesome water, nor can a spotted lens give a true picture. Neither can pure and strong healing force be sent out from here unless we keep our minds and bodies clean and pure.

It is a privilege to be here in the midst of all these thoughts of love and prayer, and to offer ourselves as channels to receive and liberate the healing force which comes direct from the Father. But before this power can be transmitted, it must have been generated; and to do this efficiently, we should understand accurately what the method is. It is not enough that we know in a vague way of the sickness and suffering which are in the world, and that we have a dim and hazy idea of helping to alleviate this suffering, whether it be bodily or mental. We must do something definite to attain our object. Disease, we may say, is really a fire, the *invisible fire* which is the *Father*, endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors,

cancers, and all other diseases are really also the effect of that invisible fire which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of nature. This very same power which is endeavoring slowly to purge the body can be greatly augmented by proper concentration (that is what prayer really is) provided we have the proper conditions.

To illustrate what these conditions are, we will take the waterspout as an example. Usually at the time when it occurs the sky seems to hang very low over the water; there is a tense feeling in the air of depression or concentration. Gradually it seems as if a point in the sky reaches down toward the water, and the waves in a certain spot seem to leap upward until both sky and water meet in a swirling mass.

Something similar takes place when a person or a number of persons are in earnest prayer. When a person is intensely in earnest in supplication to a higher power, his aura seems to form itself into a funnel shaped thing which resembles the lower part of the waterspout. This leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary world of Life Spirit, it draws thence a divine power which enters the man or company of men, and ensouls the thought-form which they have

created. Thus the object for which they have united will be accomplished.

But let this be borne thoroughly in mind, that the process of praying or concentrating is not a cold intellectual process. *There must be an amount of feeling adequate to accomplish the desired object, and unless this intensity of feeling is present, the object will not be realized.* This is the secret of all the miraculous prayers which have been recorded; the person who prayed for something was always *intensely in earnest*; his whole being went into the desire for this or that thing for which he prayed, and thus he lifted himself up into the very realms of the divine and brought down the response from the Father.

Let us now concentrate upon the Rosicrucian Emblem on the wall. The pure white rose is symbolical of the heart of the Invisible Helper; the red roses stand for his cleansed blood; the white cross brings to mind his body; and the golden star represents the golden wedding garment which is made by pure living.

Let us, by our prayers to the Father, who is the great Physician, liberate the force for healing, that we may reach those who are looking to us for help, and also those who may not have been able to ask us for assistance. Let us put all the intensity of feeling possible into this prayer that we may indeed form a funnel

that shall bring down the divine power from the Father. But there is a great danger of misusing this wonderful power; therefore we should always qualify our supplications for others with the words of the Christ: "Not my will but Thine be done."

We will now concentrate for ten minutes upon Healing.

3. After the concentration all rise and sing the last verse of the closing hymn.

God be with you till we meet again
At the Cross with Roses garnished;
May our lives be pure, untarnished,
Till the Rosy Cross we greet again.

REFRAIN:

Till we meet, till we meet,
Till we meet, the Rosy Cross to greet,
Till we meet, till we meet,
God be with you till we meet again.

4. Conclude the service by reading the following *Parting Admonition*:

We will now leave the liberated healing force with Christ and the Invisible Helpers, to be used where it is most needed.

Solemnization of Marriage

(Only a person *who has been ordained* as a Minister may perform the Marriage Ceremony.)

Order of Solemnization of Marriage

(The Minister shall say:)

Friends: We are gathered together in the sight of God and in the presence of this company to join together this man and this woman in the bonds of holy Matrimony.

Into this holy estate these two persons are come to be joined. Therefore if any man can show any just cause why they may not lawfully be joined together, let him now declare it, or else hereafter forever hold his peace.

This state into which these two are about to enter is a sacred and a spiritual trust, where each vows to love and cherish the other and with reverence consider each other in loving and unselfish consideration, realizing this as a religious obligation which they have taken in the presence of God and man.

(The man and woman joining their right hands, the minister shall say:)

Wilt thou (Mr.) have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort

her, honor and keep her in sickness and in health; and, forsaking all other, keep thee only unto her?

The man shall answer, I WILL.

(Then the minister shall say:)

Wilt thou (Miss) have this man to thy wedded husband? Wilt thou love him, honor and keep him in sickness and in health; and forsaking all other, keep thee only unto him?

The woman shall answer, I WILL.

(When a ring is used the man shall put the ring on the third finger of the woman's left hand, and, holding it there, the man shall say after the minister:)

With this ring I thee wed, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(Then the minister shall say:)

Dost thou (Mr.) give this ring in pledge that thou wilt keep this covenant and perform these vows?

The man shall say, I DO.

Dost thou (Miss) receive this ring in pledge that thou wilt keep this covenant and perform these vows?

The woman shall say, I DO.

(Omit above if a ring is not used.)

(Then the minister shall say:)

Forasmuch as you (Mr.) and you (Miss) have consented together in wedlock, and have plighted your faith and truth to each other in the presence of God and this company (and have confirmed the same by giving and receiving a ring); now, therefore, I proclaim you husband and wife, in the name of the Father, and of the Son, and of the Holy Spirit. [Talk]

BENEDICTION

May the blessings of our Lord rest upon you, and may you ever remember that blessings shared bring happiness and success.

The Funeral Service

The Funeral Service

Order of Funeral Service conducted by The Rosicrucian Fellowship and its Centers, and by friends desiring to use it.

Organ or Piano Voluntary.

Song: Third verse of "Nearer, my God, to Thee."

NEARER, MY GOD, TO THEE

3. There let the way appear
Steps unto heav'n;
All that Thou sendest me
In mercy giv'n;
Angels to beckon me,
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!

Unveil Emblem—White cross with white rose in center.

Rosicrucian Greeting by Reader: "My dear Sisters and Brothers: May the Roses bloom upon your Cross."

Response by People: "And upon yours, also."

Reader: Let us devote a moment to silent meditation upon the thought of love, peace, and tranquility.

ADDRESS

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” (I Thess. 4:13-14.)

“But some man will say, How are the dead raised up? and with what body do they come? . . . That which thou sowest, thou sowest not that body that shall be: . . . but God giveth it a body as it hath pleased Him, and to every [man] his own body.

“All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another flesh of fishes, and another flesh of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

“There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. . . . It is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.” (I Cor. 15:35-44.)

One of the tests of the value of religion is the comfort it gives us when sorrow and trouble try the heart. To fulfill its mission it must bring comfort in sorrow, particularly at the time of the final separation from our loved ones. When the reaper Death strikes, when it pleases God to end the present earth life of our relatives and friends, when our human resources have been exhausted, then we look to religion for courage and fortitude to bear the burden of our great loss and our sorrow.

How do the Rosicrucian Teachings meet these requirements? They tell us in the first place that death is not the end; also how, under the Law of Consequence, the fruit of our actions in this life, whether good or bad, must at some future time be harvested, for the Bible says, "Whatsoever a man soweth, that shall he also reap."

We know that it is as impossible to cancel our good or evil deeds by merely passing out of this body as it is to compensate our debtors by removal to another city. The debt still remains, and sometime, somewhere, it must be liquidated.

We rejoice when a soul is born, that is, encased in a robe of clay; but we weep when this form is cast off at death because we do not realize that such conduct is the exact reverse of what it ought to be. The spirit is

imprisoned in this coat of clay at its birth into this physical world, to be subject for many years to the pains, aches, and infirmities to which all flesh is heir. This physical life, however, is necessary that the soul may learn its lessons in the school of life.

If weeping is to be indulged in, then we should weep when the spirit is born into this world; but we should rejoice when death comes to liberate it from the pain and discomfort of physical existence. If we could see and know the relief which our loved ones feel when they are freed from a suffering body, we should truly rejoice, and no longer weep. Think of a poor soul, who has been chained to a bed of sickness, when it awakens in the invisible world where it is able to move about freely whither it will, and free from pain. Should we not bid such a soul Godspeed and not weep?

It has pleased God to call our friend,
....., to a greater work, to broader fields, in another world where he (or she) has no need for a physical body, and he (or she) has therefore laid this garment away.

(Short talk here relative to the qualities and past activities of the departed person.)

As a child goes to school day after day for the purpose of gaining knowledge, with nights of rest between

the school days, meanwhile growing a body from childhood to the full stature of manhood or womanhood, so also the spirit attends the school of life during a succession of life-days, and inhabits a series of earthly forms of gradually improving texture in which to gain experience. As Oliver Wendell Holmes says:

“Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life’s unresting
sea!”

We know that our friend will come back sometime, somewhere, with a better and nobler body than the garment which he (or she) has discarded. We know that under the immutable law of causation he (or she) must return so that by repeated lives and friendships his (or her) love nature may be widened and deepened into an ocean of LOVE.

Death has lost its sting so far as we are concerned, not because we are callous and love our friends and relatives less, but because we are convinced that we have absolute proof that there is no death. We have no

cause for grief because the silver cord has been loosed and the body is about to return to the dust from whence it came, for we know that the spirit of our friend is more alive than ever, is present with us now though unseen by most of us.

The garment which this spirit inhabited we consign to the fire, that its elements may be transferred to other forms by the alchemy of nature.

As the poet Arnold says:

“Never the spirit was born !
The spirit shall cease to be never !
Never was time it was not,
End and beginning are dreams.
Birthless and deathless remaineth the spirit forever ;
Death has not touched it at all,
Dead though the house of it seems.

“Nay ! but as one layeth
A worn-out robe away,
And taking another, sayeth :
This will I wear today,
So putteth by the spirit
Lightly its garment of flesh
And passeth on to inherit
A residence afresh.”

Let us send up a prayer asking the aid of God in speeding our departed brother (or sister) on his (or her) way to take up his (or her) new work on the other side.

(Close by singing the last verse of the Rosicrucian Fellowship Closing Hymn.)

GOD BE WITH YOU TILL WE MEET AGAIN

God be with you till we meet again
At the Cross with Roses garnished ;
May our lives be pure, untarnished,
Till the Rosy Cross we greet again.

REFRAIN :

Till we meet, till we meet,
Till we meet, the Rosy Cross to greet,
Till we meet, till we meet,
God be with you till we meet again.

SERVICE AT THE CREMATORY

We now commit this robe of flesh which has been worn by and has become too small for the spirit who was known to us as, to

the elements from which it came. Our friend has not gone away, he (or she) has not left us; he (or she) is in our midst although unseen by those whom he (or she) loved. He (or she) is free and clothed in the Body best fitted for the higher life unto which he (or she) has gone, so let us wish him (or her) Godspeed to that new environment.

“THERE IS NO DEATH”

There is no death. The stars go down
To rise upon another shore,
And bright in heaven's jeweled crown
They shine forevermore.

There is no death. The forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

There is no death. The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow tinted flowers.

There is no death. The leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours
The warm, sweet breath of May.

There is no death, although we grieve
When beautiful familiar forms
That we have learned to love are torn
From our embracing arms.

Although with bowed and breaking heart,
With sable garb and silent tread,
We bear their senseless dust to rest,
And say that they are 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.

They have but dropped their robe of clay
To put a shining raiment on ;
They have not wandered far away,
They are not "lost" or "gone."

(OVER)

Though unseen to the mortal eye,
They still are here and love us yet;
The dear ones they have left behind
They never do forget.

Sometimes upon our fevered brow
We feel their touch, a breath of balm:
Our spirit sees them, and our hearts
Grow comforted and calm.

Yes, ever near us, though unseen,
Our dear, immortal spirits tread—
For all God's boundless Universe
Is Life—there are no dead.

(By John McCreery)

The Rosicrucian Fellowship Method of Caring for the Dead

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 and vital bodies lying on the bed. The Ego first brings about harmonious rhythm of the mind and desire body, which, in turn, 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 free to rebuild the broken down physical vehicle, the Ego separates itself with the two higher vehicles (the desire and mental bodies) from the two lower vehicles but remains 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 builded 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 it 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 the mental bodies, for the spirit's work in the physical body is finished for this earth life. The vital body now has 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, and the spirit, which is leaving its earthly prison house to decay, takes with it its most cherished belonging, 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 at the close of this period. 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:

There is a snapping of the silver cord at death 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 again taught from the Bible that the spirit is in the blood; and 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, 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 through the blood to the heart 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 they become the voice of 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 onto the seed atom of the desire body; during this

work the silver cord is not yet broken and the Ego is still conscious of its vehicles, it still feels and suffers to some extent when mutilation of its body takes place. When the spirit is disturbed during this etching, the impressions are very dim and the spirit as it returns to rebirth in the next embodiment does not bring with it a keen sense of conscience because it did not feel the remorse for wrong doings nor the joy of good actions as keenly as it should in the after-death life.

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. Cremation is very helpful to the spirit, for it is attracted to, and often hovers over, its decaying body, while burning frees it; this method is also more sanitary.

Let us hope that humanity will soon awake to the proper care of its dead, and that we will have a science of death as well as a science of birth.

THE METHOD

The body is to be placed in an ice pack for preservation during a period of $3\frac{1}{2}$ days or 84 hours after death. Embalming is absolutely not to be performed before the end of this time. The body is to be left in

perfect quiet, away from all disturbing noises during this period—no postmortem operations are to be performed previous to the expiration of the 84 hours.

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 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 to some extent if cremation is carried out before the end of the 84 hours.

