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The Uplifting Veil

*Devoted to studies in Rosicrucian, Occult and
Psychological Subjects.*

Issued Periodically,

JULY 1935

Edited by G. A. SULLIVAN, M.B., C.P., D.O., D.C.



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Rosicruan Collection

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The Epiphany Veil

Divided in order to the various parts and
Psychological Subjects

1852
1853
1854



Dear Friends,

It is many years since a printed medium in the nature of a journal was sent out to Students of the R.O.C.F. During the years 1925-8 the Rosicrucian Gazette was issued and was well received by the Brethren. Economic conditions only was the cause of its withdrawal.

To-day we have the "Uplifting Veil," which will contain interesting articles appropriate to the Studies.

May I ask for your co-operation, and the co-operation of your friends to make the "Uplifting Veil" a success. Its price is one shilling, and only 250 copies of the July issue are printed. The number of subsequent copies will depend upon the response this July issue receives.

Articles written on appropriate subjects will be welcomed by the Editor from members, and such articles must not exceed 800 words.

Every success to the "Uplifting Veil" and all readers thereof.

Yours fraternally,

THE EDITOR.

Remembrance of Past Phases of Existence.

Have I lived on this earth before is a question which many people ask themselves but which few can answer. If we have lived on this earth before inhabiting an encasement of flesh, why can we not remember? Reincarnation as a scientific, philosophic or religious subject has been taboo in Europe amongst the practical and learned. It is only during the last fifty years that it has become a subject for study and speculation, yet in the East it has for centuries been part and parcel of religion.

We can approach the study of reincarnation from the scientific, philosophic and religious sides. Its study answers many questions in these three branches of learning. Before we attempt such a study, from whatever aspect we wish, we must first of all adopt the frame of mind that nature in her different departments preserves records of all happenings. As the atom contains in a microscopic form, the universe, so does the human cell contain the life of the whole individual. The atom is made up of electrons, both positive and negative. The cell is made up of a nucleus and a nucleolus.

Man is a confederation of uni-cells, each group of cells playing a specific part in the life of the human being. As each group of cells has a specific function to perform to work harmoniously with the whole confederation of cells there must necessarily be results from that work. These results constitute records. Each group of cells has its own records. The brain cells have records, so also have body cells. Man's records are made, therefore, as a result of cellular activity. From the biological standpoint, man has evolved from a uni-cell—a moneron. Man to-day, as an evolving being, is a record of the long past in his cellular constitution.

In the ordinary course of events, man has not the conscious ability to read his past through his cellular constitution, yet he has a subconsciousness which records all happenings in his life and a consciousness which records all happenings of the moment.

These happenings are stored in the human brain and constitute what is termed memory and by means of associative ideas impinge upon the mind under certain conditions, one remembers things.

But deep within the subconsciousness are records rarely recalled by the individual for the sole reason that he does not know how to impinge upon the subconsciousness to awaken memories of the past.

Many a grown-up person visits a place that he has visited in his early childhood and having lost the conscious memory of it, he wonders if he has visited that place in a previous incarnation. There is a difference between memories of previous phases of existence and the memories of the present phase. This is where there are pitfalls and imagination may run wildly so much so that an individual can fancy that he has been all kinds of persons, particularly the famous. Up to the present date there are apparently

no less than a hundred people who are under the impression that they are reincarnations of Cleopatra. One had not considered that the said Queen possessed in addition to the power to charm, the ability to multiply herself to the Nth. degree.

In the Spiritistic circles there are quite a few who claim to be in touch with Egyptians who walked the earth from 5,000 to 2,000 years ago, and some there are who claim to be the reincarnated souls of the said Egyptians. We can neither deny nor affirm such unless we can put our subject of Reincarnation on a scientific basis and attempt to investigate truth or untruth of such claims.

We learn from our biblical records that man suffered from a fall as a result of which he was made to descend from a state of angelic bliss to a state of travail in an embodiment of flesh and matter. If this be true, then we ask ourselves—How can we verify such truth? Can we, apart from the scriptures, discover a way in which records of the past can be looked over and prove to ourselves that we have not only lived those records but made them.

Every Biologist knows that man has evolved from a cell, a single cell. That single cell lived, and in living was subject to events. Those events were records. Man is a confederation of cells, therefore he is in toto a record of millions of events. He eats, drinks, breathes, talks, sleeps and does a host of things, necessary or unnecessary, in his life. The more he does, the more he records, and the more he records the greater his storehouse of memory. But, does he remember all his records?

If man suffered from a fall, for what reason we are not sufficiently informed, it may be that the Almighty decreed purposely that man be deprived of memory of his past until such time as man, by regulation of his life and conduct, had atoned for past misdeeds, and in the light of experience and rediscovered knowledge unfold latent centres, psychic or divine, within himself, to enable him to recall the past.

That such is so, is the belief of many, and from an analysis of the varied phenomena manifested in the psychic cults of to-day, and from an analysis of the strange memories recalled by some people, as instance, those published in the "Sunday Express," we needs must pursue our investigations into the belief or disbelief of such a subject as reincarnation.

The present writer has been investigating the subject for years and is fully convinced that reincarnation is possible. Before dealing with the question of how to remember past phases of existence we must first of all clearly understand what it is that reincarnates. Let us consider that man in toto consists of a body, soul and Spirit. The body is that which inhabits the earth and is sustained by the elemental matter from the earth and the air in the atmosphere. A man as man cannot live too long without food and drink, he can only live a few moments without air. In these things he is not one bit better than his brothers—the animals and birds, therefore, in the body he cannot be immortal, he is subject to limitations and cannot reincarnate.

The Spirit is the divine part of man and is immortal, it is an aspect of the Almighty, and it would appear to be fated to watch over evolving lives in lower spheres than its own. This in accordance with the decree of the Almighty. The Spirit does not reincarnate.

The soul is that part of man which is concerned with events in time, space and matter. An event is not appreciated unless there is some intelligence to witness that event. To eat is an event, to breathe is an event. Einstein says, "Space, time and matter are relative to the observer." We can witness an event and interpret it from the angle at which we see it. The question then is: Do we all see alike? Can each of us see as the other fellow sees? It does not appear to be so, each one of us appears to see things differently in so far as events in life are concerned. It might be a dull world if we all saw things alike.

Although all human beings are alike so far as flesh, blood and brains are concerned, one flesh may be coloured differently from another, but it is still flesh. One may use his brains more than another, but he is like his fellows because he has brains. One's blood may be of a different specific gravity than another, we learn this from blood transfusion, but each human being has blood, one is like to another in so far as he has blood running through his veins.

Man is the life of his father from the protoplasmic standpoint and as a result he may evolve or manifest certain characteristics of his father, but not all. There is something in the offspring which is not in the father. It is this something which may give us the key to the truth of reincarnation. Here we might ask ourselves another question. Why is it that parents who are good living people, are devoutly religious and have consideration for their fellow beings, bear a son who grows up and becomes what is commonly called a scoundrel. Atavism—breeding back to one's ancestors—some will reply, but that does not always answer the question, every family is not able to trace its ancestry.

We live to-day as a result of experiences of the past. We think to-day because minds have thought in the past and we now possess the knack of thinking just as we possess the knack of walking, eating and drinking. We think and in thinking record. All records become memories, and in our ability to remember so we recount the past.

The soul is that part of ourselves which not only experiences things, but is the witness to those things, and it is in the soul that memories are stored. It is this soul, the storehouse of memory, which reincarnates, and the soul ultimately lays its records of events in life at the throne of the spirit. The spirit, with the accumulated records, places itself at the throne of God, and God judges the spirit through the experiences it is responsible for.

Neither the soul nor spirit can possess names. The body possesses a name, which, in the ordinary course of events distinguishes one sex from another. On the soul and

spiritual planes there is no sex, but on those planes there are records of sex life and experience. According to sex, caste and colour shall be our experiences. In life, through sex, caste and colour we gain experiences and witness events and so record memories.

If we consider, in the infinite sense, that there is no past and future, but only one eternal present, then what we call the past and future is embodied in the present and we can know the so-called past and future in the present.

If man has within himself experiences of the past, which he certainly has in his cellular constitution, then may it not be possible for him to analyse those experiences of the past in the present and observe those tendencies within himself which seek to manifest in the present.

If a man has a tendency to do a thing and knows it he may manifest that tendency to-day, which makes the past the present. Or he may leave such manifestation for to-morrow in which it becomes the future as from to-day. If he does not live until to-morrow then the tendency does not manifest in this phase of existence, but may manifest in some other. If in some future time that tendency is manifested in some other physical body, then the tendency is a continued or repeated one.

From an analysis of the subject of reincarnation it would appear that man seeks to work out tendencies of the past, and these tendencies make up his physical, moral and mental characteristics. What he has done or thought in the past he may do in the present or future.

In his ability to overcome evil tendencies and replace them with good tendencies, so shall he regulate his life so that he can work in conformity with the will of the Almighty and regain his place in the Angelic world. By checking his present tendencies, by understanding the laws of life and applying them for harmonious working, by recalling his past memory and unfolding latent powers within his organism, man may see himself as an evolving and reincarnating soul and thus map out his future life in the present.

Life is continuous, it does not change, only form changes.

The physical life of to-day is just as it was 10,000 years ago, though circumstances and environments may be different. None of us can say we have lived many lives. We have lived one life in many forms, that is, if we believe in Reincarnation.

In seeking to read most incarnations we have to study individual expressions of life. John Brown is a man, and in living as a man he gains many experiences which go to make up John Brown as he expresses himself in the physical and mental world.

We can study John Brown as a result of the manner in which he expresses his

thoughts and actions. But we cannot study John Brown as John Brown a hundred or two hundred years ago from the manner in which he thinks and acts to-day. There may or may not have been a John Brown so long ago. John Brown is merely a name to distinguish a member of the Brown family who is distinct from Thomas Grey of another family.

John Brown, therefore, represents a personality, and the personality does not reincarnate. But there is something else in the make up of John Brown which actuates his thoughts and acts, that something is an Individuality. It is the individuality which reincarnates and this brings with it all the records of the past. The records are responsible for the tendencies which we have to-day.

It is said that for the primitive races, an Ego presides over a physical form—male and female—twice in fifteen hundred years, that is, one incarnation as a man and another as a woman. In the case of highly intellectual people the average is much less.

It would appear then that nature maintains a balance for the purpose of enabling evolving souls to gain all experiences which life has to give in the physical world.

Presuming then that a soul reincarnates once in 750 years and lives a physical life for 70 years—three score years and ten—then it gains experiences as a male or female, as the case might be, for 70 years as a member of the Black, White, Yellow or Red races, and such experiences are stored in a subconsciousness for present or future reference and utility.

Presuming again that a man who was born 70 years ago, that is, in the year A.D. 1865 in England; then working on the basis of two incarnations in 1,500 years, then this imaginary individual's last incarnation was round about the year A.D. 1115.

Of course he may have died during this year, but nevertheless we get back 750 years and find that this period is equivalent to the reign of Henry the Fifth. If this man's tendencies of the present can be studied minutely, if he has any tendency which causes him to think of the period of Henry the Fifth and he is fond of studying that period we may have a clue which will enable us to study him as an individual who lived during that period. This is only presumption, but for the moment it suffices, for it gives us a period in the past equivalent to 750 years or one incarnation.

We have nothing to guide us regarding the sex of this individual during the reign of Henry the Fifth, in fact we do not know whether he lived in England or not—he may have lived in France or some other country—but if the Individuality reincarnates twice in 1,500 years, once as male and once as female, then this man of the present was a woman of the past and had experiences which became records in the soul.

Then it is to the soul that we must apply to read this individual of the past. The soul or astral side of an individual contains all the records of the past. Whatever we desire, think or do is impressed upon the astral and because we have desired or thought a thing once we can do it again. We get into a habit of thinking and doing and will continue to do so until we change.

This thinking and doing makes up what is called tendencies daily and hourly. We react from tendencies of childhood but may we not react from tendencies of an earlier period than childhood, i.e., from past incarnations. Eastern Mystics say that we do and affirm that we live, move and act as a result of past tendencies and shall continue to do so until we make newer tendencies. The key to the reading of past incarnations, according to this, lies in the careful analysis of those tendencies which affect us every day of our lives.

Everything we think and do is impressed upon the astral or soul part of ourselves, and according to the depth of thinking, and acting in accordance with thinking, so shall be the nature of the record—faintly or strongly marked. The astral or soul part of ourselves is the subconsciousness and this soul has been taking in records for ages. The protoplasmic life is indelibly impressed with records and each and every human being reacts from the soul in his normal daily life.

To remember past phases of existence we must get to the soul or subconsciousness. The first process towards remembrance of the past is to date back.

According to reliable information on these matters, souls reincarnate more quickly these days so much so that after the soul has left the physical body it spends, what is equivalent in our time, to fifty years on the astral plane and half that on the mental plane which gives us seventy-five years. When the soul dips down from the mental towards the physical plane it takes a similar period of time to come into contact with parents suitable for its re-entry into the physical world—twice seventy-five gives us 150. Therefore the period between death in one physical body and birth in another covers a period of 150 years for a person of normal intelligence.

For two incarnations, one as male, another as female, a period of 300 years is covered. Natural laws are usually unailing and where the evolution of mind is normal this would be so in connection with reincarnation, but some minds evolve more quickly than others therefore some souls would spend a shorter or longer period between incarnations according to the intellect.

(To be continued).

MEDITATION IN THE NINTH HOUR.

(1) NIGHT.

Let us meditate upon Night—dark, strange, terrifying, mysterious night: whence all things come, unto which all things return. Night, whose thickness paralyses the senses, whose weight baffles the mind; in which phantoms lurk, and through which ghostly spectres pass. Night, whence all knowledge and Light cometh, the enfolding mantle of Space, the tyrant of Time, the servant of Matter. Night, the unknown, the inscrutable, the accusing finger of wrong-doing, the recorder of secrets, the servant and master of Gods and men alike. Night.

(2) PAIN.

Pain, the unmistakeable sign and symbol of manifestation, the weakener of the body, the strengthener of the mind, the seat of the soul. The illusion of the past, the servant of the future. The leveller of eruptions, the smoother of the rough, the distinguisher 'twixt joy and sorrow, strife and peace, manifestation and unmanifestation. The strengthener of the weak, the weakener of the strong. The slave of the master, the master of the slave. Pain, the threshold of the Eternal Fire, the terror of the Threshold. Pain, the joy of the soul, the demon of the body. Pain, the intransitory.

(3) FIRE.

The most perfect form, how we greet thee! How thou dost warm and cheer! Whence comest thou? Whither goest thou?

Like sparks from the Infinite, thou comest and abidest amongst us. Thy stay is brief and momentary. Thy comings and thy goings amaze and bewilder. One moment we have thee and when we would clutch thee, lo! thou art gone.

The smith manifests thy presence as he strikes lustily upon his anvil. Like jewels from a scattered crown thou glitterest in the air, on the ground; in the forge thou roarest.

We know not if thou art joyful, angry or sad. We know not if we invoke thee aright. We know not, when we do invoke thee, if we have rudely awakened thee. We know thy power. Thou canst blaze the Kosmos; thou canst destroy all, when thou art loosened in the form world. Fire, thou art terrible, awe-inspiring, and we are helpless in thy presence.

Fire, thou God, known alone to the Rosicrucian, art thou a good servant or a bad master. Fire, we meditate upon thee as the Master of the Universe.

(4) THE CREATOR.

We meditate upon the glories of the Creator of the Universe. May He enlighten our minds.

AUREOLIS.

Memory, Conscious and Subconscious.

Memory is of two kinds—Conscious and Subconscious, and is a faculty of the mind and also a general function of the nervous system.

The subconscious memory works automatically as a result of practice or repetition and enables one to carry out mechanical actions, such as eating, walking home, typing, etc., without exercising the conscious mind. If one has to walk home to a different house or use a typewriter with a different keyboard, the subconscious mind will take one to the old house or the fingers will automatically go to the letters of the old keyboard until the Conscious Mind establishes a new memory and puts the old one on one side.

The subconscious memory is the result of the accumulated experiences of the past and may be called Intelligence or Instinct. Everyone comes into the world with a well developed subconscious memory or record, and this memory enables a child to function normally until, through an effort to deal with different experiences, groups of cells are gradually formed and a Conscious Memory is slowly built up. This may be called Intellect.

Mankind is the only form of life manifest having the use of an Intellect or Conscious Memory.

It is from this Conscious Memory that a perspective of life can be formed. It is from the Subconscious Memory that the tendencies, aptitudes or talents emanate—reaction from past experience. These can be used, added to or eliminated by the Conscious Memory, which should always be uppermost.

When consciousness leaves the body at physical death the Conscious Memory is merged into the Subconscious Memory so that no experiences are lost, inasmuch as the record is there yet, until an associative idea from the Conscious Memory awakens the Subconscious into life, the memories lie latent and talents may not be used.

The seat of memory of both kinds is in the brain which is composed of groups of cells numbering millions. Each group has a connecting link with one or more groups and it is by means of these links which connect all knowledge that recollection is made possible. Cells not connected to any group by an associative idea could only be recollected by accident although the record would be there in the brain.

Thought on any subject will set into vibration many groups of cells and endless memories can be recalled by associative ideas. One might think of Psychology. Similar subjects might be recalled by this thought, or the mind may go on to the teacher or the other students or one particular student and fix itself upon the group of cells with the

strongest connection.

The groups of cells never cease to change and grow to correspond with different ideas or line of study. It is recollection or localisation which distinguishes Conscious from Subconscious Memory, that is finding and reading from the cells at will.

Where a group of cells have only been partially established with weak connecting links, vague recollection may be reproduced by accident and this may lead to the impression that the thought is original.

No idea ever comes back to the mind by itself but is always recalled by some other idea. One of these ideas must have had some connection with another when they entered the mind or they could not recall each other.

Easy recollection depends entirely upon the mentality used when the idea is first presented to the mind. No amount of mental effort later in trying to recall will give a clear idea or memory if the impression has been carelessly formed.

Good impressions are made as a result of

1. Observation;
2. Undivided attention;
3. Previous knowledge on that or similar subjects.

By MEMORIA.

MEDITATION IN THE TWELFTH HOUR.

Midnight, interval 'twixt Light and Darkness, border of the known and unknown worlds, span 'twixt the past and future, night and morning. Depth of night.

Hour when the Gods commune with men. Hour in which angel hosts unfurl their wings and still the atmosphere. Hour, sacred hour when the soul takes its flight into the regions of the Blessed and the Just, and the body is as clay. Hour when the Great Ones chant their praises to the Lord of All, and avenues open to the Greater Light. Hour of Liberation.

In thy meditations speed on, O Soul. Arms wait to enfold thee, soft whispers call thee, forms familiar and unfamiliar go trooping past in myriad streams. Silence alone pervades the midnight hour. Dwell not beyond the third hour.

Kabalistic Keys to Aryan Myths.

It is but little realised how much of the ancient Esoteric teaching is woven into the texture of our every day life and thought. We see through a glass darkly, more darkly perhaps than we need, since our insight is confused by the intricacies of that which is to be seen, and we are not always able to disentangle the details from the mass before us.

A more intensive study of the ancient myths of our great Aryan Race, and of its folk lore, might help us to a clearer vision, and thus to a deeper understanding of the truths they convey. Though it is accepted as an axiom that truth is illustrated as well as concealed by symbolism, it is not one always applied in thought and practise.

A comparative study of Myths with the mystery teaching of the Kabalistic Tree of Life, may reveal many meanings in their symbolism, and under the mighty boughs of this Tree of Wisdom, supported by the vast trunk of world-old teaching, we may enter into and be conscious partakers of that Wisdom teaching which expresses the fabric of our beliefs, realise it or not as we may.

Whether under the name of Ygdrasil, beneath whose boughs the Swan, Bird of Life, floats on the Sacred Waters; of Ashvattha, the World Ash Tree, or the Kabalistic Tree of Life, all are one and the same. But in whatever form the symbolism is enshrined, it is the destiny of man to climb the Tree to its heights, and with the sharp Sword of a developed Understanding to sever its boughs, thereby showing the conquest of Mind over Matter, of the Will over circumstance and difficulties of environment.

This Sword is an integral part of the symbolism. Given the double clue we are at once reminded of the Wagner Dramas, for Wagner enshrined the Aryan Myths in his works of music and poetry, giving out in these twin arts, some of the ancient Mystery teaching to be found in Folk lore and symbolism.

He takes us to the primeval forest, in the spring of the year, where the primitive, untutored man—Hunding—has built his hut round the massive trunk of an Ash Tree. Siegmund, led by the hand of Fate, seeks shelter there and during the night is shown by the fitful gleams of the fire on the rude hearth, a mighty Sword, the blade of which is embedded to the hilt in the trunk of the Tree, awaiting the man of Destiny with strength enough to withdraw it. Here—while gazing at the Sword—he meets Sieglinde, wife of Hunding, and recognises in her his Love and his long lost sister, the union of the two (Chocmah and Binah) typifying the Archetypal Androgynous man, the Adam Kadmon of the Kabala. In a moment of supreme exaltation and effort he withdraws the Sword; and thus is the sequence of events set going which links together the old order of things and the new world which is to ushered in.

In the Kabalistic system there is a stage in which the Aspirant must forge a “Sharp Sword,” the sword of True Understanding with which all that can bar his progress will be destroyed.

The Sword wrenched from the Tree by Siegmund was placed there by magical power, by other hands than his, and in time was broken into two pieces; yet it foreshadowed the Sword that must be wrought as well as wielded by human agency with the power of an enlightened humanity. Such a Sword was to be the creation of Siegmund's son, Siegfried, who ground into fragments the one bequeathed to him by his father, and therefrom forged one of resistless might, “Nothung” (the Needful), that which represented the need of humanity for a new order of things; a Sword wherewith the Trunk of the World Tree could be severed, the old Order destroyed, and a new Order established in the world's need.

The Sword “Nothung” forged, Siegfried goes forth with it into the world of out worn ideas and ideals, symbolised by Wotan, representation of that which is no longer available for the guidance and help of humanity. Wotan would, if he could, hinder progress, and bar the path of the incoming life with his Staff; but one stroke of the magic Sword severs the Staff, and Wotan, recognising the inevitable, as the old must ever recognise the new, utters the words of fate: “Fare on, I cannot hinder thee.”

Thus does Siegfried fight his way through the smoke and flames of the magical guard placed around the sleeping Brunnhilde, and wakes the Love Principle, which united with heroic Will and Understanding is destined to establish the new Order in a world to be redeemed by Love.

In the Cosmic events time passes. The heroic Siegfried is replaced by the Spiritual man, Parsival, in whose hand the Sword must give way to the Lance of the spiritualised Will (Kabalistically Netsach, or Victory) and the Cup of spiritual Understanding (the Neschamah of the Kabala).

The story, repeated now, as it were, on a higher spiral, begins at the point when Gurnemanz relates to the Knights of the Holy Grail, the legend of the Cup and the Lance; how they were brought by Angels from Heaven and placed in the care of men specially appointed for that high office.

Such indeed is the Legend of the Kabalistic system of mystery teaching. Tradition has it that it was given by Spiritual Intelligences from heaven to man after his fall into matter, for his guidance and instruction.

Gurnemanz explains that the Lance, or Wand of spiritual Will, has fallen into the hands of Evil, which also seek to obtain possession of the Grail. The world, however, waits for the coming of a Saviour who shall regain the Wand and wield it once more as a power for good (Tiphereth) a sun-like potency, and complement of the Grail Cup (Neschamah), the spiritual Understanding.

By the pure in heart and simple in mind can this redemption alone be achieved. Parsival, the Pure Fool, by virtue of his purity, passes through the sphere of black magical arts wielded by evil powers and the scorching fires of subjective temptation, planned for his destruction, and entering the Temple of the Grail as the King—Priest—Initiate, bears before him the sacred Lance, shining with sunlike brilliancy, and with its touch heals the Cosmic wound of Sin, which has corrupted the Kingdom of the World. (Malkuth in the Kabalistic Tree).

Raising high the sacred Cup of the Grail he transcends the Tree of Life receiving upon his head the Supernal Light of Kether, the Crown, whose reflection shines out over the world, thus redeeming the curse brought about in the lower world (Assiah) through the domination of uncontrolled Astral power, manifested in Kundry, type of the soul bound to the wheel of births and deaths, but now released by the unassailable purity of Parsival.

This release of the soul from the Kosmic wheel can only be achieved when the World Tree of earthly influences is severed by the sharp Sword of Enlightened Understanding, the Lance of the Will wielded by Spiritual Power alone, and the Cup of Neschamah filled with the Light of Spiritual Intuition.

Towards this does Evolution lead.

Secret Wisdom teaching may present some less known aspects of Aryan Myths. They are strung upon an unbroken thread, the thread of Ariadne, and woven into the heart of life in all ages for the guidance of man, pointing out a pathway lit by the gleams of spiritual rays, which shine more or less clearly, as our understanding is able and ready to perceive them.

C. E. CHALK.

The Infinitudes of Progress.

IT has well been asked, and often: "What is the scope of the Rosicrucian Teachings?" What answer would suggest itself to the finite mind if confronted with this question? Let us pause a moment ere we attempt a reply for perchance we needs must analyse the sentence given.

What is the Rosicrucian Teaching?

It is a systematic course of study which necessitates a particular kind of Concentration coupled with it, to enable the Student to awaken latent faculties, which in the average human being of to-day, are unthought of. The Rosicrucian Teachings range from the very remote past to the far distant future, and in consequence, are so arranged as to call from the evolved memory cells recognition of past experiences in the scheme of Evolution, with which mankind has been concerned; and further, the "Teachings" when applied by the Student, tend to unfold latent faculties within himself which occasion prescience of the future, so far as Mankind is concerned. Mankind, in the sense given here, would mean the experiences of the Divine Monad during its cyclic overshadowings of matter, in time, through space.

This cyclic series of experiences, predetermined by the Logos, and included in the "Scheme," would encompass all alike involving and evolving, and in consequence important and valuable data would be accumulated by the Monad, through its principles or vehicles of expression, on all planes of life. Each vehicle of expression at any time in space would know its own life at any moment in space, and the knowing of this life would leave a stigma upon the vehicle; this stigma, therefore, would be called the "Accumulation of experiences" of that particular vehicle of life in terms of its propinquity to the great life about it. The vehicle would be the mover in time and space and the great life would be the event to the mover in that life. There would be no event until something moved, and that which moved would have to be known by a witness. Life is ever moving, but where no consciousness perceives the life there is no event. It matters not how hazy the consciousness, where there is propinquity of life, there is an event. The greater the propinquity of life, the more expansion of consciousness, and the greater the Consciousness the more evolved the vehicle which expresses the Consciousness and consequently the greater the Knowledge of Self. Thus it is that the Monad loses Itself to find Itself in the Microcosm. The Absolute loses Itself to find Itself in the Manifesting. The Monad is but a unit of Consciousness, an infinitesimal spark of the great Mother Consciousness, yet destined in the Scheme, via its vehicles, to gain individual propinquity of the Logos; this is a wide scope and embraces the "Ascending and descending" cycles or in other words, Involution and Evolution in the Scheme so far as our Monadic Life-wave is concerned.

The Life-wave then is the field of knowledge and the liver the Knower in the field. The event in Involution and Evolution through which the Monad—the Knower on its own plane—loses itself on the vehicular up to a certain point, which point proves to be the lowest point on the descending arc; to find itself plus vehicular experience through the Ascending Arc. The Monadic dip into Involution would then cause a lapse of memory of Self, but a gaining of propinquity of Non-self; involving experiences as a resultant, being non-self, and at the moment when the non-self commenced to enliven its hazy consciousness, or look upwards, so to speak to its source, Evolution commences.

The Moneron (primitive slime) is aware of its own existence, and responsive to the laws of its own being as a Moneron, but it has no propinquity of its origin or source. It has Consciousness, but only that of the haziest, and to reach full consciousness it may perchance evolve to man.

We speak of the many lives of beings, as in incarnations for instance, but this is a fallacy, there is but one life through which many experiences are gained, and one Consciousness expresses itself through this one life to know itself on all planes.

The gaining of experience means progress, and there are infinite experiences to be gained, thus infinitudes of progress. The play of the Monad then is upon the Harp of Life, stringed from the Logos to the meanest Moneron and from the Moneron back to the Logos, embracing in the play a companionship of Stars and Planets which exist and move in this Scheme of the Logos. In this great Scheme, each experience will repeat itself successively on a grander and nobler scale and the progress of the non-self towards the Self will be marked by its remembrance of past experiences in all vehicles in time and space. The merging of the experiencing Non-self into the One-self will complete the Monadic Cycles, yet there remains the merging into the Absolute Self and of this no man dare speak. Even so, the Monad may know life in Universe after Universe up to the plane of the Creative Logos. Thus there will be progress for it, on each Planet of our Solar System to the Sun and from our Sun through the Planetary system of which Sirius is the centre, and around that of Vega, Copernicus, Acturus, Canopus, onwards ever onwards, upwards and downwards from vehicle to vehicle, planet to planet, Sun to Sun, universe to universe to reach ultimately the Great Centre of gravity which constitutes the Throne of the Absolute and Causeless Cause of all life and action in space, time and matter in any scheme or life-wave.

Nothing is in a state of rest, everything is evolving, and mankind, which an individual kind of life to-day has marked its progress through the Elemental, mineral, plant and animal kingdoms, seeks to complete its propinquity of Life in the physical or human and then step out into the greater Space, where untrammelled by the meshes of dense matter, it may seek experiences in states of finer matter on more highly Evolved planes of Kosmic evolution.

Much of this in detail is presented to the Rosicrucian Student and within himself may determine, as a result of the Teachings what his progress will be in any one life.

AUREOLIS.

THE MONAD.

From out the Kosmic Night mysteriously it comes,
And weaves its magic spells upon the strings,
Which unified make up the Harp of Life
And from the Rhythm all Creation Springs.

MEDITATION IN THE SIXTH HOUR.

“THE DWELLER IN THE INNERMOST.”

“I am the Light in the Darkness, core in the flame, flame in the fire, spark of the All-consuming. I am.

I am a principle within principles, life within lives, knower in the unknowable.
I am.

I am time and space, empty in the filled, energy and force, matter and spirit.
I am.

I am the bounded and unbounded, beginning and ending, ever coming, ever going, the lost and found, the first and the last, the part and the whole. I am that I am.

AUREOLIS.



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