



TONY LLEWELLYN, IX°
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The Practical Paths of Rosicrucianism & The Radiance of Nature

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of the
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Societas Rosicruciana in Anglia

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This pamphlet has been published by the Metropolitan Study Group of the Metropolitan College No. 1 of the Societas Rosicruciana In Anglia. The MSG is an open forum and we welcome all individuals, men and women, who are interested in exploring the deeper mysteries of Nature, Science and Truth.

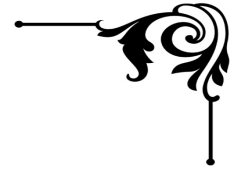
We normally meet on the 3rd Saturday of the month, in Hampstead, London, however these physical meetings are temporarily suspended until further notice. All of our meetings can now be accessed virtually, and we host attendees from many countries.

If you would like to attend any future meetings, please contact our Suffragan and Director of Studies, Cheyne Towers: heartmindtherapies@yahoo.co.uk

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Frontpiece image from Michael Maier
Tripus Aureus, 1618





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Dear Fratres, Sorores, and travellers on the Path,

It is with contemplation and introspection that I come to this page to welcome you all to this second pamphlet of the Metropolitan Study Group, Province of Greater London, of the Societas Rosicruciana in Anglia.

As we are all aware, this year as been like no other in living memory. Whilst wild and exuberant conspiracy theories fly around the communications systems of the modern and mundane world, I believe that it is to the book of Nature that we must turn, and by leafing through her pages will we come to a greater understanding of the events of 2020.

Recent natural history is replete with predictions, premonitions and portents, warning Humanity that we must change tack. This precious Eden we have been gifted is not a giant larder of resource, to be consumed with infinite and voracious appetite, its only function to satiate the profit and economic hunger pangs of the free market.

If we had just looked up from our screens for five minutes, we would have discerned a myriad of signs. Hurricanes, floods, droughts, tornados, cyclones, wildfires, and an inter-connected global ecosystem weeping at its continued demise.

Yet we did not hear and did not see, consumed as Nero's Rome, in an orgiastic carnival of the senses, hoisting the flags of the seven tribes of Mammon — Greed, Lust, Gluttony, Pride, Wrath, Envy and Sloth, high above the glittering towers of Fools Gold. We elected narcissistic showmen for leaders, and descended into the

politics of hate, and of the other, retreating into tribal fear and loathing.

Then suddenly, without warning, an epidemic swept across the planet, crippling Society, decimating its free market, emptying the shimmering towers, and imprisoning *seven billion people simultaneously*.

The impossible made possible, the entire human race STOPPED. For several months, whilst the whole of Humanity sat and contemplated the meaning of life, many for the first time, Nature shook her glossy mane free, inhaled fresh air, tasted sweet water and blossomed with fiery voracious vitality.

And like the Children of Israel, we sat in our homes, waiting for the pandemic to *passover*. Whilst around us, the animal kingdom, basked in freedom, roaming our lifeless streets, and staring incredulous at Man's turn in the cage.

I do not think it was an accident that we were meant to cease the eternal dance of *human doings* and for a few precious months, experience, human beings... *just that, being*, nothing more, nothing less...contemplative, meditative, as in our original state.

'As above, so below', the ancient axiom reads. 2020, the year where the Heavens shone brightly with clues to Nature's plan. And those with eyes to see, have read a differing tale to the one played out on society's screens.

In our last pamphlet, we spoke of the Grand Celestial Alignment and total solar eclipse which took place on June 21st. Was it merely coincidence that Society had been chained for months previously to this event? That the vibrational frequency of the planet had been re-set to its almost natural state to welcome in this great turning of the celestial clock?

And since the solstice what have we witnessed? Mars retrograde in Aries — Worldwide drama and fiery chaos. Accelerated by the pandemic, we are witnessing the questioning and breakdown of one order, and the birthing pangs of a new.

In the past few short months we have witnessed in concentrated form, global civil rights marches, environmental consciousness, a rallying cry demanding equal rights for all, mirrored with partisan political fundamentalism, institutional racism, xenophobia and exploitative, manipulative fear mongering.

It is as if half of the world is clinging to the old and half looking toward the new.

In this 2nd pamphlet we talk of the second great celestial event of 2020 which takes place on the Winter solstice. A fitting end, to an interesting and transformative year.

The 'end of days' has been written and prophesied on many times throughout history, and by no means do I think that the Seven Revelatory Trumpets are about to blow. However, when we look back through linear history, is 2020 going to be considered the year when mankind tenderly and gingerly stepped into a new age? And was it our job, in this incarnation, with Love and Light as Rosicrucians, to help others into that age?

I do hope so...

On behalf of the Metropolitan Study Group of the province of Greater London, SRIA, may I wish you all, whatever Path you tread and Truth you seek, Love, Light and Hope for the coming months...

Thy Kingdom come, Thy Will be done...

Frater Alexander Rofaila

Chief Adept, Province of Greater London, SRIA

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ircle of Unity

In our first Rosicrucian Pamphlet I drew the readers' attention to the Grand Celestial Alignment and total solar eclipse which took place on June 21st 2020, at the centre of a grand cross in the heavens where the galactic equator crossed the ecliptic of the Zodiac.

This extraordinary celestial event was marked by the Metropolitan Study Group SRIA with a group meditation, synchronised at the moment of the peak of the solar eclipse on the morning of the Midsummer Solstice at precisely 07:40 BST. This meditation was also observed by several other spiritual Orders who chose to respond to this event with enthusiasm, grace and dignity.

During the June 19th 2020 meeting of the MSG our focus was a guided meditation which I had the privilege of leading that day, in preparation for the solar eclipse on the Solstice. This meditation was observed by 180 Rosicrucians and people of like-mind and temperament from around the world, with participants from all corners of the planet joining the shared real-time experience.

This was by far the largest global group meditation in the history of Rosicrucian study, and together we successfully created an unbroken Circle of Unity which spanned the entire Earth.

“The Almighty moves in mysterious ways... His wonders to perform”

As mentioned elsewhere in this second Rosicrucian Pamphlet, on December 21st 2020 we will see yet another grand celestial event. This time in the form of a Great Conjunction of Saturn and Jupiter at precisely 0° Aquarius, which will begin a new 200 year cycle in which the Great Conjunctions will occur exclusively in Air signs.

The last time this Great Conjunction occurred in the sign of Aquarius was on the 7th of January 1405.

Such a Great Conjunction occurred in approximately the year 7BC in the sign of Pisces, and was likely to have been what was observed by the three Magi as the Star of Bethlehem.

It is speculated that the Magi were astronomers and astrologers from Babylonia. They recognised the great sign in the heavens, which they understood marked an event of far greater magnitude than the mere birth of a child, but the birth of a great spiritual impulse who's influence would guide and inspire the course of Humanity throughout the course of the Age of Pisces.

We now stand on the very brink of a celestial event of extraordinary significance and importance, and we are all blessed with this unique opportunity to mark and honour the True Birth of the Age of Aquarius... And this my dear friends is precisely our task, our privilege and our great responsibility.

Therefore we warmly invite you to join us for a very special Metropolitan Study Group meeting on **Saturday 19th December 2020** at 14:30 GMT.

<https://us02web.zoom.us/j/89970832830?pwd=blgybGtGOXRlYWtlMktFaGt6WVJkZz09>

Meeting ID: 899 7083 2830

Passcode: Convene

Our focus will be to convene an unbreakable Spiritual Circle of Unity spanning the entire Earth. This group meditation will be in preparation for the actual event which will mark the peak of the Great Conjunction of Saturn and Jupiter at precisely 13:30 GMT on Monday 21st of December 2020.

It will be my great privilege and honour to lead this meditation on the day, and on behalf of the Metropolitan Study Group SRIA, I very much look forward to seeing you all at the appointed time.

Frater Cheyne Towers

Celebrant, Metropolitan College No.1 SRIA

Dir. of Studies, London College of Adepts



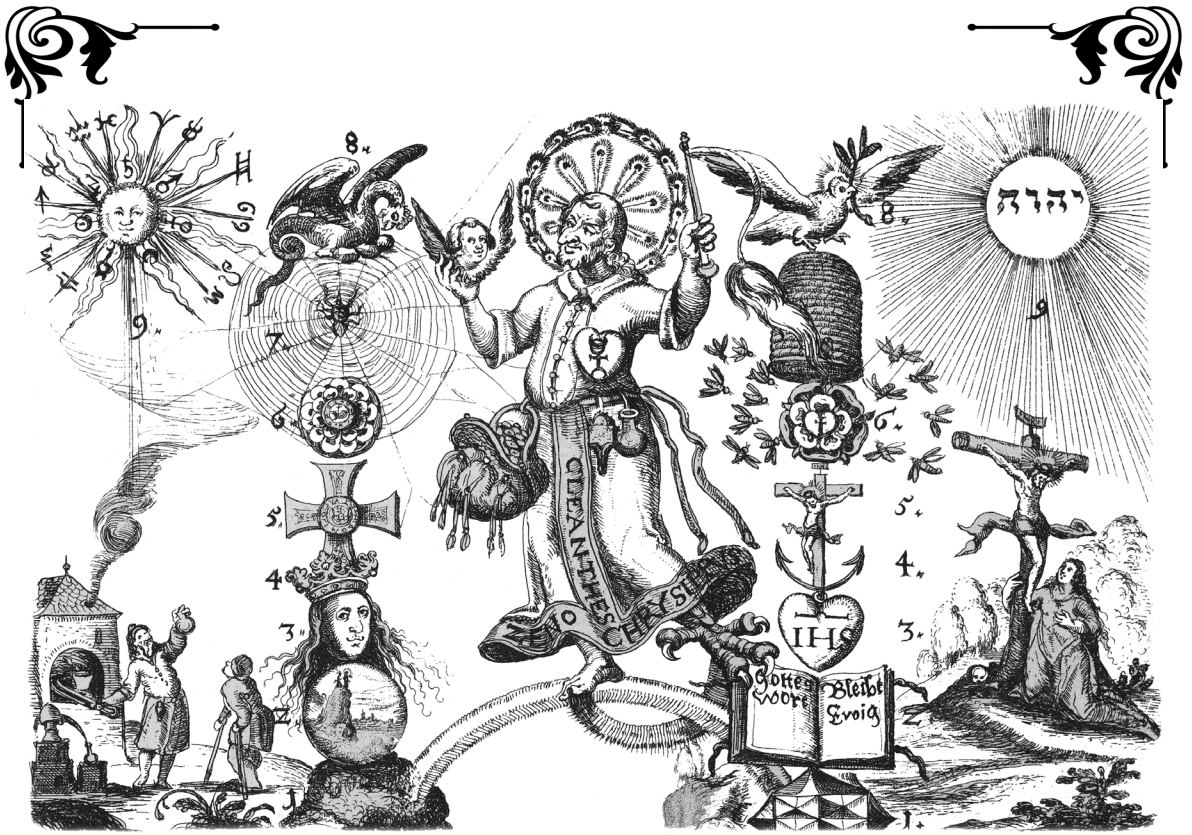


Figure 1. Engraving from a Rosicrucian manuscript (c.1649)

The Practical Paths of Rosicrucianism

In my previous piece on *21st Century Rosicrucianism*, I posited that we should see our work as a cycle of three activities: *personal practice*, *social engagement* and *spiritual retreat*. Today, I will be exploring the first of these in more detail; considering the different forms of practical work that fall under the umbrella of Rosicrucianism. By doing so, we can embolden our personal practice and continue moving forward with the confidence that our work is inherently transformative while also being authentically Rosicrucian in nature. Understanding what the core ethos and egregore of Rosicrucianism consists of also allows us to create stronger bonds with one another as we walk our many paths of individual spiritual destiny while being lifted along by the same currents of mystical air.

With this relatively brief paper, I hope to provide some guidance that maps out the general landscape of Rosicrucianism as a tradition while also giving an overall framework to help us traverse it more readily. On the finer and more advanced details of what you might find along the way, I defer to the experience and wisdom of many of our fellow fratres and sorores who are true adepts. But by providing a contextualising framework of the practical paths of Rosicrucianism, the intention is to find a common

ground in which we might meet and share our discoveries in a fruitful and productive manner.

The Original Manifestos

Let's begin, then, by taking a look at the three original pamphlets released in the early 17th century. Without delving into speculation about who might have written them and why: *what practical paths do the manifestos speak of directly?*

The *Fama Fraternitatis* gives us the lofty goal to “renew and reduce all Arts...to perfection”, and in practical terms tells us of the studies of Brother C. R. C. in “*Mathematica, Physick [meaning Medicine], and Magic*”, along with the ‘Cabala’ of Fez and the alchemical ‘transmutation of metals’. There is mention of a “*magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory*”; ‘our ROTA’ (which, as an aside, Papus equates to TORA / TARO in his book *The Tarot of the Bohemians*); as well as the “*discourse of secret and manifest philosophy*”; ‘to cure the sick’; and the use of ‘two Sacraments’. There's also the clear statement that they “[*esteem*] little the making of gold”, along with the admonishment that there are many books and pictures “*under the name of Chymia*” that are an insult to the glory of God. Perhaps most importantly, the *Fama* closes with the assertion that all those of like mind and temperament should write or speak such truth openly and from the heart.

In the *Confessio Fraternitatis* there is a further call to action. The *Confessio* again calls people to write and speak out – to create and distribute the means for a wider awakening – but here the continual study of Sacred Scripture is put forward as the sole, only and assiduous practice required of the aspirant. Not just in word, but also deed – making:

“the Bible the rule of their life, the end of all their studies, and the compendium of the universal world, from whom we require not that it should be continually in their mouth, but that they should appropriately apply its true interpretation to all ages of the world.”

To achieve this, the *Confessio* calls us to read and understand the ‘great book of nature’ for which they “*made for ourselves a new language, in which the nature of things is expressed*” while again, in similar fashion to the *Fama*, admonishing the use of practical alchemy for profit in favour of a more compassionate and spiritual kind. It does offer a more nuanced view here than the *Fama*, though, in recognising that the search for the ‘tincture of metals’ is not inherently wrong, but that it tempts people away from walking the entirety of the path. Because in the end it is not enrichment, or status, or power that

they seek – but human welfare; co-operation in the work of God; and the perfection of the arts through the steadfast observation of Nature (i.e. the macrocosmic Universe).

The Chemical Wedding of Christian Rosenkreutz

Which brings us to the third pamphlet released, almost certainly by the self-professed hand of Johann Andreae, entitled *The Chemical Wedding of Christian Rosenkreutz*. It's worth noting that Andreae stated that this work was satirical in nature – and you can certainly see a thread of ostentatiousness that runs throughout; with its long asides to tell riddles, or parlour games played with dozens of virgins. However, to dismiss the piece as unimportant because of its satirical elements is to overlook the depth that it simultaneously displays. *The Chemical Wedding* is, by far, the most symbolically intricate of the three pamphlets; with allusions to black crows, white doves, Virgin guides, lions, unicorns, ceremonial rooms, ocean pearls, death, resurrection, Knights of the Golden Stone, holy nuptials and door-keeping. The alchemical allegory is clear and, even without diving into the deeper symbolism involved, ultimately looks at the journey of one man towards the centre of his being and the heights of royal attainment to be found in the soul.

Prayer and meditation, that is 'humble and fervent', form the backbone of practical work referenced; with a focus on consuming oneself with the thought and glory of God, yet to 'reserve in silence' that which is entrusted and ensure that it is committed to the 'spreading of His name'. There is the criticism of those who would either represent themselves and their attainments dishonestly; or think too highly of themselves and thus lead to their own destruction. Of particular interest to our focus here today is the reference to the different paths that can be taken to the Royal Palace. There are offered to the aspirant four paths: one that is short, but dangerous; one that is long, but easy (as long as you stay on course); the third which is the Royal way, filled with pleasure and joy (but offered only to one in a thousand); and the fourth that cannot be completed except by 'incorruptible bodys'. Although this doesn't give us a direct steer on *what* the paths of Rosicrucianism are; it does provide some clarity on the choices available and the manner in which they are walked.

Towards the end of the text, there is an obligation made that helps us understand a few more areas of practical work that should be avoided: namely to "*at no time ascribe your order either unto any Devil or Spirit, but only to God, your Creator, and His hand-maid Nature*"; and that we "*shall not be willing to live longer than God will have you.*" Without getting too proscriptive, I guess that means the search for longevity and immortality might be out of the question; even though it is regularly found in the work of physical alchemists and part of the Universal Medicine referred to in the earlier manifestos.

The first of these obligations also shows us that, although we might consider both alchemy and various forms of magic to be part of the Rosicrucian tradition, it is only when directed by and for God and Nature (rather than devils or spirits) that we serve our duties true.

Contemporary Authors

Even though there might not be many direct instructions on practical paths in the original manifestos, it is clear that the founders of Rosicrucianism saw it as in line with Hermetic science and other strands of esotericism present at the time – particularly the resurgence of alchemy – but that it needed to be aligned with a God-focused theurgic intent. This is proven effective by how strongly the publication of the pamphlets resonated and the flurry of activity that followed; with many commentaries and other manifestos circulated by numerous authors, often printed with one or more of the original documents themselves. We can also look to other key influences published immediately *before* the original manifestos were made public; that we can consider within the same milieu and part of the Rosicrucian ethos. When these things are combined with the content of the three manifestos, we begin to see a clearer picture of the practical paths of Rosicrucianism as envisaged at the time.

Before the publication of the original manifestos, Christian Alchemy was widely spread among the esoteric corridors of Europe. One of the first editions of the *Confessio* was published along with the *Secretioris Philosophiae Consideratio brevis (A Consideration of the More Secret Philosophy)* under the pseudonym Philipp à Gabella that was heavily influenced by and quotes substantial sections of John Dee's *Monas Hieroglyphica*; which symbol also appears in *The Chemical Wedding* and links the tradition directly to this powerhouse of alchemy, astrology and angelic magic. At the same time as Dee, Giordano Bruno was espousing an esoteric theology that linked the consciousness of Man to Nature and the Divine through mathematics – a key component of the learnings of the legendary C. R. C. in the *Fama* – and was also developing a highly sophisticated form of *Ars Memoriae*: the art of memory. Paracelsus is named directly in the *Fama* and his work on the *microcosm* and *macrocosm*; the *quinta essential* (soul of objects) and the role of Man as the 'fifth substance'; alongside extensive efforts in medicine and both natural and astrological magick, are clearly one of the primary influences on Rosicrucianism. We can also thereby consider the important influence of Johannes Trithemius – who not only taught and mentored Paracelsus, but also Agrippa, and was extensively involved in the development of angelic magic and the use of magical languages; indeed it was one of his ciphers that was used in the infamous 'Cipher Manuscripts' that created the Hermetic Order of the Golden Dawn. Immediately following the publication of the pamphlets we then have things such as the 10 publi-

cations released by Jakob Boehme between 1620 to his death in 1624, which solidified Christian Theosophy and the embodiment of the living Christ within; along with the notion of the 'union of opposites' that lies at the core of the Western esoteric tradition. Rosicrucianism was born in a time of seismic shifts in the esoteric landscape of Europe; both heavily inspired by the many influences surrounding it, while also highly influential to what was to come.

Among all of this excitement and hidden depths of esoteric knowledge, it is still important to recognise, though, that the most important practice to those who considered themselves Rosicrucians was *Medicine*. Then an evolving science that straddled disciplines, medicine (or *Physick* as it was often called then) sat between notions of the spiritual and physical components of mankind and spoke strongly to the concept of our shared duty towards the uplifting of humanity. There's a reason why the first and foremost duty of the Rosicrucian is to 'heal the sick, and that gratis' as it was absolutely front and centre in importance (and controversy) at the time. Michael Maier in his *Themis Aurea or Laws of the Fraternity of the Rosy Cross*, published in 1618 a year after his landmark alchemical work *Atalanta Fugiens*, spends the first half of his book detailing the role of the Rosicrucians in the restoration of Medicine as an honourable practice that had fallen into disrepute. This notion of revitalising Medicine, similar to the work of Basil Valentine that was also popular at the time, admonishes the extravagances of the medical professions; which not only debased many of the things they were working with, but did so while overcharging and often outright deceiving their patients.

Overall, Maier shows us that the path of a Rosicrucian is an inherently practical one. Not just solely based on learning and reason, but on experiment and experience; on the transformative effect of practical work that can be witnessed and embodied rather than merely discussed or alluded to. While in today's world Medicine has a clearly defined professional path, there is still something powerful in the worldview of the original Rosicrucians that we can learn from in how we approach our practical work today. This is primarily because there wasn't as clear a distinction between material and spiritual alchemy – which was seen to incorporate not only medicine, but astronomy, chemistry, geology and many other natural sciences that were developing at the time. Indeed, unlike the post-Enlightenment world that divides material and spiritual pursuits, to the Rosicrucian they are forever intertwined. Even though to a modern viewpoint it might seem that Rosicrucianism was just defending real science from the ravages of religious superstition (which, in many ways, it certainly was); it was also imparting the Hermetic notion that the spiritual subtleties involved have a very real impact on the success (or failure) of physical processes. This is partly because physical processes are an alchemical externalisation – a talismanic focal point – that enables the practitioner to be transformed through the cyclical nature of their material work; but it

is also because the development of spiritual sensitivities allows for the occult qualities of material things to be perceived, in order that they can be properly maintained and worked without unknowingly altering (or damaging) their essence.

This notion of the combined work of physical and spiritual spheres is strengthened by other contemporary texts. Robert Fludd in his *Apologia Compendiaria*, published in 1616 in defense of the Rosicrucian Brotherhood, states plainly that the *“spiritual and worldly secrets...may be accomplished...by the outpouring of the Holy Spirit in men... or by the revelation of the mysteries concealed in Nature, which also requires the assistance of the Spirit.”* This is a common theme among early Rosicrucianism. *The Speculum Sopicum Rhodo-Stauroticum (The Mirror of the Wisdom of the Rosicrucians)*, published by Gerhard Dorn in 1618 and often referred to as the ‘fourth manifesto’, has the idea directly on its title page with the references to ‘Ora’ and ‘Labora’ (Prayer and Work); alongside the balancing titles of ‘Physiologia’ and ‘Theologia’. The text itself tells us that faith, wisdom and study are the ‘true philosophy’ of the Rosicrucians and that we must *“therefore hasten slowly. Pray, work and hope”* along with the recognisable encouragement to ‘know thyself’ and ‘amend our ways and life’. All of this is encapsulated within the practice of alchemy as the primary path for the aspirant, but it still remains of great importance to be properly prepared to walk it; for as Gerhard Dorn suggests: *“whoever wishes to know the daughter of alchemical wisdom, resplendent in her brilliant white dress, should, before he sets out on this crystal sea, first train his eyes and prepare his strength for the struggles ahead”*.

This preparation involves other lesser Arcana that build up the aspirant’s concentration, willpower, intuition, visualisation and contemplative faculties to such an extent that the challenges found on the alchemical path can be overcome and the wisdom that it offers properly reconciled within the being of the aspirant themselves. Rather than forever remaining an external form of knowledge, the path becomes embodied and manifest through the transformation of the adept as both craftsman *and* tool. Following the hand of Divine Providence, through understanding things greater than just our immediate situation in the material world, is the path that unlocks, as Dorn calls it, the *“lovely art and treasure house”*. Practical Rosicrucianism requires a combination of faith, intuition and wonderment at the miraculous nature of existence; while also needing the grounding principles of rationality, reason and observation to steer true. One or another of these will not suffice alone, but all need to be kept in balanced motion to achieve the alchemical and theurgic goals being sought.

What we find, then, is that at the core of Rosicrucianism is a Royal Art: the knowledge and understanding of the processes that develop the Universal Medicine (or *Azoth* per Basil Valentine’s text published in 1613) and the Philosopher’s Stone. This is the

Great Work and transformation of the Adept, but it is heavily veiled in allegory and requires material, astral and divine components to be properly aligned and purified through *'solve et coagula'*: the cyclical process of drawing down Divine Will into the physical realm, while also sanctifying our own material form and intentions through contact with Divine Wisdom. Within this cycle of drawing down and rising up we can see that, when it comes to the day-to-day journey, there are many different steps to be taken; over many different types of terrain. Terrain that varies in order, distance and magnitude from individual to individual depending on their particular lot and location in manifested existence.

There is some added context to this developed in another early Rosicrucian text, the *Ara Foederis Theraphici (Altar of the Theraphic Brotherhood)* published in 1618, that explicitly highlights the importance of sharing the knowledge gained while on travels around the world; something that was mentioned as a central duty for the original Rosicrucian fratres of the *Fama*. No one person can obtain omniscience of the near infinite experiences and practical paths that the human condition has enabled to flourish in its relationship with Nature and the Divine. Sharing our discoveries with like-minded companions – working together towards the common goal of redemption – therefore becomes a key component of practical Rosicrucianism and part of our duty and terms of achievement.

The *Ara Foederis* also builds upon the alchemical emphasis of other early Rosicrucian texts by giving an indication that the primary goals were contemplative and theurgic, as opposed to the involvement of more occult practices. This is echoed in a Rosicrucian prayer by John Hendon, published in 1662, that strengthens the notion that the ultimate goal of Rosicrucianism was to allow the aspirant to properly receive, understand and embody the, as he called it, 'Illuminating Spirit' through obedience to God's Will and a lifestyle properly aligned so as to *"wound not my Conscience with vice"*. This repeats the often found notion in the early texts, including all three of the original manifestos, that it is only through pure intention and an adequately virtuous life that the aspirant can reach the destination they are searching for. In this manner, one of the most powerful practical tools we have is *prayer*: an open adoration, communication and subservience to the presence of the Divine within our own beings and throughout all of Creation. Indeed, the rituals of our own order state at the outset that our aims will be accomplished by *"prayer and perseverance in the paths of knowledge and virtue."*

In regards to magical workings, although not heavily present within the original manifestos it is widely considered a key component of the practical paths of Rosicrucianism. Returning to Maier's *Themis Aurea*, he is a huge proponent of 'magick' as *"the highest, most absolute and divinest knowledge of Natural Philosophy advanced in its wonderful*

works and operations". Robert Fludd, in a letter of response printed in 1631 with the snarky sub-title *The Squeesing of Parson Fosters Sponge*, answers the assertion that all magic is evil (Diabolical) by asking:

"As if there were not a natural Magic, by which Solomon did know all the mysteries in Nature, and the operations therefore; yea, as if the three wise Kings of the East did discover that the true King of the Jews was born by Diabolical Magic...were these three wise men Cacomagical Magicians...?" (Hoffman, 2001).

Gabella in the *Consideratio Brevis* of 1615 reminds the reader of the importance of 'geometry', 'mechanical magic' and 'cabbalistic expression' which, with a broader view, we know are all central components of angelic magic. While there might not be consensus on just how central a role assertive practices such as ceremonial magic should play, and there have certainly been many missteps in Rosicrucian history, there is a consistent recognition that, as long as the overall path is a restorative one that draws from the font of eternal inspiration and guidance available to us all, it can be considered a Rosicrucian one. This applies equally to any specific practice, on any of the four types of path outlined in the Chemical Wedding that the Rosicrucian might take. As Gabella also reminds us: *"By the Will of God he is that most famous Mercury, he is the Microcosm, he is Adam"*.

The final text that I want to consider today is perhaps the most famous outside of the original manifestos, primarily because of its beautiful and deeply meaningful emblems, and that is the compendium known as the *Geheime Figuren der Rosenkreuzer* (*Secret Symbols of the Rosicrucians*) published 1785-1788.

We can see right from its title page where it states the compendium is for those *"Practicing daily in the School of the Holy Ghost"*. The numerous aphorisms inside its compiled pages all revolve around this notion; including *"If a philosopher you wish to be, let only patience dwell in thee"* and *"the outer and the inner Mind, without God's light you cannot find"* while we *"always watch the inner centre"* and *"look well for the golden magnet"* to pick out just a few of the dozens of inspiring lines found throughout the collection.

What this pivotal text presents is the Christian Trinity of Father, Son and Holy Spirit; alongside the tri-une structure of God, Nature and Humanity; with the likewise ternary alchemical foundation of Sulphur, Mercury and Salt; the quaternary of the tetragrammaton and elements; pentagram of the magi; the hexagram of the cabalists; and septenary of the astrologers. There is no other volume that so readily gives us all the tools needed to understand the practical paths of Rosicrucianism as the *Geheime Figuren*.

This overarching and emergent structure forms the basis for almost all of the Rosicrucian orders that we know of, whether they be more focused on contemplative mysticism; or proponents of precise ceremonial or alchemical work. When combining this with the earlier texts of the 17th century we can see that there are, essentially, two grand paths of practical Rosicrucianism: *Alchemy* and *Theurgy*. Within each of these interrelated paths that dovetail like the snakes of the Caduceus, we have a number of different and more specific practices that could be considered.

Under Alchemy, we have both medicine and chemistry; but also herbalism, astrology, natural magic and practical paths such as talismanic work or the art of memory; as well as the symbolic guide of the Major Arcana of the Tarot. Theurgy then consists of the more prayerful practices, whether contemplative or ecstatic, that are encapsulated by Kabbalah; angelic magic; meditation and prayer; guided by the Scriptures and Sacraments and fuelled by Faith, Hope and Charity. Underneath all of these terms, and others not mentioned, is a kaleidoscope of different advice on specific programmes of action; but they ultimately all return to those two grand paths: *Alchemy* and *Theurgy*.

These practices strengthen the physical, mental and astral components of the aspirant so that they can better understand and perform the operations referred to as the *Great Arcanum*. That secret doctrine of the Western Mystery Tradition which is inherently about the creative act itself; the formation of influence and construction that emerges from the source of all things, but is also present in its highest forms within the personality and consciousness of humanity in our physical materiality. It is our duty as Rosicrucians to align ourselves true in order to assist with the reintegration of material existence with the divine source; not just to escape the velocity of physicality or gain mastery over it for personal wealth, but to heal and restore the Universe to the former glory of the Heavenly Paradise present before the Fall.

To put it another way: Alchemy is working with the emergent substance of Material Form; Theurgy is our alignment to divinely inspired intelligence and intuition. Alchemy is the Act of Creation through Divine Will; Theurgy is the Sanctification found through Divine Wisdom; and in their Sacred Union lies the Redemption of Humanity and the Material Universe in Divine Love.

This is the practical path of Rosicrucianism, combining both *Alchemy* and *Theurgy* to ensure that the *Great Arcanum* is used for the Restoration of Creation to the Divine Glory of the Kingdom of Heaven.

The Role of Rosicrucian Orders

When considering what this looks like in action, it is clear that part of the practice of Rosicrucianism is to find like-minded individuals and align ourselves towards the collective goal of spreading Light, Love, Truth and Peace (*“united in heart and mind”* as our Zelator ritual states). Indeed, the original pamphlets outright call for us to, as the Confessio says, *“addict ourselves to the true philosophy, lead a worthy life, and daily call, intreat, and invite many more unto our Fraternity.”* Working, meeting, praying and walking the path together is embedded within Rosicrucianism and should be seen as vital to the practical paths of the tradition as they might be envisaged today.

Consider that, though you are often doing this work *by yourself*; you are not doing this work *for yourself*. The goals are universal, sacramental, sanctifying and communal, bringing us (as Waite states in his *Way of Divine Union*) to that *“still, glorious and essential oneness, beyond the differentiation of persons, who are united in fruitful love, as in a calm and glorious unity...the crown and recompense of love made perfect in eternity”* (Waite, 1915: p71). This contrasts with the scene in *The Chemical Wedding* in which *“every one strove to reach the cord, and only hindred each other.”* We can act in hindrance to one another and ourselves if we are all scrambling for achievement or possession of spiritual enlightenment without compassion or patience. In many ways, joining a Rosicrucian order can be a test of one’s progress as it provides a landscape in which to see where instinctual reactions lead you and how adept you are at noticing when you are veering off course.

Practical Rosicrucianism in the World Today

The practical paths of Rosicrucianism are not only roadmaps towards illumination of the divine, but also serve as training for the aspirant to help ensure strong spiritual, mental and physical foundations for the restorative task ahead. In today’s busy and distracting world, a large number of initiates have trouble with implementing regular practice into their daily lives; but by doing so consistently and purposefully, great strides are made and new avenues of understanding open up almost immediately. Discipline, willpower, intuitive capacity, creative ability and intellectual fortitude are all enhanced by undertaking these practices; which serves the aspirant well in not only achieving the heights of the steep ascent up the Holy Mountain, but also developing the ability to assist others and improve the world with the knowledge and understanding that they find there.

In many ways, the practical path you choose is perhaps less important than the resolu-

tion and resilience to continue with it *daily* for long periods of time. The goal here is to make it your normal state of being, so that the lessons learned and experiences gained are fully integrated into your life as a focal point that enables Divine Will, guided by Divine Wisdom, to manifest within the material plane.

Rosicrucianism is not just something that you *do*; but rather something that you *become*. It is an all-encompassing experience of realisation of the Presence of God within (Theurgy) and the Emergence of God without (Alchemy), so that your actions move beyond the motivations of seeking attainment for self-gain and become the nourishment of a life lived in the Spirit. In this way, such practices are the motivator and the outcome alike: they sustain, inspire, enlighten, strengthen and embolden your existence as a praxis point for Divine Will; in sacred union with Divine Wisdom; so that the magical child might be born of Divine Love.

Rosicrucianism is not a tradition petrified in the stone of the past, to be studied and dissected, but is one in constant movement and effect in the world; filled with the living soul of our collective efforts and achievements today. God waits for us in the sanctuary of our inner selves that has always acted as a temple to the highest aspirations of humankind and meeting place for the most graceful servants of Divine Providence. For those who feel like this might be too difficult or time-consuming; understand that, though it is challenging and requires real commitment, the sanctuary is always open and ready for you. There is little resistance found once personal circumstances are aligned and the journey begins, or continues, except that which has built up in your own mind and surrounding dross of materiality. Another helpful image from A. E. Waite is worth holding here:

"...the door which opens inward is not so much a closed door as one that is always ajar; it is not so much ajar as open; it is not so much a door as a curtain; and indeed it is scarcely a curtain, for it is an arch rather, with a free space beyond." (Waite, 1915: p234)

The archway is always there for you to step through; between the pillars, underneath the keystone, and into a communicative experience of collaboration with the Divine. Taking the first few steps is the hardest part; but you are a Rosicrucian and listening to the still voice within has brought you here. Which means that you have already heard the eternal call and, sooner or later – in the past, present, and future – walk the path you will.

The practical paths of Rosicrucianism relate to the creative act itself. Not just the final result; but a deeper understanding of the source of inspiration, how it emerges into

consciousness and the ability for it to cross the threshold into material being. This is the simple truth, but it is not one that can be spoken of directly as it is experiential; yet universal and present in all things, animate and inanimate. The practice and embodiment of such a mystery is, of course, a more complex matter; but the path is a clear one. As a recently translated prayer from the 18th century mystic Karl von Eckartshausen states: *“Love in knowledge is the good, and love in practice is the true”*.

All of this ultimately speaks to the destiny of humanity and the crossroads we have arrived at, in which our ability to harness the power of creation has reached the point in which our future form will be dictated by the visions that emerge from within ourselves. It is more important than ever that we walk the path of Rosicrucianism with confidence; knowing that we will need to direct the holy centre that we discover towards the restoration of humanity before humanity loses itself to its own corrupted thought forms and self-generated destruction.

Creation takes many forms, both evolutionary and involutory; spiritual and material; intellectual and emotional. Its flame flickers in the creation of beings and in their final moments of return. Its seed can be planted in others; and we in turn bear the fruits of those around us within our own hearts and minds. It can be the greatest force of progress and liberation; or give birth to the most horrific forms of oppression and destruction. Which is why the process of preparation is so important and the formation of the Universal Elixir requires not only a deep understanding of the wellspring of inspiration and how it can be wrought through the veil into material existence; but also needs the golden chain that connects us to the source of Divine Providence and enables the embodiment of the Highest Good: together known as the Philosopher’s Stone.

From the *macrocosm* to the *microcosm*, the Hand of God is present; but it is with the emergence of consciousness that it takes a more dynamic form. Within the sacred sanctuaries of our own being, guided by the source of Light, we can learn to experience the subtleties of the creative act – the *filius sapientiae* or ‘child of wisdom’ – and direct it towards specific inflections in space and time, even as they exist against the backdrop of eternity. There are many Arcana involved in this: but here you will find that silence and patience are your guide to wisdom and truth.

Frater Robert Gordon

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The Radiance of Nature

In hoc signo vinces 'In this sign thou shalt conquer'

Revealed to Flavius Valerius Constantinus, Constantine, Emperor of the Romans

Everywhere in Chartres Cathedral the Queen of Heaven was. She came from all the ends of the earth under the semblance of every race, African, Asian, and European. She promises by the presence of her Son that all would be redeemed without distinction.

The Cathedral, Joris-Karl Huysmans

My purpose

In the previous pamphlet published by the Province of Greater London to mark the Summer Solstice of the 21st June 2020, I wrote of the synchrony of the solar eclipse and the summer solstice. I drew attention to the astronomic, astrological, and alchemical significance of the path of the sun as it passed through the cross formed by the Galactic Equator and Axis. It was an event that signified the end of one age and the beginning of the next, a moment of genesis.

This paper contains my further reflections on that moment, events that have followed, and then finally the significance of the grand conjunction that will occur at the winter solstice on 21st December 2020.

Seville

Seville is a city that merits the time that many great artists, and those who practice our art, have spent in the study of its architecture, art, and literature. I need only remind

you of the visit made by Eugene Canseliet to Seville in 1954. It was his record of that visit which drew my attention to the artist Leal, and to an alternative reading of the iconography of his paintings.

In my earlier paper, I referred to two of his works, dating from 1670, that hang in the Hospital de la Caridad. These paintings are traditionally viewed as dramatic paintings in the *vanitas* tradition, but can also be viewed as the *art of our art*, and read not as separate works but rather as one:

Finis gloria mundi in ictu oculi.
The glory of the world ends in the blink of an eye.

The bleak darkness of these images, their blackening, decay, and putrefaction are viewed with grim foreboding by the uninitiated connoisseur. But there is a message of hope for those who choose to view with care another of Leal's artworks in the city.

The Triumph of the Holy Cross

This allegory of life emerging from death was commissioned from Leal by another religious fraternity dedicated, as our Society is, to the healing of the sick. Entitled *The Triumph of the Holy Cross* it is a fresco painted about 1686 on the vault of the nave of the Chapel of the Hospital de los Venerables Sacerdotes.

Four angels are shown bearing the Cross upon which our Saviour was crucified into the heavens. Two *putti* carry a crown on which was written INRI.

The nave is the processional route in a chapel that connects the narthex to the sanctuary, that is from our world to that of the divine. Leal's fresco imagines that journey not just as a movement from west to east but from below to above, an ascent, the Cross being carried from the terrestrial to the celestial worlds. From that which is temporal to that which is eternal.

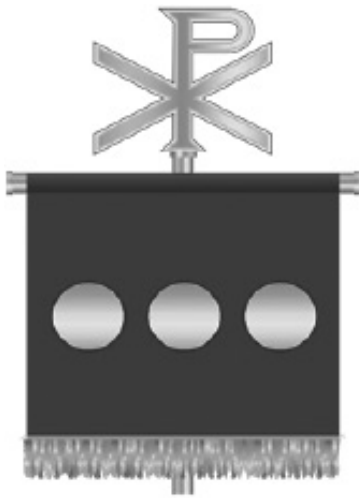
And so, the Holy Cross can now be viewed throughout space and time as an emblem of life triumphing over death, hope over despair, an age of light succeeding that of darkness. It was this cross that we viewed in the form of the eclipse and cross on the 21st June 2020.



A celestial cross in the holy city

An earlier occasion, of the greatest importance to our art was the moment when Constantine lifted his gaze and observed, above the sun, a cross of light, and words in greek, later rendered in latin '*In hoc signo vinces*' understood now as *In this sign thou shalt conquer*.

Constantine replaced the eagle on his imperial banner, the Labarum, with the sign he had seen, fought the battle of the Milvian bridge and *crossed* into the city of Rome.



Let us look at the Labarum. As I have said the eagle that previously surmounted the imperial standard was replaced with a golden Christogram that combined the letters Chi (X) and Rho (P), the first two of 'Christos'. This device surmounted a red banner edged in gold upon which were three gold discs carrying a variety of images.

The three gold discs perhaps represent the Holy Trinity but to the thoughtful observer also designate the 'three suns', *the setting sun, the rising sun and the sun at noon* that preside over each of the three alchemical stages.

Perhaps also the words Chone, Chrysos, and Chronos, *crucible, gold, and time*, whose initial letter is Chi and are the triple unknown of the Great Work. In full Chi represents the *writing of light by light itself*. We saw this in the movement of the sun on the ecliptic on the 21 June 2020 as it *described in light* one arm of the cross of St Andrew (X) on the Greek Cross (+) of the Galactic Equator and Axis.

<https://www.youtube.com/watch?v=JjOhEfTbU5U>

The crosses crossed as we cross from this age to the next.

Above all the Labarum represents the *Aurorae Aureae*, the Christian dispensation, the age of Pisces, the redness of fire and the spirit, gold, and the attainment of the stone

The bloom of the Rose

In our Society we seek the Cross and the Rose. The cross that we observed on 21st June 2020 was the eternal heavenly cross made manifest. The rose lies within our heart

centre, tightly budded, always with the potential to bloom and engulf us with its *odour*. Many search for the formula by which the hidden rose may be germinated, fertilised, and nurtured without understanding that it is by grace alone that growth begins, the petals open, the scent is released - the odour of sanctity - and suffuses all.



The *Mutus Liber*, that silent book whose pages with artistry depicts our art, reveals that the bloom signifies *Annunciation*, by diligent study and practise the adept receives a blessing from above.

You are highly favoured; the Lord is with you.

1 Luke xxvii

Thus, the first stage of the work can begin: our *prima materia* commences its gestation.

Our own time-a moment that matters

Though many of us find that our *labours* separate us from the mundane world, I hope that we all take time to look at the changes that are occurring around us and hear what

is being said. We should attend to those voices that come from *troubadours at the court of miracles* whose speech is in *slang and street talk*. What they speak of concerns identity. Who we are, where we have come from, what forms our identity can now take. This should not be unexpected at a time when one moment, one age, is passing and the next is becoming. The same principle that is causing movement in the visible universe is reordering our very being. It is of course disconcerting to those of us who revere the past to see behaviour that so flaunts itself in the face of established etiquette. But let us guard against nostalgia for the *ancien regime* otherwise we may *lose our way*.

In *The Cathedral*, the third of four books describing his journey to the cloistered world of a benedictine oblate, Joris-Karl Huysmans expresses his response to gothic splendour of Chartres Cathedral.

Everywhere in Chartres Cathedral the Queen of Heaven was. She came from all the ends of the earth under the semblance of every race, African, Asian, and European. She promises by the presence of her Son that all would be redeemed without distinction.

We are *all one* and all are redeemed *without distinction*.

We also should also not ignore those voices that draw our attention to our impact on the world around us, the destruction of an environment that was given to us in sacred trust. Those peoples who still preserve their bond with their land and their predecessors, are patronised as 'ancient', 'primitive', or merely 'indigenous'. Treated as objects in the theatre of tourism- to be collected, curated, and conserved. Similarly, the natural world we inhabit has become a commodity transacted between peoples and countries, priced, and consumed but not valued or prized.

We should recall that *ancient Egypt*, whose civilisation was never *primitive*, regulated its year by the events of the natural world. It celebrated its great feast day of Opet in the second week of Akhet, the season of inundation. On that day, as nature renewed Egypt through the *black earth* of the flooding Nile, Pharaoh was re-born as the Son of Amun-Ra in the birth chamber of the Temple of Luxor. The Pharaoh and his land were one. It was not for a *primitive* purpose that the priests of Luxor inhabited the animal headed forms of the Neters on that day, but to communicate the divine names, the principles, that animate all that is. Egyptians were *indigenous*, that is they came from *the land, and know what Pharaoh knew, that we and our land are one thing*.

Above all, we live now at a time of sickness and it is our duty as Rosicrucian's to heal, wherever we are called, through our work with people, communities, and society.

Epiphany

We regard the representation of difference and diversity as a modern concern. However, gothic art created a number of images that portray difference, always in accordance

with the requirements of time, and of our art.

A most important example was Hieronymus Bosch, one of the most profound artists of his age who painted under the influence of the Confraternity of Notre Dame of which he was a lay brother. His work can be mysterious and troubling yet rewards the closest study, most particularly his depiction of the Adoration of the Magi, completed about 1490. This painting reveals the moment, the Epiphany, when Christ reveals himself to the world, and is recognised and then adored by the three kings. Every element of Bosch's painting is symbolic of that moment.

For nearly 1200 years the magi had been portrayed as eastern, usually persian, wearing the green cloak and red phrygian cap designating a magus. Bosch was one of a group of artists responsible for an artistic innovation that created the image of the magi that we are familiar with today.

In the *Adoration of the Magi*, his three kings reveal the Divinity of Jesus through their adoration and gifts; Melchior who brought Gold; Gaspar, Frankincense; and Balthasar, Myrrh.



However, his kings are no longer magi from the east but have become the kings of the three continents of the then known world. This is most obviously symbolised by Balthazar, the king of Africa. This is not an attempt at realism but of truth, it was a considered decision to reveal the images of *our art* as they exist within the Nativity.

Thus, Balthasar, the King of Africa, brings the gift of myrrh from africa symbolising that

death through which our Saviour must pass to complete the purpose of his incarnation. Balthasar is shown wearing a white robe embroidered with thorns which allude to the crucifixion and the hope of the ascent to glory. He carries a pix, a vessel which contains the consecrated host, a sacrament that our Lord instituted during the Last Supper through which He is *remembered*.

Whilst not visible in the part of the painting that is illustrated in this paper, Bosch places the star directly above the gold sculpture of the Sacrifice of Isaac that is being offered by the kneeling Melchior. The gold statue signifies that the king to whom the magi have been led will become Christ in his Passion, the glorious consummation of the work of the third stage. The star announces not just what is, but what is to come. Taken together the kings and their gifts reveal in their names, when read with one meaning:

He is gold is beyond value and is protected by the light

A star in the east

In my previous paper I drew attention to the significance of a star when in combination with a cross. The star foretells the Epiphany and the inevitability of the Passion. Light shining in the crucible announces the emergence of the materia prime, so consummating the third stage of our work. Both signal that the spirit has descended into form.

'It is the miracle of the world, the assembly of superior virtues and inferior ones. That is why the Almighty has marked it with an extraordinary sign. The wise men saw it in the east, were struck with amazement and knew at once that a king most pure had been born into the world. As soon as you see his star follow it to its crucible and you will see the Son of the Sun.'

Philalethes

Acknowledging the very modern error of historicity, we should never-the-less not ignore attempts that have been made to identify the star of the wise men with specific astronomic phenomena. In particular you may be familiar with the work of Johannes Kepler. He studied the great conjunction, when Jupiter and Saturn are in alignment in the sky, which took place in 1603, Kepler surmised that such a conjunction could have been the 'star' of the nativity. Because of the regularity of the movement of the planets, a grand conjunction happens approximately every 19.6 years. When he made the necessary calculations, Kepler demonstrated that in 7 BC a triple grand conjunction occurred. In a triple grand conjunction, the positions of the Sun, Jupiter, and Saturn, and the apparent movement of Jupiter and Saturn, cause three conjunctions over a matter of a few months. This previously happened in 1981 and will do next in 2239.

In my previous paper I discussed the events of the summer solstice and it is perhaps unsurprising the winter solstice of the 21st December 2020 is of equal significance. It is the first time for at least 2,500 years that a great conjunction will take place on the day of the winter solstice. It will also be the brightest since 1623, which Kepler was also able to observe.

Jupiter and Saturn have a pattern of forming their conjunctions in the same astrological signs for approximately two hundred years, water signs from the beginning of the fifteen to the seventeenth centuries, fire signs from the beginning of the seventeenth to the nineteenth centuries, and then in earth signs until 2000. That of 2020 is the first where the planets move from Capricorn to the Air sign of Aquarius. The presence of Jupiter and Saturn in Aquarius also signifies our movement from the Age of Pisces to that of Aquarius. The movement of Jupiter represents the search for truth and purpose by groups, societies, and communities. A truth that is intellectual and spiritual, it resists and pushes boundaries on its quest to discover the new. An energy that is irresistible, that strains restraint.

The expanding spiritual energy signified by Jupiter encounters resisting form signified by Saturn who rules Aquarius. But this resisting form permits the greatest spiritual expansion that its limits allow. Ultimately form will reform to receive ever-expanding spiritual energy. Saturn wears the green cloak and red cap of the magus and revolutionary, the king and rebel. The new Jerusalem built on the rubble of the old.

Crossing

The energies that Jupiter and Saturn manifest, that is active spiritual energy and restraining, receiving form, are also represented by the twin sceptres of Pharaoh. The crook (Hekat) and flail (Nekhakha) have been symbols of kingship throughout the successive dynasties of ancient Egypt. They designate Pharaoh as the good shepherd of his people and the mighty king of the two lands. The only examples to survive are those recovered from the tomb of Tutankhamen. As you see, the Hekat is held in the left hand, the receiving side, the north, the above. The Nekhakha is held in the right, the returning, giving, doing side, the south, the below.

The living king is the active and reactive mystical power that creates nature.

In life the crossed hands signified Pharaoh ruling his land. The first crossing 'X'. When his funeral rights



were completed, at the moment his successor was crowned, creative power was liberated after having known form. This is signified by the sceptres crossing 'a second time 'X' so resuming their appropriate place on the left and the right. The spirit of Pharaoh, guided through the underworld by the goddess of the flowing Nile, could then reside with his father Amun-Ra and the Company of Heaven. His preserved, mummiform body remains for his spirit to return to at which moment his arms and sceptres will uncross as spirit again enters form.

21 June 2020 & Our Art

And so the movement of the sun through the sky on the summer solstice signified by the crossing and uncrossing of the '+' by the 'X', in every respect corresponding to 'X' and 'X'; the ascent then descent of the spirit which reordered all that is.

An adept once wrote an allegory of alchemy as a kaleidoscope. We see complex, changing patterns of indescribable beauty that appear to defy explanation but are created by the simplest combination of coloured glass, mirrors, and light. The beauty of the patterns leads us to search for the *one source of light*. So it is with this, and my earlier paper. Behind the events of the summer and winter solstices, is the *one thing* that is the object of our art.

21 December 2020 - From one age to the next

For quantum physics, space and matter are particulate. Though we perceive space as 'empty', matter as 'whole', time as 'seamless', the particles that constitute space and matter are created and disappear in an instant. Similarly, each present moment does not seamlessly flow from one to another but transmutes from one discrete moment to the next. In full, the visible universe and all that is, moves through the four great ages from genesis to destruction, to be created anew, *in the blink of an eye*, in the next moment. The work of the *artist* is, as I have said, to know through our art *crucible, gold, and time*.

Time-when to act. The Cross, the Crucible- the gesture appropriate to the present moment. Gold, whose presence signifies the completion of the Great Work.

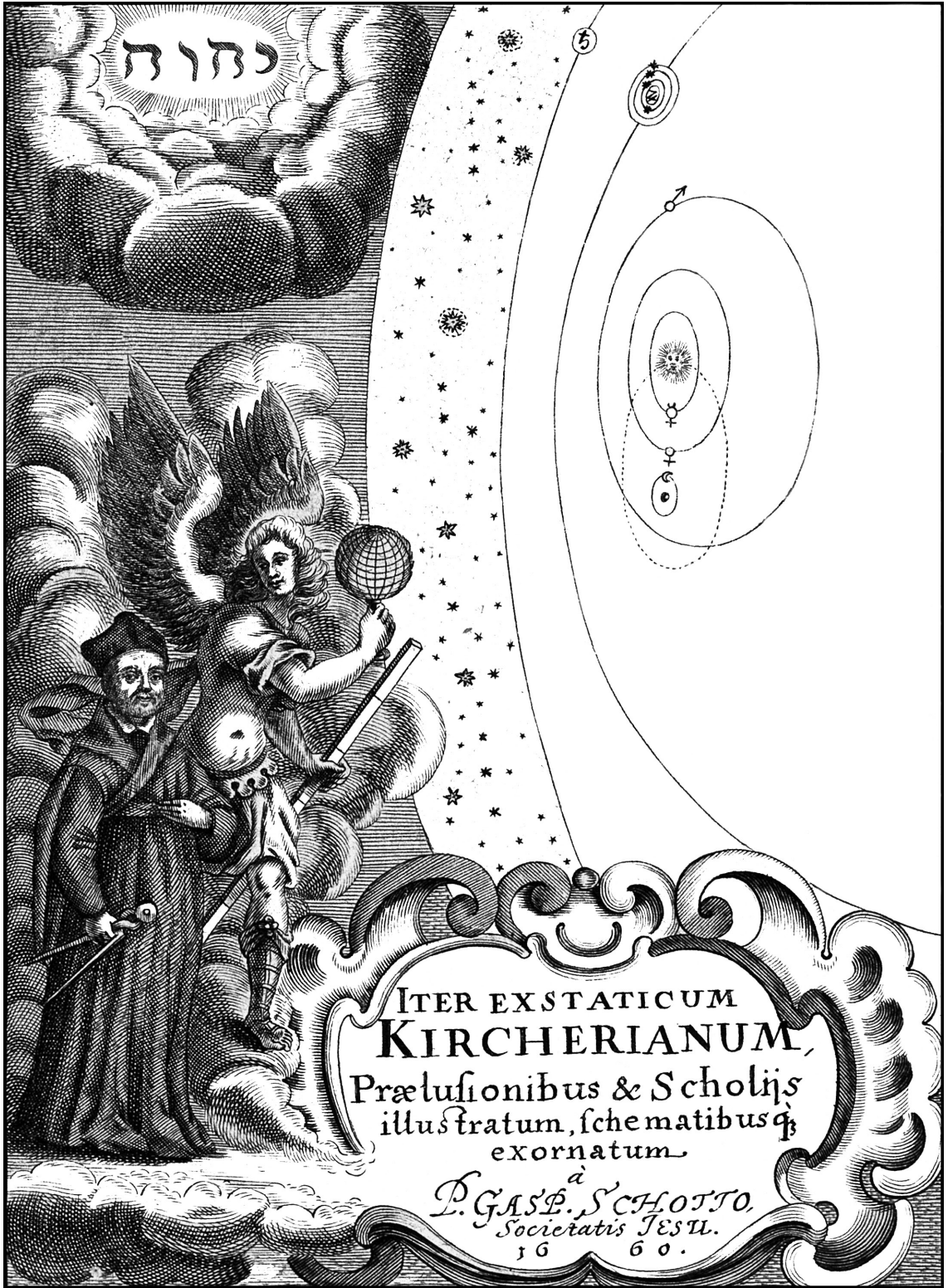
On the 21st December 2020 we will be called as one age, one moment, passes to the next. Our unified gesture, exactly embodying the divine principle, will align our being with all that is. All that is will then *become* tinged with gold, closer to its spiritual purpose.

Frater Stephen Goulder

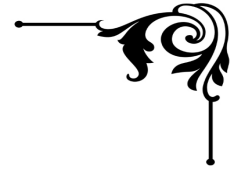
Footnotes

1. The roundel at the head of this paper was created for the tomb of Jacob Robles (1782-1842) in the Jewish section of the Paris cemetery of Pere-Lachaise. Abandoning traditional funerary imagery, the sculptor Auguste Preault (1809-1879) sculpted a figure that became known as 'Le Silence'. Though based on a traditional gothic image, its meaning is ambiguous - who is silent? What is it that we should not speak of? What should we speak of before we are forever silent?

2. This paper was inspired by the artists, scientists, and philosophers of the Fraternity of Heliopolis.



Athanasius Kircher being guided by an archangel to the celestial spheres
 Engraving by F. (1660)



osicrucian Salons II

In our previous pamphlet we announced our intention to host public Rosicrucian salons in the first half of 2021. Although there are many reasons to be hopeful that the current global health crisis will take a turn for the better in coming months, we have decided that it is prudent that we plan for our first of these events to be conducted virtually using the communication channels we are all growing increasingly used to.

This coincides with our intention to open up the archives of Metropolitan College and make them more widely available in digitised form. By doing so we hope to enable researchers, aspirants and fellow Servants of Light in engaging with the interesting range of content that our archives hold and of use to the work being conducted by people around the world, both academically and spiritually.

With these two things in mind, we are pleased to announce that our first Rosicrucian salon will be themed around the archives of Metropolitan College and will have a number of speakers take us on a tour of some of the fascinating content available as well as explore the historical and esoteric context that it fits into. This includes letters and ephemera from many of our illustrious forebears; handwritten rituals from the 19th century; as well as transcribed copies of theurgic works rarely seen in English. We look forward to sharing these archives with you at this salon which will serve to mark a new phase of public access to these materials.

This virtual Salon will coincide with the release of our June MMXXI pamphlet and so we will release further information through our usual mailing list channels in advance, which will include a specific date for the conference and more information about speakers and other associated content.

If you would like to receive updates about this Salon and others that take place in future, please send an email expressing your interest to our Provincial Director of Communications, Martin Faulks: martin@lewismasonic.co.uk

There is much work to be done to heal the rifts that have formed between our fellow companions in humanity. Work that must be done so that we can then begin to correct the balance between humanity and the natural world to its rightful place. The road will be a long and arduous one. There are no quick fixes to the narrow path that we now travel into an uncertain future.

We gain a great deal of hope from knowing that there are so many seekers out there who wish to uplift humanity so that we might collectively evolve into our true and glorious potential in harmony with the universe that supports and nourishes us.

For those who have chosen to walk this path, in whatever form the sacred light within draws you to, know that we are travelling together.

Whomsoever works to assist in healing the wounds and malaise of humanity, we share the same goals and stand with you.

May Light, Love, Peace and Truth guide us all.

