



**THE PRINCIPLES OF
THE YOGA-PHILOSOPHY OF
THE ROSICRUCIANS AND
ALCHEMISTS**

FRANZ HARTMANN

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**BY
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The Principles Of The Yoga-Philosophy Of The Rosicrucians And Alchemists by Franz
Hartmann.

This edition was created and published by Global Grey

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Axiomata Hermetica

The place or *state* wherein the true Rosicrucian lives is far too exalted and glorious to be described in words. When we enter the vestibule of the temple of the true Rosy Cross, we enter into a region of unalloyed bliss and happiness. There is an effulgence of super-terrestrial light, where all laborious thinking and exercise of the imagination for the purposes of drawing logical inferences about the unknown, ceases, for in that light is the realm of pure knowledge; to live there is to perceive, and to perceive is to know. Into that paradise of celestial consciousness nothing impure can enter. No room is there for terrestrial flesh and blood; but the spiritual beings which inhabit that realm are made of the flesh and body of "Christ," in other words, of the substance of the spiritual soul.

H.P. Blavatsky, in her "Key to Theosophy," says that there are beings having attained a state of spiritual consciousness which would entitle them to the state of Nirvana; nevertheless, out of compassion for mankind, they will remain residents of this earth, inhabiting invisibly for mortal eyes the astral plane of our planet. In that, she describes the true order of the *Golden and Rosy Cross*³ as a spiritual Brotherhood, and if one of these superior beings, for some purpose or other, reincarnates in a human body upon this planet, then will there be a real Rosicrucian in a visible form upon this earth.

The "history" of that "brotherhood" is the history of the evolution of the world, and that of the spiritual regeneration of the soul and the body of man; for although each of these individual beings had its own terrestrial history and experiences in passing through many incarnations upon this planets, nevertheless, in its essential points the history of all is alike, and consisted in the conquering of the low and the unfoldment of the high. They all had to be the *Cross* of suffering before they could be crowned with victory; they all had to crucify their selfish and personal will, and die in regard to all that attracts the soul to the sphere of earthly desires and

³ Historically the *Golden and Rosy Cross* appears to have begun life as an informal .club. of alchemists in early 18th-century Germany; in 1777 or earlier either it mutated into a quasi-Masonic fraternity with a formal structure of nine degrees, or such a fraternity was founded under this name to capitalise on the reputation of the older association.

illusion before they could have the spiritual faculties of their souls unfolded like the *Rose* whose leaves are unfolded by the rays of the rising sun.

ROSICRUCIAN RULES

1. *Love God above all.*

To "love God" means to love wisdom and truth. We can love God in no other way than in being obedient to Divine law; and to enable us to exercise that obedience conscientiously requires knowledge of the law, which can only be gained by practice.

2. *Devote your time to your spiritual advancement.*

As the sun without leaving his place in the sky sends his rays upon the earth to shine upon the pure and the impure, and to illuminate even the most minute material objects with his light; likewise the spirit of man may send his mental rays to obtain knowledge of all terrestrial things; but there is no need that the spirit should thereby lose its own divine self-consciousness, and be itself absorbed by the objects of its perception.

3. *Be entirely unselfish.*

Spiritual knowledge begins only where all sense of self ceases. Where the delusion which causes man to imagine himself to be a being separated and isolated from all others ends, there he begins to realize his true state as an all-embracing universal and divine self-conscious power.

4. *Be temperate, modest, energetic, and silent.*

The door to the inner temple is called "Contentment"; but no animal can enter therein, only he who walks uprightly, being conscious of his true dignity as a human being. Without energy, nothing can be accomplished; and only in the silence, when all thoughts and desires are at rest, can the Divine harmonies penetrate to the internal ear.

5. *Learn to know the origin of the metals contained within thyself.*

Ignorance is the cause of suffering. That which is material must be crucified and die, so that that which is spiritual may be resurrected and live.

6. *Beware of quacks and pretenders.*

He who claims to be in possession of knowledge knows nothing; only he through whom the Word of wisdom speaks is wise.

7. *Live in constant adoration of the highest good.*

The worm seeks for pleasure among abomination and filth; but the free eagle spreads his wings and rises up towards the sun.

8. *Learn the theory before you attempt the practice.*

He who travels with a trustworthy guide will be safer than he who refuses to profit by the experience of another.

9. *Exercise charity towards all beings.*

All beings are one in the spirit; divided from each other merely by the illusion of form. He who is charitable towards another form in which the universal One Life is manifest, saves suffering to his own self.

10. *Read the ancient books of wisdom.*

Books are to the unripe mind that which the mother's milk is to the nursling. We must receive drink from others until we have gained sufficient strength and experience to descend to the living fountain within ourselves, and to draw from there the water of truth.

11. *Try to understand their secret meaning.*

That which is external may be seen with the external eye; but that which is spiritual can only be seen with the eyes of the spirit.

These are the eleven rules which ought to be followed by those who desire to enter the temple of the Rosy Cross; but the Rosicrucians have a twelfth rule, an *Arcanum*, in which great powers reside, but of which it is not lawful to speak. This *Arcanum* will be given to those who deserve it, and by its aid they will find light in the darkness, and a guiding hand through the labyrinth. This *Arcanum* is inexpressible in the language of mortals, and it can, therefore, only be communicated from *heart to heart*. There is no torture strong enough to extract it from the true Rosicrucian; for even if he were

willing to reveal it, those who are unworthy of it are not capable of receiving it.

ALCHEMY

Quaesunt in superia hac inferioribus insunt; Quod monstrat crelum, id terra frequenter habent. Ignis, Aqua et Fluitans, due sunt contraria; Felix talia si iungis, sit tibi scire satis.

ALCHEMY is that science which results from a knowledge of God, Nature, and Man. A perfect knowledge of either of them cannot be obtained without the knowledge of the other two, for these three are one and inseparable. Alchemy is not merely an intellectual, but a spiritual science; because that which belongs to the spirit can only be spiritually known. Nevertheless, it is a science dealing with material things, for spirit and matter are only two opposite manifestations or "poles" of the eternal one. Alchemy is an art, and as every art requires an artist to exercise it, likewise this divine science and art can be practised only by those who are in possession of the divine power necessary for that purpose. It is true that the external manipulations required for the production of certain alchemical preparations may, like an ordinary chemical process, be taught to anybody capable of reasoning; but the results which he would accomplish would be without life, for only he in whom the true life has awakened can awaken it from its sleep in the *prima materia*, and cause visible forms to grow from the *Chaos* of nature.

Alchemy in its higher aspects deals with the spiritual regeneration of man, and teaches how a god may be made out of a human being or, to express it more correctly, how to establish the conditions necessary for the development of divine powers in man, so that a human being may become a god by the power of God, in the same sense as a seed becomes a plant by the aid of the four elements, and the action of the invisible fifth. Alchemy in its more aspect teaches how minerals, metals, plants, and animals, and men, may be generated, or made to grow from their "seeds"; or, in other words, how that generation, which is accomplished during long periods of time in the due course of the action of natural laws, may be accomplished in a comparatively very short time, if these natural laws are guides and supplied

with material, by the spiritual knowledge of man. There is no doubt in my mind that gold can be made to grow by alchemical means; but it requires an Alchemist to make the experiment succeed, and he who is attracted by the power of gold will not obtain possession of the spiritual power necessary to practice that art.

It is not the object of these pages to furnish proof to the sceptic that Alchemy is a truth, nor to furnish arguments on the strength of which the incredulous may become persuaded to believe in its possibility. To believe in a thing of which one has no knowledge would be of little benefit; but those who have some spiritual knowledge of Alchemy, perhaps having studied it in some former incarnation, may receive some benefit from a perusal of this chapter, as it may serve to bring that which they already spiritually know to the understanding of their mind.¹

It is a mistake to confound Alchemy with Chemistry. Modern Chemistry is a science which deals merely with the external forms in which the element of matter is manifesting itself. It never produces anything new. We may mix and compound and decompose two or more chemical bodies an unlimited number of times, and cause them to appear under various different forms, but at the end we will have no augmentation of substance, nor anything more than the combinations of the substances that have been employed at the beginning. Alchemy does not mix or compound anything, it causes that which already exists in a latent state to become active and grow. Alchemy is, therefore, more comparable to botany or agriculture than to Chemistry; and, in fact, the growth of a plant, a tree, or an animal is an alchemical process going on in the alchemical laboratory of nature, and performed by the great Alchemist, the power of God acting in nature.

The nature of Alchemy is clearly explained by Johannes Trithem, who says:

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¹ There are two kinds of knowledge in man, namely, that which belongs to his spirit (*Budhi*), and that which belongs to his mind (*Manas*). The former is, so to say, the quintessence of what man has learned in his previous incarnations; the latter is that which he has learned in his present life. If he were to succeed to rise up in his mind to the sphere of his spirit, to unite his *Budhi* with his *Manas*; then would the mind share the knowledge which the spirit possesses.

"God is an essential and hidden fire in all things, and especially in man. That fire generates all things. It has generated them, and will generate them in the future, and that which is generated is the true divine light in all eternity. God is a fire; but no fire can burn, and no light appear within nature without the addition of air to cause the combustion, and likewise the Holy Spirit in you must act as a divine 'air' or breath, coming out of the divine fire and breathing upon the fire within the soul, so that the light will appear, for the light must be nourished by the fire, and the light is love and gladness and joy within the eternal deity. This light is *Jesus*, having emanated from eternity from *Jehovah*. He who has this light not within himself is in the fire without light; but if the light is in him, then is the *Christ* in him, and takes form in him, and such a person will know that light as it exists in nature.

"All things such as we see are in their interior fire and light, wherein is hidden the essence of the spirit. All things are a trinity of fire, light, and air. In other words, '*Spirit*,' the '*father*,' is a divine superessential light; the '*son*,' the light having become manifest; the '*holy spirit*' a divine superessential air and motion. The fire resides within the heart and sends its rays through the whole body of man, causing it to live; but no light is born from the fire without the presence of the spirit of holiness."

To express this in other words we may say—All things are made of *thought*, and exist in the universal mind (the *astral light*), and within each is latent the *will*, by whose action they may become developed and their powers unfolded. This takes place under favourable circumstances by the slow and uncounscious action of the universal will acting in nature, and may be accomplished in a short time by the aid of the conscious will of the alchemist; but before the will of a person can accomplish such wonders in external substances, his will must first become self-conscious within itself; the light that shines from the centre of his own heart, must become living and bright before it can act upon those substances with which the Alchemist deals. He in whom this divine light of the Christ (the *Atma*) has not awakened to life, is virtually asleep in the spirit, and can act upon spiritual things no more than a man can deal with material substances while he sleeps; but this fact will hardly be acknowledged or comprehended by the superficial scientist and rationalist, who imagine themselves to be fully

awake, and therefore the secrets of alchemy are an inexplicable mystery to them, which can be disposed of in no other way than by being denied or laughed away. Alchemy was known at the most ancient times. It was no secret to the initiates among the ancient Brahmins and the Egyptians; and the Bible, if read in the light of the *Cabala*, will be found to be the description of an alchemical process. The *Aleph* א represents three fiery flames, nevertheless, it is only one letter. In Magic it means AOH, the Father, the one from which all the rest take their origin, the *Alpha* and likewise the *Omega*, the beginning and also the end. As the air causes the fire to burn and to emit a light, likewise the Holy Spirit (without whose presence nothing can be accomplished) nourishing the divine fire with the soul, causes the living light of the Christ to become manifest. This is also indicated in the three first letters of the word *בראשית*, for the ב means "Ben," the son; the א AOH, the father; and ר Ruach, "or spirit. This, then, is a trinity of father, son, and spirit, and its quality is indicated by the following syllable *שית*, indicating the true generation, for the c is the letter symbolizing the fire, and the ה the light. The pronunciation of the former is like the hissing of the flame, but the latter issues mildly from the fire, as it is likewise born mildly and humbly within the human soul while the ר symbolizes the spirit and the power of the outspoken word.

The "*Song of Solomon*," in the *Old Testament*, is a description of the process of alchemy. In the *Song* the *Subjectum* is described in *Cant. i.*, 5; the *Lilium artis* in *C. ii.*, 1; the *Preparation and Purification* in *C. ii.*, 4; the *Fire* in *C. ii.*, 7, and *C. iv.* i6; the *Putrefaction* in *C. iii.* i; *Sublimation and Distillation* in *C. iii.* 7; *Coagulation and Change of Colours*, *C. v.*, 9 to 14; *Fixation*, *C. ii.* 12, and *C. viii.* 4; *Multiplication*, *C. vi.*, 7; *Augmentation and Projection*, *C. viii.* 8, etc., etc.

With all this it must not be supposed that the practice of Alchemy consists merely in the exercise of the will and imagination, or that the products obtained are merely imaginary and intangible or invisible to mortal eyes. On the contrary, no alchemical process can be accomplished without the presence of visible and tangible matter, as it is so to say a spiritualizing of "matter." There is no transformation of "matter" into "spirit," as some people believe, for each of the seven principles of eternal nature is unchangeable, and remains for ever in its own centre, in the same sense as

darkness cannot be turned into light, although a light may be kindled within the darkness, in consequence of which the darkness will disappear. Likewise within each material form there sleeps the divine spirit, the light, which may become awakened to life and activity, and illuminate the body and cause it to live and grow. Of the qualities of the powers of that light, or even of its existence, modern chemistry has no knowledge and no names to describe it; but they are described under various names in the Bible, and in the still older religious books of the East.

There is a visible substance and an invisible one; a tangible water and one that is beyond the reach of perception by the physical senses; a visible fire and an invisible magic fire; neither can either of these accomplish anything without the other, for in the practice of Alchemy, as in the regeneration of man, that which is above must be made to penetrate that which is below, so that the lower may enter into a higher state of existence.
