

## CELIBACY AND MARRIAGE

In order to avoid misunderstanding, it should be said that this lesson was only given to the aspirant to discipleship to show him the reason why it is necessary for him to live a pure and a chaste life. It does not apply to the masses, who have no spiritual aspirations and are as yet unable to restrain their passions. The Rosicrucians do not even advocate an entirely celibate life for their pupils; indeed, they regard it as a religious duty for the enlightened Mystic, man and women, to wed a kindred spirit, if such can be found, and thus furnish incoming souls a particularly advantageous opportunity for rebirth.

When such a devoted couple performs the generative act in a spirit of aspiration to serve a waiting ego, when the prenatal conditions are pure mentally, morally, and physically, when the early childhood days of the ego thus born are spent in a home atmosphere of high and noble thought, both parents and children are making wonderful progress. As great souls cannot be born to ignoble parents, any more than water can sink below its level, it would, indeed, be very wrong for aspirants to discipleship to live an entirely celibate life for the sake of self-advancement when conditions permit them to wed; furthermore, the few times in a life when the creative force is legitimately required for propagation would not seriously interfere with the spiritual development undertaken to become the Philosopher's Stone, and the soul-growth gained by assuming the duties of parenthood would far outweigh any possible loss.

What the Rosicrucians teach, then, is that marriage between people who will restrain their use of the creative function to the purpose of propagation is eminently good, noble, and productive of great soul-growth, but that unmarried aspirants should live an absolutely celibate life, if they wish to attain the highest.