

Rosierucian Emblem mirrored in the atmosphere.

Those tender loving passages of the romanza told all who would heed of the love of the Christ Spirit, of His life of service to us here, and of how we ourselves might become Christs-in-the-making by transmuting our human passions until the roses bloom upon our cross. All the story of divine love and humility was gathered in this primrose radiance, and the perfume of innumerable flowers seemed to be flung across the pavilion. Words will not describe the soothing, almost brooding, tenderness of the romanza passage—it was pure spirit brought to us by a mystic musician from the heaven world, the Region of Abstract Thought, spirit itself made manifest in music.

Allegro animato—the third and last movement: our souls have been made happy, we have been comforted, and we are now feeling joyous and animated. Lightly again the music trips, but it does not become allegretto because we ourselves are not running hither and thither, and it does not have to catch us

to calm us; we have become still, joyous, animated certainly, but still within our hearts. So the music lends itself to our mood and walks beside us, cheering us on our way. We have learned the story of the Rose Cross and the Seven Roses; we have accepted the sacrifice of the great Sun Spirit, and are filled with the desire to emulate Him in our daily lives. The animato passage rings out clear and triumphant. "Don't forget," it says, "don't forget," and we with tear-dimmed eyes breathe out a wistful sigh as the music ceases.

See, the violinist has dropped his bow, he lowers his violin, the sonata is over—but *is* it over? Only God and ourselves know what is hidden in our hearts. Let us hope the sonata will live on, buried in our innermost being, and that when sorrow and suffering turn expectant eyes to us we will become in our turn mystic musicians; that drawing the bow across our hearts we shall produce the music of the spirit and loosen showers of love to help and teach, and to wipe away the tears from hurt and stricken eyes.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

There is perhaps no teaching of the Bible more misunderstood and misinterpreted than the one dealing with the word *meat*. As one of the primal requisites of the *real* Probationer is the giving up of all flesh food, this being required of him at the express command of the Teacher, who is one of the Brothers of the Rose Cross, and as so many persons are writing in for information on this subject and quoting the Bible as their authority for meat-eating, this article is devoted to that phase of Bible teaching. This in order that confusion may be eliminated, and that the attitude of the Rosierucian School on the subject may be seen to be in exact accordance

with the *real, spiritual* teaching of the Bible.

The misunderstanding arises from a lack of discrimination when the term "meat" is used, as to whether physical or spiritual food is meant. In at least two-thirds of the references in the Bible this word is used in its spiritual or esoteric meaning. When physical food is referred to it does not always mean flesh food either. For example: Genesis 1:29: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

We are taught in the Rosierucian

Philosophy that meat-eating was a necessity for the early races of man; so we find the Bible describing Nimrod as a mighty hunter. In Leviticus and Deuteronomy, the books of the law for the early Aryan peoples, clean and unclean meats are described for them. Leviticus 11, and Deuteronomy 12 and 14, contain much interesting material for study by the student upon this subject.

In Acts, 15:28-29, St. Paul in giving esoteric instruction to "the brethren" uses the same method followed by all true spiritual teachers, which emphasizes chastity and non-meat-eating: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." "Abstain from meats offered to idols," means "to keep yourself unspotted from the world," as James beautifully phrases it.

Again, in I Corinthians, St. Paul devotes the entire 8th chapter to the subject of meat-eating. Of course we know there are many worse things than the eating of meat—malicious gossip, untruthfulness, etc. Note verse 8: "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."

Max Heindel says vegetarianism is not advocated for everyone—the material-minded person still has need of meat. Non-meat-eating is for the one who has renounced the world and laid his life upon the altar of service as a living sacrifice. Throughout the 8th chapter of I Corinthians, St. Paul is referring to the desire nature which is the great modern idol.

In his statement, "milk for babes and meat for strong men," of course the meaning is obvious: milk referring to the outer or public teaching given to the masses, meat to the esoteric or deeper spiritual instruction reserved for the few who are ready to receive it. It is in this

sense that the word "meat" is most often used in the Bible. Job says his soul abhorreth "dainty" meat—such "meat" meaning one who has wandered away from the paths of righteousness.

In Psalms, David says, "Tears have been my meat," meaning that he has learned to overcome and attain through pain and sorrow; and again he says, "They gave me gall for my meat."

In the Book of Daniel we find depicted the life of the true esoteric pupil who attains unto *real discipleship* through following the true spiritual teachings—keeping body, mind, and heart (or love nature) pure and clean.

Christ used the word "meat" most interestingly, and usually with a deep esoteric meaning. "And they had a few small fishes: and He blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets."—*Mark*, 8:7-8.

The story of the raising of Jairus' daughter is a story of Initiation. When she was raised to the inner or higher planes, "He commanded to give her meat," or additional esoteric knowledge. Again He said unto His disciples, "My meat is to do the will of Him that sent me and to finish his work." (*John*, 4:34) Meaning that He must prepare the world for redemption and for the receiving of a deeper understanding of the Christian religion.

In *John*, 6:27, He contrasts the things of the world with the things of the spirit, calling them both meat: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

In the parable of the loaves and fishes, bread and meat are not referred to at all in a physical sense. The Master was here teaching His disciples some of the deepest mysteries connected with the regime of the Christian religion. "Loaves" was a term used to designate the eso-

teric meaning of Virgo, the sign of the Immaculate Conception, the new ideal being given to humanity, and "fishes" was used esoterically, meaning the hidden truths belonging to Initiation. The word fish was used in many ways to designate the Initiate. It is significant to note that the early Christians were called *fishers*.

In John 21, the Master was teaching a great inner lesson to His seven most advanced pupils, which lesson had a spiritual significance far, far beyond the mere catching and eating of fish, which, when demonstrated by humanity will mean "a great draught of fishes" or "one hundred and fifty and three" yet *with unbroken nets* for all.

The Gospels are formulae of Initiation; Luke and John being the most deeply esoteric. The 21st chapter of John's Gospel and the 24th of Luke's, both of which record the appearance of Christ Jesus to the eleven after the resurrection, at which time *they gave Him* fish and honey, are among those containing the deepest mysteries of the wonderful book of spiritual mysteries, the Bible. Their demonstration by mankind will herald the return of Christ Jesus.

Love with All Your Might

Love!

Love with all your might.

Love, not because love is easy, but because love is hard.

Real love is perhaps the most difficult experience on earth.

It demands more of human nature than any other experience.

It demands constant growth and readjustment.

It demands unlimited generosity and tolerance.

These are difficult things to achieve or to give. But one cannot truly love unless one gives them.

Real love will crack you out of the walls of self and hurl you into the cur-

rent of another life. It will make you forget yourself—leave yourself. That is why love is the greatest blessing that can happen to you—as well as the most difficult experience. For you can never live greatly unless you are cracked out of the walls of self—unless you merge your life with other lives.

Lives that do not love become bitter husks.

Long ago it was said, "He who would save his life must lose it." When you truly love you lose your life in the lives of others, and so you gain a greater life—for you live through them as well as through yourself.

Recently the Grand Duke Alexander, cousin of the late Czar Nicholas, spoke at the Town Hall in New York. He told of the tremendous change which was wrought by the revolution in the lives of many aristocratic Russians.

"I awoke one morning to find all my material possessions gone," he said. "But not my soul, which nothing can take from me The lesson of my life has taught me that only one power exists—love. Only when we love can we give expression to the highest power and gain spiritual strength."

Only one power exists—or persists—and that is love. Money loses its power to satisfy; fame loses its power to thrill.

Only one function will warm your heart and increase your life to the end—and that is love.

Love!

Love with all your might!

Love as many people as you possibly can.

Give yourself in wider and wider circles of sympathy until you embrace the whole world with your friendliness. Then your life will be as wide as your love.

—Elsie Robinson.

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Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it.—Emerson.