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VOLUME 2 - NO. 1



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Finding the God of your Heart



Grand Master's Message

by **Sven Johansson**

*Grand Master of the English Grand Lodge
for Europe, the Middle East and Africa*

THROUGH MOST OF MY adult life, I have been a lover of what is broadly referred to as “classical” music. J S Bach, Mozart, Haydn, Beethoven and of course the more modern composers have given me thousands of hours of pleasure of a kind that nothing of the more physical and visceral disciplines and pastimes have. But I have especially been fond of what I consider to be the greatest of all musical instruments, the human voice.

The various great masses that have been produced by geniuses of the musical world over the centuries have inspired me often and deeply. And what moves me every time I listen to one of the handful of favourites I have is the pious

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devotion to a Universal Creator that seems so easily to enter one's being and sweep it away for a while to spheres of Light and Holiness..., the very essence of any true path of spiritual unfoldment.

Holy is the Lord

Some years ago, as I was about to begin writing an article, I heard a brief part of the *Sanctus* from Schubert's German Mass, D872. In repetitive form, the choir sings words paraphrased from the book of Isaiah 6:3..., "*Holy, holy, holy..., holy is the Lord. Holy, holy, holy..., holy is he alone.*" It expresses in a form beautiful and solemn to even the untrained ear, the awe and adoration that hundreds of millions have had for centuries for what is universally known simply as... "God."

There is a deep sense of reverence and sanctity in this sung form of worship, and it is almost guaranteed that my eyes begin welling up with tears before long as I listen to it and think of the countless numbers of devoted worshippers who have listened to music like this over the centuries, and found within themselves during moments of private prayer and reflection, a new opening to the Supreme Holiness they instinctively yearn to discover.

Some months after this, I had the pleasure of visiting a very special group of Rosicrucians. It was a warm reunion and one I look forward to each year. The most important thing for me that day was the presence of something extremely diffuse, yet of deep and moving sanctity and power in our midst throughout the day. I became aware of the presence the moment I arrived. Not that I brought anything with me..., I merely stepped into something that was already there..., the powerful aura of something deeply sacred in and around our meeting hall right beside a lovely old church.

Throughout the day, during our many moments of light hearted laughter and discussion, as well as our moments of quiet reflection, I felt

this presence as something light, optimistic, joyful, wise and above all..., of great holiness. But it was particularly towards the end of the day, in the clear light of a late afternoon sun as it streamed into our solemn period of group devotion, that the presence was the most intense I can recall experiencing for many years. And I know there were several others who experienced much the same.

The presence of our reality of God is always with us, whether we are aware of it or not. Our reality of it actually never leaves us, though we of course are often too distracted to notice its silent presence, and the reality we have of this greatest understanding of Sanctity we know is very diluted. In fact, most of the time we hardly notice it at all, and see and experience nothing more elevated than our daily, humdrum existence. But there are fortunately also times when we are particularly attuned to our God, and we gain immensely from the resulting inner elevation that we experience on such occasions.

The presence of our reality of God is always with us, whether we are aware of it or not.

For the vast majority of people though, there are prolonged periods when it is a real struggle to feel the presence of any form of sanctity at all. Indeed, the challenges of life can create such great distractions from the things we should be focusing on, that we see, feel and experience precisely zero in the manner of sanctity. Our challenges can take up such a large part of our attention that we are in fact totally oblivious of our deeper needs. And while our purpose in this world is in fact nothing short of the attainment of mastery over our outer selves, and learning how to respond to our daily challenges with finesse and ease, to be frank, we don't always deal with these challenges too well, do we?

And precisely when the inspiration of a "Higher Intelligence" would really come in handy, we are so immersed in the clutter and turmoil of our immediate concerns that we don't realise that the advice and assistance we seek is actually right beside us, eager and ready to help..., if only we

could feel its presence and perceive its wishes. The God of our deepest comprehension has not left us..., we have left it.

A Beauty Unsurpassed

Hard as life can be at times, its problems pale in comparison to the majesty and sublime beauty of a period of real communion with the God of our realisation. There is nothing on earth as beautiful as the presence of..., well, I would normally call it God..., but on second thoughts, I actually don't have an adequate word for it, for nothing comes even close to the experience itself of having this mysterious presence in and around one. It is certainly far from the stereotype of God as described in many religious texts. It is more as though it were a part of oneself, a very, very deep part, perhaps the deepest, most intimate and trustworthy part of our being that exists.

So, I hesitate at times to use the word "God" for this reason, but also because the usual theological concept of a Supreme God is one of blinding light, cherubs, angels, loud trumpets and of course a blind adherence to religious dogma. Such spectacular manifestations may have occurred in the past, but they are also probably very rare and far from the quiet, intimate presence that most people would experience. Sadly though, in parts of many religious texts, God has far too often been portrayed as little more than a stern tyrant, a caricature of the sublime holiness we sense and yearn for, and that we know exists deep within us but cannot adequately name.

Returning to that day of togetherness with a group of Rosicrucians, I can say that it was very special for me. The presence I and others felt was quiet, peaceful, almost totally imperceptible and intangible. And yet it was without a doubt there..., exuding a power and sanctity that affected me deeply. Because so many over the millennia have

referred to such a presence as God (no matter how our understanding or experience of it differs from one to the other), I think it suffices to simply use the word that most closely approximates in people's minds the greatest of all sanctity there is..., namely God..., and never be ashamed of using a word which has clearly religious connotations but that to some at least far surpasses all religious ideas and dogmas. Of course just what God is in the clear light of actuality, is not straightforward, and it is almost certainly far removed from the mental concept of a Supreme Deity held by most of us. But as members of the human species, we are fortunate enough to have the capacity to perceive a very faint shadow of this ultimate of actualities, if we would only make the effort. Yet, even a dull shadow of our understanding of God is a brilliance beyond compare, indeed often more than we can bear.

And so, with the caveat that my perception of God is not the God of theology and what most religious doctrines proclaim..., my thoughts during that afternoon meeting returned again and again to a brief sentence I recalled in paraphrased form from my school days: "*Holy, holy, holy is thy name; all the world is filled with thy glory...*" and a great gentleness and sophistication of thought and feeling overshadowed us all.

The Rosicrucian Manifestos

You have heard of and maybe even studied the three founding documents of the Rosicrucian Fraternity..., the *Fama Fraternitatis* ("Fame of the Fraternity"), the *Confessio Fraternitatis* ("Confession of the Fraternity") and the *Alchemical Wedding of Christian Rosenkreutz*. These three documents were published in Kassel and other German towns in the years 1614, 15 and 16 respectively and quickly went through several translations and re-printings. It is hard to imagine today what great interest they caused among

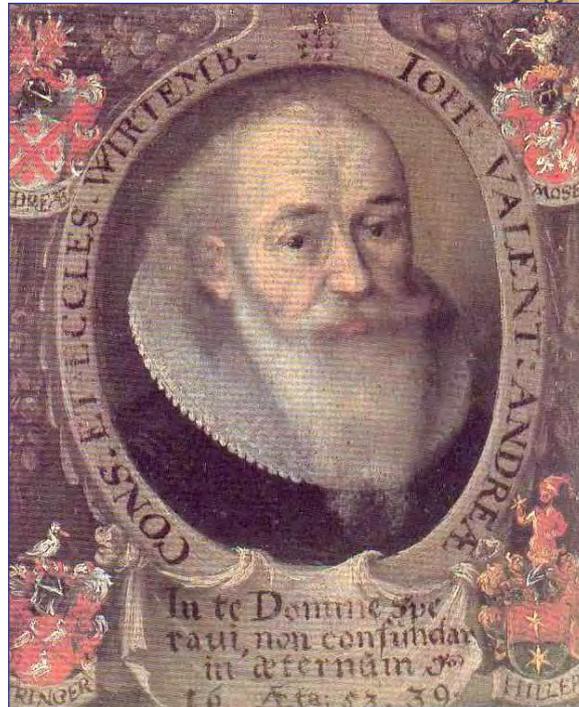
"God has far too often been portrayed as little more than a stern tyrant, a caricature of the sublime holiness we sense and yearn for."

the learned of Europe. But while they were welcomed by many educated people, among many in the clergy they were roundly vilified as being ungodly, heathen and inspired by the devil.

Yet, when we read these fabulous allegories in the light of our modern intellectual freedoms, we are immediately made aware of one overriding feature..., the pious and godly nature of the allegorical founder of the Rosicrucian Fraternity, one *Christian Rosenkreutz*. Throughout the narrative of the *Fama*, it is clear that this man and the group of brethren he surrounded himself with, were men of deep religious conviction. Having its genesis in a Christian milieu, the author (or authors) of the Rosicrucian Manifestos would have been keenly aware of the words from Isaiah 6:3...,"*Holy, holy, holy is the Lord of hosts.*" The piety and devotion of the early Rosicrucian brethren to their understanding of God comes through powerfully and beautifully in the narrative.

Although the early Rosicrucians of these allegories were first and foremost Christian monks, it is clear from the narrative in the *Fama*, that the founder Christian Rosenkreutz was also deeply influenced by and instructed in the ways of both Judaism and Islam..., and had a particularly great debt of gratitude towards the Islamic scholars who instructed him for many years in the ways of holiness. The *Fama*, *Confessio* and *Alchemical Wedding* were without doubt testaments to the existence of a Supreme Creator, a God of all lesser gods, one who stood above all other concepts of perfection and refinement that humans can aspire to.

In the early 1600s life was dominated in Europe by Christian beliefs, customs and practices. Anyone professing a belief in anything other than the prescribed dogma of the handful of established, though highly fractious Christian churches, were courting a painful death by



zeit:
Christiani Rosenkreutz.
ANNO 1459.
publicata vilescunt: & gra-
trophanata amittunt.
Margaritas objice porcis,
no substernerofas.



Strasburg/
In Verlegung/ Lazari Schnerer S. Erben.
Anno M. DC. XVI.

Title page to the first edition of the *Alchemical Wedding of Christian Rosenkreutz* with its presumed author Johann Valentin Andreae (1586-1654).

burning at the stake. Outward, demonstrative worship of God was central to all community life, and the Christian belief systems of the day were by our modern standards rigid and harsh, demanding total obedience to the clerical powers of the day. And this applied to all variants of Christian belief, not only the doctrines and practices associated with the Inquisition.

There was no room for radical theories about God, for everyone knew that God was physically "up there" in the heavens and man was "down here" on earth, living in abject sin, poverty and depravity, having but one chance at redemption, namely by living within the strictures of church dogma. Of course there were illumined minds then just as there are today, and many deeply spiritual men and women were burnt at the stake because they could not keep to themselves the enlightened thoughts they had received from their deeper selves in moments of inner silence and prayer. But they were determined to allow

those wonderful concepts to spread out into a world hungry for knowledge and deeper forms of spiritual expression..., much as I believe many Rosicrucians today seek to pass on the Light of spiritual realisation to others who are avidly seeking it but have not found it yet.

One of the key features that distinguishes modern society from the early 17th century, is our present-day legally protected rights to freedom of thought and speech. The freedoms we have today are hugely valuable, for they make it possible for us to think and openly say things of a spiritual nature that a person could never have said at the time of the first Rosicrucian Manifestos. Clearly however, the things alluded to in these documents make it clear that the same thoughts we have today about holiness and the nature of God, existed then as well..., and indeed with an abundant yearning for personal expression.

The Mystic

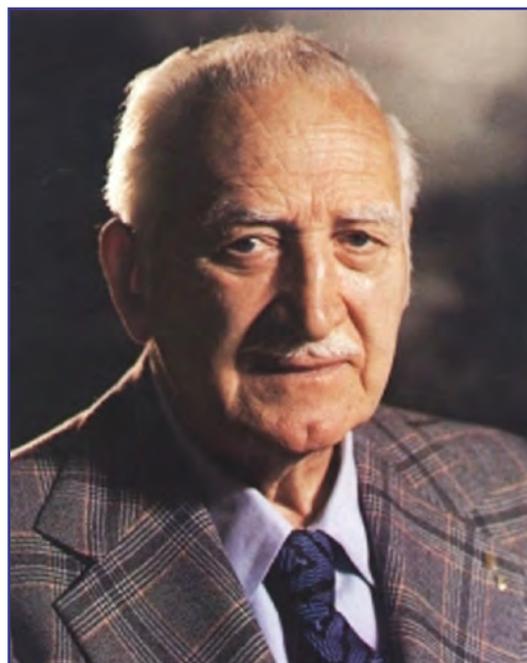
In a wonderful book entitled *Sanctuary of Self* former chief executive and Imperator of the Rosicrucian Order, Ralph M Lewis, wrote the following about what he believed a mystic to be.

If you would know a mystic, do not confine your search for him to monasteries and temples, but look for him also on the highways and byways, in towns and hamlets, and in the hustle and bustle of the great cosmopolitan centres of the world.

When you find a man who is industrious, studious, compassionate, loved by his friends and neighbours, tolerant in his views, and who can point out to you the magnificence and efficacy of God in the simplest of things, you have found a mystic.

With these qualities, whether he be attired in a sacerdotal robe or in the overalls of a mechanic, he is nonetheless a mystic.

A mystic then is not a person who necessarily stands out as particularly "holy looking." There are



Ralph M Lewis (1904-1987)

no special robes, no special postures to adopt, no special chants or mantras to intone. The mystic is above all an ordinary man or woman of the world *first and foremost...*, a person who willingly deals with all aspects of the world, no matter how unappetising they may be, but who has an abiding devotion to his or her concept of the Supreme Deity, and keeps this Light of spiritual experience and understanding uppermost in his or her mind and heart always.

We differ yes..., but only on the outside.

You and I may come from very different backgrounds. We may have different tastes, almost certainly have different star signs, we may differ in our preferences and opinions on things, and we were born and brought up maybe continents apart and in very different cultural milieus. And so it is with all people..., and thankfully we receive from this the richness of an immense variety and diversity of opinions and expression.

Rosicrucians differ outwardly among each other about many things; but they are united about one thing..., they are seeking sanctity in whatever form it is available to humankind, and aspire to become accomplished mystics along the way. Their common goal is the search for sanctity within their own beings, and the immanence of God in all things. Even if they can't see auras,

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even if they can't do so called "astral travel," even if they can't meditate properly, have little imagination, lack proper focus and concentration, can't visualise effectively, etc..., they still have this common ideal..., *the quest of finding God*.

Because Rosicrucians have accepted the challenge of establishing their individual paths towards greater and greater spiritual awareness, they are striving to realise fully and internally that they have a certain inner part of themselves that is directly linked to God. Some Rosicrucians do not have quite that intensity of focus, but they still know that they are seeking something very special. They may not quite know what it is, but they do know that it is out of the ordinary, is good beyond measure, and certainly it is more beautiful and sacred than the humdrum existence they have led till now.

I am sure that every human being, at a deep level, seeks the experience of God in some form. It may not be a conscious yearning, and the word "God" may not even come into it. But as aspiring mystics, seekers on one of the major paths of inner spiritual unfoldment, the Rosicrucian Order..., Rosicrucians ultimately seek communion with and experience of the presence of God. Whether consciously aware of it or not, they are seeking to experience the sanctity of that attunement daily and hourly..., and would like it to be at their side constantly..., and for ever more.

The Rosicrucian seeks to establish a life-long link between the outer self and the deepest recesses of the inner self..., a part of the being that is closest to the individual soul and is therefore called the "soul personality" or, as it is more commonly referred to, the "God of my heart." To be perfectly frank, very few will ever fully develop this transcendent link; but if we believe in reincarnation and the migration of the soul from one human state to another..., once we have started this journey, we will not..., indeed we cannot rest until we have reached our destination,

What happens when we have wandered off our chosen path and find ourselves in the metaphorical wilderness, devoid of all feelings of nearness to the God of our heart, and are inwardly as arid as a desert?

something that will inevitably take many, many lifetimes to accomplish.

Failing to establish this treasured link in one lifetime is not something to fret about, for one knows from the outset that it is an impossible task to complete in just one life. Leaving one's path of inner development behind however, and abandoning it altogether..., that is altogether a much more serious matter. For as long as one stays the course by working constantly on the task of uniting the outer and inner selves..., through both difficult and good times..., one will be progressing, even if only marginally, and therefore one will be developing crucial powers of patience and fortitude in the face of adversity that are essential to the life of every mystic.

Wandering off the Path

And so, at last I come to the main point of this article: *What happens when we have wandered off our chosen path and find ourselves in the metaphorical wilderness, devoid of all feelings of nearness to the God of our heart, and are inwardly as arid as a desert?* Many years ago I devised a simple emergency procedure to use if it ever happened to me or to anyone I know and care for. I know today that this procedure works exceedingly well if followed to the letter, for not only has it helped me several times, I have seen it assist others too.

I once met a lifelong Rosicrucian who was in precisely this situation at one point in life. He was living from year to year with deep



unhappiness in personal matters; he experienced much antagonism at work and received a very low salary to compensate for it all. One evening while perusing his Rosicrucian studies for the week, he read about how a true mystic visualises the things he wants..., sees them accurately in his mind's eye, and feels and even smells what is desired..., and then releases the desire to the Cosmic to be actioned in accordance with his personal karma and a universal code of justice. A particular part of the Rosicrucian teachings also said that if one wishes to be happy and at peace, then all one needed to do was think, eat and breathe those concepts..., namely, think, eat and breathe happiness and peace. In desperation, he started repeating to himself a few simple sentences...*"I am happy, I am at peace and my life is fulfilled beyond measure. For this oh God, I thank you."* Over and over he repeated the words in every possible place he was in for months on end. Whether at work, on the way to or from work, in the bath, or cleaning his flat, he would repeat the slogan out of sheer habit..., and sometimes even out loud. It was also the last thing he said inwardly each night before retiring to sleep.

At first, he felt exceedingly foolish saying such a ridiculous thing, for clearly he was not happy, he was not at peace, he was not fulfilled in any way and he could see nothing he should be grateful for. Quite the contrary; life was harsh and unyielding in its persecution of him... that, at least, is how he saw it. But he carried on repeating the mantra over and over, as if blindly adhering to a principle in which he had faith but no understanding at all. The Rosicrucian teachings had given him a master plan of escape from his miserable existence, and he followed it meticulously.

And then one day, nearly a year later, something changed in him. Maybe the inner self got tired of hearing his affirmations and decided to grant him his wish..., for in an instant, quite



A true mystic visualises the things he wants..., sees them accurately in his mind's eye, and feels and even smells what is desired.

"For months afterwards, he sensed the presence of a holiness at his side, constantly there to guide and assist him on his way."

literally as if a person had walked into the room, he felt the presence of someone or some being that was greater and more holy than anything he had ever known. It was a living presence of unimaginable beauty, subtlety, refinement and wonder. He did not fall to the ground in tears but was overwhelmed with a feeling of supreme neutrality and serenity. There was no judgement in him, no recriminations against anyone any more. He blamed no one and no thing for his miserable life..., and the world and his life, he could suddenly see, were in fact unfolding and developing exactly as they were meant to..., not one bit too fast or too slow, not one bit needing to change this way or that..., all was unfolding according to plan.

In this state he sat for over an hour and returned eventually to his normal senses, a completely changed man. For months afterwards, he sensed the presence of a *holiness* at his side, constantly there to guide and assist him on his way. It taught him things of the heart and soul he had never thought possible before. In narrating the story to me, he said the feeling slowly receded over a period of several years, and then twenty

five years later, as he quietly spoke to me after a Rosicrucian meeting one day, he said he had lost touch with the most important thing in his life. He was now 83 years old but had a radiance and gentleness that nearly brought me to tears simply to sit in his presence. And it taught me one great lesson..., there is no beauty like that of the soul. Nothing can compare to it, nothing indeed comes even close. Feeling like a schoolboy being asked for advice by a senior teacher, I was taken aback by his frank and heartfelt request to be assisted to know and feel God again, at his side, before his days were up. At first I did not know what to say, but then I told him what I do each evening before I retire, and reminded him that this is what he was in fact advised to do almost from the day he became a member of the Rosicrucian Order:

As you close your eyes, focus your attention inwards on the centre of your head, and with great feeling and yearning, appeal to the God of your heart to be revealed to you this night. With gratitude in your heart and confidence that God will be with you on the other side of your normal waking consciousness this night..., allow yourself to drift off to sleep. Leave all worries and concerns behind you..., they are as inconsequential in the greater scheme of things as the things you will leave behind one day when you finally leave this world.

This lifelong Rosicrucian was in tears when he heard this reminder, and so was I. Quietly he thanked me, even though I felt deeply inadequate in the presence of what I knew was something of great holiness already intensely within him and surrounding him. We parted company soon after and it was a most moving farewell..., and especially so when I learnt three weeks later that he had peacefully passed away barely a week after our meeting.

I cannot describe in words the sanctity of the presence that had surrounded him as we sat quietly together that day. But it left a mark in me that is there all the time and reminds me that we are not merely flesh and bones..., we are so much

more. And whenever we really wish it, our Inner Master..., that highest expression of God that we can know in life..., can be at our side to comfort us if we will but humble ourselves and prepare ourselves for the entry of that sacred presence.



And so, to end off, I would like to ask you to try tonight to go to sleep with thoughts of love and adoration for your highest and most sacred thoughts of God..., that personal reality of God that is a part of the universal actuality of the one God of all creation..., your personal and most trusted guide through life, and your very own personal link with infinity.

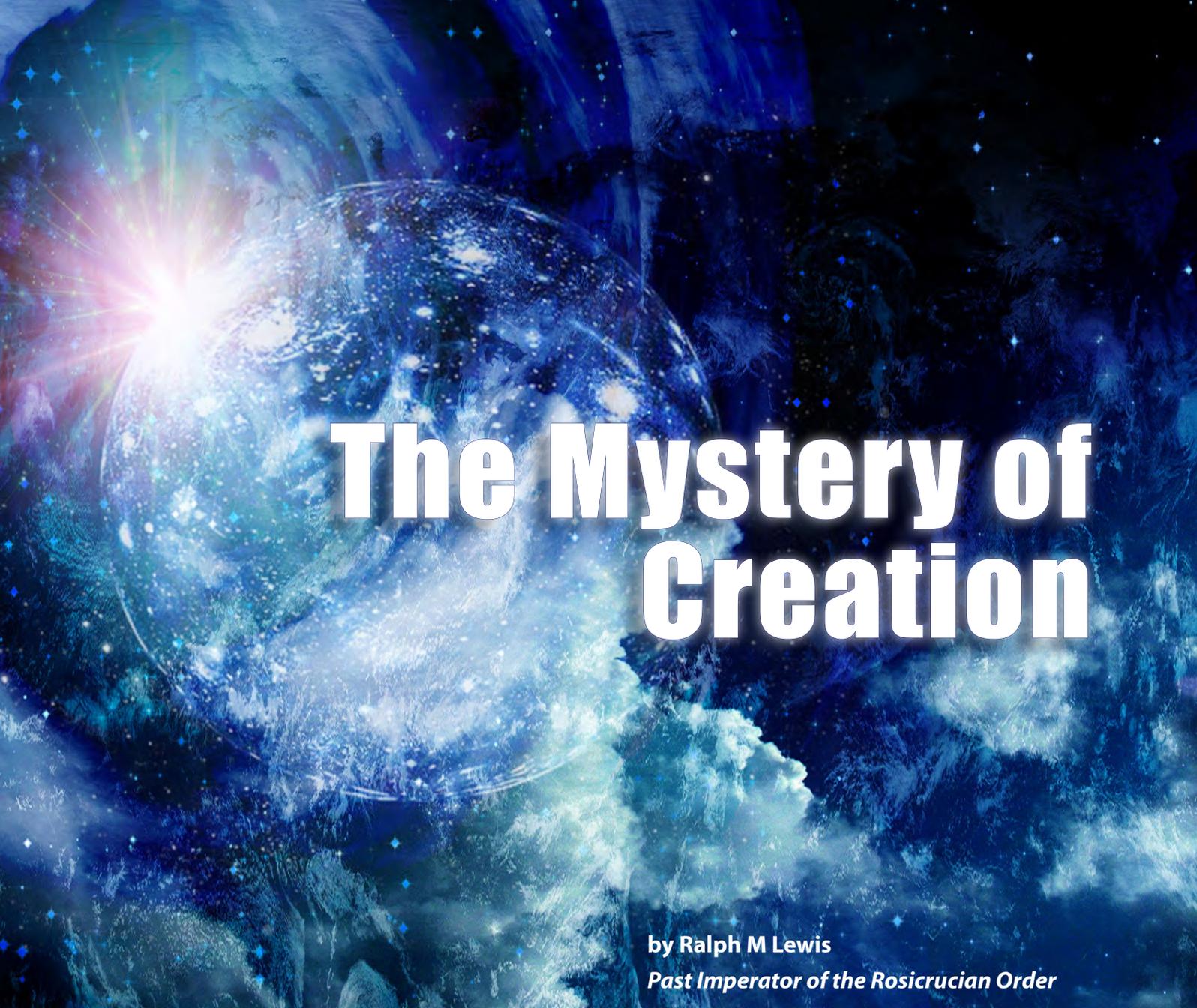
Whether you are firmly ensconced on your path of inner spiritual unfoldment, or have temporarily lost your way..., making a positive attempt to attune with the God of your understanding is by far the best thing you could do at the end of each day and before you lose consciousness in sleep. I know that it works eventually for everyone willing to persevere, even if it does not work for a long time at first. So, don't give up, keep trying, don't ever throw in the towel and stop. And if, after really trying hard for months on end, and you still cannot feel the Divine presence around you..., remember the following words by an anonymous Rosicrucian of the past and begin again..., but don't ever give up:-

*God of my heart, now that sorrow and trouble surround me again,
Let gratitude rise like incense from my altar.*

*I am conscious of darkness now
because I have walked in light;*

*I know that grief and sorrow are but shadows
that heighten the light of joy and gladness,
so that after the night of trouble
shall come the radiant golden dawn of peace.*





The Mystery of Creation

by Ralph M Lewis

Past Emperor of the Rosicrucian Order

NO MYSTERY HAS INTRIGUED the mind more than that of Creation. How, and even why, did all of Being, the whole Cosmos, come into existence? Was it through *spontaneous generation*, or was it *predetermined*? If it was spontaneous, was there a previously created contributing substance? To cite chaos as the spring from which the Cosmos came forth simply precipitates the question as to whether chaos had a quality in itself. If it had, then what was the origin?

If you accept the alternative, that is, the concept of predetermined cause, you enter the realm of *teleology*, or “Mind” as the motivating force of Creation. This assumes that Creation was a *primary idea*, an objective to be attained; that it was *premeditated*. This conception engenders

the idea of an embodied mind residing in a thinking, reasoning entity. The only parallel we have for such a mental capacity is the human mind. Therefore, it is quite understandable that human intellect would think of such an Infinite Mind as an attribute of a Supernatural Being. If such a Being had the faculty of planning and formulating ideas, it must also have other attributes similar to those of mortals, such as the emotions, passions and sentiments. And so the notion of gods was born.

At first, these gods were thought of as apotheosised humans; in other words, mortals who had become divine. Later, the gods were conceived of as self-generated beings, and eventually, the belief in a monotheistic Being, a

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sole God, arose. This sole God too, was thought to have been *self-generated*, that nothing had preceded deity. These notions aroused polemic theological and ontological discussions; in other words, they centred on the enigma of the term *self-generated*.

Did the term "generation" imply a creation from a pre-existing "something" that was transmuted into a Deity? Or did it mean the God came into existence from a void, a condition of non-existence? Even if the latter view is accepted, there is the implication that this non-existence is a negative reality. Once again we return to the repetitious question: "*Where did that state or condition, which is given the reality of a Non-Existence, come from? If it is realised and if it is named, is it not, therefore, a thing?*"

Causality

This brings us to another aspect of the subject, the *metaphysical*. Did the Cosmos pass through a nascent state, that is, did it necessarily have a beginning? This question involves the profound subject of *causality*. Are there actually such things as causes? Or are they but a precept, a mere abstract idea, of the human faculties? Aristotle, on his doctrine of causality, set forth four types of causes:

1. The *material* cause, from which something arises.
2. The *formal* cause, the pattern or essence that determines the creation of a thing.
3. The *efficient* cause, or the force or agent producing an effect.
4. The *final* cause, or purpose.

We will note that the first and third definitions imply a *pre-existing condition*; in other words, that something was, out of which something else came into existence. In fact, the third definition expounds that this pre-existing state, or force, brought a transition, a *change in itself*, which then was the effect. The fourth definition strongly suggests *determinism*, that is, that all Being was

self-designed to attain a particular ultimate state or condition.

Is it not possible that attributing a cause to the Cosmos is due to humanity's philosophical concept that for every positive state there is an opposite one of equal reality? More simply, that Non-Being exists also? That which is, suggests non-existence as an opposite state out of which, it may be imagined, came the substance, the cause of that which has discernible reality. It is difficult to derive, from common human experience, the idea that there has never been a Primary Cause of All.

As we look about us, we see what seems to constitute a series of specific causes by which things appear as the effects. However, what we observe as causes are in themselves but effects too, *of preceding changes*. Due to our limited faculties of perception, we are unable to see an infinite number of apparent causes. We may presume that such do exist or think that there was an initial or First Cause, a beginning. In drawing on our experience with natural phenomena, we therefore imagine that the Cosmos had some beginning. To theorise about such a beginning is only to return to the original perplexing question: "Where did it come from?"

The Doctrine of Necessity

Ordinarily overlooked is an important doctrine in connection with the subject of Creation and



indeed whether there was a beginning. This is the *doctrine of necessity*. From a point of ratiocination, necessity is a state wherein a thing cannot be other than what it is. Applying this doctrine to the question of the Cosmos and Creation, we must ask ourselves the question: "Was a beginning necessary?" In other words, could there have been anything other than the Cosmos? "Nothing" is only the negation of what is; it has no reality in itself. There can be nothing apart from what is. Since nothing is non-existent, all else then is by necessity. In other words, it must be. Being is positive and active and there can be no absolute inertia.

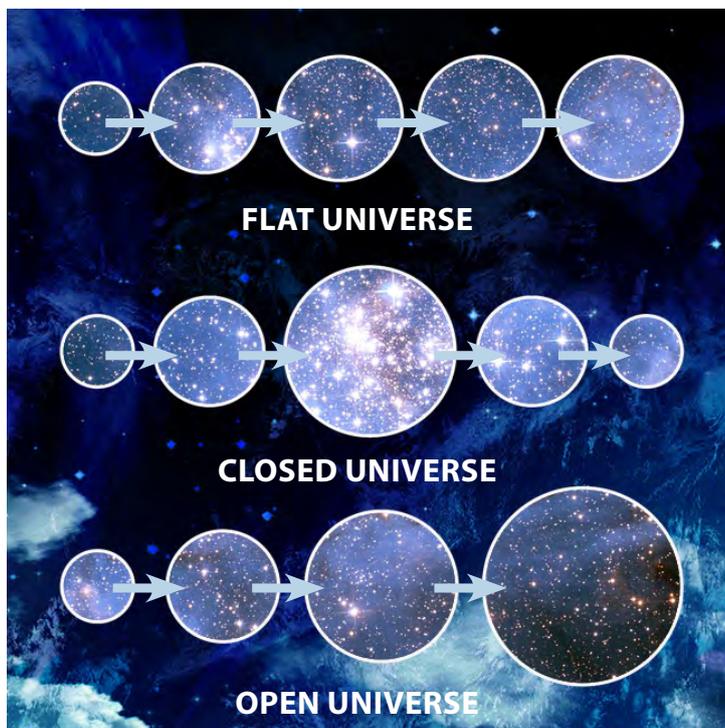
If the Cosmos is, by the necessity of its quality of "Being" that does not imply that it is amorphous, namely that it has no innate quality. In its spectrum of energy, the Cosmos goes through myriad changes of expression, which constitute the phenomenal world.

However, no particular phenomenon is the absolute reality of the Cosmos, but only a representation of its eternal motion.

Is there a "closed Cosmos"? Is there a continuous cycle of phenomena repeating itself through infinite time, thereby amounting to a limitation on the nature of its activity? Were the phenomena which are now discernible to us, always as we perceived them, and will they always remain so? Or were they different in the vast span of time, and will they be necessarily other than they are now known to human awareness? It is consistent to think of all natural phenomena as part of a subjacent force, a unified field in essence. But in its absolute quality, the Cosmos is active, never static.

Mind and Order

The doctrine of necessity is also applicable to those terms we refer to as *Mind* and *Order*.



In a *flat* Universe the expansion would cease after a while. A *closed* Universe would close upon itself, while an *open* Universe will go on expanding forever.

The commonly associated attributes of mind are consciousness, memory, reason and will.

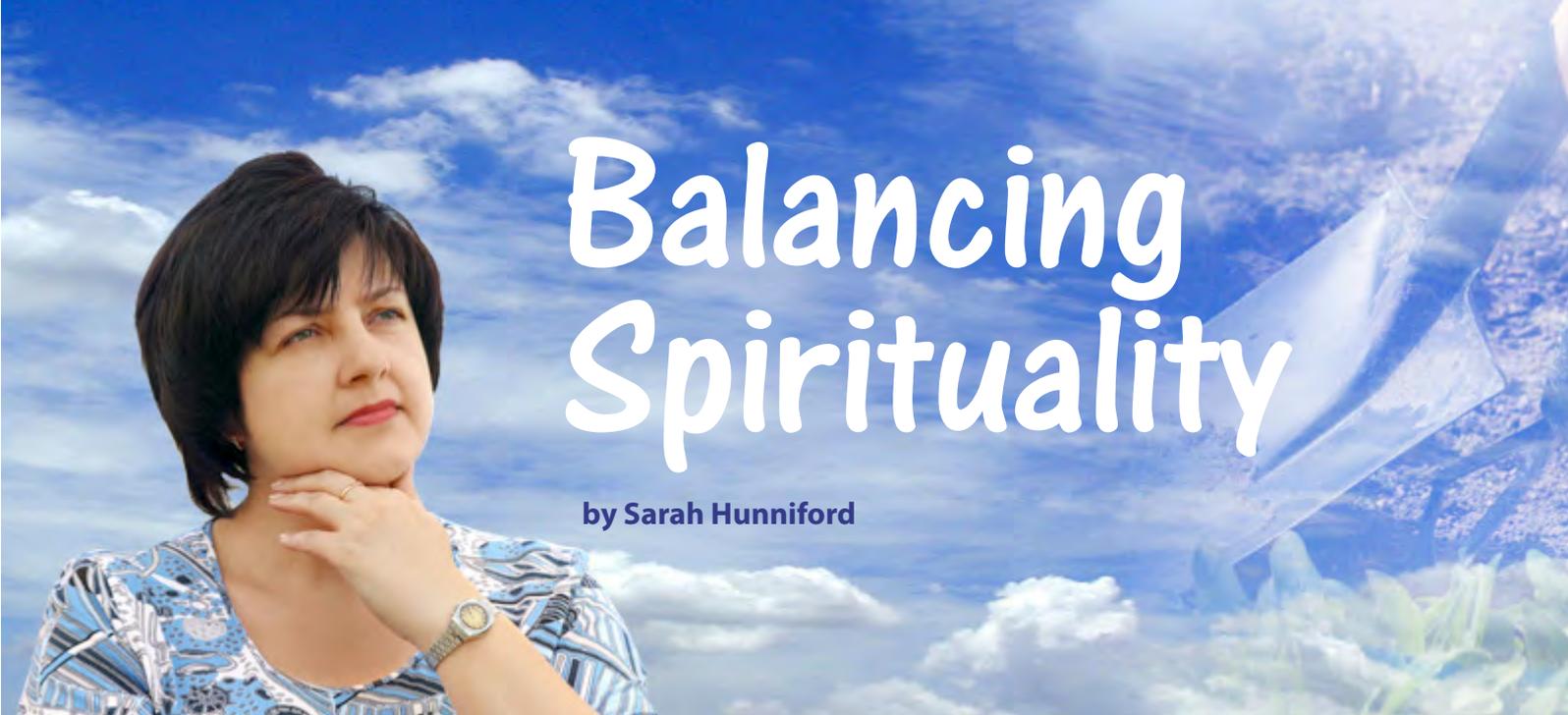
The persistence of natural phenomena, their recurrence and their striving to be, corresponds to the attributes of consciousness. The repetition of such phenomena suggests determinism or will. The amazing organisation of nature implies a parallel to the faculty of intelligence and reason. Such

"The persistence of natural phenomena, their recurrence and their striving to be, corresponds to the attributes of consciousness."

a similarity however, does not confirm that the Cosmos is innately a Mind.

However, to know is to have a mental image of the thing perceived or

conceived. We would feel personally lost in the complexity of existence if we could not conceive the Cosmos by some intimate idea. Therefore, the concepts here considered are those, with various others, by which humanity has found "a unity with the One" as mystics would say. Such ideas become the God of our heart as well as of our mind. If we are wrong in our conception, then all must be wrong; for which conception alone can be said to be the absolute image of the Cosmos?



Balancing Spirituality

by Sarah Hunniford

IF YOUR HEAD MUST be in the clouds, keep your feet on the ground. The rewards of otherworldliness are dubious and besides, it's lonely up there.

Whatever you may think of this physical world, it still remains the arena in which you must perform. The basic instinctual drives propel and necessity presides as ruthlessly as any despot. A cloud dweller is inevitably precipitated into the earthly melee and, unless your stance is firm, your defeat is certain. At best, you will be badly bruised.

Cloud fabric is tenuous; as disappointing as candy-floss melting immediately in the mouth, however iridescent and captivating it might look. The Ideal wears a material garb; its essence permeates the Here and Now. And knowingly or unknowingly, all have embarked on the same journey. The "Holy Grail" is an earthen vessel, its contents potent with juices fermented from life's experiences. The tools of spiritual growth are at hand and their use is compulsory.

They are earthy tools and seemingly unequally distributed. But if a spade can turn only a little soil, the divinity that sparks each grain is the same that fills a steam shovel's load. To ignore the tool fitted to one's hand is foolish, for practiced skill is a prerequisite for mastering another more complex one. This is not to say that the human spirit is earth bound; that it can't soar and enrich itself by temporary respite from

physical preoccupations. But mystic ecstasy is as futile as dervish frenzy unless it is converted into practical utility.

Countless words have been written to express the inexpressible. They are nebulous, distracting and even dangerous if they induce detachment and encourage idleness. Development of the spiritual consciousness is accomplished in the world, for the world, and for the benefit of human evolution. And that means dealing with the world, not avoiding it. Spiritual development is a turning of the inside out, a chemical-spiritual interaction for which externality is indispensable.

Unless the indwelling gaze sees outwardly as well, there is no transmutation. Instead, there is the danger of spiritual pride and intellectual stagnation, an insularism that precludes true spirituality and contributes nothing to the advancement of humanity. Spirituality is not made of cloud stuff; rather it is composed of struggle and effort, the conversion of spiritual insight into practical action. The technological advances of the modern age have finally reached such a point where veritable spiritual perfection is demanded to harness them to good purposes and prevent them from being used in less effective and destructive ways.

This is the challenge, and the time is Now. Earth substance provides the means, and spiritual perfection is possible.



TORRENTIUS

The Rosicrucian Order in 17th Century Holland

by George Taylor

THE FRENCH SCIENTIST Samuel Sorbière (1615-70) whilst living in Holland once said: "There is no country in the world that is so favourably disposed towards the Brethren of the Rose Cross as Holland, where those who know the secret of the great work enjoy so much freedom." Another contemporary writer reported that there were centres of Rosicrucianism in Amsterdam and The Hague by 1622, the members of which belonged to the "distinguished classes" and met in a palace. Later, the town of Warmond near Leiden was added to this list and Sorbière mentioned other European centres in Nuremberg, Erfurt, Hamburg, Danzig, Mantua and Venice. The interest in the study of natural philosophy in Holland was so great that in Dordrecht in 1619, Irenaeus Agnostus published his *Regula Vitae*, in which he spoke highly of the *hochberühmte tugendhaften Fraternität des R.C.* ("the highly renowned, virtuous

Fraternity of the R.C."). In 1615 a Dutch translation of the *Fama Fraternitatis* appeared, and in 1616 the English philosopher and scholar Robert Fludd (1574-1637) published his *Tractatus Apologeticus integritatem Societas de Rosae Crucis* in Leiden.

The people of Holland cherished freedom of thought and tolerated many different ideological groupings. The syncretists and alchemists even enjoyed the protection of the Stadholders (vice-regents) of the Netherlands. One of them, Barnaud, openly introduced the Stadholder Prince Maurits of Orange (ruled 1584-1625) as their protector. From 1575-1577, Maurits had studied in Heidelberg. He was the uncle of Frederick V and godfather to some of Frederick and Elizabeth's children, and offered them all a home in The Hague. His half-brother Prince Frederik Hendrik of Orange (ruled 1625-1647), who had married a lady of the court of Frederick V, was favourably disposed

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Joannes Janssonius's 1658 map of the Republic of the Seven United Netherlands

(<http://lensonleeuwenhoek.net/maps.htm>)

towards the emerging rigour of scientific enquiry and took Rosicrucians under his protection.

Prosecution in Holland

The Rosicrucians in Holland did not entirely escape the persecution meted on 17th century freethinkers and those who sought knowledge of a deeper nature. One example of this persecution can be seen in the history of the painter Jan Simonsz. van der Beeck, otherwise known as Johannes Torrentius (1589-1644) an elder contemporary of Rembrandt. Van der Beeck adopted the name "Torrentius" from the Latin "torrens" which is a translation of the Dutch word "beeck" for stream or torrent.

In the beginning this oppression expressed itself merely as humiliating criticism. For example, in 1622 a booklet appeared entitled: *Spiegel der Broeders van den roose kruysse, in dicht beschreven door een liefhebber der waerheyt* ("Mirror of the Brethren of the rose cross, written in verse by a devotee of the truth"), informing the readers that there were people in Warmond who pretended to be Rosicrucians, and retelling the gossip that was being spread among the masses. They were portrayed as attendants of Satan, and as heretics and scoundrels. From a reply to this criticism we learn that, among other things, the Rosicrucians of Warmond assembled in the palace of Prince Frederik Hendrik on the Noordeinde in The Hague. Protestant orthodoxy did not tolerate the free research and philosophical contemplations of the Rosicrucians because they felt it bypassed Holy Scripture.

In 1624 the Delegated Council of Holland, Zeeland and Friesland ordered the Court of Holland to start an inquiry against the Rosicrucians, and asked for an opinion about them from the theological faculty at the University of Leiden. The *judicium* (judgement) of the Leiden theologians, in more than 3,000 words of Latin, was crushing. As the result of this inquiry the Council of the city

of Haarlem received a letter in which there was a warning that a sect, calling itself *Broeders van den Roosen Cruce* (Brethren of the Rose Cross) "which each day more and more increases and expands itself" had also been established in Haarlem and that these people were "very erroneous and heretical in religious affairs." The lords of Haarlem were requested to do everything necessary to bar the sect and to pay special attention to one Johannes Torrentius "who was said to be surely one of the most important ones of said sect."

Torrentius the Martyr

Torrentius was accused of being a dangerous individual, and so this young and very gifted but incautious painter became the victim of a cruel, mediaeval desire for persecution. He was lied to and slandered. Statements were made and notarised acts were drawn up of the utterances allegedly made by him or through a third party and of the drinking toasts that he and his friends were supposed to have proposed. Some utterances had been made fifteen years earlier.

Torrentius and his friend Coppens were arrested on 29th August 1627 with the authorities attempting to suggest that public opinion had demanded it. From the story of the trial against Torrentius, it turns out that there were other powers after him. It is clear that his principal persecutors were two Dutch Reformed ministers, Henricus Geesteranus and Dyonisius



The Hague

Spranckhuysen, who carefully remained behind the scenes and incited others to testify against the artist. The result was that Coppens was exiled, but Torrentius was tortured.

On 25th January 1628 Torrentius was tried in court. He had to be carried into the court because he was totally paralysed after having suffered tortures on the rack. There was a tremendous crowd of people who had come from far and wide. Among these was Lodewijk van Nassau, the natural son of Prince Maurits, who had come to Haarlem with his retinue specifically to attend the session of the court. While this was going on, the “dark powers” that were making this effort to hinder the breakthrough of the Light, had not remained idle. They had manipulated public opinion and set it against the defenceless Torrentius. He was tried *extra ordinarius*. Why he was not tried *ordinarius* is made clear from the *Formbook* of Willem van Alphen (1682). In it he wrote:

“From extraordinary procedures no minutes were kept in the Cause List of the Procurator-General, contrary to the case of those towards whom ordinarius actions were taken. When the actions are taken extra

ordinaris and justice was delivered on the confession of the delinquent, the latter is not allowed to appeal against the condemnation.”

According to surviving documents, the city of Haarlem did not want to get involved in an “unnecessary and endless” trial and so Torrentius was not allowed to defend himself. Although Prince Frederik Hendrik tried to intervene with a personal letter to allow Torrentius to take legal action *ordinarius* and to be freed on bail, it seems that it had no influence on the Lords of Haarlem. But as Torrentius had not confessed, in spite of being “tortured with heavy torments” the Haarlem judges were somewhat at a loss with the case. Then the advice of five lawyers from The Hague was obtained. Their conclusion and advice ended with the words:

“Also notwithstanding that said T, having been tortured, had given no further confession, this means that he shall be sentenced not as a confessus, but as a plenario convictus.”

And so, he was sentenced on the basis of conviction alone. In the trial, not the slightest

*In this contemporary Rosicrucian caricature by Pieter Nolpe, Dutch etcher, engraver and draughtsman, the second line of text in the left column reads: **Alwaer de broederschap vergaert van't roode kruis**, meaning “Where the brotherhood of the Red [Rose] Cross meets.”*

*These figures may perhaps be identified as: Joost van den Vondel, Constantijn Huygens, **Torrentius** (the artist in the foreground), **Roemer Visscher**, his daughter Maria Tesselschade Visscher, Theodoor Rodenburg and Pieter Cornelisz.¹*

*Roemer Visscher published in 1614 an emblem book (the first of three) entitled **Sinnepoppen** relating directly to morality and moderation in daily life. The first decades of the 17th century formed the zenith of emblem literature in the Dutch Republic. Nowhere else was the genre to flourish as richly as in the (Northern) Netherlands.²*

(Image source: <http://rosaecrucius.blogspot.com/>)



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attention was given to the counterstatements of the witnesses for the defence and Torrentius was convicted because of "his godlessness, abominable and horrifying blasphemy, and also for terrible and very harmful heresy."

Reprieved

The sentence demanded was the stake but instead the verdict given was twenty years imprisonment. A second attempt by Prince Frederik Hendrik to intervene was also unsuccessful. Finally King Charles I of Britain, who was a great admirer of the paintings of Torrentius, sent a personal letter to the Prince of Orange, whose son had married Charles' daughter, in which he wrote that he was sorry that such a unique talent would be lost. Very tactfully the King said that Torrentius had been rightly punished for such a tremendous crime, but that the two-year imprisonment he had already suffered, and other chastisements should have satisfied the judicial authorities.

The Lords of Haarlem resisted all attempts to free their victim, but unexpectedly the Prince signed a pardon and Torrentius travelled to England, becoming Court Painter to Charles I. He remained there until 1642, but the tortures had broken his body. Of his once splendid appearance only a wreck remained when he returned to Amsterdam to his mother. He came home to die. On 17th February 1644 his mortal remains were buried in the Nieuwe Kerk, in Amsterdam.

Although they had done irreparable damage to his physical body, his mind and talent had not weakened under the misery he endured, as reflected in one of the few works that he is known to have painted in England. It is the tableau of Jesus with the Pharisees and the adulterous woman (John 8:3-11). The painting can be interpreted as a kind of revenge on the part of this great artist. In it he depicts those who were the chief offenders of his persecution as the sinister figures of the Pharisees. We can recognise in the painting the portraits of the clergymen Geesteranus and Spranckhuysen as well as the cruel Bailiff of Haarlem, Cornelis van Teylingen.



<http://www.deliberacion.org/2011/06/spinoza/>

Baruch (or Benedictus) Spinoza is one of the most important philosophers, and certainly the most radical of the early modern period. His thought combines a commitment to Cartesian metaphysical and epistemological principles with elements from ancient Stoicism and medieval Jewish rationalism into a nonetheless highly original system. His extremely naturalistic views on God, the world, the human being and knowledge serve to ground a moral philosophy centred on the control of the passions leading to virtue and happiness. They also lay the foundations for a strongly democratic political thought and a deep critique of the pretensions of Scripture and sectarian religion. Of all the philosophers of the 17th century, perhaps none have more relevance today than Spinoza.

(From: <http://plato.stanford.edu/archives/spr2011/entries/spinoza/>.)

The painting also contains other items of interest for the history of the Rosicrucians of Holland.

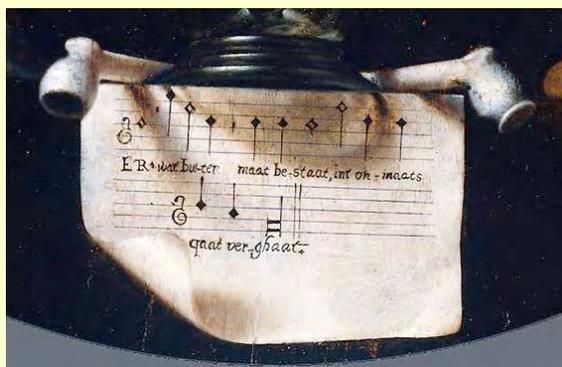
The conviction of the two prominent Rosicrucians, Torrentius and Coppens, was a heavy, though not lethal blow for the Rosicrucian work in Holland. Their influence lasted for a long time with, for example, Holland's greatest philosopher, Spinoza. It might even be said that the Rosicrucian ideal had materialised with Spinoza. His ethics were above the differences of belief of Christians, Jews and Muslims and the seal of Spinoza depicts a rose. He wore this seal attached to a key, as the symbol of the entrance to the hidden truth. Spinoza desired to go unnoticed, like a true Rosicrucian; he even forbade his name to be mentioned on the *Ethica*, a philosophical tome, written between 1661 and 1665. Both in

Emblematic Still Life

Oil on Panel 52 X 50.5cm, 1614
Rijksmuseum, Amsterdam



We see depicted a huge, half-full "roemer" (a glass used for drinking wine) between a long-spouted water flagon and a wine jug, with a horse's bridle above them. On the ledge there are two small clay pipes. The inscription on the sheet of music under the glass reads: "That which exists out of measure perishes in evil immeasurably." To the initiated, the implication is clear. Overindulgence in drinking or smoking tobacco (an intoxicant recently introduced from the New World) should be curbed. Hence the horse's bridle, and the water flagon and wine jug that flank the roemer, for if wine is diluted with water its intoxicating effect is tempered. (Retrieved at http://www.wga.hu/html_m/t/torrenti/allegory.html)



The text under the musical notation reads: **ER + Wat buten maat bestaat, int onmaats gaat verghaat** ("That which exists out of measure perishes in evil immeasurably") emphasising the theme of morality and moderation. ER + stands for **Equus Rosae Crucis**, ("Knight of the Rose Cross").

the *Korte Verhandelingen* (Short Discourses) and the notes of the *Tractatus Theologico-Politicus* he recommends secrecy. Spinoza's desire for secrecy, coupled with not mentioning his name on his writings, is wholly in line with the traditions of the Rosicrucians of the 17th century and mirrored the persecution they lived under at the time.

Torrentius was not the only, nor even the first, to be prosecuted for Rosicrucian associations. In 1620 the Rosicrucian apologist Adam Haslmayr (c.1560-1630), the secretary to Archduke Maximilian von Habsburg, had been sentenced as a heretic and magician and was sent to the galleys for life. Nicolaes Janszoon van Wassenaer's *Historisch Verhael* states that during the same period five Fratres Rosae Crucis were hanged in Germany.³

Rosicrucian Symbolism

Although it was alleged during Torrentius' trial that he was connected with the Rosicrucians and some would argue that this was merely a fabrication to try and bolster the case of the prosecution, there is little doubt that he was indeed a Rosicrucian. We know this because of the secret signs that are found within his art.

In his painting "Emblematic Still Life" (1614), for example, the letters "ER+" standing for *Equus Rosae Crucis* (Knight of the Rose Cross) appear upon a piece of musical notation set beneath the central glass. Instead of the character "C" the sign of the cross (+) was used.⁴ This work contains other things that identify the painter with the Order Rosae Crucis. For example, the Rosicrucian symbols of the circle, the equilateral triangle and the cross are found in the background, and the whole work appears as an emblem of *moderation*: one of the key Rosicrucian precepts.

There is yet another item worth mentioning to support the above. In the painting *Christ and the Woman taken in Adultery*, in which Torrentius depicts Jesus writing the initials "R V" with his finger in the soil, we can see at the head of the "R" a little rose in the still wet paint.⁵ We have already heard about the composition of Torrentius' still

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Rembrandt and his *Nachtwacht*
(oil on canvas, 363 x 437cm, 1642)
Rijksmuseum, Amsterdam

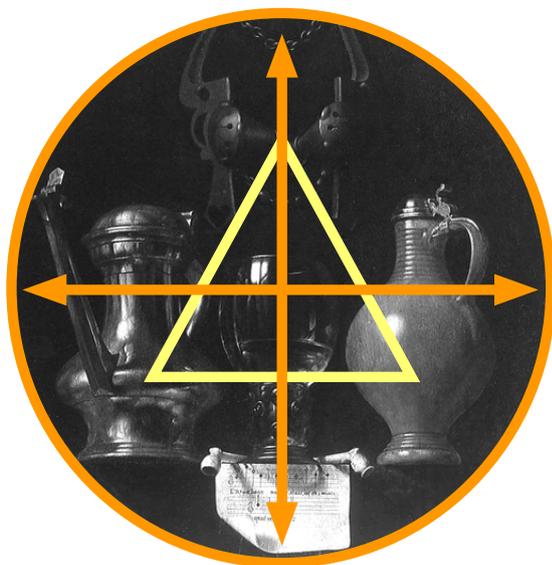


life mentioned above, into which the Rosicrucian symbols of the circle, equilateral triangle and cross were incorporated. The perfect composition of his work has drawn particular attention, as has also the work of Rembrandt.

It is known that several of the old Masters painted according to a geometrical system when determining the size and composition of their paintings. De Haas⁶ has shown that the geometrical Rosicrucian symbols are not only the basis of the paintings of Torrentius, but also of some works of Rembrandt, especially *De Nachtwacht* (The Night Watch). It is possible that

several of these old master artists were secretly associated with the Rosicrucian Order.

The connection between Rembrandt and the Order, although perhaps tenuous on the surface, is reinforced by the fact that in the foreground of the *Nachtwacht*, a red rose was originally painted, though Frans Banning Cocq (who commanded the Company in the painting) later replaced it with an orange on the copy in the British Museum. It can also be shown that the geometrical basis of the composition of the *Nachtwacht* is founded on the aforementioned Rosicrucian symbols.



The geometry implied in the emblem suggests a Rosicrucian connection.

Endnotes

1. Information retrieved from <http://rosaecrucius.blogspot.com/>
2. Information retrieved from http://www.dutch.ac.uk/studypacks/english_language/emblems/pages/sinnepoppen.html
3. *Historisch Verhael* was a news compilation appearing in 21 semi-annual parts covering the years 1621-1631 in Amsterdam.
4. Rehorst, A J, in *Torrentius*, Rotterdam, 1939.
5. Ibid., Rehorst argues that the painting in his own collection, *Christ and the Woman taken in Adultery*, was by Torrentius. Rehorst, who was himself a Rosicrucian, contended that Torrentius was the leader of the Rosicrucian movement in the United Provinces. (Information from Christopher Brown, "The Strange Case of Jan Torrentius: Art, Sex and Heresy in Seventeenth Century Haarlem" in *Rembrandt, Rubens and the Art of Their Time*, Pennsylvania State University, 1997, p.225.
6. The author of this article is probably referring to the art critic Karl H de Haas... (ed.).



The Nature of Compassion

“Wisdom Grows from the Roots of Compassion”

by Cecil A Poole

THERE EXISTS IN OUR LANGUAGE a word that we should come to know better. It is *compassion*. The meaning of this word indicates a sense of sympathy, a sense of fellowship and feeling, and a realisation of, or sensitivity to the sufferings of other individuals. The poet Longfellow wrote: *“The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger.”*

In this sense we have the ability to understand vicariously another individual's feelings. When those feelings bring that individual difficulties or trouble, they have a tendency to create in the intelligent human being a sense of sorrow and therefore a feeling of compassion for that individual.

To fully and fairly judge an individual is beyond our ability, for we cannot know all the circumstances that may have brought about that individual's present condition. In this sense then, compassion is more important than judgment. It is the trait or sense that is inherent in every human being, the ability to understand or at least

to have a feeling that makes it possible for us to realise that the experience of other individuals is echoed by our own. Since we frequently flounder or feel sorry for ourselves, sorrow for others, or at least realisation of their problems, is summarised in this one word: compassion.

Compassion is a feeling of deep sympathy and sorrow for another who is stricken by suffering or misfortune. It is often accompanied by a strong desire to alleviate the pain of another, or to remove its cause. In the fullest sense of the word, compassion is using our mental and psychic abilities in order to bring us to a realisation that what exists in the world is a complex mixture of human experiences. If we are to live to the fullest extent of our own abilities, we will be willing to use compassion as a means of trying to understand not only ourselves but also our fellow human beings.

The anthropologist Loren Eiseley (1907-77) was a great believer in the sense of compassion and its importance insofar as human survival and the ultimate victory of humanity over the

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environment were concerned. Both a philosopher and palaeontologist, Eiseley had numerous experiences with the study of early hominids and the conditions that surrounded their existence. He spoke frequently of the early Neanderthal man, who was less evolved in appearance and way of life when compared with modern man.

Nevertheless, as he pointed out on several occasions, the first stages of what we would recognise as "humanity" were clearly evidenced in this species of human. Describing a Neanderthal burial, Eiseley wrote:

"Massive flint-hardened hands had shaped a sepulchre and placed flat stones to guard the dead man's head. A haunch of meat had been left to aid the dead man's journey. Worked flints, a little treasure of the human dawn, had been poured lovingly into the grave. And down the millennia the message has come without words. 'We too were human, we too suffered, we too believed that the grave is not the end. We too, whose faces affright you now, knew human agony and human love.'

It is important to consider that across 50,000 years nothing has changed or altered in that act. It is the human gesture by which we know a man though he looks out upon us under a brow suggestive of the ape. If, in another 50,000 years, man can still

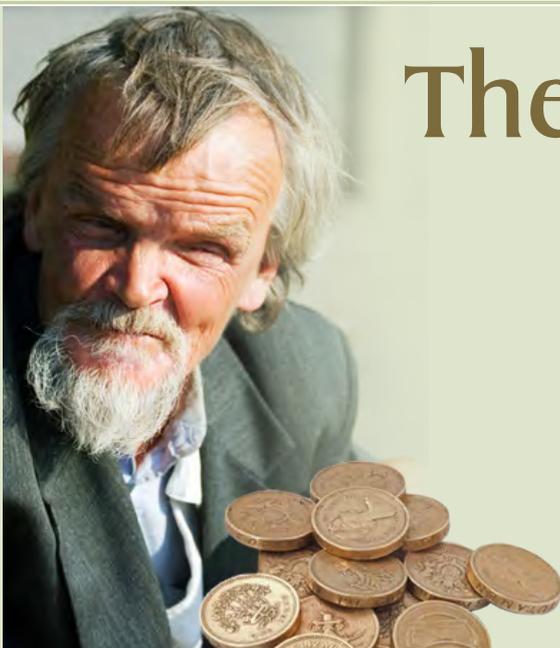
weep, we will know humanity is safe. This is all we need to ask about the onrush of the scientific age."

From this quotation it is clear that Eiseley believed that the future of the scientific age in which we live depends upon our ability to continue to register compassion. As long as we can weep, as long as we can express emotions that have to do with feelings of a nature that takes into consideration not only the well-being of ourselves but the well-being of all people, civilisation is safe. In my opinion, *compassion is the key to the future of the human race.*

Humanity will no doubt continue to evolve and struggle for ever greater achievement and refinement for as long as men and women are able to express compassion. As we learn the daily lessons of life and study our Rosicrucian mystical teachings, let us all remember that compassion is the single most important key by which we are able to express our own evolution. If human evolution is to continue and civilisation is to be safe and secure, we must never give up or lose our ability to show and express compassion, the feeling of mercy for all that lives.

Endnote

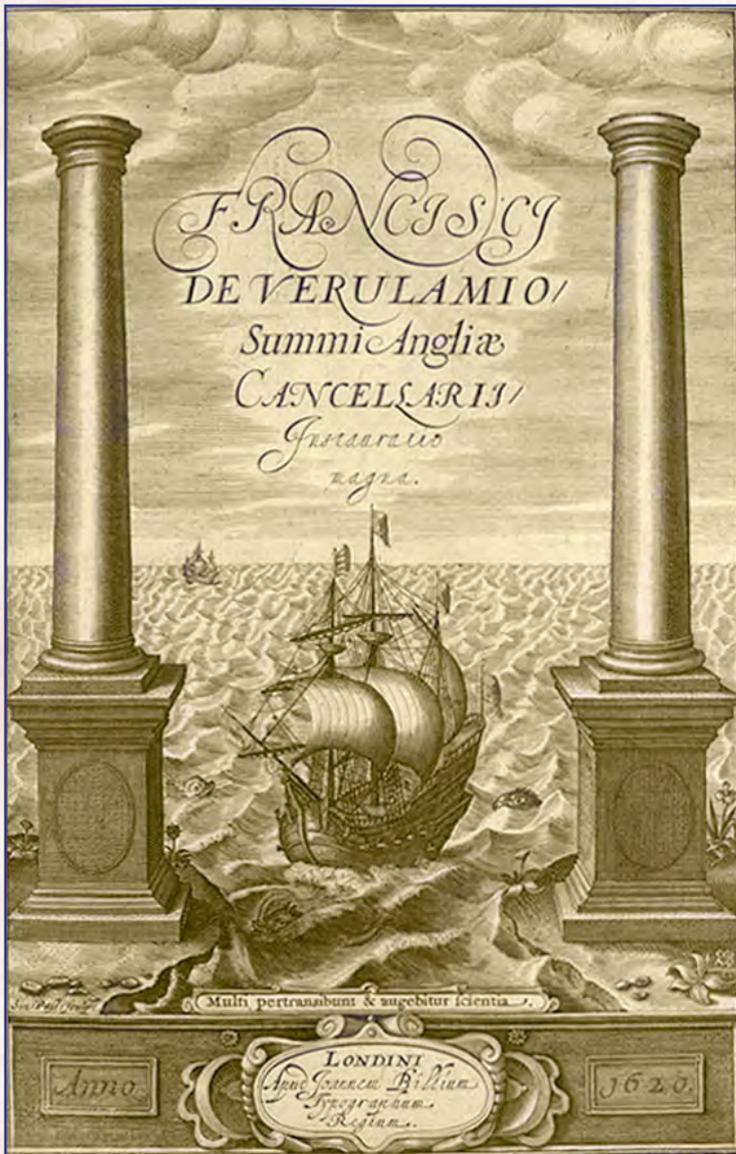
1. Eiseley, Loren, "Neanderthal Man and the Dawn of Human Paleontology" in *The Quarterly Review of Biology*, Vol. 32, No. 4, 1957



The Beggar

I gave a beggar from my little store
Of well-earned gold. He spent the shining ore
And came again and yet again, still cold
And hungry as before.
I gave a thought and through that thought of mine
He found himself, the man, supreme divine!
Fed, clothed and crowned with blessings manifold
And now he begs no more.

Ella Wheeler Wilcox (1850-1919)



◀ Frontispiece to Francis Bacon's *Novum Organum*, 1620

Samuel Hartlib

Reformist and Intelligencer

by Paul Goodall

A NAME THAT crops up fairly often in the first half of the seventeenth century in literature and texts relating to Rosicrucianism and the idea of universal reform is that of Samuel Hartlib. He was, in fact, one of a number of principle characters in that milieu of reformist idealism that characterised this period.

Two contemporary engravings evoke the aspirations of this circle of personalities who wanted to bring about an advancement of scientific learning in the seventeenth century that was typified in the writings of Francis Bacon (1561-1626). The first is the frontispiece to Bacon's *Novum Organum Scientiarum* ("The New Instrument of Science") of 1620 depicting the ship of learning sailing between the Pillars of Hercules (in mythology situated at the entrance to the Mediterranean Sea) and thus looking toward Atlantis and the undiscovered sea of knowledge. *Novum Organum* formed the second part of a much larger unfinished work entitled *Instauratio Magna* ("The Great Awakening"). The other is the frontispiece to Thomas Sprat's *History of the Royal Society* published in 1667 where we see the figure of Francis Bacon as *Atrium*

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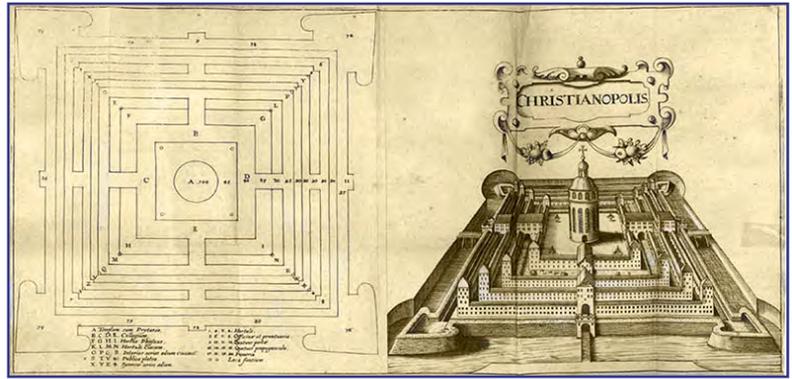
Instaurator (font of knowledge) pointing towards the instruments of science (see page 28).

Samuel Hartlib was born around the year 1600 in Elbing (modern Elblag) in Polish Prussia to a wealthy dye-works owner and his English wife. He was educated at the Brieg Gymnasium, and the University of Königsberg before studying briefly at Cambridge in England. He returned to London in 1628 to escape the upheavals of the Thirty Years War (1618-1648) in Europe where intellectual activity had become a precarious pursuit. In 1630, he tried to establish a private academy at Chichester in Sussex, England, for selected refugees from Poland, Bohemia and the Palatinate, but when this failed he returned to London where he lodged students and foreign visitors to earn a living. Once back in the city he never left it until his death in 1662.

Utopian Societies

Before leaving his homeland, Hartlib had already become involved in an idealistic secret society called *Antilia* which was devoted to the reformation of education and religion spurred on by millenarian concerns for the future. In true Rosicrucian spirit its main aim was the universal reformation of society at all levels and it was this society that had prompted Hartlib to found the academy at Chichester.

The members of *Antilia* appear to have been specialists in science and technology. Its manifesto was to bring together experimental knowledge and scientific *pansophy* (universal knowledge) for the benefit and amelioration of society. *Antilia* was one of several utopian brotherhoods such as *Societas Ereunetica* based at the University of Rostock and *Unio Christiana* founded at Nürnberg in 1628. These formed a general Protestant utopian movement inspired largely by the writings of Johann Valentin Andreae, the author of *Die Chymische Hochzeit Christiani Rosenkreutz* ("The Chymical Wedding of Christian Rosenkreutz") of 1616. They were

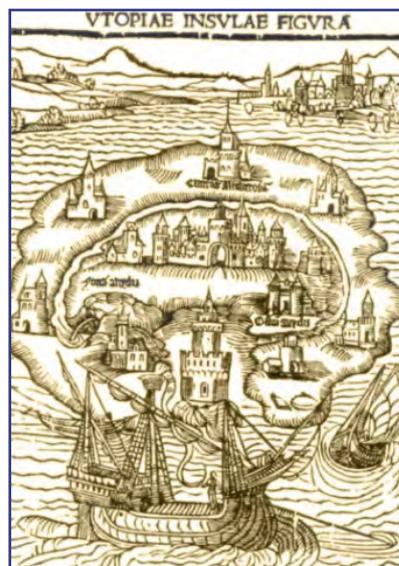


Plan of Johann valentin Andreae's utopian Christianopolis of 1619 upon which, among others, Hartlib based his ideas on a new society.

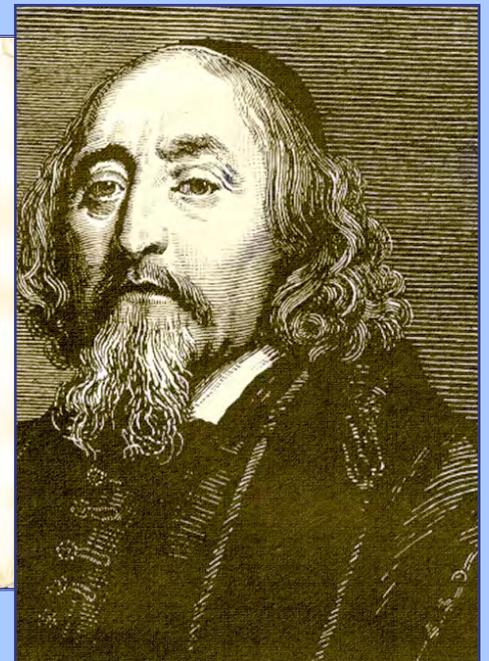
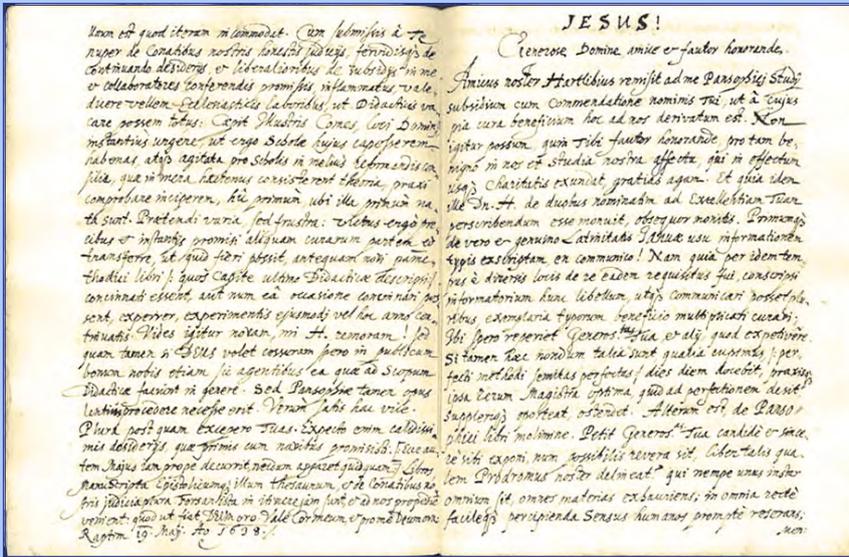
preceded by Andreae's own *Societas Christiana* upon which they are modelled.

Reform

In 1640 Hartlib addressed his utopian treatise, *A Description of the Famous Kingdom of Macaria*, to the so called "Long Parliament" which had been excluded from the affairs of the nation by Charles I. The fictional offshore island of Macaria is the same as that created by Thomas More (1478-1535) in his *Utopia* (1516), but is primarily based upon Francis Bacon's *New Atlantis* of 1623 and the pansophy of Jan Amos Komenský (1592-1670), better known as Comenius. In Macaria, Hartlib describes a society in which government and people collaborate in prosperity through the practical application of widely disseminated knowledge.



The creation of Hartlib's Kingdom of Macaria was partly influenced by Thomas More's island in his Utopia of 1516 illustrated here.



One of four letters to Samuel Hartlib by Comenius, 26th January - 1st July, 1638. (BPH MS M372, J R Ritman Library, Amsterdam)

Hartlib and Comenius had been in correspondence since 1632 and in 1634 he was trying to raise enough funds to publish Comenius' reformist work *Pansophiae Prodrromus* which he eventually did in 1639. While *Macaria* was being published in 1641 Comenius had been invited to England by Hartlib to assist in the execution of the reforms that were envisaged and collaborate in the founding of a pansophic college. After his arrival Comenius wrote his *Via Lucis* (Way of Light) in 1642, outlining a Christian Academy that would guide and educate society toward universal salvation.

From 1628 Hartlib had been closely associated with one John Dury (1596-1680), the son of a Scottish minister, who wanted to heal the divisions that existed between the Protestant churches and who had travelled extensively in central and northern Europe in his quest to do so. Dury sermonised that Protestant unification was the only way to counter the advance of the Catholic Habsburg Empire in Europe. In order to maintain support for Dury's activities, Hartlib published an account of his travels and negotiations in 1641. Like Hartlib, Dury was also deeply interested in the reform of education and philosophy and in 1640 Hartlib expressed his approval of Comenius and Dury in an address to the Long Parliament as philosophers to be in future reforms. This was an attempt to win

Parliament's aid and to encourage it to follow policies which might lead to evangelical union and universal reformation.

Education and Language

Aside from unifying churches and reforming society, improvements in education lay at the heart of their ideas. Outlined in Comenius' pansophy were three "books of wisdom" in which to gain knowledge, these were: the *physical world*, *human reasoning* and *divine revelation*.

Books on their own were insufficient to achieve a universal wisdom; therefore *pansophy* would be the true objective of all educational and scientific endeavours. Reformation of teaching methods would have to be undertaken through the authority of a sympathetic state so that in time, successive generations would be progressively instructed to know the books of nature, *God* and *Reason*. In this way humanity would attain the ultimate stages of enlightenment.

Another pressing issue was the idea of creating a universal language to conquer linguistic division. An agreed mode of communication had to be established to maintain international harmony and since this was an age of discovery, a scientific language was required in the Baconian fashion to express concisely the true nature of things. It was reasoned that human languages had

fallen into decay resulting from the curse laid on them at Babel. It must not be forgotten that these were Puritan men of deep religious conviction and such reasoning is entirely in line with their staunch faith in the Bible.

History Repeats Itself

In the summer of 1641 these three “foreigners” saw themselves on the brink of achieving their reformist aims in England and establishing Hartlib’s *Macaria*. The political situation was ripe for use. English society appeared poised to embrace the pansophy of Comenius and the ground was fertile to begin the process of Protestant unification envisaged by Dury who had arrived in London and been given the honorary post of chaplain to the Earl of Leicester.

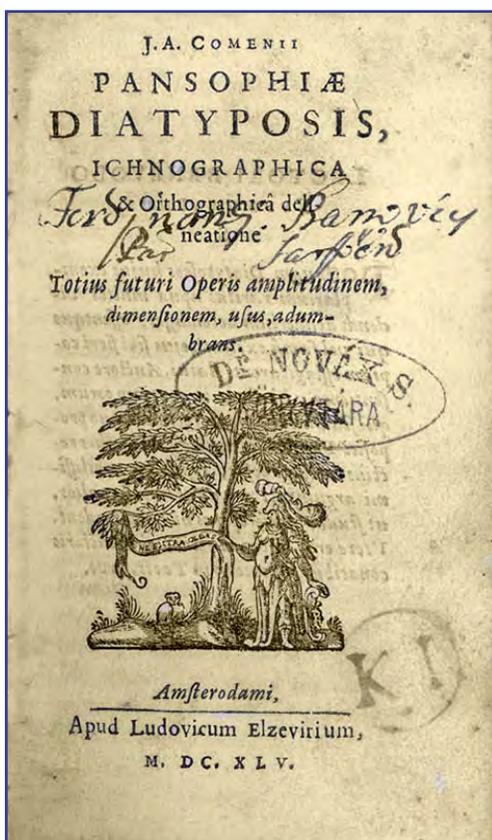
Furthermore, all three had the patronage of the Bohemian Queen Elizabeth in exile in The Hague, daughter of James I and widow of Frederick V of the Palatinate. Providence, it seemed, had brought to England the essential agents of the new reformation and the future looked assured.



From 1628 Hartlib had been closely associated with John Dury (1596-1680) who wanted to heal the divisions that existed between the Protestant churches.

In mid-October Parliament reassembled. Parliamentary friends of Hartlib had kept him informed throughout September of political plans and activities and hopes were high. Hartlib and Comenius were told to prepare to consult with a parliamentary committee and to await further advice. Meanwhile they began looking for a likely place to set up a Pansophic College. Amongst those considered was the Savoy Hospital, the Hospital of St. Cross at Winchester and the Chelsea College founded by James I.

But suddenly an event occurred which put paid to the whole scheme. The Irish Catholics had rebelled following the political shenanigans of the politician John Pym who had used them and the Scots Presbyterians but had not paid their price. This changed things between Parliament and Hartlib’s reforms. Although they waited throughout the winter of 1641-42 hoping against hope that the tide might turn, it was not to be. The country was drifting towards civil war and Parliament was preoccupied with other concerns than the golden age of universal reform. In May 1642 Dury left England to serve as chaplain to Mary, princess of Orange at the Hague (although he did return before the end of the Civil War)



Pansophiae prodromus is the prequel to *Pansophiae diatyposis* in which Comenius also uses phrases from the *Fama Fraternitatis*. It is followed by the *Sketch of Universal Wisdom*. Comenius’ most compendious work on pansophy is *De rerum humanarum emendatione* (“On the amelioration of human conditions” 1668), but this work was never finished. Pansophy strives for universal wisdom and harmony; it intends to educate people who live in a world of strife and disorder, war and destruction and to reform church, school, society, arts and sciences.



◀ An example of Samuel Hartlib's prolific output to inform and educate

£100 in 1649. This was more than likely in view of his extensive contacts abroad which made him a valuable source of political information.

The underlying motivation for this work was still the idea of universal reformation and as an active publicist he published various pamphlets on reforming methods, the Church and public life. He employed a team of copyists and translators at his own expense in order to circulate letters and treatises. Although Hartlib became a major conduit for passing literature on many diverse subjects it was only ever within the framework of education, science, technology or theology which were regarded by him as useful. Eventually his residence at Dukes Place became too small to run this free intellectual exchange and he moved premises to Axe Yard near Charing Cross.

and Comenius set sail on 21st June bound for Sweden never to set foot in England again. Hartlib remained in London, we can only assume somewhat disillusioned.

It seems that history has a way of repeating itself. Just as the Thirty Years War had overtaken the expectations of those involved in the publication of the Rosicrucian Manifestos and its application in the Palatinate, equally for Hartlib and his associates, success was denied them and the universal reformation was indefinitely postponed.

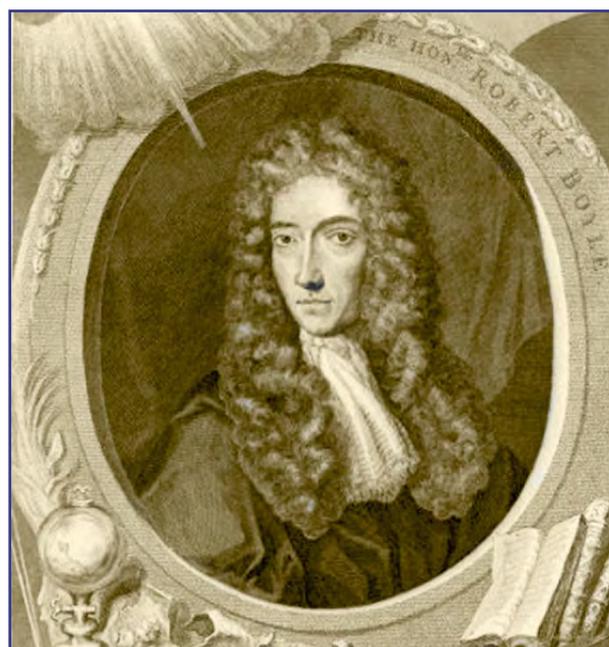
Office of Address and Correspondency

During the English Civil War which lasted from 1642 until 1649 Hartlib acted as an agent for the Parliamentary cause. He had become well known as an *intelligencer*, namely a distributor and conveyer of news and information. After 1646 Hartlib began to promote his *Office of Address and Correspondency*.

The aim of this establishment was to bring together information from thinkers and practitioners in every field and to allow them to be in communication with each other for their own and the common good. Hartlib tried to get State funding for this organisation but was unsuccessful although he was awarded an annual stipend of

The Hartlib Circle

What is often termed the "Hartlib Circle" was in fact, not a society with a membership but a more diverse group of individuals who were dispersed in a wide geographic area. Throughout Hartlib's residence in London he had been in



Robert Boyle (1627-1691): Anglo-Irish natural philosopher, chemist, physicist, inventor and scientist.

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correspondence or discussion with hundreds of people on issues regarding “useful” subjects such as educational theory, divinity, natural philosophy or schemes for practical improvement. Some of these contacts were people from whom Hartlib had hoped to benefit, while others were impoverished scholars whom Hartlib often supported out of funds he managed to raise from government from time to time.

Other more practical pursuits were aimed at proposing ways to relieve poverty and thereby increasing the wealth of the nation, while the means to prolong life and cure diseases were sought by alchemical discoveries and the practice of iatrochemistry (chemical medicine). Hartlib and his associates were ever seeking to apply new knowledge and new methods of understanding to further ameliorate the human condition.

Hartlib could not avoid making the acquaintance of many significant personalities, of course, among whom were the chemist and exemplar of the experimental philosophy espoused by the Royal Society, Robert Boyle (1627-1691); the metaphysical poet Andrew Marvell (1621-1678); the diarist and founder member of the Royal Society John Evelyn (1620-1706); and the poet and prose writer John Milton (1608-1674) who, to prove his admiration, dedicated his treatise *On Education* (1644) to Hartlib. Many of these personalities, it should be added, had some kind of connection to the Rosicrucian stream of the times.

The Invisible College

It had always been the intention of Hartlib and others to set up Baconian type colleges which would be the bastions of the new learning. On 13th March 1642, when the expectations of the reformers were at their highest, Hartlib, Comenius and Dury signed a pact committing themselves to a secret fraternity to advance the goals of their *Pansophia* which was essentially the same as the Rosicrucian vision of a universal system of knowledge embracing all aspects of human learning.

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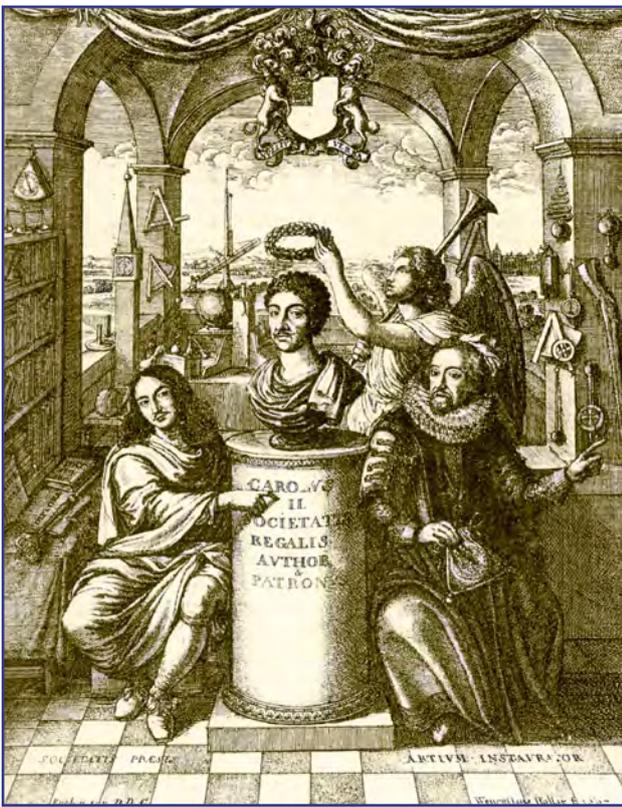


The original Gresham College where the Royal Society held their meetings.

In his early days, Robert Boyle was a moralist and religionist and there was quite a lot of correspondence between him and Samuel Hartlib. Hartlib's influence is perhaps apparent when Boyle writes of a “new philosophical college” in letters dating 1646 and 1647 wherein he refers to “our Invisible College” when requesting books from his tutor. He also mentions this term “Invisible College” and its relationship to community plans in a further letter to Hartlib in 1647.¹ It appears that there may have been some meetings organised in London in 1645 to discuss natural philosophy and the new experimental philosophy which included John Wilkins, the first secretary to the Royal Society, and one Theodore Haak, a German from the Palatinate. This kind of anecdotal and written evidence has led to some speculation that this Invisible College was the antecedent to the Royal Society which was founded in 1660. Thus there are links following through from Francis Bacon, Johann Valentin Andreae, Samuel Hartlib and Jan Comenius among others that have a definite Rosicrucian perspective that ultimately lead us to the foundation of the Royal Society.

Final days

Religious dissent and political turmoil had effectively terminated the grand plan of the “Three Foreigners” but this did not stop Samuel Hartlib continuing his work toward the realisation of something that would not appear in his own lifetime. His importance in his role as an intelligencer was only made apparent in 1933



The frontispiece to Thomas Sprat's *History of the Royal Society* published in 1667 depicting the crowning of Charles II indicated by Prince Rupert, the first cousin of the King. Prince Rupert was, in fact, the son of Frederick V Elector of Palatinat and Elizabeth Stuart. The figure of Francis Bacon on the right is pointing towards the instruments of science.

when some of his papers were discovered in the offices of a London firm of solicitors. These had not been seen since 1667 and were eventually acquired by George Turnbull, Professor of Education at the University of Sheffield.

The diarist Samuel Pepys was Hartlib's close neighbour at Axe Yard in the later years of his life and noted his social eminence and respectability. He was also visited by another diarist in the 1680s, John Evelyn, who recalled his impression of Hartlib as the "master of innumerable curiosities." Having been a part of the Cromwellian regime ensured that Hartlib was marginalised after the Restoration of the monarchy and his reputation suffered an almost total eclipse. He died in poverty in 1662.²

Endnotes

1. See Harwood, John T., Introduction to *The Early Essays and Ethics of Robert Boyle*, Southern Illinois University, 1991, pp. xx-xxi.
2. See Greengrass/Leslie/Raylor, Introduction to *Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication*, Cambridge University Press, 2002 edn.

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Concept of God

by Joseph Campbell

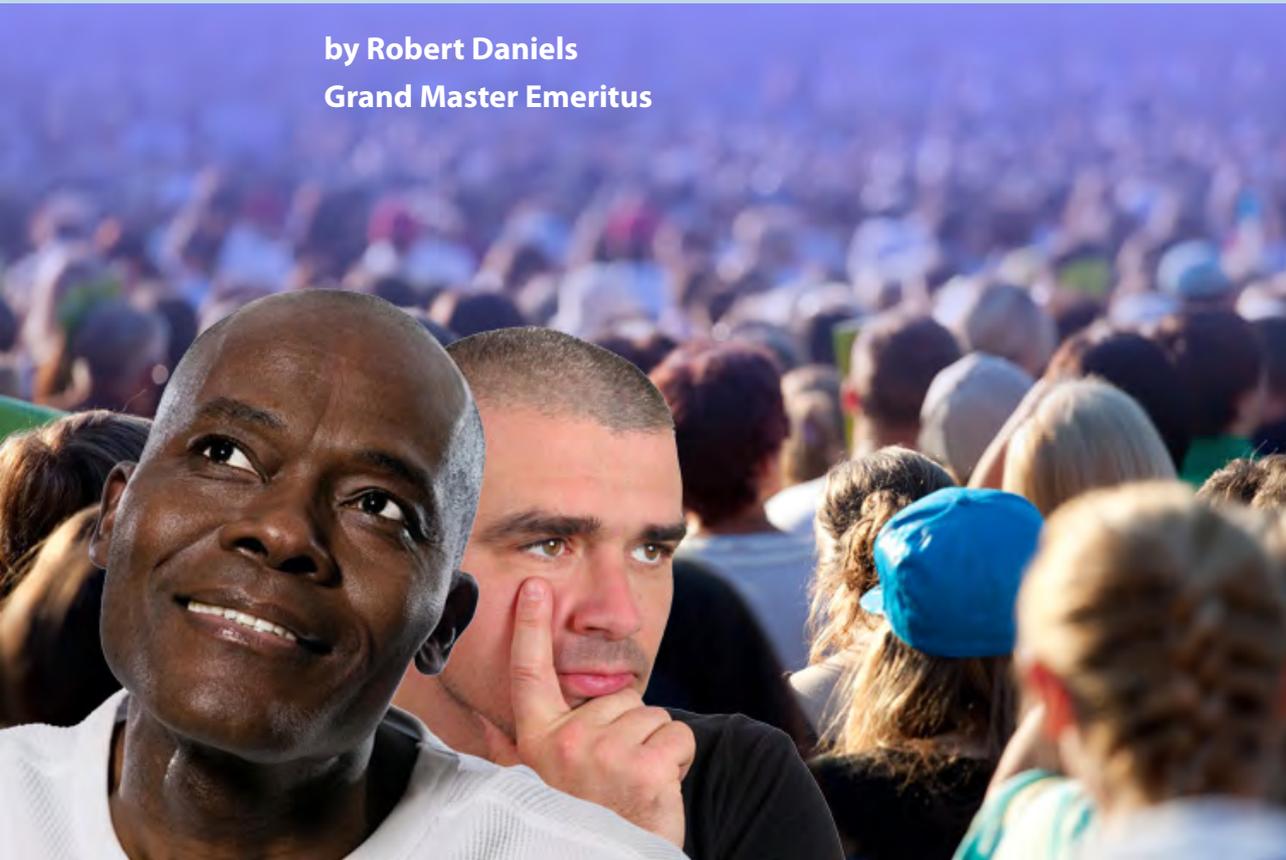
I think our search is somewhat encumbered by our concept of God. God as a final term is a personality in our tradition, so that breaking past that "personality" into the transpersonal, whether within one's self or in conceiving of the form beyond forms – although one can't even say form – is blocked by our orthodox training. This is so drummed into us that the word "God" refers to a personality. Now, there have been very important mystics who have broken past that. For instance, there is Meister Eckhart, whose line I like to quote: "The ultimate leave-taking is the leaving of God for God."

From "An Open Road"

Towards an Ideal

by Robert Daniels
Grand Master Emeritus

SOCIETY



THE DREAM OF an ideal society is an enduring goal of many who have devoted their lives and interests to the mystical life and all it stands for. Through the centuries, Rosicrucians have laboured for the upliftment and inspiration of humanity and have given unrelentingly of their skills to advance society in its upward progress.

We too have a dream of an ideal society in which people from all lands, cultures and interests can work together in peace and harmony for the benefit of all. For only in peace and harmony can the ideals of a great society be fulfilled.

Good Thoughts

It is through the expression of the divine essence within us that we come to develop those powers and abilities which bring to us the breadth of vision and service to humanity that is so necessary today.

Our Inner Light begins to shine and reveal itself as we seek to use the talents and abilities

we have developed. It is expressed in good thoughts, kind deeds and helpful advice. A word of praise and encouragement whenever possible can bring Light into the life of another; it takes so little when one knows how. Good thoughts and good deeds illuminate the lives of others and are far more important and helpful than we realise. The extension of loving thoughts and a compassionate understanding towards others has a subtle but tremendous influence wherever it is directed. Therefore, let us use wisely these tools of the spiritual self for the advancement of ourselves and others.

Our visualised ideals, good thoughts and practical works are the means whereby we advance daily. They are the stepping stones to our successful endeavours. Study and the practice of mystical principles lay the foundation for our good works and prepare us for the service and development we envisage.

Never underestimate the good you can do, for your thoughts are undoubtedly more

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penetrating and far-reaching than you know. Once you begin extending a loving appreciation to others, a fusion of the mind with the Light of the living soul within you will begin to take place. Concentrated thoughts can have great effect. And when we visualise our desired ideals and the service we want to render, we may be sure that we will be successful.

The Divine Light residing in each of us awaits recognition and use. Its Light will illuminate our mystical endeavours and trigger deeper insights into our daily affairs, if we will but allow it expression. Its practical value in our academic and vocational activities will prove to be a real blessing and encouragement in all we seek to do. This is the mystical life; the living of a practical and useful life in the world, ever seeking greater knowledge and understanding; helping others when the need arises, with a mind and heart uplifted and illuminated by the light of the Divine Consciousness within us.

There is a great need today for the mystical revelations which can come only from those who are prepared to give themselves to the life of the Soul, and whose training and education have prepared them for service. That service can be in science, medicine, industry or in many of the social aspects of life. In all parts of society wherever we look will be found those who have committed themselves to helping others. They feel the compulsion to help others by sharing the knowledge they have gained. Although their methods are at times a bit controversial, they accomplish a great deal of good. Many new ideas are being tried, and many old ideas are being revived for the benefit of those who can profit from them.

A Channel of Service

As you attune yourself with your Inner Self, where the presence of God resides, just waiting for your approach, you will receive inspiration

and enlightenment on how you may best utilise your abilities for the good of others. Your willing hands are needed, and the good you can do will demonstrate the effectiveness of the Divine Light within you, which seeks to shed its light and rays of love upon you and all mankind. This then, is the task of all people of good will, individually and collectively: to make themselves count in the spiritual life of humankind.

Mystics of past ages achieved much for the benefit of humanity in all areas of life. They revealed ways of approaching life which we are free to emulate, indeed that all people of good will are mandated to follow. The Cosmic used them because they had prepared themselves through many years of devoted study and practice in the great school of life.

As Rosicrucians we ask everyone to use whatever principles of goodness and sanctity they have received; use them each day in sending constructive visualised thoughts to those in need; use them constantly to bring about necessary changes in world affairs which are constructive and positive for the good of all.

And remember..., as you offer yourself as a channel of service, the Cosmic will provide you with many opportunities to render practical and useful service wherever and whenever the need arises. Opportunities for service are closer than you think. Embrace them, take them with both hands, and eagerly serve the greater good. Only when men, women and children of all nations take their personal responsibilities to serve others seriously, can our ideal society become a reality. This may seem utopian, and so it is. But without an ideal and the stamina and will to carry that ideal to fruition, we will never reach our goal of peace on earth and good will to all mankind.

*The best way to find yourself
is to lose yourself
in the service of others...*

Mahatma Gandhi (1869-1948)

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Discipleship on Trial

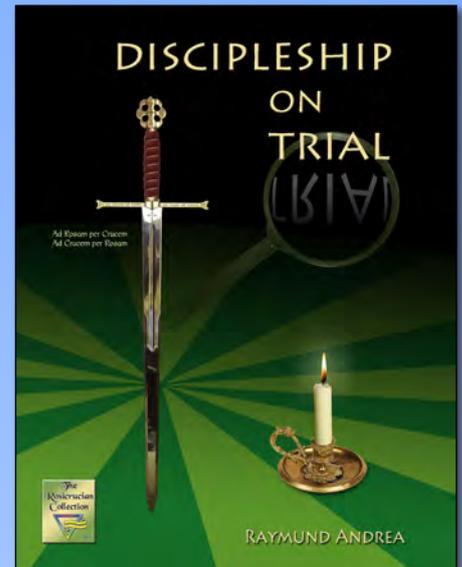
by Raymund Andrea

HIS BOOK WAS written against the backdrop of the darkest days of the Second World War. The momentous events of two world wars in the space of 25 years had markedly affected the psyche of nations and brought humanity to a crossroads in history.

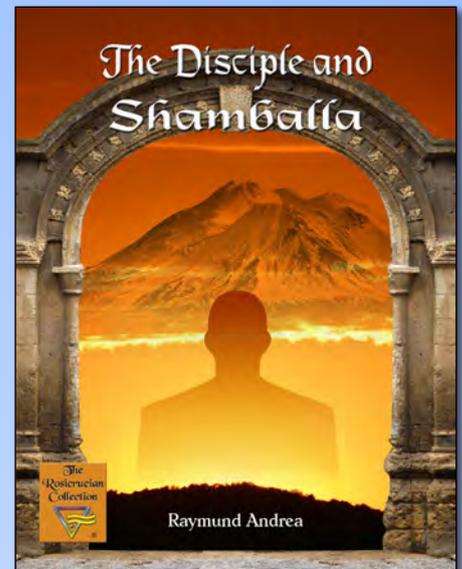
What was also facing a crossroads was "discipleship," a concept the author eloquently develops in this book. No longer could spiritual and esoteric orders remain safe behind their outdated traditions and theoretical musings. A time for radical transformation had arrived, but few had embraced it.

During the two great conflicts of the period, statesmen led the way in adapting to a rapidly changing world while many esoteric aspirants were tied to worn out slogans of esoteric philosophy and secrecy, and proving themselves utterly incapable of bringing about the changes needed.

Forcefully advocating a disciple "warrior spirit," Andrea does not imply militancy for its sake alone, but encourages a "fighting mentality" to be used in the service of others.



by Raymund Andrea

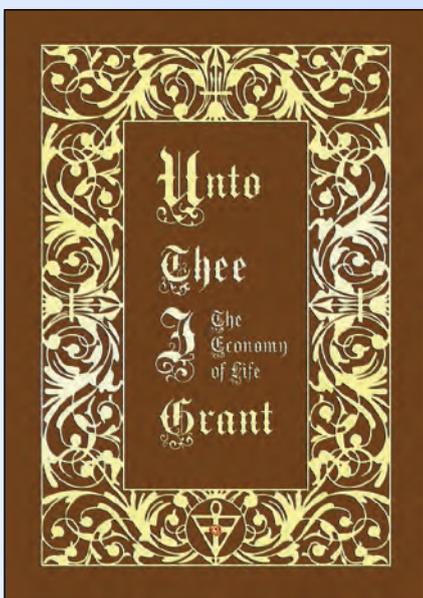


The Disciple and Shamballa

WRITTEN IN 1960, Andrea's last major work gives an unsurpassed account of the highest altitudes of the "mystic way," the universal path of spiritual enlightenment. One cannot help but be moved by the gentle urgency of his spiritual devotion to the highest realms of holiness.

Through proximity to the spiritual realm of Shamballa, the humble soul overcomes the "nemesis of Karma" and draws upon the source of infinite creative power to accomplish a remarkable transformation. Andrea outlines the life of the advanced student who has passed through a hidden portal to a secret inner life of instruction, far from the comforts of the armchair mystic. The living experience of such a person is replete with trials and tribulations that serve as catalysts for ever greater advancement and achievement.

Mental creation through visualisation and the application of will is a crucial part of the technique of spiritual advancement given by Andrea. When applied correctly, an inner alchemy is begun as the student increasingly comes under the numinous influence of Shamballa. The student's life from that moment on is redirected wholly and exclusively in accordance with the holy will of inner Master.



Unto Thee I Grant

ORIGINALLY PUBLISHED in English in 1750, this book has for over 250 years held pride of place on the bookshelves of many seekers of spiritual enlightenment. Translated from a set of Tibetan manuscripts, and possibly originally meant as a "guide-to-good-living" for Tibetan monks, even a cursory read convinces one that the chapters were compiled by a person (or persons) of high spiritual intent. The inspiration it has given to generations of seekers continues to this day. The simple, down-to-earth points of advice are timeless and as valid today as when they were first composed, possibly over a thousand years ago.

You can open this book on virtually any page and derive inspiration for the day from the two or three paragraphs you will read there. It is a wonderful and worthwhile companion for life.

FULLY INDEXED. Search for and find page references for all the most commonly used words and expressions.

The book consists of two parts: Part 1 is in the archaic English of the mid 18th Century, and Part 2 is in modern English.

