



Elementary Instruction in Hermetic Philosophy.
No. 4. The Universe as a Mental Concept of the Absolute, Creatively.

By FR. K. X^o.

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Preliminary Observations.

Let the Student—

- 1 Begin the study of each Instruction, with a brief meditation on the presence of Our Father Hermes.
- 2 Engage in a daily meditation on the Permanent Mantram of the Hermetic Section which was given in the Second Instruction.
- 3 Study Hermetics at all times from the standpoint of the vital truths underlying the surface, instead of from the critical and academic standpoint.
- 4 Practice diligently the daily introspection in reverse, at the appointed time; this as a means of lessening the purgatorial career and passing the first heaven after death. Approve your own good acts as well as disapproving and disavow in your errors.
- 5 Use the Holy Bible and the Book of the Dead for correlative readings. When these Instructions are used in Class work, each member of the Class should come prepared to present at least two selected correlative readings. These may easily be worked out by use of the standard Concordance.

The ABSOLUTE or ALL is SPIRIT.

Spirit has been defined as original Cosmic or Root Substance.

In reality, it is simply the concept of men regarding the REAL ESSENCE, the INFINITE LIVING MIND which is as much beyond the ordinary concepts of Mind and Life as these are beyond Energy and Matter.

Cosmic Root Substance or Spirit, is the Divine, LIVING Mind of the Absolute, and we shall see how this postulate explains many hitherto inexplicable problems.

In the preceding lesson we stated that nothing REAL can exist outside of the ALL or ABSOLUTE.

Then is the Universe the ALL? No, because the Universe is made up of the many and is constantly changing, which you will remember was one of the conditions we stated to be impossible with logical concepts of the Absolute.

Then if the Universe is not the Absolute, is it Nothing? No again, for we are sensible of its existence.

If the Universe is not the Absolute and is not Nothing, then its explanation must necessarily be that of Cosmic Root Substance.

Since the Universe appears to exist sensibly to us, it must proceed in some sense from the Absolute, in other words a creation of the Absolute.

But as something can never come from nothing, how could the Absolute even, have created it in the so-called beginning?

It has been erroneously stated that the Absolute created it from itself, and, for purposes of speech, we often state that all that is, all life, seen and unseen, organic and inorganic is a state of differentiations from the Absolute.

This will not suffice in the present instance however, for in the last lesson we stated that the concept of the Absolute precluded the idea that it could be added to or subtracted from.

And then again, if this explanation WERE true, each emanation of the Absolute in the Universe would be aware of its being the Absolute, which would be as illogical as the individual cell of a human body holding the thought or consciousness that it WAS the body.

Here we apply the Hermetic axiom, "As above, so below." How does Man create?

In the physical world by three processes:

- 1st. Objectively, with materials outside himself.
- 2nd. Sexually, by materials within himself.
- 3rd. Mentally, by the action of his Spirit within and upon the Plane of Mental Creation.

And as a note, the sexual process of creation, whereby man procreates or re-produces himself by transferring a portion of his substance to his progeny, will be found after a careful study of the science of sex, to be a psychical act as well as a physiological act.

BY THE PRINCIPLE OF CORRESPONDENCES

If man can create mentally in his lowly estate, what must it be but the Microcosmic reflection of a vaster and higher concept of creation by the Absolute on the Cosmic Mental Plane. AND WITHIN ITSELF.

Therefore Cosmic Root Substance is no new Substance exterior to the Absolute, nor is it separate from Itself, but is the LIVING MIND of the Absolute, within which, and out of no new substance, nor adding to or subtracting from its Mass, the ABSOLUTE creates Universes which exist only within Itself.

"People who do not value you for what you are, tolerate you for what you have got."
 —Herbert Kaufman.

Thus truly is our Hermetic mantram proven, that "In Him we live, and move, and have our being."

The Absolute can create in no other way, without using material outside Itself, and there is none, or reproducing Itself which would be adding to, and which is impossible, for there can be but ONE Absolute.

Each of us can in thought create a universe, but as it would be the work of a Finite Mind, we would lack the Force and Energy to compell it into visible or even tangible manifestation, but the thought form would nevertheless be there, and our thought forms are every day being used for better or worse in the construction of other environments according to the wisdom or lack of wisdom of those using or misusing them. Thus it behooves us to provide only constructive material of the best and highest character.

The Absolute on the other hand, has within Itself the potentialities of Infinite Force and Power, which the mental creation affords a theatre for the various activities required or liberated.

Thus, the Universe and all it contains is the Mental Creation of the Absolute. ALL IS DIVINE, and error exists to each of us individually only as we individually fail to realize the Unity and Harmony and Singleness of that Divine Mind.

In the manifestation of the Universe as a FACT in the Divine Mind, we see the phenomena of sex, in accordance with the Principle of Gender stated in the former lesson. But Gender means more than simply sex, the latter being only a manifestation of Gender. "Gender" means "relating to generation or creation."

Everything in the Universe must be manifested in accordance with the Principle of Gender.

Now the Absolute, being creator, is above Gender as it is above, because the originator of, ALL Laws. It is that from which LAW PROCEEDS. But when it manifests on the Plane of Generation or Creation it must do so through Law and Principle because it is acting or moving or manifesting on a Plane BELOW Itself.

Therefore it assumes the aspects of Masculine and Feminine, on the Mental Plane of Creative activity, in accordance with the Principle of Gender.

However, ALL IS ONE, and these two aspects are not duality, but merely different aspects of manifestation.

We may consider that the Masculine aspect of the Absolute in a way stands apart from the actual mental creation of the Universe. It projects its WILL toward the Feminine aspect called Nature, which stimulates the latter into beginning the actual evolutionary processes of the Universe, from the simplest cosmic spiritual centers, vortices and nuclei, on to the development of Man.

In this way our concept of GOD as the "Father," Masculine, and NATURE, as the Universal Mother—Feminine have come into being, but bear in mind that the Absolute is ONE, and ALL is One, and ALL is Unity.

We get the real sense of this truth by realizing that that part of ourselves that we call the "I" stands apart in a way, and cognizes the creation of the Mental Images in our own minds. That part of our minds in which the ACTUAL GENERATION MENTALLY is accomplished we call the "ME."

This is the beginning and origin of the Father-Mother instincts in each of us.

We look up to and reverence that which stands above and apart, as the critic and judge of our actions mental or physical. That is the expression of the Father instinct.

But we cherish the deepest kinship to and close sympathy with the mighty works of Nature which she actually brought into being, because the continuity of material substance and our oneness with it makes us all of one cosmic family, which expresses itself in the mother's love for a babe.

In this Divine Mind are many universes. Science already knows of two. And there are many grades of being, celestial and terrestrial. There are phases of humanity as much higher

than ourselves as we are above the amoeba referred to at the beginning of these lessons. And it is man's destiny to follow in the steps of all who have gone this way before him, into those higher realms of the Divine Mind, for Death is but Birth, multiplied through eons of time.

As we dwell in the Infinite Mind of the Absolute our possibilities are infinite, both in time and in space, for we are limited only by our individual capacities to receive, perceive, and apprehend.

And in infinite time to come, the Absolute shall indraw all its mental creations back to Itself mentally, and we shall be AT-ONE with the ALL, and there shall be a new Heaven and a new Earth, for all things shall pass away, and behold, all things shall become new.

This concept of the LIVING MIND OF THE ABSOLUTE is one of the most difficult for beginners in the Hermetic Art to formulate, and is also apt to cause some confusion in view of the definitions previously given to Mind and Mental states in the earlier studies in the Elementary Rosicrucian Philosophy. Therein Mind is spoken of as a "sheath" and is called "Mind Stuff." This is perfectly correct but the usage then employed was for the purpose of differentiating between the Mind Stuff of Humanity and the Mind of the Absolute.

With Humanity, Mind is not yet organized sufficiently in its general nature to be utilized as a definite vehicle with developed or semi-developed centers as are the Physical, Etheric and Astral vehicles of Man. In its relation to Humanity, Mind has many times been described as the MIRROR through which the Macrocosmos reflects itself in Matter as the Microcosm.

The LIVING MIND OF THE ABSOLUTE however, is far different in its operation, for in the ABSOLUTE, OR ALL, the Living Mind is the focus point or lens through which the Greater reflects or manifests as the Supreme Being and Solar Gods. The Mind Matter of the Absolute has been, and is perfected to a point far beyond ordinary comprehension. The difference between the Mind Matter of the ABSOLUTE and the Mind Stuff of Humanity is as great as the vibratory differentiations between the diapason of a pipe organ, and the Ultra-violet Ray.

All visible creation, is truly, an image in the Divine Mind of the Absolute, and only therein has it any real existence, if such existence can properly be called "real." Later on we shall see that Humanity is Divinity thinking itself into manifestation, and the only realism of Humanity lies in its invisible essence as the collective group of Divine Emanations in the process of acquiring a differentiation between static Divine Consciousness and Self-Consciousness.

All is essentially Spirit. We have spoken of the "continuity of material substance," etc., but it will be understood that such terms, even when used in technical and scientific definitions, are applied to the FORMS assumed by Spirit in producing the various images in the Divine Mind, through which we gain definite experience while "incarnate," so-called in "Matter."

It should be borne in mind by the student as he progresses in the Hermetic Art, that all discussion of Matter from the standpoint of science and scientific analysis, is, in reality, the study of a certain aspect of SPIRIT, and if we realize the truth of its illusory nature we shall understand that it is but a reflection to us as far as we can comprehend them, of the operations taking place in the Divine Mind.

Scientific formulas nowadays have to be changed over night in some cases, and the rapid advance in scientific discovery makes us begin to realize how little we have really known about ourselves and the world, as we understand it, in which we temporarily manifest. Seeing how little comparatively, we have actually learned to be FACT about this mundane world expression, we can readily admit that there is infinitely more for us to learn and assimilate than our finite imaginations can at present conceive.

The closer we arrive at the knowledge of the Atom and its wonderful complexity and latent power and energy, the closer, in reality, we are to a correct knowledge of some of the attributes.

powers and properties of our Solar God, and the deeper science probes into the secrets of Nature in the newly developing field of radio-activity, the more we will realize the truth of the Her-

metic teaching that the entire Universe is, allowing for all the creative and cosmological processes taught in the earlier Rosicrucian Courses, a Mental Concept of the ABSOLUTE.

The Rose and the Cross.

By FR. AGRIPPA, 0°-0° (Metropolitan)

(Rev. C. H. N.)

In the fifth book of Eliphaz Levi's History of Magic we find that he says this about the Rose.

"The Rose which from time immemorial has been the symbol of beauty and life, of love and pleasure, expressed in a Mystical Manner all the protestations of the Renaissance.

It was the flesh revolting against the oppression of the spirit, it was Nature declaring herself to be, like grace, the daughter of God; it was love refusing to be stifled by the Celibate, it was life desiring to be no longer barren, it was humanity aspiring to a natural religion, full of love and reason, founded on the revelation of the permanence of existence of which the Rose was for the Initiates the living and blooming symbol. The Rose in part is a pentacle; its form is circular, the leaves of the Corolla are heart-shaped, and are supported harmoniously by one another; its color presents the most delicate shades of primitive hues; its calyx is purple and gold.

The Conquest of the Rose was the problem offered by Initiation and science, while religion toiled to prepare and establish the Universal, exclusive and definitive triumph of the Cross."

"The Union of the Rose and the Cross; such was the problem proposed by supreme Initiation, and in effect occult philosophy, being the universal synthesis, should take into account all the phenomena of Being."

The Rose was sacred anciently to Aurora and the Sun, being a symbol of Dawn and the renewal of life.

More particularly it had reference with the Cross, not only to the Dawn, but together the Rose and the Cross signified the Dawn of Eternal life.

But again there is still meaning behind meaning till once more we find that the Mystical Rose in the center of the Mystical Cross teaches us in Zoharic philosophy that the Rose signifies the "Shekinah" and that there is joy in the Kingdom "Malkuth" when it receives the inflowing strength from "Binah" which is understanding, in the exalted sphere of which there is another transcendent Shekinah, who received the kisses of the Supernal King in "Chokmah" which is Wisdom.

The Rose of thirteen petals, shows forth the thirteen modes of compassion, which are in the Kingdoms of this world and connect with the mystery of death upon the Cross followed by the resurrection therefrom.

At the Mercy of Venus we remember that Adonis was changed into a Rose and we know of the "three" Mystical Roses; the first, the Choir of Martyrs, the second is par excellence Rosa Mystica, the Virgin of Virgins, and the third the Mediation between God and man or the Rose of Sharon.

The first of these is red, the second is white, and the third is red and white. St. Ambrose tells us that the Rose is an image of the Precious Blood of Christ, and that it is mystically that Blood. In this way the Rosy Cross becomes merged into the Red Cross which symbolism we will develop later.

This Cross of the Passion was the Cup which the Master asked to be taken away and because it has remained the world today has the Chalice of the Eucharist which is mystically filled with the eternal life of the mystic blood, as the Rose is a chalice containing the "Dew of Heaven."

Again the Rose is a Chalice filled with the blood of Adonis and still again it is a Chalice in Kabalism and is filled with the wine of the mysteries.

These thoughts bring us to the teaching of the San Grealet or Holy Grealet which is beyond our province in this paper.

But we must not fail to mention that among an innumerable number of symbolic figures,

there is found on the walls of the Caverns of Salsette an emblem which is the Phallus sometimes alone and again united with the petal and calyx of the lotus or the point within the circle that we know so well.

This brings us to the study of the Cross. The Cross has been a sacred symbol from the earliest times; it is found on all the great and lasting monuments of the world, Egypt, Assyria, Hindoostan, Persia, and on the Buddhist towers of Ireland. According to one legend Buddha is said to have died upon it, the Druids cut a tree in the shape of a cross and held it sacred and built some of their temples in that shape.

Christom is said to have died upon it pierced by arrows, and it is found in Mexico.

The X Cross was the sign of the Creative Wisdom or Logos the Son of God. Plato says: "He expressed him upon the Universe in the figure of an X and this same sign is the Mark of 600, the mysterious circle of the Incarnation.

Some times we see the T and the Resh P, united making the Staff of Osiris these two letters of Old Samaritus, $400 + 200 = 600$ are again the sign of the Messiah, this was used also by the Christians.

Our Ancient Egyptian brethren used T as a sign of their God Canopus or  indifferently.

The Vaishnavas of India have the same Sacred Tau which they make with crosses, and with triangles. The vestments of the priests of Horus were covered with crosses, as well as those of the Lamas of Thibet.

The Crux Ansata of the Egyptians imparts "the time that is to come" the cross again is the symbol of Venus (Aphrodite) the Deity of the Syrians and Phoenicians which is used in a phallic sense. It is the Phallus proper and is the sign of Zeus, Mithras, Baal and Bacchus

and of Osiris and this same  became the monogram of Jesus Christ. This brings us to thoughts of the "Fleur-de-lis" or Flower-de-lace or the Lillies of France and their meaning, but we must not digress.

The Cross in its fourfold meaning, has four points making four angles, which divides the circle into four equal parts. The Cross portrays the perfect union, balance, equality and atonement or at-one-ment on all four planes and in all four worlds, phenomenal, physical, intellectual and celestial, and of men or women, the spirit and the Irade, it is transcendently the symbol of the Divine Marriage, which is consummated when the regenerate man enters the Kingdom of the Celestial which is within, then the Without and the Within and the twain are as One in Christ. Being thus it is the Key to all the world from the outer to the inner.

The Cross presents four wards of signification and to these the mystery of crucifixion bears relation.

And as we noticed above when the Rose is mystically the Blood of Christ then it becomes the Red Cross because the wood of the Tree of Life was Incarnadined by the Crucifixion.

Another legend states that the cross came from the cutting of that Tree which once grew in Eden.

First is typified the crucifixion of the man of God by the world in a natural sense.

Second the Intellectual and Philosophical senses which shows the Crucifixion of the lower Nature.

Third the Personal and Sacrificial sense, and which symbolizes the Passion and Oblation of the Redeemer.

Fourth the Celestial and Creative sense which represents the Oblation of God to the

Universe, these all indeed make at last the Reconciliation which is the Atonement.

Then still again as Plato has said, "The World-Soul is crucified," that is we have four Kingdoms in the world which are, the Mineral, the Plant, the Animal and the Man.

The Cross as it must contain mineral matter is first a symbol of that Kingdom. Then as the upright lower limb is a symbol of the plant kingdom for it shows that the currents of the group spirits reach out from the centre of the Earth and stretch out towards the periphery of our planet thereby giving life to the plants. The upper limb is the symbol of Man for the life currents of Man, pass downward from the Sun through his spine, thus Man is an inverted plant and as the plant takes its life from the root upward, so Man takes his from the head

downward taking his food by way of his mouth.

Thus between man and the plant Kingdom there stands another which is that of the Animal world and that is represented by the arms of the Cross, for the spines of the Animal creation grow horizontally and thereby receive the life currents that circle round our globe.

So that now we have seen the power and symbolism of our ancient and holy emblem let us close with just a few more thoughts ever remembering that the Cross our emblem is planted "In Patience crowned by Hope and that on either side as the arms point outward they teach us Faith and Charity. All these together teaching us the Cardinal virtues of Patience, Faith, Hope, and Charity to all.

"AGRIPPA"
CHARLES E. NILES.

In Memoriam.



On Friday, October 8th between the hours of 4 and 5 P. M., Frater Ophites, (Rudolph Szathmary) passed to the higher life from his residence, 1802 Crotona Avenue, Bronx. Frater Szathmary had been suffering unknown to the College, for several months, and only recently it was learned that he was confined to his bed with Heart Disease, complicated with Dropsy. Frater Szathmary became a member of Metropolitan College, S. R. I. A., May 24, 1918. He was a member of Metropolitan Lodge No. 1, Ark Mariner Masons, and a member of Loyalty Lodge, No. 876, F & A. M. The funeral services were held at his late residence Sunday, October 10th at 2 P. M., and were conducted by the Master and Wardens of Loyalty Lodge. *Requiescat in pace.*



College Notes.

A Correction.

Please note that through a printer's error, the last issue of Mercury was numbered 14. It should have been No. 15. Please keep this in mind when assorting your copies for later binding.

The Healing Clinic.

We regret to advise all members of the Fraternity that it will be impossible for us to accept cases for healing treatment outside the Fraternity until further notice. At this time of the year there is much sickness, and in some cities slight epidemics. The result is that we have more applications for treatments than we can handle. The Rosicrucian method of healing entails hard, diligent work on the few who are qualified to undertake it, and we cannot accept more cases than we can care for efficiently. This does not refer to cases already accepted by us, but is due and timely notice that until further advices, we must confine our services to actual members of the Fraternity.

Union Classes.

The Senior Hermetic Class, (Fr. Paracelsus, Instr.) will meet with the Advanced Class at the regular College Convocations; until further notice. The Senior Hermetic Class will continue to meet with Fr. Paracelsus on the alternate Fridays as a Hermetic Class, at the class room, 1429 Masonic Hall, 24th Street.

Identification Photographs.

Several members of the Fraternity are remiss in sending in the identification photographs for our files as required by our Regulations. Hereafter, applications for membership must be accompanied by the required photograph and no candidate may be initiated unless he or she has complied with this regulation. Present members are urgently requested to send in their photos if they have not already done so. This means that there are no exceptions to this rule. January 1st, a list of all delinquents will be published and no further degrees will be conferred until such delinquents have complied. This applies to all Colleges of this obedience.



Directory.

The One Hundred and Twenty-ninth Stated Convocation of Metropolitan College

S. R. I. A., will be held in the Adytum, 310 Lenox Avenue

Between 125th. and 126th. Streets, opposite 125th Street station, Lenox Ave. Subway.

Friday Evening, October 22, 1920, at 8.00 P. M. precisely

Work:

Conferring of the Degree of Neophyte, O-O, in Full Ceremonial Form.

Declaratio Obsequii.

Metropolitan College acknowledges allegiance to the Magi and Officers of the High Council of the Societas Rosicruciana In America and Affiliated Councils, as the Sovereign Source of the Rosicrucian Art in the United States of America. The House of the S. R. I. A. of this Obedience is at present situate in the City of New York.