

Selected Rosicrucian Emblems

From a Classic Book by Daniel Cramer, First Published in 1617



Daniel Cramer (1568-1637)

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The following fragments are reproduced from the volume “The Rosicrucian Emblems of Daniel Cramer”, whose first edition was published in 1617. We use a more recent edition, printed by Phanes Press, Grand Rapids, MI, USA, 1991, with 77 pages. The number of page is indicated at the end of each fragment. A few explanatory notes are added.

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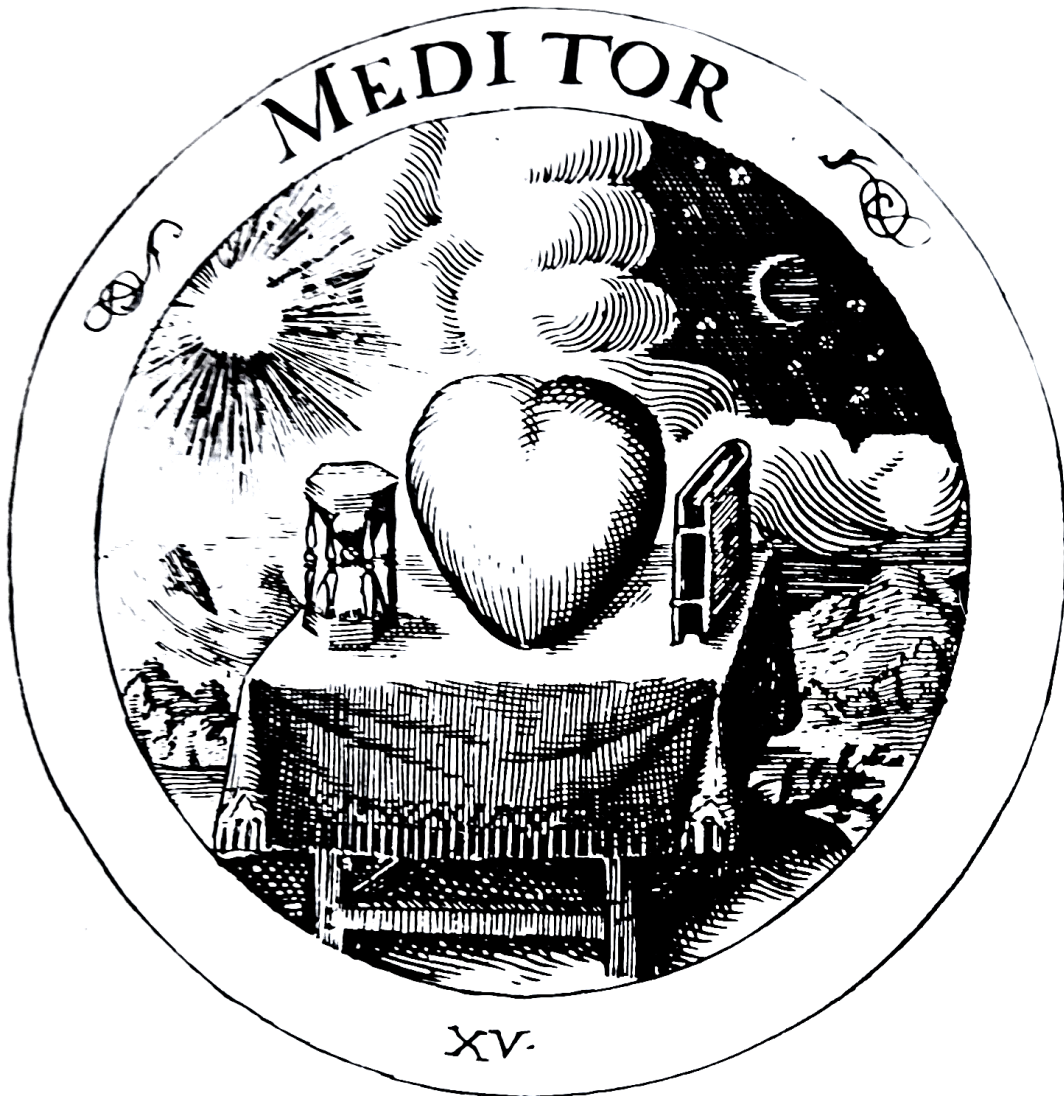
1. A Short Autobiography

The teaching of the Lord ¹ crowns.

I know nothing, I am capable of nothing, I am nothing; the fact that by my face and nature I am seen to partake of these three, is all due to God. (p. 22)

¹ In theosophy, the word “God” means the Universal Law. (CCA)

2. I Meditate



I meditate.

“As we have therefore opportunity, let us do good unto all men.” (Galatians, 6:9)

The centuries fly by, the days pass away, every man must work for the good, while there is an hour of time. (p. 40)

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3. I Am Nothing



I am nothing.

“For we know that the law is spiritual, but I am carnal.” (Romans, 7:14)

I am nothing, but I am lightened by the Gospel ² and am triumphant. Thus grace prevails over the law ³, I seek the stars. (p. 43)

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² Although students of the Rosicrucian or Theosophical Wisdom are Universalists, they feel at ease using Christian language. The word “Gospel” here represents not only the narrative of the New Testament, but every sacred scripture and true teaching of the highest wisdom. (CCA)

³ Divine grace, that is, the ripened good karma, prevails over human law, over formal severity and externally rigid actions. (CCA)

4. I Build Myself Up



I build myself up.

“A wise man which built his house upon a rock.” (Matthew, 7:24)

Christ ⁴ is a rock for me, hope and a pillar of safety, upon which I am built, while the wave of Styx ⁵ rages. (p. 45)

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⁴ Christ, that is, the Immortal Sage, the ideal of human progression and perfection, my higher self, Atma-Buddhi. (CCA)

⁵ “The wave of Styx”, a symbolic image that can be interpreted as the Door to Suffering. In Greek mythology, Styx is the river that forms the limit or boundary between the Earth and the lower world. (CCA)

5. I Am Not Wounded



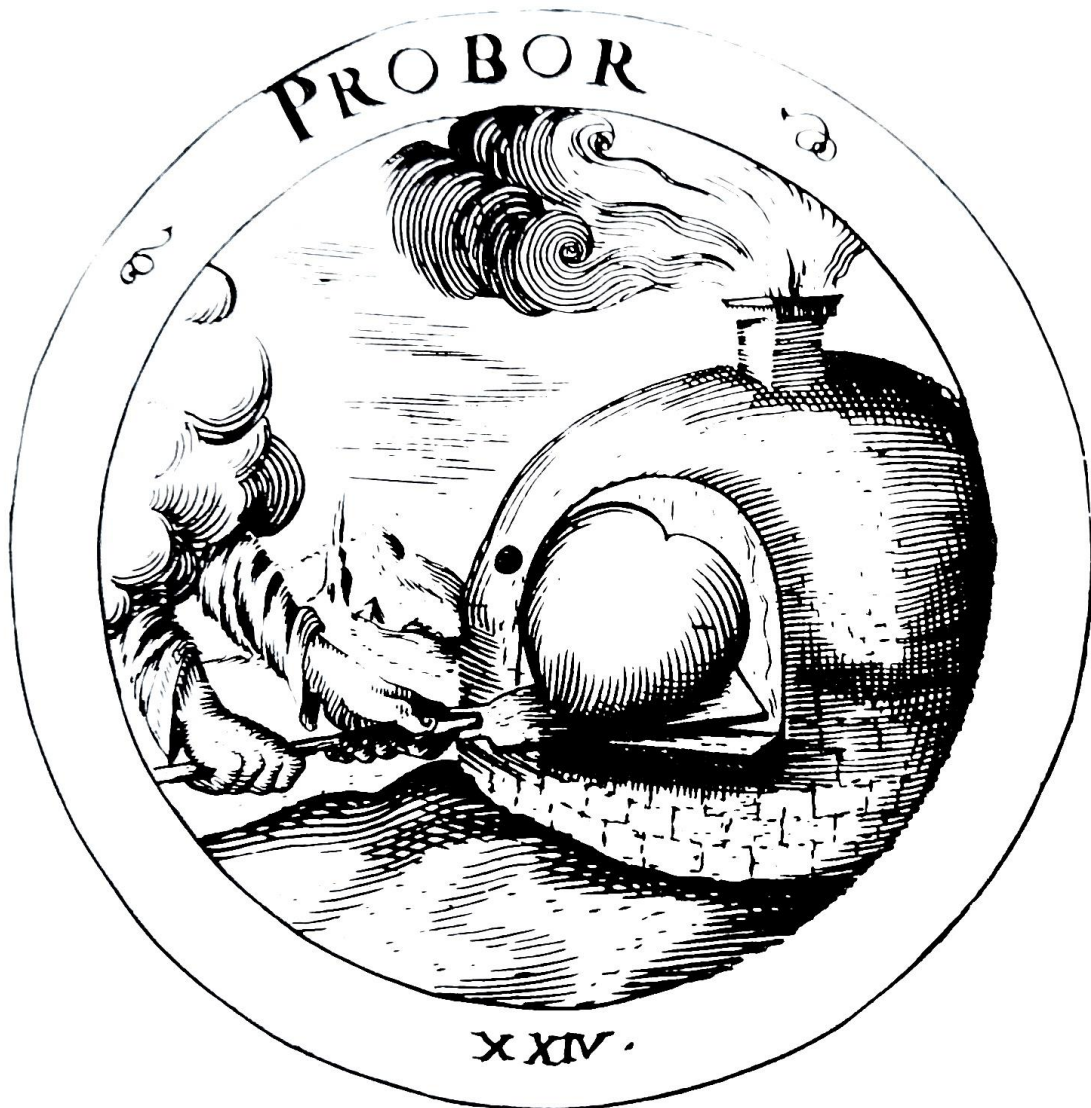
I am not wounded.

“As the lily among thorns...” (Song of Solomon 2:2)

Here we are among thorns, among shingles, troubles; Yet with the rosy flower, our lilies thrive. ⁶ (p. 49)

⁶ The rose in the cross, the symbol of Rosicrucian tradition. The spiritual blossoming amidst the crucifixion, represented by the suffering of the world. (CCA)

6. I Am Tried in the Fire



I am tried in the fire.

“I have chosen thee in the furnace of affliction.” (Isaiah 4:10)

The Lord ⁷ burns and tries us in the fire of the furnace. May you be upright and constant, and you will be proved good. (p. 51)

⁷ *The Lord*, a personification of the Universal Law, the law of Karma, Equilibrium, and Justice. (CCA)

7. Simple Wisdom



Simple wisdom.

“Be you therefore wise as serpents, and harmless as doves.” (Matthew, 10:16)

He whose heart is saved by simplicity, whose eye by wisdom, will be both serpent and dove to God. (p. 64)

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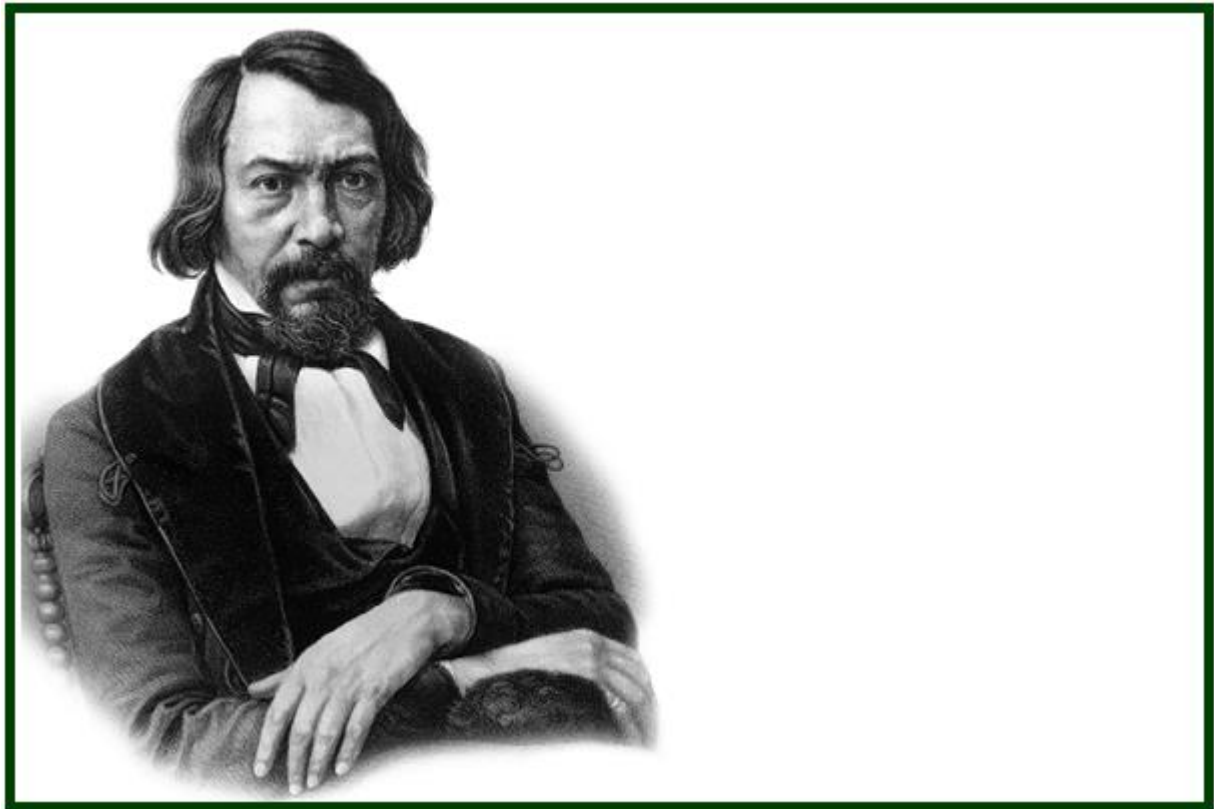
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Theosophy in Russia and the Russian Soul

**An Authentic Theosophical Movement Must
Emerge in the Country Where Blavatsky Was Born**

Olga A. Fedorova



Alexei Khomiakov, or Alexey Khomyakov (1804-1860)

Speaking about the spread in Russia of theosophy as taught by Helena Petrovna Blavatsky and her Teachers, which aims at the enlightenment of mankind, one cannot but recall the era of enlightenment in Russia, which began in the mid-18th century.

According to Immanuel Kant:

“Enlightenment is man’s emergence from his self-imposed immaturity. Immaturity is the inability to use one’s understanding without guidance from another. This immaturity is self-imposed when its cause lies not in lack of understanding, but in lack of resolve and courage to use it without guidance from another. *Sapere Aude!* [*dare to know*] ‘Have courage to use your own understanding!’- that is the motto of enlightenment.” [1]

Helena Petrovna Blavatsky repeatedly wrote about this.

“Once that a student abandons the old trodden highway of routine, and enters upon the solitary path of independent thought - Godward - he is a Theosophist, an original thinker, a seeker after the eternal truth, with ‘an inspiration of his own’ to solve the universal problems.” [2]

In the 18th century, such an original thinker and enlightener was Nikolai Ivanovich Novikov, who made a great contribution to improving the consciousness of the nation.

In his monograph on N. Novikov, V. Bogolyubov argues that living in Moscow Novikov matured the idea “to influence society not by denunciation, but by education: it is not enough to abstractly express certain moral propositions, you need to introduce them into society by systematically educating its morals, its tastes, its mental requests.”

“True enlightenment must be based on religion, but not the official one that exists in the modern church, but which is contained in the words of the Gospel.” [3]

In the 19th century, this wave of enlightenment was taken up by the Slavophiles in the persons of A. S. Khomiakov, M. N. Katkov, L. N. Tolstoy, F. M. Dostoevsky and others.

The Slavophiles advocated the development of a special Russian way, different from the Western European one.

Alexei Khomiakov clearly stated his views on brotherhood and the common source of all mankind in his work “Notes on World History”:

“Not the deeds of individuals, not the destiny of nations, but the common cause, the destiny, the life of all mankind, constitute the true subject of history. Speaking abstractly, we will say that we, a small particle of the human race, see the development of our soul, our inner life in the outer life of millions of people throughout the entire space of the globe. Here already the names become accidental, and only the spiritual meaning of the general movements and manifestations acquires true importance. Speaking practically, we will say that in history we are looking for the very beginning of the human race, in the hope of finding a clear word about its original brotherhood and common source. [4]

In the same work, he writes about Russian identity and about the Slavic embryo of the future brotherhood:

“An alien element will not grow together with the Slavic spiritual mentality. We will be, as we always have been, democrats among the other families of Europe; we will be representatives of a purely human principle that blesses every tribe for free life and original development ... It is impossible to instill in us that feeling, that mood and structure of the soul from which develop ... aristocracy, and tribal swagger, and contempt for people and nations. It’s impossible, it won’t happen. The future will show who is left to stand in front of the general movement; but if there is any truth in human brotherhood, if the feeling of love and truth and goodness is not a ghost, but a living and not dying force, the germ of the future life of the world - not a German, an aristocrat and a conqueror, but a Slav, a worker and a commoner, is called to fruitful heroic deeds and great service.” [5]

The subject of education is relevant at any time. Khomiakov also mentions the subject in Notes on World History:

“Education is not only a set and collection of positive knowledge: it is deeper and wider than such a narrow definition. True education is the rational enlightenment of the entire spiritual composition in a person or in a people. It can unite with science, for science is one of its phenomena, but it is strong even without science-like knowledge; science (its one-sided development) is powerless and insignificant without it... Education is the common property and strength of the whole society and the whole people. By this force the Russian man overcame many troubles in the past, and by this force he will be strong in the future. Russia accepted many different tribes into its great bosom ... but it received its name, existence and meaning from the Russian people (that is, a person of Great, Little, White Russia).” [6]

Helena Petrovna Blavatsky, the founder of the international Theosophical movement, was Russian in origin and mentality, or, as they say, a Russian soul. In many ways, she saw Russia through the eyes of a Slavophile.

Her views as a theosophist largely coincided with the views of Alexei S. Khomiakov. She highly appreciated the work of the Slavophile M. N. Katkov, with whom she corresponded, and in her articles she expressed admiration for the works of two other Slavophiles - L. N. Tolstoy and F. M. Dostoevsky.

On the significance of Russia in the dissemination of true Theosophy, Carlos Cardoso Aveline, a member of the Independent Lodge of Theosophists, writes the following:

“Russia plays the role of a spiritual, geographical and cultural bridge between Asia and Europe. As long as H. P. Blavatsky lived, she was the perfect expression of such a bridge. This is one of the reasons why Russia has a long-term importance for the theosophical movement.”

“However, in the geographical territory of Russian culture, the original theosophical movement as inspired by HPB’s writings did not exist until the early 2020s. It was only in March 2022 that the Independent Lodge of Theosophists started working in Russian language.”

“One must sadly admit that among Russian theosophists the pseudo-esotericism of false clairvoyants like C. W. Leadbeater and Annie Besant is still influential.” [7]

The Russian Theosophists were under this influence from the very beginning. For example, the magazine “Vestnik Theosophii” for the period from 1908 to 1923, in addition to Russian authors, published mainly translations of Besant, Leadbeater, R. Steiner, M. Collins and E. Schure, and the publishing houses of the Russian Theosophical Society published during the same period 15 books of Besant, four by Leadbeater, two by Krishnamurti, three by M. Collins, and from the writings of H. P. Blavatsky, only “The Voice of the Silence” and two fragments from the section of “The Secret Doctrine” on symbolism and occultism. [8]

The time has come for an authentic theosophical movement, based on original theosophical sources, to be started in the country where that great Russian soul, Helena Petrovna Blavatsky, was born.

Carlos writes:

“While the seeds of a wiser civilization begin to sprout amid challenges that seem to be overwhelming, the *dharma* of the esoteric movement in Russia includes expanding its connection with the deeper roots of Eastern Slavic culture and the real sources of inspiration for the theosophical effort, and helping mankind as a whole adopt a more integrated and brotherly view of life.”

“It is from the point of view of the centuries-old Slav culture that a more effective esoteric movement in Slav countries can help mankind understand the ancient *doctrine of the heart* that transcends words.”

“The esoteric movement from every country has something to learn from the *Russian Soul* and Russian culture, so as to better live and express the law of universal compassion in daily life.” [9]

On the other hand, it is high time for the theosophical movement in Russia to stop making an *olla podrida* of theosophical teachings and different pseudo-theosophical writings. Who hasn't heard about a fly in the ointment? Developing discernment, broadening horizons and having the higher aim, Eastern European theosophists must restore the original theosophy given by that great soul, Helena Petrovna Blavatsky.

NOTES:

[1] Immanuel Kant, in the essay “[What is Enlightenment?](#)”.

[2] H.P. Blavatsky, “Collected Writings”, TPH, US, Vol. II, p. 102.

[3] V. A. Bogolyubov. “N. I. Novikov and His Time”, Moscow, 1916, p. 257.

[4] V. N. Lyaskovskiy “Alexei Stepanovich Khomiakov, His Life and Writings”, Moscow, University Printing House, 1897, pp. 125-126.

[5] *Ibid.*, part IX, pp. 146-147.

[6] *Ibid.*, part X, p. 152.

[7] See [Slavophilism and Theosophy](#).

[8] See ALBA Magazine No. 5, Boston, 1959, pp. 52-55.

[9] [Slavophilism and Theosophy](#).

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Russian theosophist Olga Attovna Fedorova is an associate of the Independent Lodge of Theosophists, and lives in Moscow.

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Thoughts Along the Road

A Master Reveals Who, After All, Can Be Able To Understand the Law of Brotherhood



* **C**oncentration needs purification. No one can purify his own consciousness from the astral garbage of modern times except by having an elevated object of concentration for his soul. And the other way around: the pilgrim must purify himself, leaving aside the lower levels of mind and their usual rubbish, in order to be able to concentrate on something that is really worthy of his attention. Detachment is necessary in both processes. So is discernment.

* How can one make real progress? A constant effort to do one's best powerfully expands the positive aspects of human life. However, short term illusions should be rejected from the start in one's practice of detachment, equilibrium, firmness and discernment.

* Present humanity must avoid exaggerating the importance of the mental principle. All levels of life matter: thoughts and images cannot replace deep feelings and responsible actions. Due to the exaggeration of the mental world, we are surrounded in Western nations by mental noise and useless information.

* An excessive amount of unnecessary news actively misguides people. Real information is that which helps us live better, and which inspires the best in us.

* While carefully observing the world, the sensible pilgrim acts in that which depends on him. The main items in his agenda are, first, correctly managing his own mental and emotional atmosphere as he faces the challenges of life; and second, expanding his ability to develop right actions, here and now.

Who Can Understand Theosophy?

* A master of the wisdom wrote: “It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man - will never misuse his powers, as there will be no fear that he should turn them to selfish ends.” (Letter XXXVIII, p. 252, in [“The Mahatma Letters”](#).)

Calm and Silence in Daily Life

* Calm and silence must be daily cultivated in our century. That means leaving aside many attractive yet purposeless facts, novelties, challenges, invitations and expectations coming from outside.

* To be poor, to lead a simple life, to work with tranquillity, and to look like meaningless to others: these are significant factors, if you want to have time and energy to manage your own inner life, and be effective in your efforts to help a noble cause. A Master said that a sermon can be preached even through a stone (*Letters from the Masters of the Wisdom*).

* Choose one or two of the ideas from the above paragraphs which can be useful to you in practical ways. Take a minute to observe them in silence. Decide to keep them alive in your memory.

(CCA)

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Read more:

* [The Battle of Truth](#).

* [A Prayer for the World](#).

* [An Outline of Esoteric Science](#), by Geoffrey Farthing.

* [A Few Lessons from George Orwell](#).

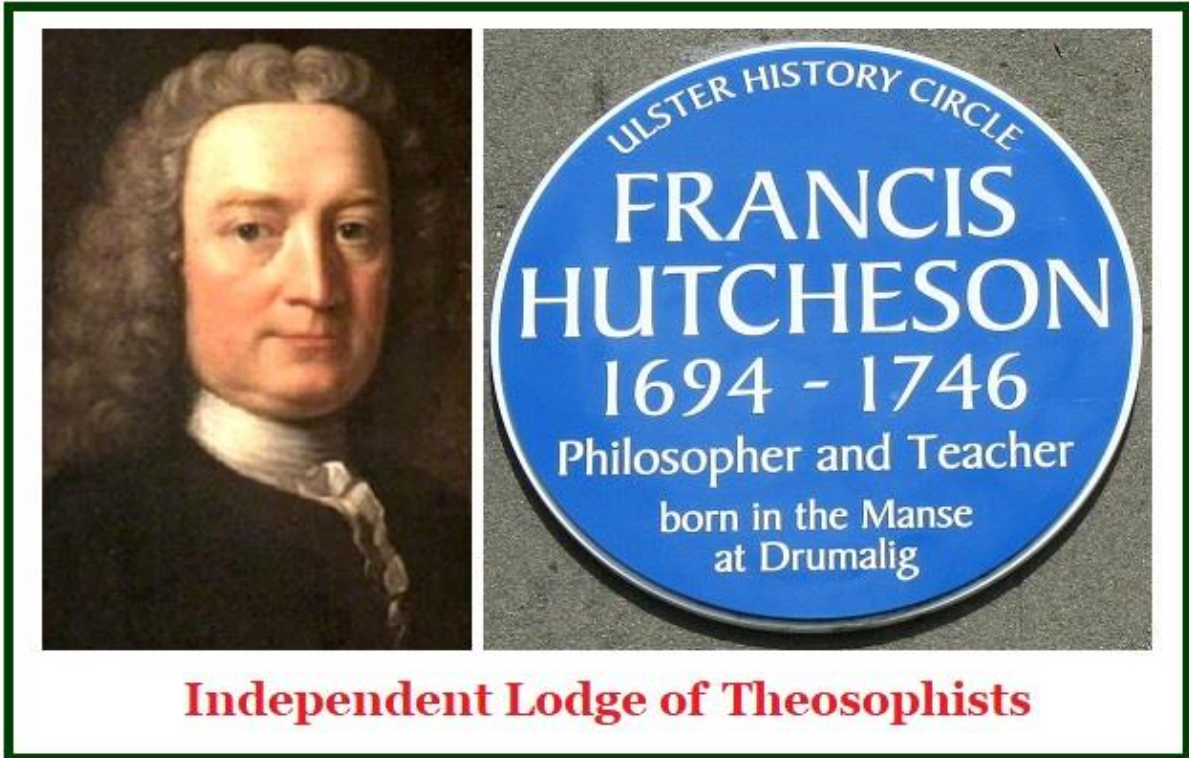
* [Blavatsky and the Blue Mountains](#).

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Determinations of the Will - 01

Concerning the Ultimate Determinations of the Will, and of Benevolent Affections

Francis Hutcheson



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An effective analysis of the anatomy and dynamics of altruism in daily life. An admirable study in the practical nature of the *sixth principle* or *spiritual soul* in human beings, as it interacts with the other levels of consciousness.

(CCA)

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“... No opinion or judgement can move to action, where there is no prior desire of some end.”

I

After this long enumeration of the several senses or powers of perception ⁸, by which a great multitude of objects may be the occasion of pleasure or pain, or of some sorts of happiness or

⁸ Previous chapters of Hutcheson’s book “**A System of Moral Philosophy**” will be found in the earlier editions of “The Aquarian” and in his article “**The Constitution of Human Nature**”. (CCA)

misery; and a like enumeration of many dispositions of will, or determinations of desire; human nature must appear a very complex and confused fabric, unless we can discover some order and subordination among these powers, and thus discern which of them is naturally fit to govern. Of this we shall treat in some following chapters.

In the first place the *Understanding*, or the power of reflecting, comparing, judging, makes us capable of discerning the tendencies of the several senses, appetites, actions, gratifications, either to our own happiness, or to that of others, and the comparative values of every object, every gratification. This power judges about the means or the subordinate ends: but about the ultimate ends there is no reasoning. We prosecute them by some immediate disposition or determination of soul, which in the order of action is always prior to all reasoning; as no opinion or judgement can move to action, where there is no prior desire of some end.

Were there no other ultimate determination or desire in the human soul than that of each one toward his own happiness; then calm *self-love*⁹ would be the sole leading process, plainly destined by Nature to govern and restrain all other affections, and keep them subservient to its end; having reason for its minister or counsellor to suggest the means. But the *end* would be constituted by that ultimate determination, without any reasoning.

This is a favourite tenet of a great many authors, and pleases by its simplicity. But very different and contrary accounts are given, by these authors, of the private enjoyments or happiness pursued in the offices we commonly repute virtuous. Some make the sole motive to all offices or actions even the most honourable, the sole end ultimately intended by them, to be some worldly advantage, some bodily pleasures or the means of them. This was the tenet of the *Cyrenaics*¹⁰, and probably of the *Epicureans* too, and of some moderns. Others say that we desire the good of others, or of societies, merely as the means of our own safety and prosperity; others, as the means of some subtler pleasures of our own by sympathy with others in their happiness: others make our end to be the pleasures we enjoy in being honoured, or some rewards we expect for our services, and these either from GOD, or men.

But there is still a higher scheme; allowing indeed no other calm settled determination of soul but that in each one toward his own happiness; but granting that we have a *moral faculty*, and many particular kind affections truly disinterested, terminating upon the happiness of others, and often operating when we have no reference of it in our minds to any enjoyment of our own. But, say they, “the sole original spring of all calm deliberate purposes of cultivating these generous affections, and of gratifying them in opposition to any selfish affections, is this; we experience the sublimest joys of self-approbation in gratifying these generous motions; these joys are a nobler happiness than any other; and the desire of them, flowing from the *calm selfish determination*, is the view of all deliberate purposes of virtue; though the kind passions themselves often hurry us into friendly and generous actions without this thought.”

⁹ By *self-love* we mean one’s *desire of his own happiness*, and this only. By a frequent use of the word *love*, for *esteem*, some have imagined a universal *self-esteem*, or preference of our moral character and accomplishments to those of others, which is contrary to what the modest and self-diffident continually experience. (Note by F. Hutcheson)

¹⁰ *Cyrenaics* - a hedonist school of philosophy founded in the 4th century before Christian Era by Aristippus of Cyrene. (CCA)

This last account gives a lovely representation of human nature and its affections, and leaves a great deal of room for most of the generous virtues of life; but it does not please us with such simplicity as the other schemes, which directly deduce every motion of the heart from *self-love*. This is not to be reckoned among the selfish schemes, since it makes all the eminent virtues flow from disinterested affections, natural to the heart, however in our calmer hours they may be corroborated by the calm views and desires of our own happiness. But our business is to find the truth, let the schemes, or their authors, be classed as they will: and, for this purpose, it is necessary to consider well, both these affections alleged to be disinterested, and the *moral faculty* by which we judge of all the motions of the *will*; that we may see whether there be in the soul, as we alleged above, another *calm determination*, beside that one toward our own happiness; as well as many particular affections, terminating upon the good of others as their immediate and ultimate object, without reference to private interest of any kind.¹¹

II

The *calm self-love*, or the determination of each individual toward his own happiness, is a motion of the *will* without any uneasy sensation attending it. But the several selfish desires, terminating on particular objects, are generally attended with some uneasy turbulent sensations in very different degrees¹²: yet these sensations are different from the act of the will to which they are conjoined; and different too from the motives of desire. The motive is some good apprehended in an object or event, toward which good the desire tends; and, in consequence of desire, some uneasiness arises, till the good is obtained. To aversion, the *motive* is some evil apprehended or feared, and perhaps not yet felt. Uneasiness too attends the aversion, until the evil is repelled. Prospects of the pleasures or powers attending opulence are the motives to the desire of wealth, and never the uneasy feelings attending the desire itself. These feelings are, in nature, subsequent to the desire.

Again, when we obtain the thing desired, besides the pleasures to be obtained from this object, which were the motives of the desire, and often before we enjoy them, there is one pleasure immediately arising from the success, at least in those cases where there was any difficulty in the pursuit, or fear of disappointment. It would be absurd to say that this joy in the success was the motive to the desire. We should have no joy in the success, nor could we have had any desire, unless the prospect of some other good had been the motive. This holds in all our desires, benevolent or selfish, that there is some motive, some end intended, distinct from the joy of success, or the removal of the pain of desire; otherwise all desires would be the most fantastic things imaginable, equally ardent toward any trifle, as toward the greatest good; since the joy of success, and the removal of the uneasiness of desire, would be alike in both sorts of desires. It is trifling therefore to say that all desires are selfish, because by gratifying them we obtain the joy of success, and free ourselves from the uneasy feelings of desire.

¹¹ The buddhic principle of human consciousness - our spiritual soul or sixth principle - is universal and impersonal. One's true soul has *no private interests of any kind*. See the articles "[The Seven Principles of Consciousness](#)" and "[Antahkarana, the Bridge to Sky](#)". (CCA)

¹² Selfishness punishes itself. Narrow-minded actions are self-defeating, so that the soul can learn better: such is the Law. On the dynamic relation between lower-self desire and pain, see the article "[The Law of Symmetry](#)". (CCA)

III

It is owned by all that many actions, beneficial to others, may directly spring from selfish desires of rewards, of returns of good offices, of honour. One may serve others from fear of unjust violence, or of just punishment. Nay, from the desire of our own happiness we may have an inward undissembled desire of another's happiness, which we conceive to be the means of our own. Thus, one desires the success of a partner in managing the common stock; the prosperity of any country or society upon which his fortunes depend; the advancement of a friend from whom we expect promotion; the success and good conduct of a pupil, which may redound to the honour of the master or tutor. These real desires of the welfare of others may all be subordinate to one's own selfish desires.

Here it is agreed by all that desires of the welfare of others, subordinated to one's desires of his own worldly advantages, without any other affection, have nothing virtuous in them. A change of outward circumstances, without any change of temper, would raise desires of the adversity of others, in the same manner. The main question is whether the affections reputed benevolent are subordinated to some finer interests than worldly advantages, and ultimately terminate upon them: or, if there are not kind affections ultimately terminating on the good of others; and these constituted by nature (either alone, or perhaps sometimes corroborated by some views of interest) the immediate cause of moral approbation.

(To be continued.)

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The above text reproduces the first part of Chapter III, Vol. I, Book I, of the work “**A System of Moral Philosophy**”, by Francis Hutcheson, Cambridge University Press, 2014, a facsimile copy of the 1755 edition, see pp. 38-43. The spelling of words has been updated. The first chapter of the book is available as an independent item at the [associated websites](#) under the title of “[The Constitution of Human Nature](#)”. Chapter two of the work can be found in recent editions of “The Aquarian Theosophist”, and soon will be published as an independent item. Chapters IV and V were published by the journal in serialized form in 2021-2022.

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First Letter of K.H. to A. O. Hume



**A Document Not Included in the
Initial Editions of ‘The Mahatma Letters’**

A Master of the Wisdom

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* I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam “imponderable” force - whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented - is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer expressed it in his work [1], “if but a few of the *new* forces were proven, they would necessitate the admission in space of agents of *quite another order* than those of gravitation.” (p. 56)

A Child Sees Colours in Words

* Some forty years back, I knew a child - a little girl of seven or eight - who very seriously frightened her parents by saying:

“Now, mama, I love you. You are good and kind to me to-day. Your words *are quite blue*”
.....

“What do you mean?” asked the mother.

“Your words are all blue - because they are so caressing, but when you scold me *they are red*..... so red! But it is worse when you fly in a passion with papa for then they are orange horridlike that”.....

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw “such beautiful rainbows”, she explained, but when her aunt played, it was “fire-works and stars, brilliant stars *shooting pistols* - and then..... bursting.....”.

The parents got frightened and suspected that something had gone wrong with the child’s brain. The family physician was sent for.

“Exuberance of childish fancy”, he said. “Innocent hallucinations. . . Don’t let her drink tea, and make her play more with her little brothers - fight with them, and have physical exercise.....”

And he departed. (p. 57)

A Lunatic Asylum on the Banks of a River

* In a large Russian city, on the banks of the Volga, stands a hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years - to the day of her death in fact - as a “harmless” though *insane* patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest “God’s rainbows” for her; while the voice of the superintendent caused her to see “black and crimson” - the *colours of the Evil one*.

* About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers. Such an abnormal state of feelings - physicians thought in those days - could be due but to one reason; such *impressions* whenever experienced without

