



ROSICRUCIAN
PHILOSOPHY
Pointers for Students

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PROGRESS.

The student who pays attention to details, who does not forget what he is taught, is the student who will make progress.

If a student forgets what he was taught during the early days of his studentship he will not be able to use such knowledge during his advanced days of studentship.

To let slip the duties taught you during the early days prevents the rising to responsible position later.

The future of a student is seen in him by the teacher during early days.

HONESTY.

A great mark of possibility observed in a student is that of his honesty. He must answer questions promptly, without hesitation, and admit that he does not know a thing if he does not. Quibbling is no use. Answers must be direct. The student must be as honest with himself as with any other person. "To thine own self be true."

ACCURACY.

This is a very important thing to observe. Each student, in seeking for truth must weigh up every matter carefully and build his house of learning brick by brick, thought by thought. His foundation of learning must not be like the first Tay Bridge, which was jerry-built and so collapsed, causing the death of many people on a stormy night in 1878. Avoid careless methods during your training.

FAIRNESS TO ALL.

Learn to judge a matter carefully and well. Try to see both sides and work as though you give each side the benefit of the doubt. Be fair at all times to all people. Favouritism to one at the expense of another is not playing the game. If your friend is wrong tell him so. To be a good ruler one must be impartial in judgment, merciful in sentence, firm in command.

THE ORATOR.

He who would become an Orator must first of all be a good listener, he will listen to learn. He must observe. He will observe the manner in which good orators or public speakers deliver their orations or speeches. He will listen attentively to the sound of the words uttered; the formation of the sentences; the stress upon particular words; the effect upon the listeners. He who would be an orator must master some subject so that he may speak upon it with authority. No one can become an orator who has not an easy flow of language. Orators have been, and always shall be, the Kings of men.

TEACHING.

He who would become a Teacher, particularly of Rosicrucian Philosophy, must study, and study those books which sharpen the mind and wits. He must be a close observer of men. He must, through his study, unfold certain of his higher faculties and generate a dignified and gracious disposition. He must be able to state all his facts clearly, for his duty is to impart knowledge to others. He must be self-controlled.

EVENTS.

There is not an event that happens in this world but has not had some other event which preceded it. What was at one moment the past is now the present and the present will be the future. The past, present and future *in toto* make one great event. Traits come from the past and we must see that our traits of character are good. Every trait that we possess is a warning of future unfoldment, therefore it is essential that we manifest good traits and replace bad ones with good ones.

CONVERSATION WITH OUR FELLOWS.

We must guard ourselves against speaking at the wrong time, or interrupting another before he has finished his speech. We must make effort to know the people to whom we speak. When speaking to any one it is not necessary to shout, unless the person is hard of hearing. A quiet, but not an inaudible voice must be cultivated. We must never waste words but speak with authority and convincingly. We must not waste time in idle gossip; we must not defame another's character nor speak ill of him behind his back. What we do not know we should not try to speak upon.

LIFE.

Each person on this earth has an allotted span of life. This span is determined at the time of conception through the initial impulse of the male parent. In the highest Occult Science this initial impulse must be studied and the span of life of an individual calculated to within a few days, but it would not be to every person's advantage to know this unless he could by Occult Science prolong his span. Accidents are but accidents and are not determined by Karmic laws. Every being should live a natural life to his allotted span. If he is run down by a motor car and killed, we may be sure it was not natural for him to be killed in that way. The average life of a person, according to biblical teachings, is three score years and ten, and, barring accidents, most people should live to that age, physically speaking, to be natural.

THE MIGHTY UNIVERSE.

This earth seems a large place, but it is as a speck compared to other planets in space.

The sun is ninety million miles away from the earth and it is 1,250,000 times larger than the earth. The sun could hold a thousand of the earth, and that same sun supplies light to other bodies besides the earth.

Our solar system consists of the Earth, the Sun, the Moon, Mars, Mercury, Venus, Saturn, Jupiter and Uranus and hosts of smaller bodies. This then is but one of the millions of solar systems or Universes extant in space.

THE KOSMOS.

All the millions of Universes in the Great Space constitute the Kosmos, and this great Kosmos has no ending. There is no Astronomer or Mathematician living who can say with certitude that the Kosmos has ending. This earth has been a planet for 1,000 million years, perhaps much more, yet it is young compared with many other planets. The Great Bear (Ursa Major) is a solar system and, according to antient Occult teaching, it at one time held a life-wave. The Egos who were concerned with the evolution of early life on this earth originated from the Great Bear, and such Egos have been known as the Divine Incarnates. Somewhere in this Great Space there is a centre of gravity from which all things move, but no Astronomer has yet found that centre of gravity. There has never been a beginning; there can never be an ending to that which had no beginning. Life goes on in an unending chain.

TIME.

This is apparent checked duration and is really an illusion. If there is neither a beginning nor an end then there cannot be time. Time is a notion conceived in the minds of men through events. The movements of the hands of a clock, for one thing, give man his notions of time, but a clock can stop, its mechanism can go wrong; but duration goes on. The only thing which can bear witness to Duration is space, and as this is not a thinking thing it cannot express itself. Perchance space is duration for it holds all things and we cannot think of space as not existing, it always was and always shall be even though planets may disappear.

Think of the millions of universes and stars in space and you will get some idea of its immensity. Time ceases to be when we try to think out the age of space, for even before planets were formed space was. Space is inscrutable.

KOSMIC DAY.

A million of our years is like the flickering of an eyelid to the day of Kosmos. From the time the Sun first gives heat to our Solar System to the time it ceases to do so (if such will be possible) is a Universal day. Millions

of such days as these would make a Kosmic year. From the period when the Great Absolute breathes out into manifestation to the period when it inbreathes into the Unmanifest would constitute an age of the Absolute. The out-breathing and in-breathing of the Absolute causes Kosmic day and night, and this is repeated in lesser degrees throughout all space. There are no arithmetical figures which can explain this.

THE WHOLE AND THE PART.

The difference between the Kosmicrucian philosopher and the ordinary man is that the former tries to view the whole of the Universe at once and think it out, whilst the latter sees only the part. To see the Universe at once means to see the whole of the planetary system with all its forces, its moving things, its multi-myriad life. To see the Universe is to know it.

PULSATION.

Man, constituted as he is both mentally and bodily, is a key to the Universe. He lives and moves in accordance with its pulsation. The beating of the human pulse is in rhythmic harmony with the pounding of the planets in space. The inspiration or expiration of human and animal breath, when normal, is harmonic to the Great Breath in lesser degree. The luminosity of the eye is equivalent to the light of the sun. The marks on the human Iris correspond to Sun spots which show greater or lesser intensity of force. The marks on the human Iris show disease, the spots on the Sun exaggeration of forces. Sun spots affect the earth, and, in consequence, man.

CENTRE OF GRAVITY.

All things are controlled by a central power: the Absolute controls the Kosmos; a Sun controls a universe; the Logoi control the Planetary Regents; a Regent controls the life-wave; a King or Emperor or President with his council controls a country. The mind of man controls himself. Everything is responsive to the centre of gravity from the meanest microbe to the greatest solar system.

ORDER.

Everything is subject to order throughout the whole

extent of Kosmos; that which does not work orderly suffers. Instinct guides all animal, bird or fish life. Man is the greatest of all life; he can control his destiny if he chooses, for he can consciously appreciate the order of things and transcend his physical life. The first basis of life is order, the unruly suffer. Learn first to obey, serve well, then the opportunity for command will come. When it comes, take it. If you have served well, if you have worked to order and realized just how much you have done, so you will make a good master.

OBEDIENCE.

One naturally obeys through working in conformity with Order. As everything works according to order there is no such thing as blind obedience. The animal which follows its instinct does not follow it blindly; the whole organism of the animal obeys laws and in seeking to obey these laws the animal follows the order of things. The planets follow the order of planetary law; if they did not there would be chaos.

Man is usually the most obstinate of beings and when he is obstinate and seeks to work against the laws of his own being he suffers accordingly. We must be ever obedient to those things which make for order.

THE ONENESS.

Everything is linked. Nothing is separate in the whole of Kosmos. All planets, suns, stars, Races of men, animals, birds, reptiles and fish are one and the same creation and the mind of man may witness this one-ness.

CONCEPTION.

Within this great orderly solar system of ours stands man, an in whichever direction man turns he sees the universe. Whilst standing within this Universe he must not only observe it, he must think into it and, as a result of thinking into it, he will know it. His conception of the Universe will be in accordance with his observation and thought.

THE FIVE SENSES.

Man brings knowledge to his mind through his five senses and he must see that these channels for information

are clear. When man finds that he cannot obtain any more information through his five senses then he must begin to acquire knowledge through his mind direct.

MIND.

Man though dependent upon his five senses for the acquirement of knowledge in the physical world, is not so dependent upon them for knowledge in the mental world. Man, as a mind, is a thinker, and when dealing with mind-stuff he is independent of his senses. The information gleaned through the five senses passes to the brain and this is a physical process. Information gained through thought direct is a mental process. In the Rosicrucian philosophy and Science the student must gain as much information as possible through his mind and senses to conceive the physical world. Rosicrucian spiritual science teaches the student how to awaken higher faculties of the mind so that he may know not only the physical side of life but also the mental and spiritual. The problems of life after so-called death must be mastered by the student. He must realize how he can live without a body. He must project himself in his thought outside of his body. Life physical is so vast that it will be puzzling to the student at first to even think how it is possible to live apart from a physical body. But the mind, master of all things, must be known as far as it is possible to know it. Mind is the most wonderful thing in the whole of Kosmos; it is responsible for mighty buildings, large ships, railways, the wireless, machinery, and thousands of other things. Mind makes the man, it builds up and maintains the human universe. Man cannot create a solar system but he can understand its laws and work in conformity with those laws. The great secret of Rosicrucian spiritual science is knowing how to work in accordance with the Universal laws for the purpose of unfoldment.



