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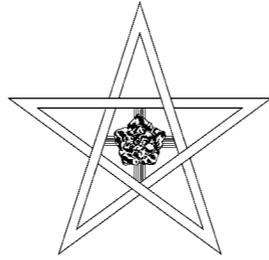
ROSIKRUCIAN
MANIFESTOS

400TH ANNIVERSARY

pentagram

Lectorium Rosicrucianum

2014 NUMBER 6



The periodical *Pentagram* is published on a bimonthly basis in Dutch, German, French, English, Hungarian, Spanish and Portuguese. On a quarterly basis *Pentagram* is published in Bulgarian, Czech, Finnish, Greek, Italian, Polish, Russian, Slovak and Swedish.

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Rozekruis Pers

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Design
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New subscriptions can take effect at any time.

Printed by
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Bakenessergracht 5, NL-2011 JS Haarlem
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ISSN 1384-2064

Journal of the International School of the Golden Rosycross Lectorium Rosicrucianum

The periodical **pentagram** intends to draw the readers' attention to a new era in the development of humanity.

In all times, the pentagram symbolises the reborn human being, the new man. The pentagram also symbolises the universe and its eternal genesis, through which the divine plan is manifested.

A symbol receives its current value when it drives to realisation. The human being who realises the pentagram in his microcosm, his small world, has entered the path of transfiguration. The periodical **pentagram** invites the reader to enter this new era by accomplishing an inner, spiritual revolution.

pentagram

volume 36 2014 number 6

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ROSICRUCIAN
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How can we, people of the 21st century, live and change in such a way, that a new perspective of life can open up for mankind as a whole?

Four hundred years ago appeared in the south of Germany the classical Rosicrucian writings. They called the European spiritual world to 'a general worldwide reformation'. The story of *Chymische Hochzeit Christiani Rosencreuz Anno 1459* (1616) describes the way of initiation according to the alchemy of Christian Rosycross, his transformation of spirit, soul and body, and the becoming of the immortal man. The great spiritual impulse of these writings continues to work in our times.

This publication of the **pentagram** offers contributions within the context of Fama400. Therein sounds the inspired enthusiasm and cooperation of those, to whom the young brotherhood mattered. Brothers who explored 'the great miracle that is the human being', succeeded in liberating the potential lying hidden in the unknown spiritual half of the human being as a microcosm.

And in the series *WORLD IMAGES* we are showing the pictures of Daniël Möglin's *Reflections of the Wisdom of the Rosycross*, which has also been called the 'fourth manifesto'.



Cover: Stained glass window in the church of Cobstädt, Germany. © CTHOE

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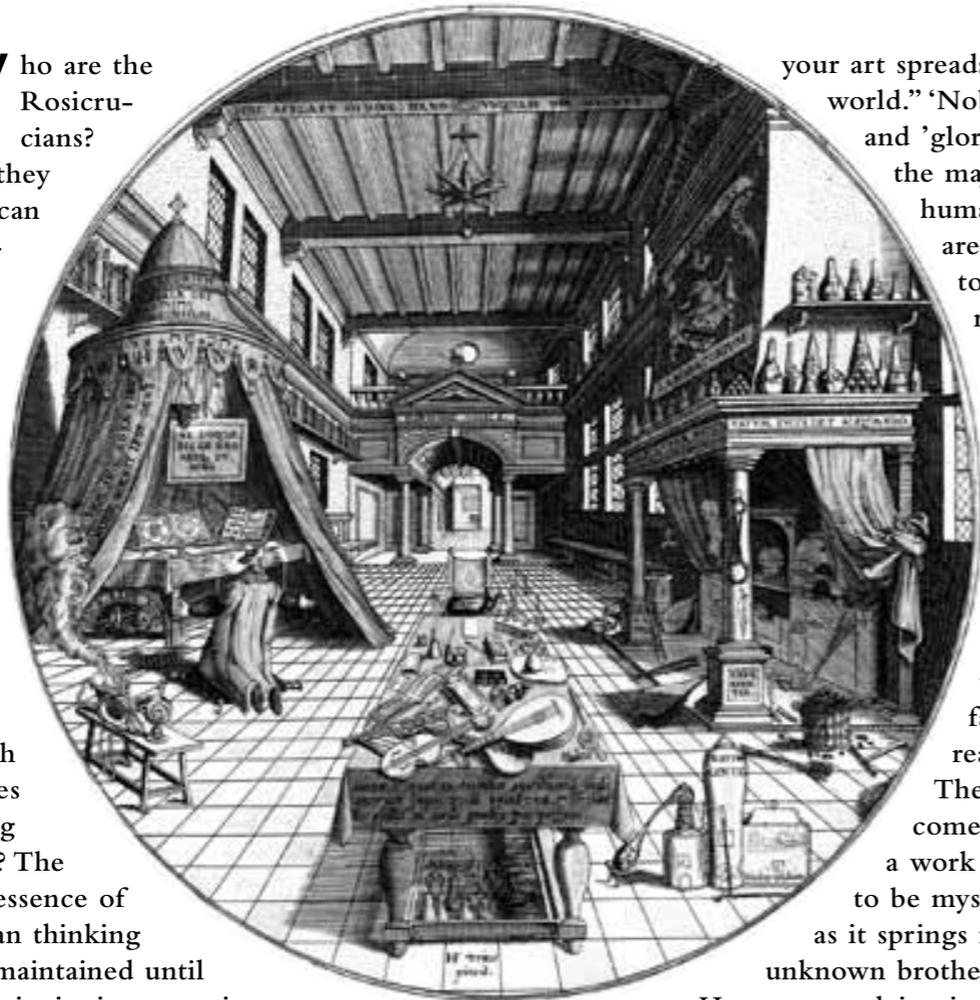
secrets of the Fama 36

in quest for the unknown

Who are the Rosicrucians?

What do they do? How can we understand the concept they have been developing for centuries? Concept, philosophy, religious trend or way of life? Which force drives them along their path? The powerful essence of Rosicrucian thinking has been maintained until today. This invitation sums it all up: "... man, become finally conscious of your noble state and glory, understand why you are named a microcosm and how far

Oratorium-Laboratorium by Heinrich Khunrath. To the left the alchemist implores the connection with the divine, the inspiration with the spirit. To the right one sees the world of alchemy, the transformation of the soul. And in the middle there is an altar table with four musical instruments and numerous weight tools: the world of the body, of the human personality tunes in with both. (1609)



your art spreads over the world." 'Noble state' and 'glory' refer to the majesty all human beings are called to, in close relation with their essence, origin and their capacity to become a man-God that they in fact already are. The quote comes from a work known to be mysterious, as it springs from an unknown brotherhood.

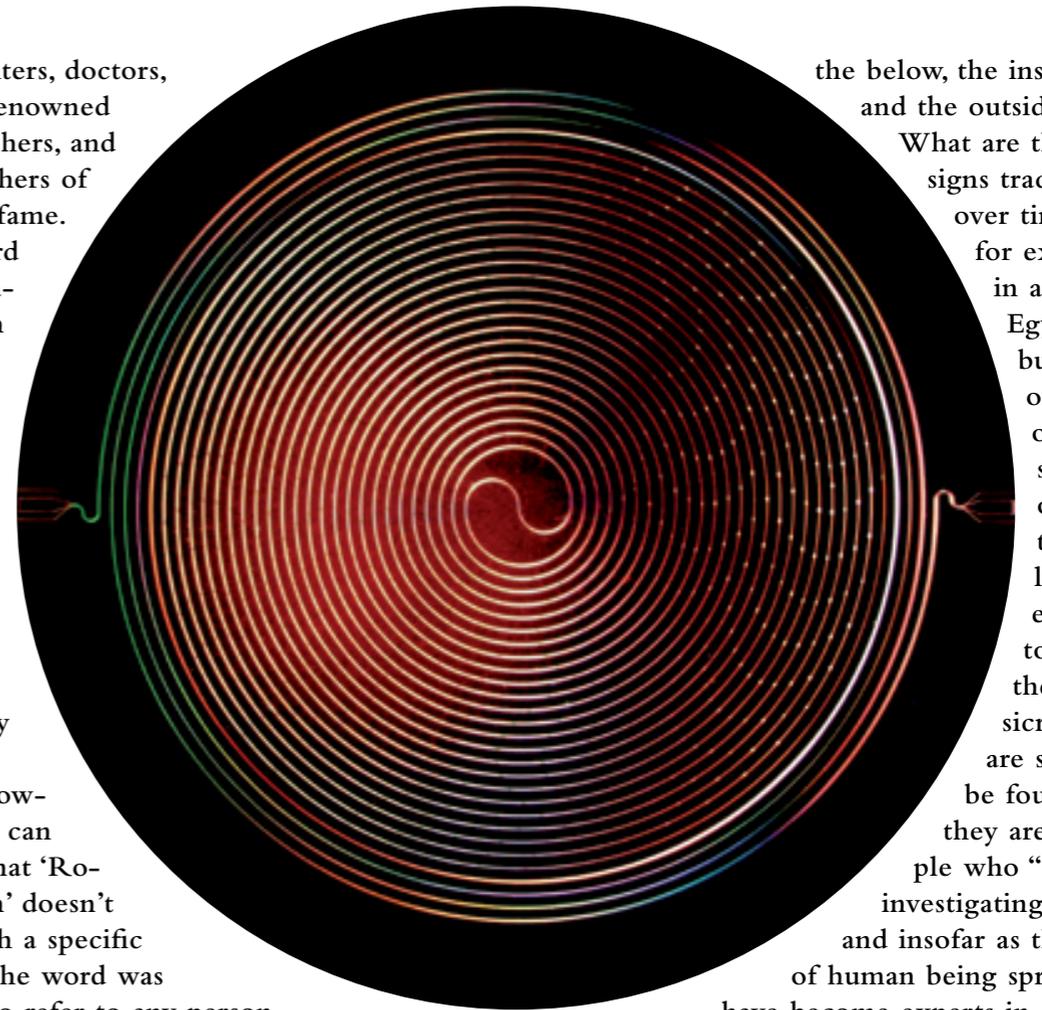
However, studying its sources reveals that throughout time an amazing succession of people showed up, all more or less linked to the Rosicrucian movement: scien-

tists, writers, doctors, artists, renowned philosophers, and many others of a lesser fame.

The word 'Rosicrucian' can perhaps be brought back to those Rosicrucian brothers who lived in Germany around 1614. However, we can notice that 'Rosicrucian' doesn't deal with a specific group. The word was coined to refer to any person trying to understand the great mystery of life they face: trying to discover why they are called a microcosm, what is the link between the small and the big, the above and

the below, the inside and the outside...

What are the signs traced over time, as for example in ancient Egypt... but also on the other side of the timeline, even today the Rosicrucians are still to be found; they are people who "after investigating nature and insofar as the art of human being spreads," have become experts in applying laws, magic and resulting knowledge. This is why Rosicrucians have often been regarded as alchemists dealing with gold or the philosopher's stone.



Radio telescope sending and receiving electric signals from the cosmos, used to study the stars, the galaxies, black holes and exploration of the quantum physics. (©Nasa/JPL-Caltech)

connect your mental power to your soul

TRIPLE MANTRA OF THE ROSICRUCIANS,
A SUBLIME TRIANGLE

Rosicrucian magic, however, is to be reached at a very different level. After meticulous study of human nature, of its relation to the world, of its place in the creation and of its connection to the root of the All – the Mother-Father, God – the magic of the Rosicrucians comes down to a transformation; the transformation of the lower to the upper, of the earthly man to a man-microcosm, living its presence in the universe and revealing its awake relationship with the divine. This is the meaning of the Rosycross: the one who attaches the rose to the cross, thus enabling the

After meticulous study of human nature, of its relation to the world, of its place in the creation and of its connection to the root of the All – the Mother-Father, God – the magic of the Rosicrucians comes down to a transformation.

coming of the highest dimension within their personal lives, deeply set and hidden in human beings. Whoever tries to reach this goal can be named a Rosicrucian.

Thus the Rosicrucian fraternity can be understood as all beings dedicated to such a transformation, following a process that has been studied and described in a symbolic language, which seems at first difficult to understand. Some of them summoned men to understand their true essence and the meaning of their life. They are known as the Fama Fraternitatis, the wondrous Call of the Rosicrucian Broth-

erhood. The story entitled “The Alchemical Wedding of Christian Rosycross” depicts the process of this magnificent transformation – the Nuptials – the very path to be trodden by anyone who decides to commit.

What is then particular in the message of the rosicrucians, what is it based on, what does it consist in and what happens after the call of the brothers in 1614? And how does the thread link to nowadays...and me? Am I perhaps a ‘rosicrucian’, too? ❀

Modern times are changing rapidly, bringing about insecurity and volatility. Hence many tend to take roots, to attach and connect themselves to an anchor point. This pursuit originates in a call, is a reaction to a call, in which writers and philosophers take their inspiration. Many currents react to it, each in its own way, looking at the same time for similarities and mutual connections. It is the spiritual call that penetrates all human beings.

Modern Rosycross reacts to this call, too; and reacted already 400 years ago. Fama Fraternitatis, the Call of the Rosycross Brotherhood from 1614, starts with these words:

“The Wisdom is an invaluable treasure to mankind because it is a breath of the Divine Power and a ray of its Glory. It shows the lustre of the eternal Light, an untarnished mirror of divine Might and the quintessence of his Goodness. It teaches man discipline, awareness, righteousness and fortitude. It uncovers veiled words and enables him to unravel the mysteries. It has advance knowledge of portents and miracles and knows what the future will bring.”

Wisdom relies on the head and the heart, wherein starts the path of spiritual awakening; the beginning of wisdom is in the heart. “What heart does not know cannot enter the head”; entering Gnosis means liberating the direct inner knowledge, awakening the consciousness of the heart.

On the fourth day of the Alchemic Wedding Christian Rosycross reads the following inscription on the plate near the source in the

garden: “Hermes is the original source. He who can, shall drink my waters; he who desires, shall purify in them; he who dares, shall dive in my depths. Drink, brothers and live!” Hermes so speaks about Gnosis: “Gnosis is the summit of the knowledge, which is the gift from God. Gnosis of the good is both the divine silence and the quietude of all senses.” Calmness of the senses means directing the look inwardly instead of outwardly and thus letting the divine stillness emerge in this aspect of the being, where he manages to surpass their self-interest, to know their ego and to put it aside. In this silence, in the still surface of the mirror of the heart, one can perceive the reflection of Gnosis, of the supreme knowledge, the wisdom; this is the gift from God for the human being.

In the story of Fama the brothers of the Rosycross descend to the tomb of Christian Rosycross and discover there the following words:

“Ex deo nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.”

Descending to the depths of our heart, we experience a new force, divine core power,

*As certain as a stone shall downwards chase
As sure as water finds the lowest place
So certain is it that man is called to know
his deepest ground,
the root cause of his origin,
his Divine Fount.*

where we are confronted with a maxim, which is not just a common saying, but an entry to the grave. It brings an experience of the threefold divine force, which takes its source in these depths, from where it radiates, touches man, elevates him, transforms and transfigures him. It is the threefold mantra of the profound, gnostic meaning. The activity of this threefold divine 'father, son and the holy spirit', this divine triangle, descends in us. It comes to us, flows through our three sanctuaries of the heart, the head and the hands, with a new feeling, new thinking and new acting.

"We are born of God" is the statement of a man who has recognised to be a microcosm and carrying a divine principle in its middle – it is the possibility of a totally new living. It is the statement of a man who encounters a new experience of silence and pureness of the opened sanctuary of the heart, bringing about the awareness of the essential. That man knows that he participates in and is admitted to the plan of God. Yet, this man who regards himself as coming from God, experiences at the same time his separation from the light and from the divine force, living deep daily despair. He discovers that in his everyday life he denies and refuses his divine origin. He recognises that "the Light shines in the darkness, but the darkness comprehends it not". Therefore, as the next step, it is essential for

him to connect his mental power to the soul, to connect the head with the heart, to become enlightened from within the heart, the light of the lights, also called Jesus Christ. "We die in Jesus", this second statement of the threefold mantra concerns a man who liberates his head from all the webs of thoughts, who brings about new order in his mental power and conducts his egocentrism to an end. For if there is one place, where the 'I' is well established, it is indeed in our thinking. Yet all thinking coming from the 'I' will one day voluntarily disappear in the new soul, Jesus. What comes then in its place? It is a human being who allows to be penetrated only by the subjects, events and elements that are meaningful for his life and his inner path; a man whose thinking and feeling come into harmony with the unique necessary for the development of the new soul in him; it's a being who in self-surrender devotes himself to the light that penetrated his heart; a man who spontaneously follows the light despite the 'knowing better' of his mental power. In such a human being wisdom and insight rise from the heart to the head sanctuary; the confusion and trouble calm down. When the tranquillity reach both the heart and head sanctuary, the divine atom in the heart becomes more and more fiery and able to react to the cosmic call of the Gnosis. Such a human being, directed to the mirror of the heart

We can penetrate unity once we enter the silence and we overcome all our convictions and traditions that have shaped us

and guided by the wisdom of the head, can then manifest new acts and literally "comes to life again through the holy spirit", the third principle of the mantra. He finds the "wisdom, which is an immeasurable treasure and the breath of the divine force, a ray of the magnificence that teaches him discipline, insight, justice and power."

The classical Rosicrucian lived this threefold process "with an open heart, bare head, and naked feet, merrily and joyfully going forth to meet the sun rising in the morning." The unique necessary of the Rosicrucians of today is that of yesterday and that of the modern Rosycross, i.e. the profundity which reaches the original source and acts "in the name of the father, of the son and the holy spirit." Orientated towards the source, it is an instrument aimed at serving the ultimate goal: the liaison with the Source of all life. The Rosicrucian knows the deepest basis and thus remains confident as to the path that leads there. Hence the Rosicrucian encompasses and penetrates all life. Here and now, in our times, it is as large as the skies. It carries the understanding of the western mysteries and thus links to all other initiation mysteries. Or, as

Fama puts it: "It penetrates the veiled words and is able to unveil the mysteries." What is unique in its light- and force-field, is that it can awake the spirit-atom in the human heart and bring it to the discovery and unveiling of the new life of the soul. What is unique is also its helpfulness, being there for others. While in the dual world the force of one is contradicted by the other, in the world of the soul the force of one is a construction stone for the other – and it cannot be otherwise, since one works here with the force of the soul! Therefore, this work – as long as it is accomplished in co-operation – is always a joyful and gratifying task. What is there for all, is there for everyone. What one does, is done for all. Individual efforts are simultaneously efforts for the world and the mankind. In one story the master asks his pupils: "How can you recognise this moment, when the night ends and the day begins?" "When you can make a difference between the wolf and the dog," answers one of the pupils. "No, this is not the right answer." "It's when we can make a difference between the fig-tree and the olive-tree." "This one is not a good answer, either."



While in the dual world the force of one is contradicted by the other, in the world of the soul the force of one is a construction stone for the other.

“Master, what is it then?” asked the pupils. “It is when we meet a stranger and we recognise in them a brother or a sister – this is when the light comes and the night is gone.”

Recognise a brother or a sister in a stranger is possible from the basis of the spirit-atom in the heart and the pearl in the head, which are polished in us into strong and shiny jewels. They create the force lines of the new man in us. It is this new man who recognises a brother and a sister in a stranger. The threefold ‘father, son and the holy spirit’ contains three new qualities in a man who tries to answer the call and finds himself in the grave of Christian Rosycross. They are:

unity, freedom and love. J. van Rijckenborgh writes about life and the possibility of entering one’s own grave temple in these words: “You should easily imagine life emanating from the astral field of the brotherhood, which is extremely real, concrete and complete, since it stems from the always protected wisdom, truth and eternity. Through goodness comes truth and justice, through unity - freedom and love, the whole being carried by the spirit himself. Such an astral life brings forth a completely different reality from what we know in the nature of death.”

We can penetrate the unity once we enter the silence, once we form all our opinions and



certainties from this silent space, yes, once we overcome all our convictions and traditions that have shaped us.

It is only in this unity, which comes from God who has made our heart His home that we can become fully open to others, in unity that spreads to all.

We can stand beside the other and meet him in a real human way, because we have searched deeply ourselves to reach the original source of our real human being.

We can live in freedom, stemming from the unity, the freedom from the gospel of Jesus Christ and in the force of the new consciousness, the freedom to bring the message in the habit of the modern times. Freedom intended for each human being.

Then we work in and through the force of love, the love of the new life state which is from God. In the “Alchemical Wedding” love is sung in seven songs:

“Divine Love is what is the most beautiful, the most sublime!

Universal manifestation stems from the Divine Love!

What do we owe to God and to our neighbour?

Radiating this Love in our acts!

How can the world and the evil be defeated?

Exclusively by the Divine Love!

Who are those who strike up the sublime song of Love?

Those who have risen to the royalty of the Spirit!

Hence, one and only prayer in the hearts of those who experience this Love:

May all creation that is separated from God enter the unifying current of Love and know for all eternity the authentic state of divine life.

Such is the Love that sanctifies the world by its acts.” ✨



Title page of Gottfried Arnold's "Impartial History of the Church and of Heresy from the Beginning of the New Testament until the year 1688". Frankfurt, 1699

THE LIVING WORD His impressively documented 'Unpartheyische Kirchen- und Ketzer Historie' (Impartial History of the Church and the Heresy) makes it clear how stifling the academic environment was for Arnold. He is not into the 'word fights' anymore, as he underlines in the introduction. With his 'theology of the heart' Arnold says good-bye to all academic narrowness, because "heart theology does not argue over words, casts no foolish and useless questions, makes nobody a heretic, hurts no conscience, it provides neither income nor lust, nor honor, nor titles and is therefore rejected and persecuted by human scientists." "It is the heart which perceives God and not the mind," Arnold states. This is the motto of his monumental history of Christianity that is established with the backlight of a church

that is 'permanently in decline'. He wants that sober facts speak for themselves, but especially the power of the Living Word that is present as a constant undercurrent beneath the facts. According to him, it is the heretics that reflect its purest echo. As a mystical pietistic-oriented Christian, Arnold derives his life inspiration from the Sophia-experiences of 'eternal wisdom' that are no more than a 'soft sweet breath and whispering that go unexpected and unsought "through the soul when it is quiet." Herewith he makes one think of the mysterious gnostic Simon Magus and his poems for his eternally inspiring Helena. According to Arnold, Helena is the designation of a divine mystery. She is - in alchemical terms - the *prima materia*, the primary cause of all things and the first action of the divine mind. She

Gottfried Arnold (1666-1714)

studies theology and history at Wittenberg and later works as a private teacher in Dresden. In 1697 he becomes a professor at the University of Giessen, but he resigns already eight months later: He continues giving private lessons again, but this time in Quedlinburg. Between 1701 and 1714, the year of his death, he is a pastor and a preacher in various places. Arnold is known to be a brilliant, incessantly publishing historian of Christianity, but above all – by virtue of his work as a pastor – a prominent representative of the radical pietism in Germany. Pietists ignored deeply all that is of this world and acted out of deep respect for early Christianity. They strived for a personal conversion and practiced inner religious life, combining their orientation with a pious

family life, maintaining the Sunday celebration. Among the precursors of the pietists we find many well-known names of people that pleaded for a practical and devout Christianity. Jacob Boehme is one of them, but also Johannes Arndt, one of the inspirations of Johann Valentin Andreae, the author of the Rosicrucian manifestoes. Beside his scientific and pastoral work in Germany, Gottfried Arnold was active as a member of a 'Philadelphian brotherhood'. It was formed following the 'British Philadelphian Society' that arose under the inspiration of the doctor and preacher John Pordage and the known mystic Jane Leade. The main objective of the Philadelphian brotherhoods was to study and follow the works of Jacob Boehme.

is the Sophia, the wisdom of God, that 'lays a kiss on the human soul', but also a requirement, since - "unless man proves that he has detached himself from all creatures and his selfishness - he cannot experience the new and higher stages of its glory." The spiritual path consists in a spiritual marriage with this Sophia. And this 'garment of God' can better be experienced rather than named, according to Arnold. "It is thus convenient to remain silent about it," as it can only be "described with wordless words".

IMPARTIAL Arnold wrote his book with the eyes of an outsider who reaches beyond the group spirit, but also as a separatist who, under the inspiration of the Sophia, does not care about the traditional judgment. That is the meaning of the word 'impartial': to write history without prejudice, without the stamps and clichés that have been common for centuries. He turns things radically. The Orthodox become true heretics and former heretics 'true Christians'. Arnold brings into opposition the sad provoking picture of the historical Christianity and its endless disputes and the supra-historical principle, i.e. the direct religious experience. He is convinced that only a historian who has personally experienced 'inner enlightenment', is able to make an appropriate historiography of Christianity, otherwise he would miss the most important criterion to recognize the truth. Therefore in his history of heretics there is only room for people who meet the criterion that Arnold accepts: does the work of an author demonstrate a belief in humility and practical piety? He or she may be sometimes mistaken about the doctrine, but solely if 'his or her heart is in the heavenly Jerusalem'.

Goethe about Arnold:

"A book that I had in my hands and that impacted me greatly was Arnold's History of Churches and Heretics. This man is not only a historian that looks back at things, but above all a pious and empathic man. His views fully correspond with mine, and what I like most of his work is that I got a much more positive image of many heretics whom I previously thought to be insane and ungodly. We all carry the spirit of contradiction and we are all familiar with the pleasure of the paradox. I have analyzed diligently the different views and since I heard saying that in the end everyone composes his own religion, it was more than natural for me to do the same.. My basis was Neoplatonism, with both mystic and kabalistic hermetic contributions, and in this way I built my own world (view) that looked rare enough ..."

JOHANN VALENTIN ANDREA Such a 'man of humility and piety' is Johann Valentin Andreae, the author of the Rosicrucians manifestoes.

True alchemy

Gottfried Arnold cites the Fama Fraternitatis extensively. It is interesting that he quotes the Fama in the fragment below, in order to defend the bonafide alchemy of the Rosicrucians against scientists who misinterpret deliberately: "Now concerning, and chiefly in this our age, the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under color of it, many runagates and roguish people do use great villainies, and cozen and abuse the credit which is given them; yea, nowadays men of discretion do hold the transmutation of metals to be the highest point and crowning [fastigium] in philosophy. This is all their intent and desire, and that God would be most esteemed by them and honored which could make great store of gold, the which with unpremeditated prayers they hope to obtain of the all-knowing God and searcher of all hearts; but we by these presents publicly testify, that the true philosophers are far of another mind, esteeming little the making of gold, which is but a paragon, for besides that they have a thousand better things. We say with our loving Father C. R. C., Pff gold! If it is only about making a bit of gold [Phy. aurium nisi

quantum aurum], for unto him the whole nature is detected; he doth not rejoice that he can make gold, and that, as said Christ, the devils are obedient unto him, but is glad that he seeth the Heavens open, the angels of God ascending and descending, and his name written in the book of life. Also we do testify that, under the name of Chymia, many books and pictures are set forth in an insult to the glory of God [Contumeliam gloriæ Dei], as we will name them in their due season, and will give to the pure-hearted a catalogue or register of them. We pray all learned men to take heed of these kinds of books, for the Enemy never resteth, but soweth his weeds till a stronger one [doth] root them out." Comment of Arnold: "Despite this statement one has portrayed the authors as brutal alchemists, since such people are for many in an unfavorable light. That is why the famous French astronomer Gassendi evoked a ghost image of this brotherhood with alchemy, magic and kabbala." (Gassendi had conducted a polemic with the well-known English alchemist Robert Fludd in which he stated not to believe in the religious dimensions of alchemy in any way).

Arnold introduces him as a 'very wise man and a unique advocate of the suppressed truth'. A letter from the Netherlands had convinced Arnold, that Andreae was the author of the long remained secret books by which he had made public the famous sect of the Rosicrucian brotherhood. Arnold devotes seventeen pages to the Rosicrucians and their manifestoes. He covers, among others, the origin of the scriptures, the controversy surrounding the author's question, the acclaim the writings received and the hostile reactions to it, everything always with detailed citations. With much feeling of great sense Arnold also mentions how Andreae feels compelled (for security reasons) to take distance from his previous schedule, in order to be able to give it a new form: "While I have to give up this brotherhood, I will never abandon the true Christian message, which scents the roses under the cross and resolutely turns away from the wickedness of the world, with its errors, follies and vanities. At all times am I prepared to take the decision to take such a brotherhood with all the pious, wise and crea-

tive people.(...) I want to carry the cross of the Christians, protect their orders and follow their precepts. I want to live and die as a Christian."

WITNESS OF TRUTH Gottfried Arnold writes his history of heretics in German, addressing the citizens of his country.

He brings it as a book for everyone, in the language of everyone. Hence, he incorporates a list of the 180 'best and mostly unknown witnesses of truth' which - after many wanderings and travels, or partly from writings - he came to know as 'hidden friends of God'. Not surprisingly we find Johan Valentin Andreae, Dirck Volckertszoon Coornhert and Johan Amos Comenius, as well as, coming from Utrecht, pietistic poet Jodocus of Lodenstein; but also people like Dr. Brellerus from Hamburg who 'passionately defended' the writings of Johann Arndt, or the pastor Mollerus from Flensburg who has wholeheartedly 'set in the poor' and was a 'unique example' for his whole community of faith.

The list comprises also seventeen women, "who



This illustration of 'Ein Denckmahl des alten Christenthums [...] from 1702 is no less than revolutionary in tone. Referring to a quotation from the Epistle to the Hebrews (11:33-39), on the left we see those who give their hearts to the inner [spiritual] life, on the right those who confess with their mouth, but keeping their heart far from it. The citation from Matthew (25:8-9) refers to the parable of the wise and foolish virgins.

suffered much for the sake of truth, had divine gifts or were enlightened and guided by God." Second on the list of women stands Tanneke Denys, daughter of a linen bleacher from Bloemendaal near Haarlem. "From her youth she was miraculously guided by God, she could write profound treatises about the decline present in churches. In many cases, her thoughts were similar to those of Jakob Böhme." She has published a book about it called The Christian Lily-Flower, for which "she had to endure very critical comments from all sides". The list gives an excellent impression of the 'sancta democratio' of Gottfried Arnold and how he sees in practice the theology of the

heart, more precisely, as the theology of every heart.

The contribution of Gottfried Arnold to the spiritual development of humanity is difficult to catch in a few words. "One of the best historians ever", Gilles Quispel calls him. 'The patron of the heretics' is a frequently recurring qualification; others see him as more of a radical Pietist.

Perhaps the most rightful place for him is in his own gallery of 'witnesses of truth'. The explanatory note would then be as follows: executed a passionate plea for a new vision of church history that was decisive for more than two centuries; paved the way for an inde-

In his *History of Churches and Heretics* Gottfried Arnold includes a Dutch Rosicrucian prayer that circulated in the seventeenth century in the Netherlands and England already for several decades.

Prayer to God of the Brothers of the Rosy Cross. Jesus Mihi Omnia. O thou who are omnipresent, and who alone are good; remember, I pray that I am dust and as vapor rose up from the earth; by thy least breath I can be scattered. You have given my soul, and laws that govern it; let the eternal rule which thou hast made in the beginning, connect me, into due diligence to serve thy glory in all my ways. And because I cannot know you truly; that not only my mind but also my ignorance glorify you. Ye are all that is perfect; your revelations have made my happiness; Ye therefore, o Divine! O God highest Creator, let it be your pleasure to reveal these mysteries, not to mine but to your honor as being your gifts. I pray your gracious god that these must not fall into the hands of ignorant, envious people, who tarnish the truth into your dishonor; to make bad what God has revealed.

But the philosophers of the Rosy Cross submit this mystery in the bosom of God. I have emboldened myself sincerely; I pray the divine trinity that it may be printed as I have described. That the truth may not be obscured by proverbs; good God there is nothing except you. Oh stream yourself in my soul. And enrich it with your grace, enlightenment and revelation; let me be dependent on you. It pleases you that people recognize you as their king, and does not hide the honey of knowledge that you have revealed to them. (...) I am glad in what thou hast given me; good God shine in my soul, give me a heart to please you, I do not pray for more since you have already given me all; and that I may be saved without reproach; save me for the deception of the devil and people, and the fear of mortality that tries to down my soul in destruction. Let it be my honor; to lower myself to your nobler height. Take from myself and fill me with you. Involve your blessings in these two, namely, that I may be really good and wise, and for the matter of your eternal truth. Permit me this, and make me grateful. FINIS

pendent consideration of Gnosticism. Famous philosophers and poets – among them Goethe – got to know Gnosis through him and recognized themselves in his description of the Gnosis: “the true completion of man by divine wisdom in matters”. ☸

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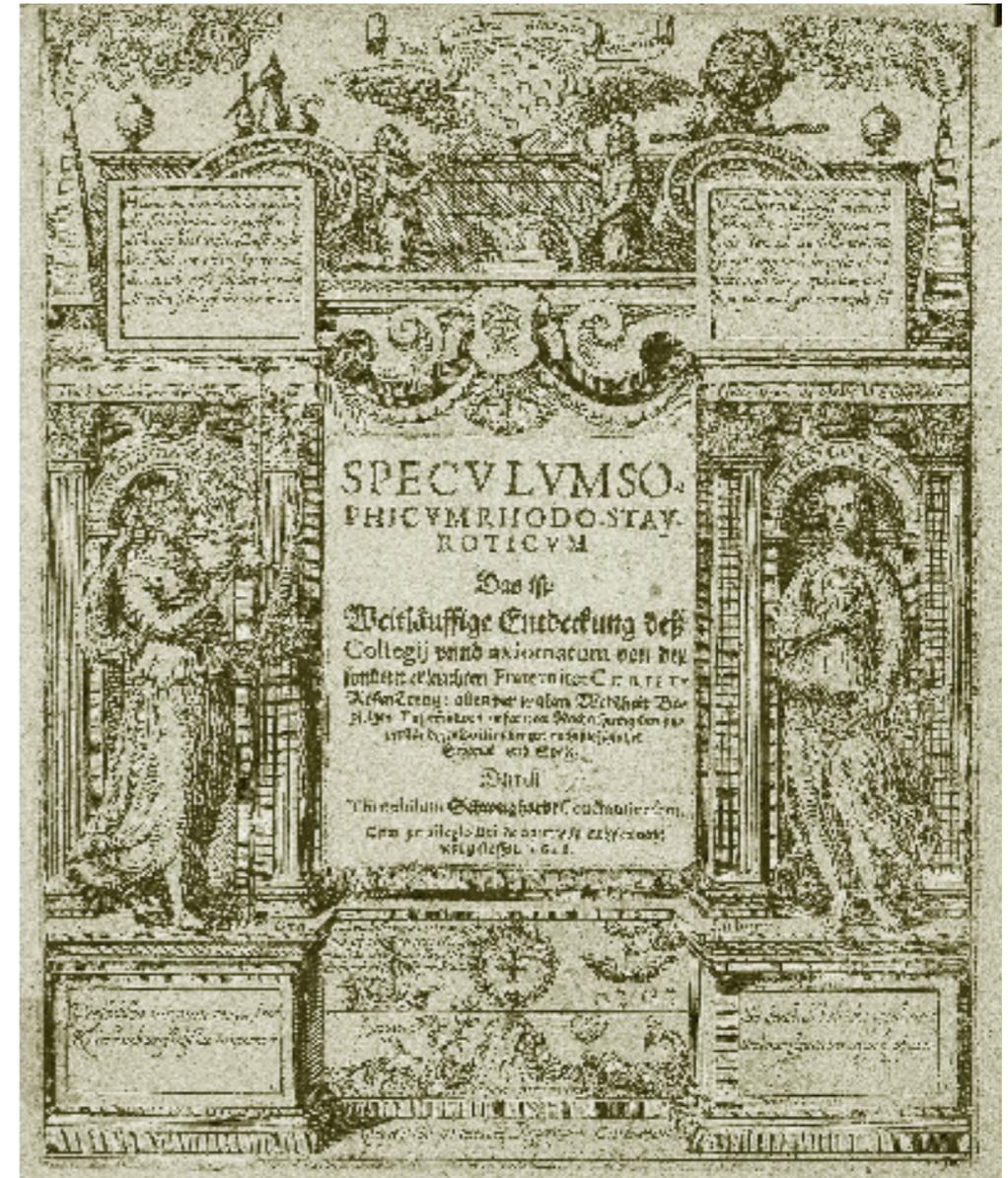
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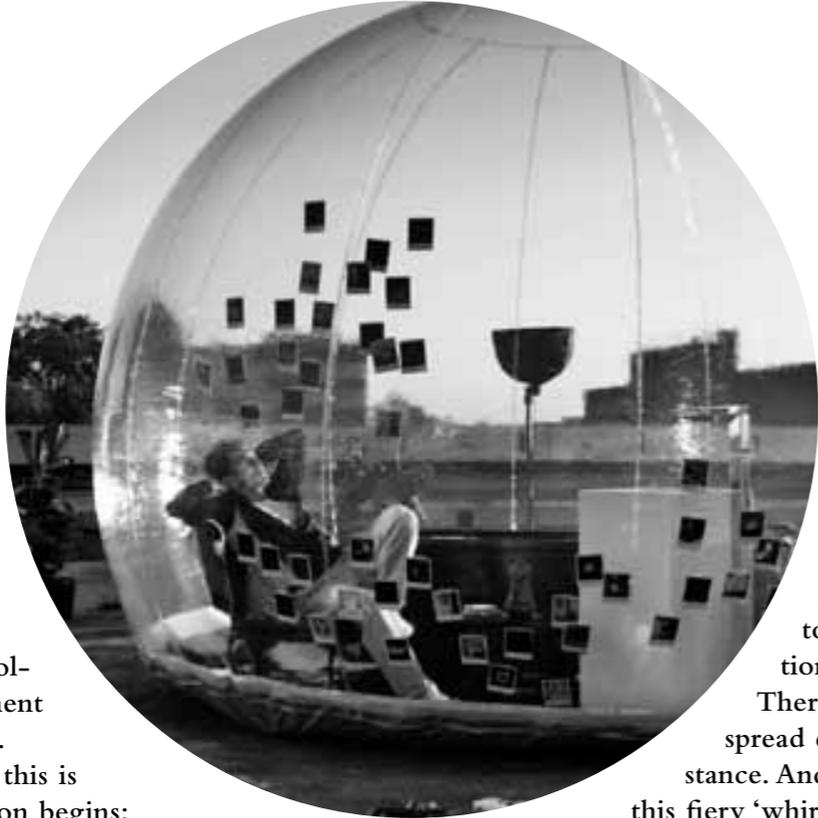
In the Netherlands there is an extensive collection of the works of Gottfried Arnold in the *Bibliotheca Philosophica Hermetica* in Amsterdam, www.ritmanlibrary.com



Sub umbra alarum Tuarum These final words of the *Fama Fraternitatis* are the opening words of “*The Mirror of the All-Wisdom of the Rosycross*”. This book, which contains our “*World Images*” is regarded as the fourth manifesto of the Brotherhood of the Rosycross. The pseudonym of the writer, Theophilus Schweighardt Constantiensis speaks for itself: the constant silent heart of one who loves God. The writer is the learned Daniël Mögling, well known to Johann Valentin Andreae and Tobias Hess. In 1611 he started his “*pansofical studies*” at Tübingen University, the city where in those years, the manifestoes came into being. Daniël excelled in mathematics, medicine, alchemy, the perpetuum mobile and astronomy. According to himself, he wrote the “*Mirror*” for a friend in a half a day”. It is a wonderful pamphlet about a new attitude of life, profound knowledge and loving teachings.

The illustrations are icons of the Classical Rosycross

The deep cosmic darkness becomes radiant and vibrant, giving birth to the world.
 The world lies embedded in the fiery ether, source of the central spiritual Sun, the electrifying fire of all life.



MATTER AND SPIRIT The considerations published in the Pentagram refer mostly to matters of the individual and collective development of consciousness.

It is essential, as this is where the solution begins; solution not only to our individual shortcomings, but also of the world problems. Alike, we often present the big picture of the vast cosmic world and its coexistence with the society is outlined regularly. World and society are two different phenomena. Looking at the world as a society with its intricate interactions and the multitude of people, all on their individual path through life, gives a vision of an arduous place. However, seeing the world as the creation of the Divine and Unfathomable brings it to a totally different dimension! It is in the first place a hierarchy of ascending and descending forces that originate from the Logos. The world as creation is ensouled, is full of wisdom and is shaped after eternal principles. It is an indivisible, unified spirit, appearing as a point. Emerging from where? Manifested through whom? Only he who can give this point the opportunity to unfold up to the point, in which

the inner can encompass the whole, only this human being can hope to find an answer to these questions.

There is the outspread cosmic substance. And then there is this fiery 'whirlwind', coming forth like a lightning bolt from the central point in the thinking of the Unfathomable.

The deep cosmic darkness becomes radiant and vibrant, giving birth to the world. The world lies embedded in the fiery ether, source of the central spiritual Sun, the electrifying fire of all life.

The fiery ether of the Sun-universe is the life-giving sun, the spirit of nature.

And it is the fiery spirit in, on and around the earth:

- air: electrified fire,
- water: liquefied fire,
- earth: solidified fire.

Solomon teaches us that everything in its infinite nature is fire.

From the fire the flame, from the flame the matter, from matter the nature: Ignis Flamma Materia Mater.

All creation forms a veil that conceals this fiery monad. Not to keep it hidden, but to give every human being the opportunity to reveal the essence of the monad in accordance to his own wish and will.

THE FIERY MONAD This monad can be found also in a human being.

Alike, it is the One in each human being that carries the possibility to bring forth the microcosm from the macrocosm or the great universe!

Wasn't Adam created from clay?
 Didn't God blow some of his fiery breath into Adam?

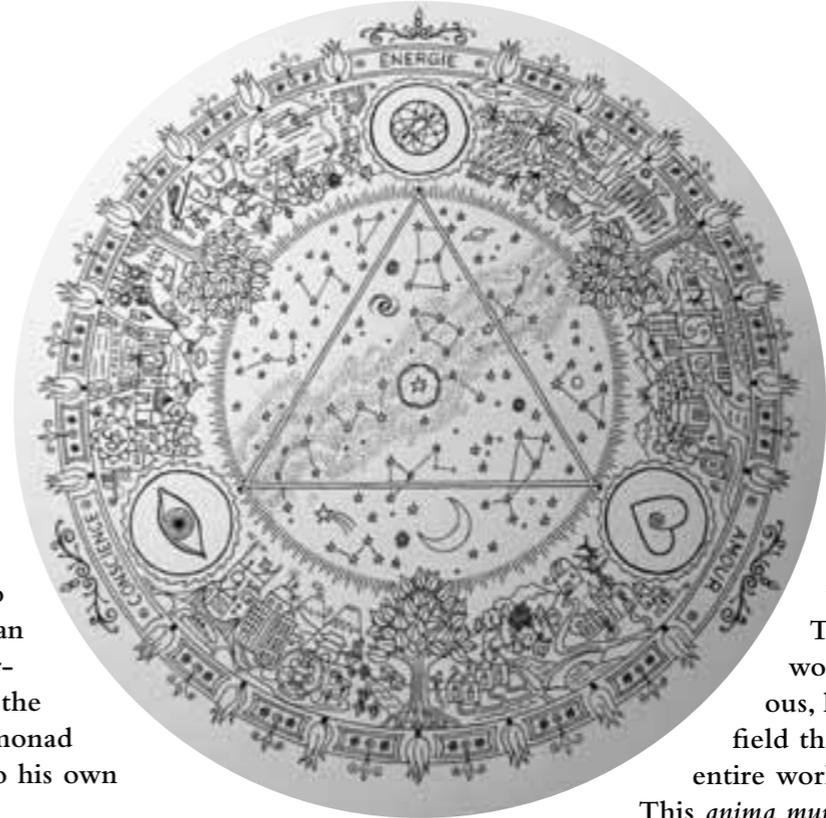
God – Cosmos – Man.

Nature is the created world, full of secrets, full of mysteries, full of possibilities.

The indivisible monad has its central point everywhere and its circumference nowhere.

This monad remains hidden until the two primeval and eternal basic principles of the universe, spirit and matter, are reconciled in one consciousness, in one word, in one name, in one voice.

There is only one way in which spirit and matter can be reconciled: through the soul.



The soul of the world reconciles the earth with the spirit of the universe.

The soul of the world is the glorious, luminous etheric field that permeates the entire world.

This *anima mundi* (*anima* – soul, *mundi* – world), charged with

Christ-Light Energy, animates matter, penetrates human soul and animates man in the biological dimension. It calls man to wake up and become conscious in this soul and in this spirit. Plato calls these two basic principles 'the (divine) mind' and 'the matter'. From the union of these two, Theos and Chaos, the universal world is created; and from that the small world.

Chaos – theos – cosmos.
 Matter – divinity – world – a shining world, truly a cosmic son!

"God made eternity,
 Eternity the world,
 the world carries its time,
 the time its generations.
 A teeming multitude of myriads of beings,
 from human to celestial, along a trail of radiations.

It might be that in our littleness we are unable to change anything of the current conditions, yet we are given the possibility to prepare better conditions.

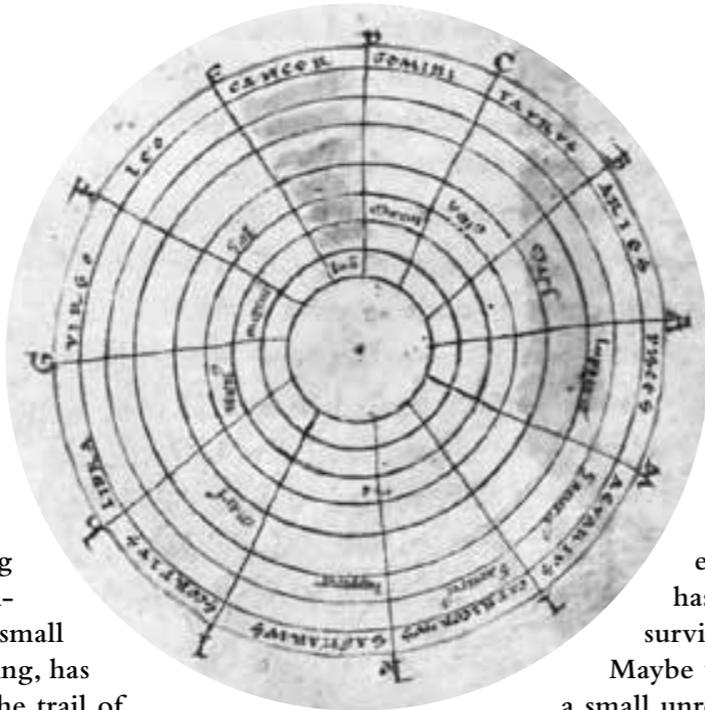
This means: all creation follows the sublime radiations of the universe.”

DEVIATION FROM THE PATH Nevertheless, there is one thing that disturbs this well-balanced whole. The small world, the human being, has not been following ‘the trail of radiations’ for a while already. He has gone off the path.

We cannot say that we live in accordance with the great cosmic plan. We do not even live in harmony with the elements of nature.

Fire, air, water and earth, the natural human being tries to use the elements to his advantage. Yet they seem to turn against him. Wouldn't it be more important to look at current urgent problems and crises?

- The battle between Crimea and the Ukraine?
- The prevailing threat from airspace: attacks by drones that leave the victims devastated and shaken up, but also those who control the drones from their far-away offices?
- Or the life-threatening dangers of water experienced by the refugees in boats, desperate beings exchanging one hell for another?
- Catastrophic floods in Bosnia and Herzegovina that cause fatalities and take away people's livelihood?
- The Iraqi massacres in Syria that already



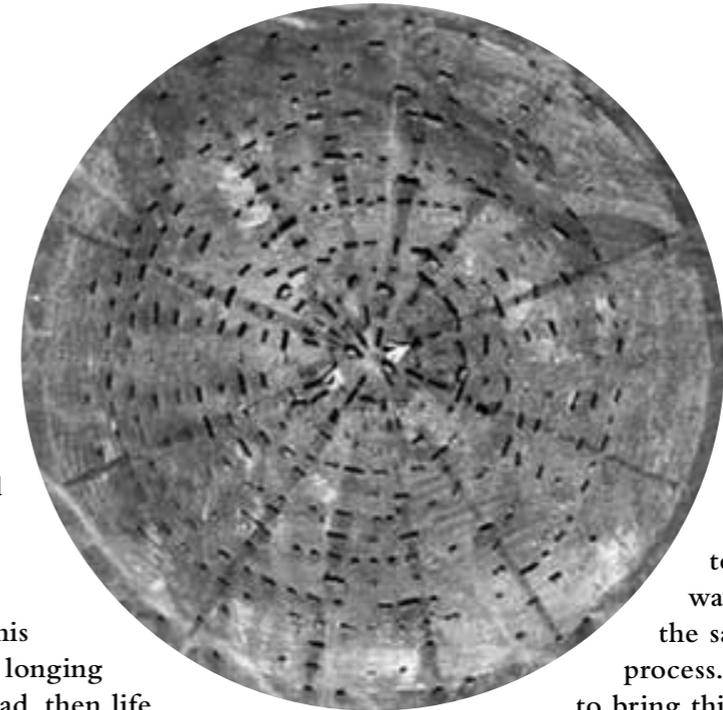
caused so many deaths, destruction and fleeing of populations from their own land? We have to keep in mind that each human being has the same strong survival instinct. Maybe we, too, would enter a small unreliable boat, if it was the only chance to survive.

The circumstances depend on the vibration of the region and the nation and your soul corresponds to this vibration. Only through the soul-life can we, as human beings, raise our fundamental vibration to a higher level and so, escape these conditions. We will then understand that the radiation field of the Spiritual School and the Living Body, forming a Father-Mother field, offers therefore an enormous and gracious possibility. Fire, air and water, these elements seem to be in turmoil in all four corners of the earth. Europe is trying hard to keep its borders closed, yet the new magnetic conditions on earth will not allow for it. New forms of coexistence and cooperation with each other become evident. Social forms and structures and the interacting with fellow human beings need to change. The inflowing new forces will prevail; they already do. New values radiate into our soul and we dis-

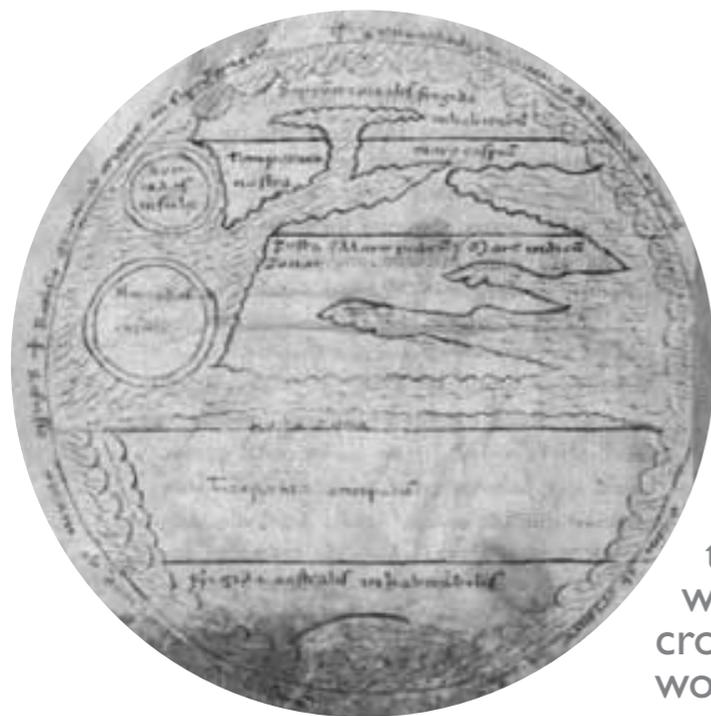
cover in the fire of our thinking the correlation of the elements, the interconnection of life phenomena and the connectedness of everything with everything. If we do not gain this insight through the longing in our heart and head, then life will be our teacher. This means that there is an opportunity for all creation, with the aim of becoming stronger and more conscious. For only what becomes stronger can continue to exist. In this aspect also a standstill is a step-back.

RETURN TO HARMONY Yes, the world and the society are two very different things. While the vast cosmos, the unfathomable universe, slowly and steadily moves on in its eternal development, our life as human beings

Pages 22 and 24: Two diagrams of the cosmos from the manuscript, in which Macrobius comments on *The Dream of Scipio*, a text by Cicero. Seven planetary spheres are represented according to the Pythagorean vision of the harmony of seven spheres, as well as according to the representation of Stoa concerning the divine being, soul and the virtue. (Northern France, 12th c.)
Page 23: Google satellite image of a secret military base in the Gobi Desert



in society shows a complex and broken reality, a very disturbed life. Obviously it is currently impossible for our planet earth to harbour a life-wave that develops in the same slow and steady process. Why is the attempt to bring this coexistence into more harmony always failing? Why is it impossible to create peace for everyone? Could the reason be that we have entirely forgotten this indivisible point within and outside of us? Or that we do not ‘love our neighbour like ourselves’? Or is it due to our inability to make a difference between the elements? Crystal-clear waters of truth in our inner being; the air as the pure reason, where the glorious mental pictures of pure creation can unfold again; love as a link, as a supporting wave for higher inspiration and intuition? Every movement on the firmament, every passing hour in the great, clockwork-like cosmos is a new possibility to penetrate deeper into the world-soul. It might be that in our littleness we are unable to change anything of the current conditions, yet we are given the possibility to prepare better conditions.



Everything that is brought to the power field is transformed into the love-potential and the ether-power, which without obstacles can cross all borders and spread worldwide.

This is exactly what someone, who calls himself a Rosicrucian or longs to be one, is committed to.

HOW CAN THIS BE ACCOMPLISHED? Above all, a fire has first to be ignited. And the unrecognizable, indivisible point has to be found.

We need to discover true human values, so often and so emphatically described.

From this basis the work can start and only when all this becomes part of us, the life of a Rosicrucian can really begin.

It was like this in Antiquity already; for example in the schools of Pythagoras and Plato.

Pupils in these academies were striving to become like gods, but nothing was guaranteed by mere following of the rules, not that the soul would enter into close contact with gods and the divine.

The most important aspect was progressive insight in the harmony that governs the cosmos and how our own life was brought in accordance with it. Therefore, our School also follows a threefold path:

- The path of the 'turning': preparing and adapting of the personality.
 - The path of growth and strengthening of the unfolding new soul.
 - The path of a Rosicrucian: placing the heart, head, deed and life in the service of the cosmic processes that try to raise the world and the mankind to a new level of life and striving.
- The school has engaged for many years in bringing the first two phases to the awareness of its pupils and lead them to a new reality. It is now crucial that there are enough members who can help to carry along the third phase, the harvest.
- However, this is not the purpose of the school. It aims to engender accomplished pupils, engaged in the service for their fellow human beings, society and the world. Beings possessing the soul, who are masters: masters of a twofold life, in which they know how to master the now and the self and in their personal life they give shape to the new thinking that is inspired by the soul of the world.
- Originating from the great cosmic life, the

world soul, the sun-sphere of Christ saves and carries the world. It radiates the light power of the son into the world. The pure impulse of this radiation reaches our souls, too and in analogy to the cosmos, saves the microcosm. It is thanks to this radiation that the initiatives of the Spiritual School take place in many parts of the world.

A NEW MESSAGE FROM THE BROTHERHOOD

Now that the predominant part of pupils is actively engaged in letting the soul-consciousness grow, all these considerations stand in a supporting but stern love, without emotions and without praise and blame.

Since the secret of our services, conferences and meetings lies in transforming everything that is brought to the power field into love-potential and the ether-power.

Initiatives going out from the Spiritual School are connected with these powers. They surround and inspire the work and regardless of the number of participants, many of these initiatives are successful.

Our call resounds; our initiatives draw interested people and give rise to an inner joy.

As the Spiritual School we study the Rota of the great wheel of life and death and pay attention to the periodicity of influences. We react whenever possible with full deployment of the school to all given opportunities.

Thus the call of the age-old Fama resounds again and appeals to us to prepare ourselves and get ready.

“With great joy and with the great inner confidence of the new impulse that will go out in the first days of September 2014, we will attentively attend together to the new Call of the Brotherhood. Hence, an invitation is extended to all seeking and longing souls in the world:

Come together again to form the great and holy group that can take up the new impulse of the Brotherhood of Life to radiate into the world its transforming power as light, joy and freedom through our heart, spirit power and our striving personality. May the world liberate itself from its cloak of delusion and pitiful desolation and become aware of the contours of its true spiritual dimension, the connectedness with the great field of development of the sun-body and radiate the beauty of its spiritual being into the All.”

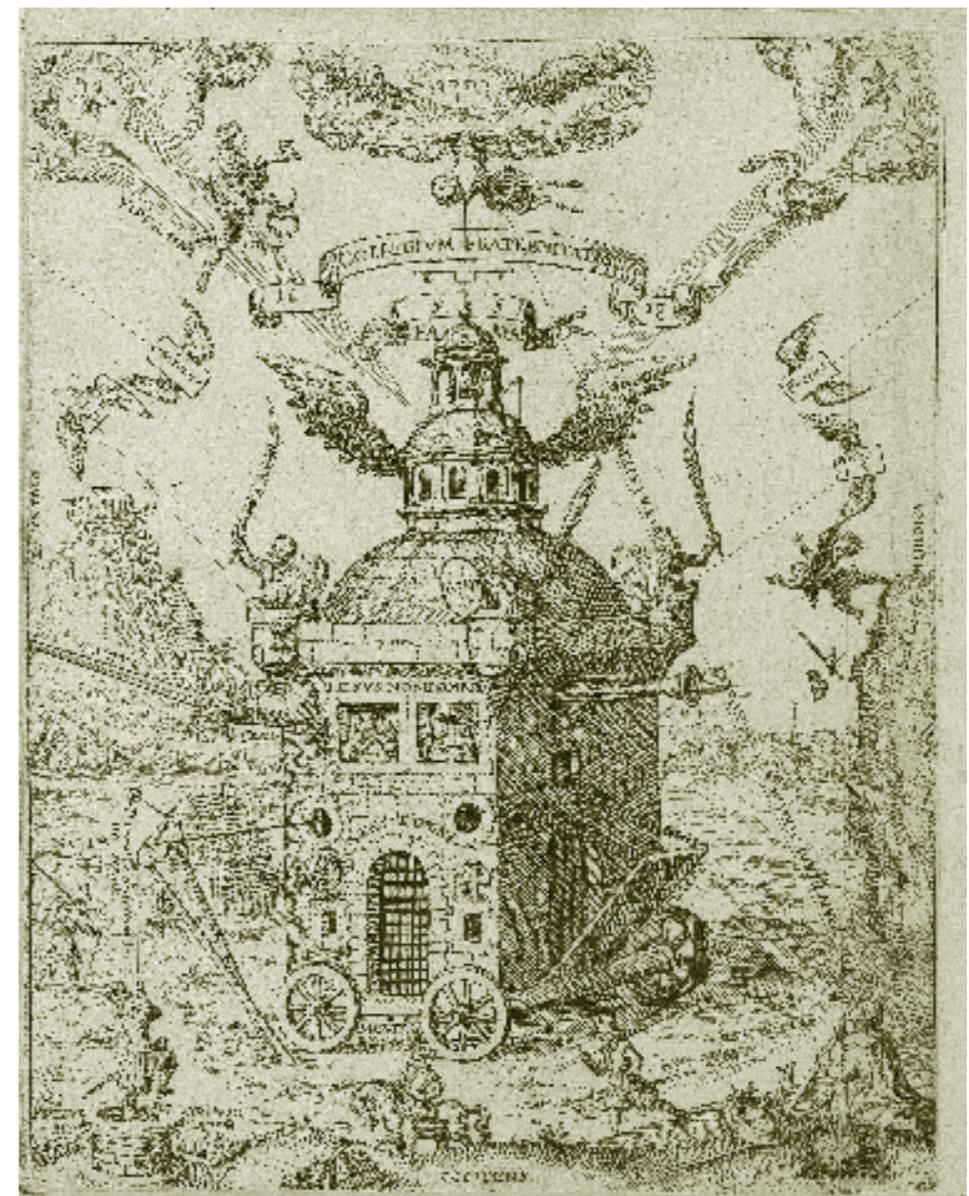
This is why the Spiritual School works with great effort and in international connectedness to again disseminate the *Fama* - the Call which was the beginning of our brotherhood, in a laudable and meaningful way now in 2014, and in the years to come. ☸



Tandem! – At last the Brotherhood of the Rosycross is here, which will end all ignorance. Help! (Juvate!) I am shipwrecked on the sea of opinions, but my heart longs for God, therefore, save me on your island, where ignorance is enlightened and the axe lies already at the root of errors. I do not belong to those who strive for worldly good (the ship in the distance). A twig of true knowledge is already blooming, may a tree grow out of it!

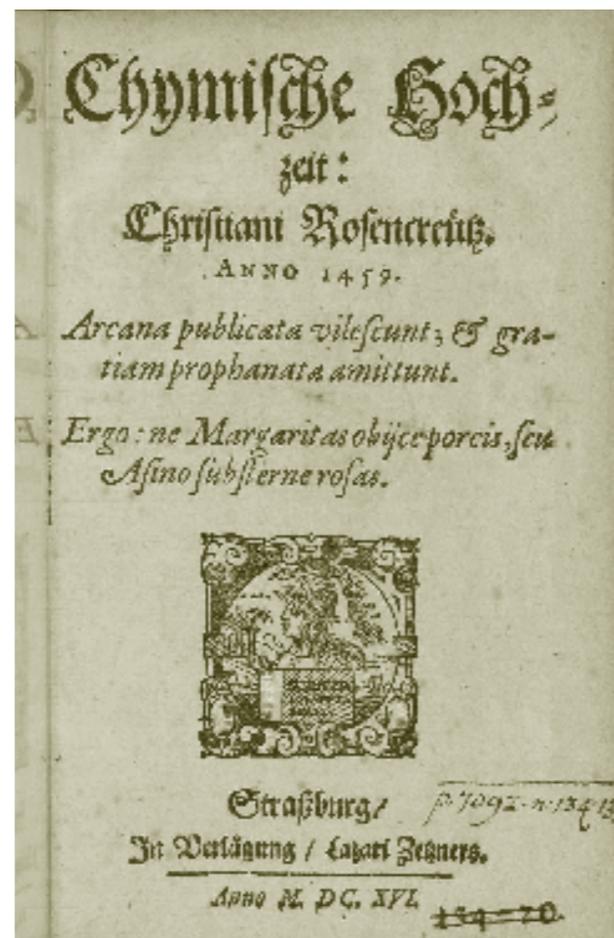
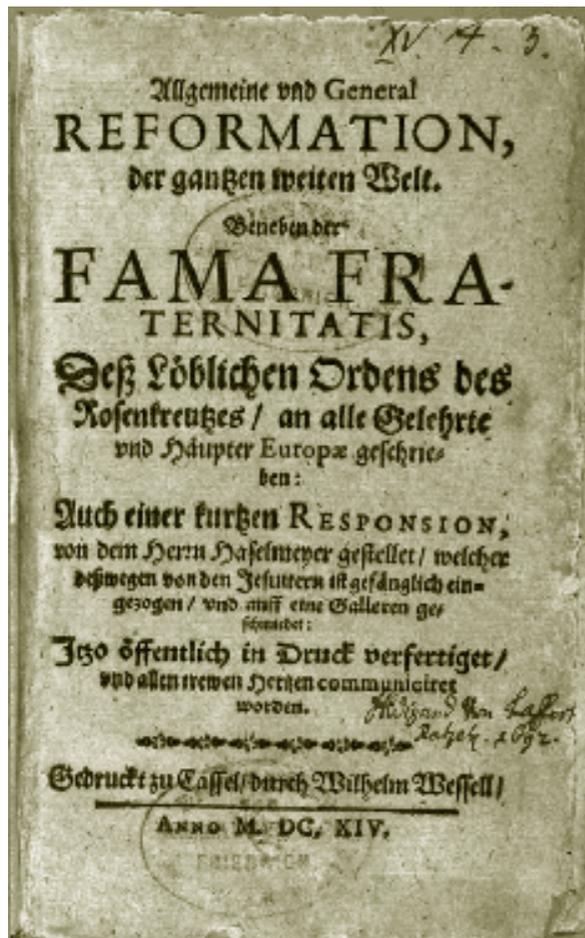
“Look first for the Kingdom of God and all the rest shall be given unto you.”

“Oh how deep is God’s Wisdom, hidden from the children of the world; seek within for what the eyes cannot discern outwardly.”



There is a building, a large building that can be seen everywhere but is still hidden from people’s eyes and is noticed by only a few, because it looks old and too well known to those who are always looking for something new...

This is the Collegium Sancti Spiritus of the Brotherhood of the Rosycross. Oh, how many people travel in ignorance and without understanding through all its rooms, through all the hidden places of this palace, without seeing anything, without understanding anything, worse than the blind, because they have not made themselves worthy enough and are not sufficiently prepared. That he who has ears, may hear.



It stands to reason that such a search makes him ever more critical, without distinction, of all that he sees and experiences, most of all because of the abominations which he and his contemporaries experience first-hand, as a result of the religious wars.

His pent up attitude does not make him very popular. This he fully realises when he finally draws up the balance sheet of what he has actually accomplished and comes to the conclusion how little, almost nothing, this actually has been. The feeling then creeps up on him that all has been for nothing and that all exertions have been in vain.

But the question we would like to put forward is if this was not the result of his own deep inner longing to combine a Christian way of life, as he saw it, with his own position within

the Lutheran church system? And why did he maintain this straddled position until he became totally disillusioned by it?

Disillusioned, that is how he feels in his long-term function as a court pastor in Stuttgart and as a member of the Council of Clergymen there.

Dejected by his own experienced failure, he has more than enough of this office and becomes a sick man.

He is tired of all the resistance he has met mostly because of the outspoken attitude he has always maintained when, at the age of 64 and at his own request, he is appointed by the duke as abbot of Bebenhausen.

This honourable and sedentary position is only offered him because the duke so highly values

In fact Andreae would strive to leave all church administration behind him

him.

He reaches the monastery of Bebenhausen in 1650, a place that has become the property of the Protestants after the Peace of Westphalia. It is his wish to leave all church administration behind him but he sorely misjudges the responsibilities attached to his new mandate. These do not stop at overseeing the monastery school. On the one hand his burdens are eased because his preaching is shared with the so-called monastic receptors and he does not need to make visits in his role of superintendent, and he hardly ever teaches.

On the other hand, as a prelate he is expected to participate in the deliberations of the synod and the national council and this does his health no good.

Moreover, Andreae finds the monastery in such a state of disrepair that all persons living there need to take their lives in their own hands. The church has gone bankrupt, the windows are broken and the wind blows freely through the building.

Last but not least, his past threatens to overtake him. Here, in the northern transept on the east side his great grandfather lies buried. On the tombstone made of sandstone are carved the family crest, the Andreas cross, as well as some roses and an inscription informs us that 'here

lies the heir of Jacob Endris', which actually was the true name of the Andreae family. He was the smith of Waiblingen, who visited his famous son in 1566 in Tübingen, who had taken the Latinised name of Andreae, Jakob Andreae.

The fact that he died during that visit explains why he is buried there and that he is honoured with an escutcheon that strictly speaking was only awarded his son.

Thus it befell that in this church three generations come together: great grandfather, grandfather and great great grandchild.

And this last one, the grandchild, is again reminded of a family past that has brought him fame, but also very possibly struck a wound from which he is not yet fully healed. This concerns his famous grandfather who had an important office in the church, but whose convictions and attitude did not at all harmonize with Johann Valentin's tribulations.

The climate of his new abode proves healthy for him but soon the old pains recur. Later, in the sermon of his burial service, it was said: "As soon as he partook of a morsel of food, he immediately suffered severe abdominal pains and had to repair to his bed at once."

His condition steadily worsened until he was

“I have endured the arrogance of the upstarts, the revenge of the rivals, the flight of friends, the fickleness of assistants, small thanks for my pains from clients, cheating by servants and above all the unbridled thirst for power from base and vile men.”

just skin and bones, which partly accounted for his increasingly acrimonious moods according to his biographer.

For, apart from the disappointed utopist, also the Rosicrucian in Andreae emerges again.

Again he vents his disappointment about the daily practise of religion: “What shall I say concerning our evangelical or Lutheran religion or rather: what shan’t I say? About its doctrine which is most clear but the practise of which is most turbid? Whose commandments only support a most depraved life?”

His mood worsens and in 1652 he writes that for his body as well as for his soul “it was a woeful year”. The old Andreae is ostensibly tormented by bitterness and despair when in 1653 he notes down: “Alas, with how much contrariness I turn to the description of the host of afflictions I have had to endure in this fourth year of my imprisonment. Aye, I sorely suffer, anguished in body and soul which only someone can understand and sympathize with who has been expelled to the islands or the mines or the galleys or condemned to a battle with wild animals.”

SMALL THANKS FOR HIS PAINS One wonders what else, apart from his steadily worsening physical condition, could have gone wrong, but regrettably for us Andreae only vents some platitudes: “I have endured the arrogance of the upstarts, the revenge of the rivals, the flight of friends, the fickleness of assistants, small thanks for my pains from clients, cheating by servants

and above all the unbridled thirst for power from base and vile men.”

What exactly did he mean by this? We only know of a sermon Andreae gives where two monastery receptors in his audience think they detect some heretical aberrations. They first deliberate what they should do about this and subsequently decide to strongly condemn the faulty teachings of their prelate from the pulpit there and then.

And that, of all places, in the self-same church in which his grandfather, Jakob Andreae has preached, the man who had been co-responsible for the concordance format that was to unite the various Lutheran churches.

We probably arrive here at the essence of Andreae’s inner moral conflict. Central in Lutheran theology stands the doctrine that salvation and redemption are only possible through faith: *sola fide*. On these grounds it was his grandfather’s personal doing that the duke of Württemberg rigorously acted against heretics like Kasper Schwenckfeld and disciples of Michel Servet, Sebastian Franck and other Anabaptists. Bearing the same name Andreae must surely have known of this and considered himself to be bound up in this family karma. All this while he himself held so strongly to a practical Christian way of life and vituperated against the excesses of church doctrines.

A PLEA FOR INNER REFORMATION That is why it must have deeply scoured him that these preceptors accused him of following the example



A page from the baptism registry from Herrenberg (1586), with the registration of Johann Valentin Andreae.

of Georg Major (1502-1574) in stating that ‘no one can gain salvation without good works’. His critical audience found his Achilles’ heel here. In his plea for a practical Christian way of life and an inner reformation, the grandson diametrically goes against his famous grandfather’s legacy. The sensitive man as he was, he did not want to deface the family name again as he did when, as a young man, he had to postpone his studies because he had respectively: written a critical pamphlet against the palatine count, drawn up the allegorical story of the Alchemical Wedding and, be it anonymously, been one of the co-creators of the *Fama* and the *Confessio Fraternitatis*.

This would at least partly explain why the old Andreae was so keen to clear his name and subsequently lodged a complaint with the Consistorian Council. On November 26, 1651 all three appear before the highest state-religious dignitaries. Andreae strongly denies that he had used the contentious words. The Consistorian Council sees no reason to disbelieve him and hand outs a reprimand to both preceptors. They promise “that they will heed these”, after which Andreae thanks the Consistorian Council for its facilitation.

It is clear that there can be no further good co-operation between these three. On the contrary, it becomes a daily torment for him and we can readily understand why; most probably because it is exactly here, where his family legacy haunts him.

Because of his illness he is not able to work in

Bebenhausen anymore. There are only a few hours in which he does not “have to keep to his bed in great pain”. He strongly desires to retreat from Bebenhausen.

When Andreae communicates with the duke that his office becomes too demanding for him and that he would dearly like to exchange it for something easier and more quiet, the duke decides, on February 25, 1645, that Andreae be better relieved from his function at Bebenhausen and appoints him as abbot of Adelberg in the vicinity of Göppingen. Andreae leaves Bebenhausen to arrive in Stuttgart on March 22, 1645. He already knows then he has not long to live.

In the conviction that his end is near, he partakes of the Holy Supper and confesses afterwards: “I feel very tranquil now. I have no more temptations and inner discomforts, neither spiritually nor bodily.”

Answering the question how his burial is to be conducted he answers that his body is to be buried in the open air at the cemetery outside the city, with the other Christian bodies and that no unnecessary ceremony should be conducted at his burial.

On June 27 there comes an end to his suffering and his body is interned at the cemetery of the hospital church.

Nowadays, four hundred years after the publication of the *Fama Fraternitatis*, we know that Andreae’s life was everything but a failure.

No one less than Philip Jakob Spener (1635-

1705), the founder of pietism, would dearly have loved to recall Andreae back from the grave, he who so dearly championed the daily practise of Christianity, saying of Andreae: “For no one has more clearly observed the wounds of the church.”

What he omits to tell is that this man in his younger years was also the author of some inspired and broad-visioned writings that would later strongly mark the face of Europe. Already long before his death the seed of his spiritual mission had been sown, be it under the dirt of bloody religious wars because Europe’s soil was not fully ready for it yet and he himself did not fully grasp the full magnitude of his mission. For he was continually beset by doubts, whether the Rosicrucian movement indeed was the true medicine for a general reformation of the world. The time for that fulfilment was yet to come. Or as in his own words in the Fama: “Europe will bear a strong child”. ☸

Article taken from: www.yumpu.com/nl/document/view/4125750/johann-valentin-andreae-in-bebenhausen-evangelische-kirche-

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- Uit Wikipedia: From Wikipedia: The Major dispute was conducted in the time of church policy reformation in Germany between the Gnesiolutherans and the Philippists. It was named after Georg Major, who had taught that good works were necessary to salvation. Therein saw the Gnesio-Lutherans a denial of justification only from the faith as Martin Luther had taught .

Pietism: Precursors of the Pietists criticised the formal scientific theology of the Lutheran church and advocated a return to a practical and pious Christianity. Among them were the mystic Jacob Böhme (Behmen), the devotional author Johann Arndt, Heinrich Müller, Johann Valentin Andreae, Schuppius, the court pastor of the counts of Hessen, who was assigned to bringing back the Bible on the pulpit and Theophilus Grossgebauer (died 1661). Philipp Jakob Spener is recognized as the founder of Pietism which combined a Lutheran emphasis on the Bible with a strong reformed and practical Christian way of life. In 1675 Spener published his *Pia Desideria* or *Serious Wishes for a Reform of the True Evangelical Church*. This work occasioned a shock wave through Germany and although many Lutheran orthodox pastors and theologians felt deeply insulted by Spener’s book, a great many pastors found his complaints and demands very efficient and fully agreed with his concepts.



“Study this illustration carefully, not once but often; what is the most important is hidden and cannot be explained more clearly. Matter is twofold. One comes from heaven, the other out of the earth. As Thomas a Kempis writes, the true work, Ergon, is pleading for the mercy of the Almighty. The incidental work, the parergon, is the purification (in the stream of the living water) and the washing of the clothes and the investigation, the art of nature. There within lies Wisdom (hinc sapientia). The father is the sun (as Trismegistus says) the mother is the moon, the wind carried it in its womb and the earth nourishes it.”

secrets of the Fama

'Nothing' is for the human being a very abstract concept; we cannot grasp it with our intelligence and feelings. Or perhaps it is also too close, too obvious and too simple to be noticed by us. Or it escapes easily our capacity of comprehension.

If we still wish to imagine such an abstraction, we can for instance think of the open tomb in the great pyramid of Giza. In the emptiness of that tomb – so tell us the universal teachings – a human being can be transformed. The pyramid, with its four triangles, stands on a square. We can see that square as a typical entity, whereby the emptiness in the tomb can depict an open and susceptible heart. In that magical emptiness the unknowable inner self radiates its energy and the pyramid forms itself around that space. Inside the inner self that we experience as emptiness, the core being usually seems to be present, latent or asleep. Therefore we speak of a process of

awakening and of coming to life anew. In this empty space in the tomb resurrects Christian Rosycross. He is the symbol of the original being that slumbers within us. We speak of slumbering because we are not exactly dealing with something new, but because the ego is separated from this inner light which has been hidden from the eye. If we follow the path of transformation, this veil gradually dissolves and we are able to see the original once again, and the original is also able to express itself in us. At a closer look this space turns out to be not empty at all – but what it contains is meant for the spiritual being, for the man as a microcosm. The knowledge of the opened space,

this tomb, and the power that is connected with it, is the treasure that has been left to us by the brotherhood as a heritage. This truth is not exclusively meant for some, for the nuclear being is present in each one of us. A brotherhood, or a mystery school, is in this respect helpful with the discovery of it, but is no 'go-between' between a person and the 'great mystery'. The mystery needs to declare itself and we need to experience it within ourselves; only then it is alive in us. It is not a truth that can be passed on by others like a theory, or a mystical feeling. It might even be an obstruction, ballast in our head or heaviness in our heart. The truth is liberated in the world field as a living potentiality that is accessible to everyone. Through this atmospheric condition it becomes easier for someone who wishes to do so, to open up the individual inner self. Simultaneously and paradoxically, this truth is being passed to us by means of a rather

veiled story. The question is, whether we are able to recognize the simplicity behind this story within ourselves. Do we recognize how life itself realizes this new order within us? In other words: we do not need to laboriously try to transform ourselves, we can just trust the source of life which is after all also inside us. If we open ourselves up for the inner source, then the miraculous change, which is being meticulously described in the texts, will find its own order within us.

THE BRASS TABLET "The following is the true, original report of the discovery of the highly enlightened man of God, brother C.R.C.: After (Brother) A. had died in peace (in Gallia Narbonensis), our beloved Brother N.N. took his place. He told us in confidence, when he had taken his place among us and taken the solemn oath of faith and secrecy, that Brother A. had assured him that this Brotherhood would not remain hidden much longer. [...]

All is from, through and by God. All consciousness levels emanate inextricably from that one source. And on the square of construction the work is being done with these light forces.

In the following year, when he had accomplished his apprenticeship, and was minded to take up an opportunity which had arisen to go on a journey with an ample travelling allowance or purse of Fortune, he resolved as a good architect to change something of his building and equip it more practically. During his work of renewal he found a brass memorial tablet, which contained the names of those who belonged to the Brotherhood, as well as some other data. He wished to place this memorial tablet in a more suitable vault, for at what time Brother C. had died and in which country he was buried was concealed by the Elder Ones and therefore unknown to us. In this memorial tablet a large nail protruded somewhat so that, when it was drawn out with force, a rather large stone was pulled out of the thin wall or plasterwork. Unexpectedly it revealed a door that was hidden behind. With joy and full of expectations, we broke down the rest of the wall and cleaned the door. High up was written: 'After a hundred and twenty years I shall open', with underneath the original date."

THE DOOR "We thanked God for this discovery and left everything else aside for the rest of the evening, as we first wanted to consult our Rotae. Once again and for the third time we refer to the Confessio, since everything we reveal here will happen to those who are worthy of it; to the unworthy it will be, so God wills, of little profit. For just as our door

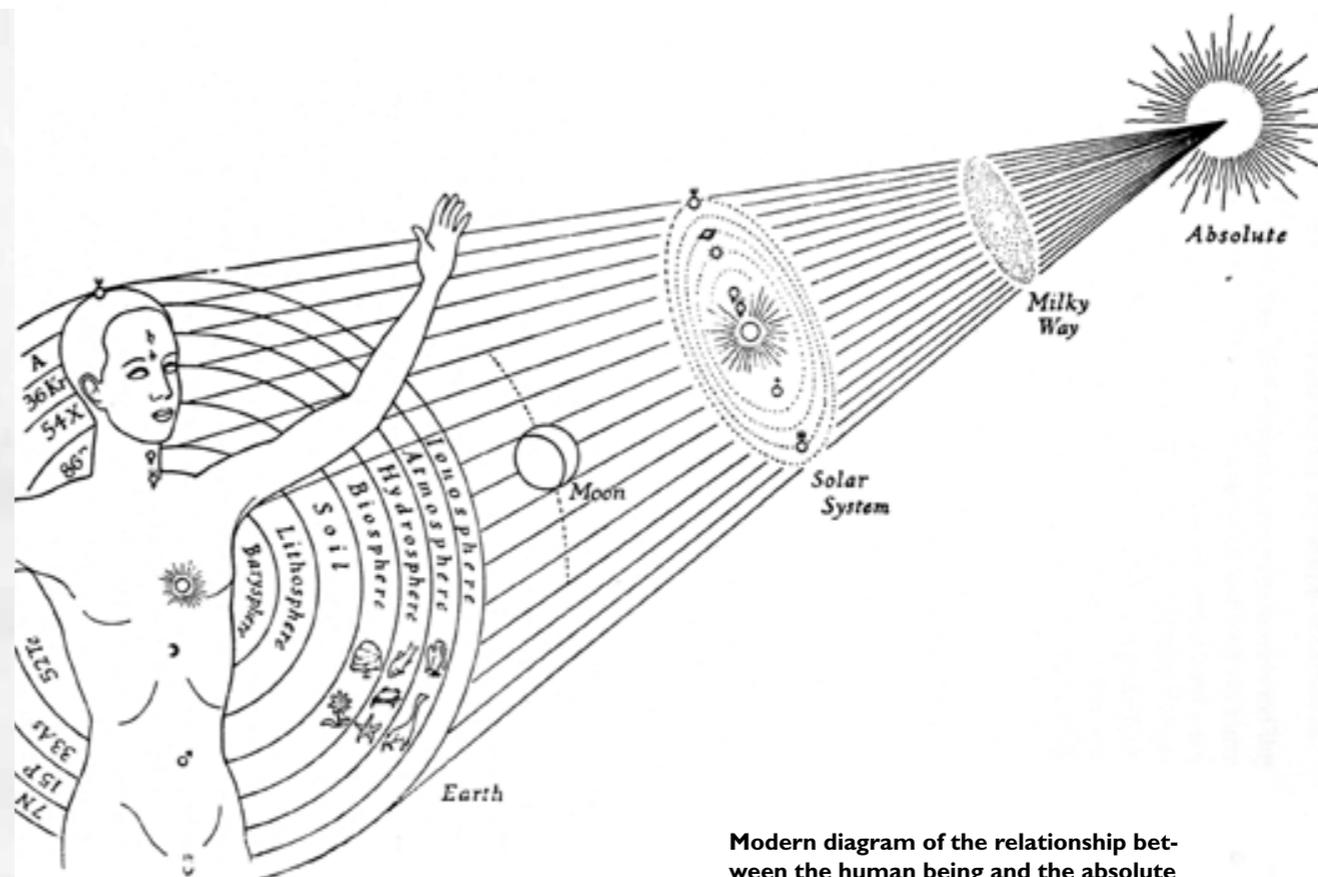


"Thus wisdom builds its house." Diagram of stadia of consciousness according to Ramon Llull (1232-1315): stone, fire, plants, (wild) animals, man, heaven, angel, God

opened in a wondrous way after so many years, so there will open, as soon as the debris has cleared, a door for Europe that is already beginning to show itself and is expected by many with great longing."

Before the door can be opened, the brothers first consult their rota: the signs of heaven. They view themselves in the light of the great purpose of life, if only by consulting the zodiac of their personal revelation. If the understanding of the personal experiences in the world of time and space is there, the door can be opened.

The pure consciousness in the heart is however not bound to an astrological zodiac. The reading of the own rota is an inner insight, the inner becoming conscious through the subtle intuition of the consciousness, possibly drawn from the treasure of experiences of all previous incarnations. The ancient zodiac has



Modern diagram of the relationship between the human being and the absolute

thus proven its service, a new heaven with twelve stars, from where a new earth and a new man can be revealed. Thus the number one hundred and twenty is the number of perfection.

THE INNER ROOM "The next morning we opened the door, behind was a vault with seven sides and seven corners. Each side was five feet wide and eight feet high. Although this vault was never lighted by the sun, yet it was clearly illumined by the light of another sun which had derived its ability to do so from the sun, and which radiated from the highest point in the centre of the vault." Earlier we have pointed out that the inner room already exists. And the door to it is in reality not really closed. But because we are entirely wrapped up in our outer identity and connect ourselves therewith, we have temporarily forgotten the true self. Through our identification with the outside we have

lost the perspective. We believe that we are a person; we believe each thought that arises in us. When this identification with the external dissolves in the silence of the infinite inner room, then we know that this area is buried within our deepest self. The nucleus of our microcosm is a faithful reflection of that one of the macrocosm and is one with it. That cosmic inner space is in the description shown to us as a vault with seven sides. This space is brightly lighted by a different sun, which radiates above in the middle of the ceiling. We read further:

"In the middle, instead of a tombstone, was a round altar on which was a brass plate with the inscription: A.C.R.C. While living, I made this compendium of the universe my tomb.

Around this first circle was written: Jesus mihi omnia (Jesus is everything to me) In the middle there were four figures enclosed in circles whose inscriptions were:

What was contained therein, you, desirous of salvation, will, if it's God's will, soon behold with your own eyes.

1. There is no empty space.
2. The yoke of the law.
3. The freedom of the gospel.
4. The glory of God is unassailable.

All this is clear and distinct, as are the seven sides and the two times seven triangles.”

Seven aspects of the microcosm are penetrated by the spiritual sun. In the pure consciousness of the soul-man the light of knowledge can reveal itself and it can happen that the external self fades away and the true self arises from the grave as a firebird, as a phoenix, as a human being in Christ. The life of Christian Rosycross bears witness of this resurrection. His life is an example for us, as this resurrection from the grave of nature is potentially attainable for everyone.

Let us consider the inscriptions on the altar:

THERE IS NO EMPTY SPACE For a human being like Christian Rosycross there are no more boundaries of time and space. The mortal human being is only a visual manifestation of the all-consciousness. In the all-consciousness all worlds penetrate each other and what looks like empty space to the normal consciousness, is to Christian Rosycross a space filled with life. Therein the unity of all with all is being experienced. The ‘nothing’ is to him anything but empty!

THE YOKE OF THE LAW For Christian Rosycross the yoke of the law, the law of karma and of cause and effect, is no longer applicable. Not because all karma has been atoned for but simply because the consciousness has risen beyond the world of experience.

THE FREEDOM OF THE GOSPEL The individual gospel is a witness and a living proof that freedom has been entered.

THE GLORY OF GOD IS UNASSAILABLE And unassailable is the true self, as in it all things take place and all things take their source from and yet the self is unmoved. All life originates from it and returns to it. It is the source of all existence.

CIRCLE, TRIANGLE AND SQUARE “All this is clear and distinct, as are the seven sides and the two times seven triangles. [...] This vault we divided into three parts: the dome or heaven; the walls or sides; the floor or base. As to the heaven you will hear nothing more from us at this time than that it was divided into triangles, following the outline of the seven sides in the luminous centre. But what was contained therein, you, desirous of salvation, if it's God's will, will soon behold with your own eyes. Each side was subdivided into ten squares, each with its own figures and inscriptions. [...] On each side there was a door that led to a chest containing various things, especially all our books.”

In the arch of the tomb of Christian Rosycross has been put a lighted triangle, from where seven rays radiate. And the vault counts seven sides and corners. Here is a question of the numbers three (triangle), four (square) and seven (sides). At a first glance this seems unnecessarily complicated and perhaps we feel like giving up. However if we imagine these inner spaces as a flower, as a rose or a lotus, then the picture becomes simpler. A rose with seven opened petals and its fragrance is love. With the image of a flower some people experience its symbolism and that is enough for them. The rosicrucians connect this symbolism, the knowledge of the heart, to the understanding of the head, so that out of this synthesis of heart and head a new living certainty comes into being. In this way the numbers are not just a mental issue. We are not talking about creating more mental ballast. Let us remain therefore as relaxed as possible, both with regard to heart and head, and direct ourselves to the symbols of the circle with the triangle and the square in its center. Let's try to discover what this universal symbol is able to give to us. This symbol is being used by the rosicrucians because it is a summary of the core being and also indicates in a nutshell the path Christian Rosycross has followed from the grave to the resurrection.

The number zero, or the circle, represents the eternal. The globe of revelation and its core are circles. When a human being is open

to the eternal that surrounds us like a circle, then that eternity touches us in the heart.

The number three. When a human being has been touched in this manner, this ray does not only vibrate in a high and unknowable abstraction, but it unfolds itself into three helping rays, in a lighting triangle. Its sides are: touch, transformation and realization of the eternal in us.

The number four. When the lighting triangle is radiating in our consciousness, we experience a miraculous enlightenment. And when this enlightenment stabilizes itself, four ether substances are freed which are going to change the human being. These four ethers correspond to the four material aspects of the human being, namely the mental body, the sensory body, the life body and the material body. Together they form the square of construction, which in that miraculous reconstruction that brother N.N. performs, is being demolished and is being built once again.

The number seven. From the eternity surrounding us we see the mercy of the three rays coming from the middle, where seven rays flow along the seven sides of the vault and enter it in a transmuting fire. Each side also has a door and these doors provide entrance to the secret of the microcosm. We discover that a human being is a peculiar composition. Besides the already named four



bodies of the human being, there are furthermore the soul, the spirit-soul and the spirit. The soul is a dynamic aspect of the pure consciousness of the spirit-soul, which is in turn an expression of the unknowable self, the spirit. Thus, the human being appears to have not four, but seven aspects. And these seven aspects are to be discovered in the inner insight, without having laboriously studied for these. The three hidden aspects transform the four outer aspects and in this way they are cleansed in the fire of the holy triangle. The fiery triangle represents father, son and the sanctifying spirit, we have indicated earlier, a tri-unity that we meet everywhere in the world albeit under different names. For example there is the tri-unity of Christ, Jesus and the human being; of spirit, soul and the fourfold body. You can also think of Horus who issues from the alchemical marriage of Osiris and Isis. All of these elements illuminate the different aspects of the tri-unity that can also blossom in us. When our intuition matures, the strange story

gets a great depth. It brings a deep experience that all is *one*; it is no conjecture and theory anymore. All numbers derive from zero as a revelation, but they all do return there again. All is from, through and by God. Seven rays emanate inextricably from that one source. And on the square of construction the work is being done with these light forces and thus not with personal powers or personal interference. It is this one force that acts twofold upon us: it demolishes the old and at the same time builds the new.

We have talked about the heaven of the vault and the three aspects of our core being, the tri-unity that works renewing in us. We find all these aspects in the microcosm, in the macrocosm and in the sun logos. Besides the dome and the sides, there is also a basal area, whereupon everything stands. The base represents the material human being. The light from above also lights up the base. It is the working of love of the 'as above, so below'. Through the forces that radiate out of the

Although it was never lighted by the sun, yet it was clearly illumined by the light of another sun, which had derived its ability to do so from the sun...

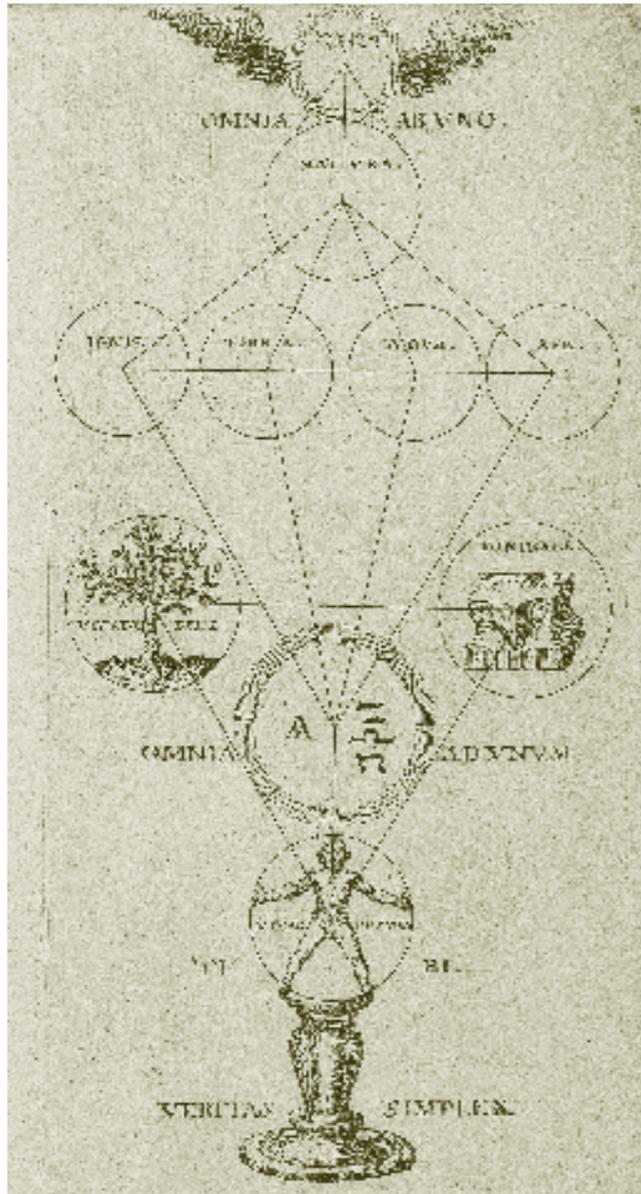
perfection, of the one sun logos, via the illuminated triangle into the seven sides of our being, now also the matter is being transformed.

THE BOOK T "We still had not found the dead body of our godly and wise Father, so we pushed the altar aside and were then able to lift a heavy brass plate. Beneath we found a fair and noble body, intact and without trace of decomposition, in full ornament and attire, depicted here as exactly as possible. In his hands he held a little book called T., written in golden letters that is now, next to the Bible, our greatest treasure, and that to be sure may not thoughtlessly be delivered to the judgment of the world."

After the altar gets moved, a heavy brass plate comes free, which is lifted up. That heavy plate is our external I-consciousness that is disappearing. To make that possible the task that has been found in the tomb of Christian Rosycross, must be fulfilled. That task is the one of the cross. If we view the heavy plates as the external I-consciousness, as the horizontal beam of a cross, then this sham reality gets now cut by the vertical ray of the core being. In the heart they cross each other. Through this the plate yields and a new lighted cross arises. The horizontal beam that is independent from the core being, tries to determine the life, is replaced by the new vertical beam, which expresses entirely the es-

sential. And the rose at the heart of the cross, the core being in us, is now able to unfold completely. Then we do not live a life of toil anymore; life lives itself.

And now we see Christian Rosycross as a lighted figure that stands as a golden cross before us. In his name we recognize the words: Christ, rose and cross. The cross radiates as a golden light and on the intersection of the horizontal and vertical beam blooms the rose. It is a mysterious rose that smells supernal. This scent is no smell that needs to be spread around, for it is just there as a matter of course for all and everyone. And in the hands of Christian Rosycross lies the book T, the book Theos, of God. This book is our greatest treasure, for herein is written the truth of the brotherhood; the truth that inspires us, and motivates us to the realization of the one self. Nearer than hands and feet, beyond space, time and individuality, is the divine self. All originates from it and in it all returns again. It is the mystery of the truth that is 'the self in all'. Out of this unity the community of enlightened ones calls us home. ☸



The human being is also twofold: the visible transitory body and the invisible everlasting soul. The more glorious, valuable and exalted the soul becomes, the more its perfection is regarded as grand and high. In this way we are liberated from our weak human nature and are mercifully united with our starting point, omnia ab uno, God the Almighty. We die away from the evil godless world and we are born again in the blessed heavenly Jerusalem, omnia ad unum. As Boethius writes: It is a crime that we do not love the best, the best should be the most precious to us... The best, is however, the perfection of the soul, which we gain if we recognize the inner man, microcosm, in the right way.

DIVINE WISDOM DIVINE NATURE

The Message of the Rosicrucian Manifestoes in the Visual Language of the Seventeenth Century

Edited by José Bouman and Cis van Heertum



Divine Wisdom - Divine Nature examines the visual imagery that can be associated with the Rosicrucian Manifestoes. What unites these images is a shared world picture, one which celebrates the macrocosm, the microcosm and the bond between the two, a bond forged by the divine creator. This world picture, which is essentially Christian-Hermetic in outlook, found verbal expression in the Rosicrucian Manifestoes that were published in the years 1614-1616.

Divine Wisdom - Divine Nature will be launched on 1 September 2014 as part of the cultural programme to inaugurate the international conference taking place in the Christian-Rosenkreuz-Heim in Calw.

The accompanying anniversary exhibition will take place from 4-7 September in the Aula of the city of Calw, Germany, and will travel through Europe in the following years.

Also available in German: *Göttliche Weisheit - Göttliche Natur. Die Botschaft der Rosenkreuzer-Manifeste in der Bildsprache des 17. Jahrhunderts.* (ISBN 9789071608346)

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The year 2014 marks the 400th anniversary of the *Fama Fraternitatis anno 1614*, the Message with which the Brotherhood of the Rosycross addressed the thinking human being in Europe, who was able to admit a message, a Ray of Light from the Original Life, into his heart. This Message revived hope in many hearts and granted many heads new insight into the coherence between God – Cosmos – Man. Until this day, this impulse has remained active and demonstrable in the cultural, religious and artistic environment of Europe.

The activities that the Lectorium Rosicrucianum develops around *Fama400* are intended to assimilate the renewed impulse unto radiant, new life, with which the Brotherhood approaches us these days, into our consciousness as actual spiritual power. Subsequently, we should secure them also in our hearts and emanate them to the future of the whole of /humanity 'with bare head, open heart and unshod feet'. This issue of the *pentagram* is a contribution to this.

