

Hermetically open

Guide

Bibliotheca Philosophica Hermetica





Visiting address:

Bloemstraat 13-19

T +31 20 625 80 79 and 625 90 96

F +31 20 620 09 73

Postal address:

Bloemgracht 31-35

1016 KC Amsterdam

E bph@ritmanlibrary.nl

I www.ritmanlibrary.nl

Opening hours:

The library is open from Monday through Friday

9:30-12:30 and 13:30-17:00 (closed 12:30-13:30).

Advance appointments by telephone or e-mail are appreciated.

Interior Photography: Maarten Brinkgreve, Amsterdam

Design: Multimediation, Amsterdam and BPH

Hermetically open

Guide to the Bibliotheca Philosophica Hermetica

Amsterdam

In de Pelikaan 2006



THE COLLECTION OF THE BIBLIOTHECA PHILOSOPHICA HERMETICA

Christian-Hermetic gnosis

In the middle of the previous century, in December 1945, a poor farmer called Mohammed Ali Samman found a jar containing old papyri in the vicinity of Nag Hammadi, Egypt. He had no idea of the importance of his discovery; part of the material was used to kindle the fire at home. Thirteen manuscripts, however, escaped this fate and eventually ended up in the Coptic Museum in Cairo, where they are still to be found. Today they are known as the ‘Nag Hammadi codices’.

Why was the discovery of these Nag Hammadi codices so important and why have we chosen to begin our guide to the library with this group of texts? As for the discovery: it concerns texts written mainly in Coptic dating to the first centuries CE, which until the time of their discovery were either unknown, had been transmitted in fragments or were known through secondary sources only. Unique source texts had now emerged that were far more complete and original. They also mark the starting point and the direction of the collecting areas of the BPH.

The Nag Hammadi codices contain 52 texts of considerable variety – they are gnostic, early Christian, Hermetic, Platonic, Jewish – typical for the area and the period of origin, the melting-pot of Alexandrian philosophy. The Hermetic and gnostic texts explore the question of God, cosmos and man and their mutual relationship: he who knows God and the cosmos, knows himself. The reciprocity between God and man but also the ascent to God are likewise characteristic themes, both in gnostic-Hermetic and in mystical literature. What all these currents have in common is that they wish to grant man insight into the coherence of everything, to ‘initiate’ him in a reality existing behind the visible world and to lead him to an intuitive knowledge of God and a direct, personal experience of God via knowledge of the cosmos and self-knowledge.

The ‘Way of Gnosis’ or the ‘Way of Hermes’ leads to this ultimate goal: the experience of divine reality, which cannot be learnt, but can only be personally experienced (*gnosis*).

Therefore, if one has knowledge, he is from above.
If he is called, he hears, he answers, and he turns to him who is calling him, and ascends to him.
And he knows, in what manner he is called.
Having knowledge, he does the will of the one who called him, he wishes to be pleasing to him, he receives rest.
Each one's name comes to him.
He who is to have knowledge in this manner knows where he comes from and knows where he is going.

(From: *The Gospel of Truth* by the gnostic Valentinus, ca. 130-ca. 160, one of the texts found at Nag Hammadi)

Christian-Hermetic gnosis cements the collecting areas of the Bibliotheca Philosophica Hermetica, and owing to the unique discovery of an Egyptian farmer in 1945, the true scope of this field can now be explored.

The principal collecting areas

The collection of the Bibliotheca Philosophica Hermetica (BPH) is divided into the following principal collecting areas:

Hermetica

Alchemy

Mysticism

Rosicrucians

Gnosis & Western Esotericism

This guide is intended to provide insight into the way the principal collecting areas have been arranged: which authors / subjects are to be found in the library and where. The arrangement of the principal collecting areas Hermetica, Alchemy, Mysticism and Rosicrucians is mainly chronological; the arrangement of the subsections within the principal collecting area Gnosis & Western Esotericism is mainly thematic. The markers to be found in the bookcases correspond with the arrangement of the collecting areas and their subsections in this guide. Works by authors (primary works) precede works on authors (secondary works). For each subsection, the books are arranged alphabetically per author or, in the case of anonymous publications, per title.

Modern works (post 1800) may be taken from the shelves and can be consulted in the reading room. Do not reshelve the books but leave them lying on the reading table.

Old printed books and manuscripts (prior to 1800) can be applied for in the reading room, where the computer catalogue can also be consulted. The catalogue gives a shelfmark for each book, indicating where it can be found (for a survey of the shelfmarks as indicated in the catalogue see p. 43). The plan of the library indicates the location of the various collecting areas.



I HERMETICA

This collecting area contains works attributed to Hermes Trismegistus, other neo-Platonic works, patristic testimonies to the Christian reception of Hermes and works testifying to the influence of the Hermetica from the Early Middle Ages through to the present day. Placed at the beginning is a general section with relevant historical studies.

General
Prisca theologia
 General
 Hermes Trismegistus
 Other authors A-Z
 Plato and Platonists
 General
 Authors A-Z
 Testimonia
 General
 Authors A-Z
 Early Middle Ages
 General
 Authors A-Z
 Renaissance of the 12th century
 General
 Authors A-Z
 Italian Renaissance
 General
 Authors A-Z
 Hermetica 16th-18th centuries
 General
 Authors A-Z
 Hermetica 19th century-present
 General
 Authors A-Z
 Literary and philosophical assimilation

Prisca theologia

The philosophical, theosophical, magical, astrological and alchemical works attributed to Hermes Trismegistus form the basis of the Hermetica section in the library. Well-known Hermetic works are the *Corpus Hermeticum* and the *Asclepius*, which were composed in the first centuries of our era. The *Asclepius* was known in the Middle Ages; the oldest of the ca. 70 preserved manuscripts of the *Asclepius* date to the second half of the 9th century and once belonged to Cardinal Nicolaus de Cusa. Like many other works, the *Corpus Hermeticum* was ‘rediscovered’ in the

Renaissance, and printed for the first time in the translation of Marsilio Ficino in 1471. The first edition of the Greek original of this collection of

‘Hermes’ (considered a contemporary of Moses in the Renaissance)

Zoroaster (fl. 1700 BCE)

Pythagoras (569-475 BCE)

‘Orpheus’ (5th c. BCE)

Philolaus (480-405)

Hermetic texts was not published until 1554.

The idea of a ‘prisca theologia’ originates in the Renaissance: a tradition of spiritual wisdom running from Hermes Trismegistus via Moses to Zoroaster, Orpheus, Pythagoras and Plato. The works of these ancient sages were divinely inspired and paved the way for Christ. Amongst these ‘prisci theologi’ Ficino ranked Zoroaster, Orpheus, Pythagoras and the Pythagorean Philolaus of Croton.

Plato (ca. 429-347 BCE)
 Philo Judaeus (20 BCE-50 CE)
 Apollonius of Tyana (1st c. BCE)
 Plotinus (205-ca. 270)
 Porphyrius (ca. 232-ca. 305)
 Jamblichus (ca. 250-ca. 325)
 Proclus (410-485)

Plato and Platonists

The works of Plato, the ‘divine philosopher’, were translated into Latin by Ficino. Ficino’s interests also included the neo-Platonic philosophers Jamblichus, Plotinus, Porphyry and Proclus. This subsection also incorporates exponents of Alexandrian philosophy (Philo): in all a historical era

covering the first centuries of our era, which provided the religious and philosophical environment that helped shape the Hermetica.

Clemens Alexandrinus (ca. 160-215)
 Lactantius (ca. 250-ca. 325)
 Augustine (354-430)

Testimonia

Patristic comments on Hermes, whether positive (Lactantius) or negative (Augustine) are to be found in this subsection.

Early Middle Ages

The main authors collected in this period are Boethius (480-ca. 525) and the neo-Platonist Dionysius (second half of the 5th century). The works of Dionysius (erroneously attributed to the Dionysius Areopagita occurring in Acts 17: 34) only became fully accessible to the West in the edition of Johannes Scotus Eriugena, who translated the entire Corpus Dionysiacum around 860.

Boethius ca. 480-ca. 525
 Dionysius Areopagita (fl. 5th c.)
 Johannes Scotus Eriugena (ca. 815-877)

Renaissance of the 12th century

The influence of texts attributed to Hermes in the 12th century has been established in the works of theologians and philosophers such as Peter Abelard, Alain de Lille, William of Auvergne, Albertus Magnus and Thomas of York. The main Hermetic source text to be studied in this seminal period before the Italian Renaissance was the *Asclepius* (which has been preserved in Latin), in addition to (pseudo-) Hermetic texts such as the *Liber XXIV philosophorum*, a collection of definitions and commentaries on the nature of God, and the cosmological *Liber de VI rerum principiis*. We also find in this period the first translations (mainly from the Arabic) of astrological and magical works, such as the *Picatrix* and the work of Al-Kindi (800-866).

Peter Abelard (1079-1142)
 Herman of Carinthia (ca. 1100-ca. 1160)
 Robert of Chester (Ketton, ca. 1110-ca. 1160)
 Alain de Lille (1114-1202)
 William of Auvergne (ca. 1180-1249)
 Albertus Magnus (ca. 1200-1280)
 Thomas of York (d. ca. 1260)

Italian Renaissance

The works of the ‘prisci theologi’ were enthusiastically studied in the Italian Renaissance. An important person in this context is Georgius Gemistus, who called himself Pletho to express his reverence for Plato. Pletho’s deep admiration for Plato, the Platonists and Zoroaster caused

Georgius Gemistus Pletho (1360-1452)
 Johannes Bessarion (1403-1472)
 Nicolaus de Cusa (1410-1464)
 Marsilio Ficino (1433-1499)
 Lodovico Lazzarelli (1447-1500)
 Johannes Reuchlin (1455-1522)
 Jacques Lefèvre d’Étaples (ca. 1460-1536)
 Johannes Trithemius (1462-1516)
 Giovanni Pico della Mirandola (1463-1494)
 Henricus Cornelius Agrippa (1486-1535)
 Francesco Patrizi (1529-1597)
 Giordano Bruno (1548 -1600)
 Tommaso Campanella (1568-1639)

Cosimo de’ Medici to found a Platonic Academy in Florence. The idea of a ‘prisca theologia’ as expressed by Ficino in the dedication to his translation of the *Corpus Hermeticum* probably derives from Pletho. Ficino’s main translating interests concerned Plato

and the Neoplatonists (a.o. Plotinus). His own works were also greatly inspired by Neoplatonic thought.

Hermetica 16th-18th centuries

Hermetic thought is one of the factors contributing to the (natural) philosophical and scientific reformation which spread from Italy throughout Europe. The Hermetist and physician Paracelsus is a key figure in this context. Paracelsus strongly believed in the power of the 'arcana' in the healing process. According to him these hidden powers, which drew on the macrocosm, could work their effect on man, the microcosm, having the power to change, renovate and restore not only the body, but also the patient's mind. The Englishman Robert Fludd, in whose work the divine light was a central theme, was a Paracelsist and

a Hermetist – he often refers to Hermes, for instance in his *Mosaicall philosophy*.

In the 17th century Amsterdam is a haven for enlightened thinkers; the works of Spinoza a.o. are printed here. This subsection also includes the works of advocates of religious tolerance (e.g. Castello, Comenius, Coornhert).

Paracelsus (1493-1541)

John Dee (1527-1608)

Robert Fludd (1574-1637)

Johannes Baptista van Helmont (1579-1644)

Jan Amos Comenius (1592-1670)

Franciscus Mercurius van Helmont (1618-1699)

Christian Knorr von Rosenroth (1636-1689)

Hermetica 19th century-present

An impressive culmination of the Hermetic tradition at the end of the 18th century is to be found in the *Geheime Figuren der Rosenkreuzer*. In the 19th and 20th centuries, too, the Hermetica remained a factor shaping Western thought. New editions of classical Hermetic texts as well as fresh philosophical, esoteric and literary interpretations and studies appear to the present day. In the 19th century new Hermetic societies were formed claiming a Graeco-Egyptian (Hellenistic) origin, although

there were also ties with the modern theosophical movement (Blavatsky). The Hermetic Order of the Golden Dawn (1887) drew its inspiration from Christian-Hermetic thought as well as Freemasonry and magic. The Englishman A.E. Waite has his own section within the Hermetica because he contributed to every conceivable esoteric field during his long and successful academic career. In the 20th century the study of the Hermetica received a new impetus. 19th-century editions of source texts are frequently reprinted. Especially the publications of A.E. Waite and G.R.S. Mead have encouraged new scholarly studies in the broader field of the Hermetica. In the 2nd half of the 20th century, a number of important Hermetic texts were discovered to lie hidden in European libraries, amongst which the so-called Hermetica of Oxford and the Definitions of Hermes Trismegistus.

Edward Maitland (1824-1897)
 Anna Bonus Kingsford (1846-1888)
 William W. Westcott (1848-1925)
 Arthur Edward Waite (1857-1942)

Literary and philosophical assimilation

This subsection contains works which allow a Hermetic interpretation. Dante is well represented; his hierarchies in the *Divina Commedia* are reminiscent of the heavenly hierarchies of Dionysius Areopagita. There are also editions and studies of the *Hypnerotomachia Poliphili* (1499).

Dante Alighieri (1265-1321)
 Francesco Colonna (1433?-1527)
 Antoine Fabre d'Olivet (1767-1825)



Periodicals
General
Greek alchemy
Oriental alchemy
Arabic and Jewish alchemy
Medieval Western alchemy
Western alchemy 16th-17th centuries
 General
 Authors A-Z
Western alchemy 18th century
 General
 Authors A-Z
Western alchemy 19th-century-present
 General
 Authors A-Z

II ALCHEMY

The general section at the beginning contains a great number of art historical works and plate books on the subject of alchemy and its symbols. There are also specialized periodicals in the field of alchemy available, such as *Ambix* and *Chrysopoeia* (both complete).

Greek alchemy

A number of source texts (with translations) and secondary works on Greek alchemy has already been published in the series *Les alchimistes grecs*. The earliest alchemical manuscripts to have survived were written in Greek, the oldest alchemist whose work has been preserved is Zosimos of Panopolis.

Zosimos of Panopolis (fl. 300)

Oriental alchemy

There is a modest offering of works on Chinese alchemy, which was traditionally divided in *waidan* or ‘external alchemy’ and *neidan* or ‘internal alchemy’.

Arabic and Jewish alchemy

In the middle of the 12th century the first translations of alchemical works from Arabic appear in the Latin West, such as *Secreta Secretorum*, *Tabula Smaragdina* and Morienus’ *De compositione alchemiae*, translated by the Englishman Robert of Chester (Ketton) in 1144. Arabic alchemy to a large

Jabir ibn Hayyan (8th c.)
'Morienuis' ('7th c.')

extent relies on the Greek alchemical corpus. Jabir ibn Hayyan has often been confused with Geber in the literature; only recently has it been established that Geber was a medieval author writing in Latin.

Medieval Western alchemy

Geber (fl. 13th c.)
Albertus Magnus (ca. 1200-ca. 1280)
Roger Bacon (ca. 1214-ca. 1292)
Thomas Aquinas (ca. 1225-1274)
Arnaldus de Villanova (ca. 1240-1311)
Petrus Bonus (fl. 14th c.)
'Nicolas Flamel' (fl. 14th c.)
George Ripley (ca. 1415-1490)

After the introduction in the Latin West of the 'royal or Hermetic art', as alchemy is also known, alchemical treatises were written from the 14th century onwards containing allegories based on biblical texts. A striking example is Petrus Bonus' *Pretiosa margarita novella*. At the same time alchemy is a part of the experimental scientific context, as appears from Roger Bacon's natural philosophical work.

Western alchemy 16th-17th centuries

There is almost no printed alchemy in the 15th century. Around 1550 compendia are published with Latin translations of by now classical alchemical texts such as the *Rosarium Philosophorum* and the *Turba Philosophorum*. Metallurgical textbooks, such as Agricola's *De Re Metallica* (1556) are also published. The appearance of Paracelsus (see also *Hermetica 16th-18th centuries*) determines the future course of the history of alchemy in the West.

Paracelsus did not set much store by transmutation, but he did prepare iatrochemical medicine with the aid of distillation. At the beginning of the 17th century alchemical emblem books appear

'Solomon Trissmosin' (16th c.)
Heinrich Khunrath (1560-1605)
'Basilius Valentinus' (fl. 1600)
Michael Sendivogius (1566-1636)
Michael Maier (1569-1622)
Elias Ashmole (1617-1692)
Thomas Vaughan (1621-1666)
Goossen van Vreeswyck (ca. 1626-1689)
Robert Boyle (1627-1691)
George Starkey (1628-1665)
Isaac Newton (1642/43-1727)

(e.g. Michael Maier's *Atalanta fugiens*) enriched with allegories based on classical texts open to alchemical interpretation, such as Ovid's *Metamorphoses*.

Western alchemy 18th century

In the late 17th century alchemical insights were incorporated in the new corpuscular theories which would eventually determine the atomistic-mechanistic world picture. The new type of alchemy became increasingly experimental, and depended on clear vocabulary. Traditional alchemical terminology largely became the domain of pietists, and was used more and more symbolically. The distinction between a chemist and an 'adept' – who knows the secret of alchemy – became ever greater. Around the middle of the 18th century, Hermann Fictuld attempted to distinguish between true and false adepts in his *Proberstein*.

Georg von Welling (1652-1727)
 Adam Birkholz (1746-1818)
 Friedrich Roth-Scholtz (1687-1736)
 'Hermann Fictuld' (fl. 1740)

Western alchemy 19th century-present

With the development of gas chemistry and the dissolution of the elements towards the end of the 18th century, the universe loses much of its mystery. The life force pervading the universe, formerly known as the Philosophers' Stone, the Quinta Essentia, or the World Soul, is now identified as oxygen. This century marks the rise of 'spiritual alchemy', as characterized by Mary Ann Atwood's anonymously published *A suggestive Inquiry*, in which Hermetic and alchemical principles are rediscovered and characterized as a discipline offering profound insights into the mental, physical and spiritual powers of man.

Alchemy remains a discipline attracting adepts: there were practising alchemists working in laboratories also in the 20th century. In France François Jollivet-Castelot carried out transmutational experiments; Fulcanelli (a pseudonym which has not been resolved) was quite a

celebrity, as was his pupil Canseliet. The psycho-analyst Carl Gustav Jung for his part was highly interested in the symbolical language of alchemy (his *Psychologie und Alchemie* was published in Germany in 1944).

Sigismund Bacstrom (fl. 1800)
Mary Ann Atwood (1817-1910)
Albert Poisson (1869-1893)
François Jollivet-Castelot (1874-1937)
Carl Gustav Jung (1875-1961)
Eugène Canseliet (1899-1982)
Fulcanelli (20th c.)



General

Mysticism Middle Ages

General

Authors A-Z

Modern Devotion

Mysticism and spiritualism 16th century

General

Authors A-Z

Mysticism and pietism 17th century

General

Authors A-Z

William Blake

Mysticism and pietism 18th century

General

Authors A-Z

Mysticism 19th century-present

General

Authors A-Z

III MYSTICISM

Mysticism Middle Ages

The BPH particularly collects medieval and later Western mystics having a demonstrable affinity with Hermetic thought, amongst whom Meister Eckhart, Suso and Tauler. Some of Eckhart's ideas were not only irreconcilable with orthodox Christianity, they were also possibly Hermetic in origin,

such as his idea of the 'divine man'. Suso followed his master Eckhart in this idea of the *homo divinus*. Tauler speaks of God in terms which derive from the 'theologia negativa' formulated by Dionysius Areopagita. Tauler calls God the 'ineffable mystery' and quotes from the pseudo-Hermetic *Liber XXIV philosophorum*: 'God is the darkness in the soul that remains after all the light'.

Hildegard of Bingen (1098-1179)
 Mechtild of Magdeburg (1210-1279)
 Mechtild of Hackeborn (1240/1-1298)
 Meister Eckhart (ca. 1260-1328)
 Jan van Ruusbroec (1293-1381)
 Heinrich Suso (ca. 1295-1366)
 Johannes Tauler (ca. 1300-1361)
 Birgitta of Sweden (1302-1373)
 Catharina of Siena (1347-1380)

Modern Devotion

The Modern Devotion movement is an originally Dutch movement around Geert Groote which sought to achieve an inner Christianity; the ideals of the movement found expression in Thomas a Kempis' *De imitatione Christi*.

Geert Groote (1340-1384)
 Thomas à Kempis (ca. 1380-1471)

Mysticism and spiritualism 16th century

In the 16th century various philosophical and religious thinkers, (radical) reformers and spiritualists advocated religious freedom and opposed orthodoxy, whether Catholic or Protestant. An important source text for German mysticism and spiritualism in this period is the *Theologia Deutsch*.

Caspar Schwenckfeld (1489-1561)
 Sebastian Franck (1499-1542)
 David Joris (1501-1556)
 Miguel Servet (1511-1553)
 Sebastiano Castellio (1515-1563)
 Valentin Weigel (1533-1588)

Johann Arndt (1555-1621)
 Jacob Böhme (1575-1624)
 Abraham von Franckenberg (1593-1652)
 John Pordage (1608-1681)
 Antoinette Bourignon (1616-1680)
 Jane Lead (1624-1704)
 Angelus Silesius (1624-1677)
 Philipp Jakob Spener (1635-1705)
 Johann Georg Gichtel (1638-1710)
 Quirin Kuhlmann (1651-1689)
 August Hermann Francke (1663-1727)
 Gottfried Arnold (1666-1714)

Mysticism and pietism 17th century

After the Reformation Luther's heritage became immobilized in the orthodox church and the rules and dogmas of theology. Pietists advocated a better and more liberal interpretation of Christian and spiritual ideals in their often polemical works and biblical studies. The works by the German theosopher Jacob Böhme and his followers, amongst whom Johann Georg Gichtel, are strongly represented in this subsection. The Dutch Republic, in particular

Amsterdam, was in this century a printing haven for works which were prohibited elsewhere.

Mysticism and pietism 18th century

Böhme's influence is also felt in the 18th century: the English mystic William Law publishes his collected work; Louis Claude de Saint-Martin, originating from the circles of mystical freemasonry, is inspired by Böhme, and in Germany it is Karl von Eckartshausen who absorbs

elements from the work of Böhme. The pietist movement, which seeks an inner experience of Christ, remains an important factor into the middle of the 18th century.

William Law (1686-1761)
 Gerhard Tersteegen (1697-1769)
 Friedrich Christoph Oetinger (1702-1782)
 Martines de Pasqually (1710-1774)
 Louis-Claude de Saint-Martin (1743-1803)
 Joanna Southcott (1750-1814)
 Karl von Eckartshausen (1752-1803)
 William Blake (1757-1827)
 Franz von Baader (1765-1841)

William Blake

The English visionary poet William Blake was also inspired by the mystical work of Böhme and has a separate place as a transitory figure between the 18th and 19th century.

Mysticism 19th century-present

Classical works on Western mysticism at the turn of the 19th century were Huxley's *The perennial philosophy*, Evelyn Underhill's *Mysticism* and William James's *Varieties of religious experience*. From a historical and religious-spiritual point of view, this subsection cannot be separated from most of the other sections within Western esotericism: Rosicrucians, Theosophy, Anthroposophy and 20th-century Gnosis. The late 20th-century New Age movement is, however, omitted.

Jakob Lorber (1800-1864)
 George I. Gurdjieff (1866?-1949)
 Evelyn Underhill (1875-1941)
 Piotr D. Ouspensky (1878-1947)
 Pierre Teilhard de Chardin (1881-1955)
 René Guénon (1886-1951)
 Frithjof Schuon (1907-1998)

Sufism

There is a selection of source texts and studies on this mystical current within the Islam, with classical authors such as Al-Nuri and Rumi, but

Abu-'l-Hasan al-Nuri (840-907)
Al-Ghazali (1058-1111)
Ibn Arabi (1165-1240)
Jalaluddin Rumi (1207-1273)
Hazrat Inayat Khan (1882-1927)

also modern ones such as Idris Shah and Hazrat Inayat Khan. The sufi mystic believes it is possible to be close to God in this life and to experience his nearness, something he has in common with Western mystics such as Ruusbroec and Tauler.



IV ROSICRUCIANS

Rosicrucian Manifestoes

The Rosicrucian Manifestoes (*Fama fraternitatis*, *Confessio fraternitatis* and *Chymische Hochzeit*) were printed in the years 1614-1616. In addition to the original 17th-century editions, the BPH holds several modern editions,

ranging from facsimile editions to annotated text editions, and various translations, amongst which Spanish, English and French.

Tübingen circle

The Tübingen circle which produced the Rosicrucian Manifestoes originally formed around Tobias Hess, their great inspiring force. Johann Valentin

Andreae recalled Hess with affection and respect in his *Tobiae Hessi, Viri incomparabilis, Immortalitas*. Andreae, known to have written at least one of the Manifestoes, namely the *Chymische Hochzeit*, is also represented in this section with other of his works.

Rosicrucians 17th century

General

Rosicrucian Manifestoes

Tübingen circle

Other authors A-Z

Rosicrucians 18th century

General

Authors A-Z

Rosicrucians 19th century-present

S.R.I.A.

Rosicrucian Fellowship

A.M.O.R.C

O.T.O./O.R.A.

Lectorium Rosicrucianum

Periodicals Rosicrucian Fellowship

Periodicals Lectorium Rosicrucianum

Tobias Hess (1568-1614)

Christoph Besold (1577-1638)

Johann Valentin Andreae (1586-1654)

Aegidius Gutmann (d. 1584)

Julius Sperber (d. 1616)

Adam Haslmayr (1560-ca. 1630)

Robert Fludd (1574-1637)

Daniel Mögling (1584/5-1625)

Thomas Vaughan (1621-1666)

John Heydon (1629-ca. 1665)

Other authors 17th century

The Rosicrucian movement is an originally German phenomenon but soon found adherents abroad, amongst whom the Englishmen Robert Fludd (see also the section on *Hermetica 16th-18th centuries*) and

Thomas Vaughan. The Manifestoes drew responses from all over Europe, from Paris to Prague.

Rosicrucians 18th century

In the 18th century the Rosicrucian legacy lived on in numerous spiritual movements such as the ‘Gold- und Rosenkreuzer’ and natural-philosophical groups seeking a profound spiritual dimension.

One of the major works produced in this period was the *Geheime Figuren der Rosenkreuzer aus dem 16ten und 17ten Jahrhundert* (first printed 1785-88).

Bernhard J. Schleiss von Löwenfeld (1731-1800)

Wilhelm Schröder (1733-1778)

Adam Michael Birkholz (1746-1818)

Adam Weishaupt (1748-1830)

‘Sincerus Renatus’ (fl. 1800)

Rosicrucians 19th century-present

From the second half of the 19th century there is a veritable proliferation of movements claiming to go back to the elusive Rosicrucian movement of the early 17th century, and on both sides of the Atlantic Ocean. A distinction has therefore been made between European and American Rosicrucian movements, with separate sections for the more pronounced Rosicrucian groups.

S.R.I.A.

Robert Wentworth Little (1840-1878)

The Freemason R.W. Little founded the Societas Rosicruciana in Anglia (S.R.I.A.)

around 1860. Although the S.R.I.A. is a masonic organisation, it claims affiliation with the teachings of the Fratres Rosae Crucis, which in turn were allegedly based on the Hermetic, Platonic and kabbalistic teachings of the ‘ancient sages’. Because of the close connection with Rosicrucianism, which finds explicit expression in the very name of the organization, S.R.I.A. has been placed in the Rosicrucian section.

Rosicrucian Fellowship

Max Heindel (1865-1919)

The theosophist Max Heindel (pseudonym of Carl Louis Frederik von Grasshof, a Danish-born American) founded the Rosicrucian Fellowship in the United States in 1909 as an international movement for Christian mysticism. The Rosicrucian Fellowship espouses an esoteric sort of Christianity, in which the idea of transfiguration, or rebirth in a state of inner purity, plays an important role. Heindel's best-known work is the *Rosicrucian Cosmo-conception*, which is available in many editions.

A.M.O.R.C

The Ancient Mystical Order Rosae Crucis (A.M.O.R.C.) was founded by the American parapsychologist Spencer Lewis in 1915. A.M.O.R.C. is a movement which claims to offer its members the means to take control of their own lives, develop inner peace and make a positive contribution to the world on the basis of studying and practising the Rosicrucian teachings.

Harvey Spencer Lewis (1883-1939)

O.T.O./O.R.A.

The Ordo Templi Orientis (O.T.O.) was founded in Germany at the beginning of the 20th century and claims to continue the traditions of the Freemasons, Rosicrucians and Illuminati of the 18th and 19th centuries, the Knights Templar of the Middle Ages and the early Christian gnostics and mystery schools from Antiquity. Issues from the series *Pansophia*, published by Heinrich Tränker, can be found in this section.

The Ordo Roseae Aureae (O.R.A.) was founded in Germany in 1956 by Martin Erler, an ex-functionary of A.M.O.R.C.: it is one of the more recent secessions in the history of the modern Rosicrucian movements.

Heinrich Tränker (1880-1956)

Martin Erler (1920-after 1991)

Jan van Rijckenborgh (1896-1968)
Catharose de Petri (1902-1990)

Lectorium Rosicrucianum

In 1924 the brothers Zwier Willem and Jan Leene joined the Rosicrucian Fellowship's Dutch branch, which they were to lead from 1929. In 1935 the Dutch branch split off to form a new Rosicrucian movement, which eventually became known under the name Lectorium Rosicrucianum (1945). The library holds a great deal of material of this Dutch Rosicrucian movement, amongst which many pamphlets and brochures and periodicals from the early years. Initially the leadership of the 'young gnostic brotherhood' (also called the International School of the Golden Rosycross) was in the hands of founder Jan van Rijckenborgh (Jan Leene), later he and Catharose de Petri became the twin leaders of the movement. Like G.R.S. Mead in England (see under *Gnosis*), van Rijckenborgh studied the sources of the Christian-Hermetic gnosis and published these in a Dutch translation, with commentaries.



Comparative religion
Gnosis
Manichaeism
Theosophy
Anthroposophy
Non-Western philosophy and religion
Esotericism
Grail
Catharism
Kabbalah
Freemasonry
Templars

V GNOSIS & WESTERN ESOTERICISM

This principal collecting area includes various currents in addition to Hermetism, Alchemy, Mysticism and Rosicrucians which express a spirituality mainly mani-

festing itself outside the confines of the institutionalized religions. At the same time they feed and reinforce the core of the collection.

Comparative religion

This collecting area offers a broad historical background to the study of the Hermetica and of Gnosis and opens with a general section including such classical studies as those of J.G.R. Forlong, *Rivers of Life*, James George Frazer, *The Golden Bough*, Godfrey Higgins, *Anacalypsis*, and Mircea Eliade, *Geschichte der religiösen Ideen*.

General
Egyptology
Egypt: reception
Pre-Christian cults
Early Christianity

Egyptology

In addition to general works on Egyptian cultural history, there are a number of more specific studies which explore the relationship between the Hermetica, ancient Egyptian religion and magic and the Hellenistic culture of Alexandria. Other works consider the connection between the Egyptian god Thoth and Hermes Trismegistus.

Egypt: reception

This section contains works which are illustrative of the appeal which the culture of ancient Egypt exerted and still exerts on modern Western esoteric authors and currents.

Pre-Christian cults

Greek and Roman mystery religions were major components of the late-Hellenistic environment. General studies on myths and mythologies, the pre-Christian wisdom mysteries or cults (Mithras, Eleusis) are placed here.

Early Christianity

This section has many links with other collecting areas within the library: Hermetic philosophy, Gnosis, pre-Christian cults and mysticism. A number of patristic works – insofar as they have not been placed within the collecting areas Gnosis and Hermetica – can be found here.

The Nag Hammadi library

Complete editions

Secondary works

Editions of / secondary works on separate texts

Other gnostic source texts

Gnostics and testimonia

Gnosis 19th century-present

Gnosis

The Nag Hammadi library

The Nag Hammadi library is the name given to a spectacular discovery of predominantly gnostic texts dating to the first centuries CE which were found

near Nag Hammadi in Egypt in 1945. The complete Nag Hammadi library consists of 13 codices (with 52 texts in all). The text editions are followed by studies focussing on the Nag Hammadi discovery or the texts themselves.

Editions of separate Nag Hammadi texts, such as the *Gospel of Truth* and the *Gospel of Thomas* are placed after the complete text editions. The individual text editions are followed by relevant studies and commentaries.

Simon Magus (1st c.)
 Basilides (2nd c.)
 Marcion (2nd c.)
 Theodotus (2nd c.)
 Valentinus (fl. 120-160)
 Irenaeus (ca. 115-ca. 202)
 Clemens Alexandrinus (ca. 160-215)
 Tertullian (fl. 200)
 Epiphanius (ca. 315-403)

Other gnostic source texts

Prior to the Nag Hammadi discovery, a small number of gnostic source texts was already known. In the 18th and 19th centuries three codices had already

been discovered, the codex Askewianus/Askew codex, the codex Brucianus and the Berlin codex (codex Berolinensis). Texts from these codices which have been separately published are placed in this section. Other major gnostic source texts are: *Apocryphal Acts of the Apostles*, Mandaeen literature, *Hymn (Song) of the Pearl*, *Pistis Sophia* and the *Odes of Solomon*.

Gnostics and testimonia

Until the publication of the texts from the Nag Hammadi library in the 20th century, our main knowledge of gnosticism was based on works of others, usually polemical works by Christian authors such as Tertullian.

Gnosis 19th century-present

This section contains works on the study of gnosis in all its aspects. As a result of the publication of the Nag Hammadi library, our understanding of gnosis has been substantially enriched and modified. Once the texts had become available, gnosis scholarship began to take off. The study of gnosis as a scholarly discipline started in the 19th century and is carried on by scholars all over the world: Gilles Quispel, Kurt Rudolph, Roelof van den Broek, Elaine Pagels and many others are modern gnosis scholars. The same texts increasingly serve as sources of inspiration for modern religious feeling. Mead's work has been placed separately in this section because of his pioneering work in the field of gnostic and Hermetic studies. He published various gnostic source texts in English translation, and also wrote about gnostic texts in *The Quest*, the periodical he founded. As for the Hermetica, he was convinced, with

the German scholar Richard Reitzenstein, that there were Egyptian influences in the *Corpus Hermeticum*; an insight recently affirmed by modern scholars like J.-P. Mahé.

Ferdinand Christian Baur (1792-1860)
 Adolph von Harnack (1851-1930)
 Richard Reitzenstein (1861-1931)
 George Robert Stowe Mead (1863-1933)
 Hans Jonas (1903-1993)
 Gilles Quispel (1916-2006)

Manichaeism

Manichaean source texts
Testimonia
Manichaean source texts

For a period of 1,000 years, Manichaeism was an important world religion which, having its roots in ancient Babylon, spread to the West and, via the Silk Road, also to the East. Amongst the source texts there is first of all the *Mani-Codex* (ca. 400; discovered in 1969) which narrates the life and spiritual growth of Mani, the founder of this religion. The Cologne Mani Codex, a Greek text found in Egypt, and the Tebessa Codex, a Latin text found in Algeria, are of major importance for the study of Mani and Manichaeism.

Mani (216-276/7)

Testimonia

Included are a number of anti-Manichaean texts from various religious traditions (Christianity, Islam, Zoroastrianism).

Manichaeism 19th century-present

The most important Manichaean source texts were discovered in the early 20th century and subsequently a beginning was made with codicological and philological descriptions. The sources have not yet been fully described, but considerable progress is now being made. Manichaean literature and art were discovered in Turfan and Dunhuang in China

at the beginning of the 20th century: texts in Chinese, Middle-Iranian and Turkish. Important Coptic source texts were found in the 1920s in Medinet Madi in Egypt. Towards the end of the 20th century Manichaean material was found in Kellis in the Dakhleh Oasis, Egypt (Coptic, Greek and Syriac texts). Secondary works, including the work of Alois van Tongerlo and Johannes van Oort, are also placed here. An important series in this field is the *Manichaean Studies*, published in Louvain.

Theosophy

Historical periodicals such as *Lucifer*, later continued as the *Theosophical Review* by G.R.S. Mead (who started his career as the secretary of H.P. Blavatsky) are placed at the head of this collecting area, which in principle focuses on the works of the most important early theosophists. The founders of the Theosophical Society (in 1875), H.P. Blavatsky (*Isis Unveiled*, 1877; *The Secret Doctrine*, 1888) and Henry Steel Olcott, as well as notable followers and/or successors such as Alice Bailey, Annie Besant and C.W. Leadbeater are represented with several publications in the original editions. Early translations into German authorized by the Theosophical Society are also to be found here.

Jiddu Krishnamurti was hailed by the English Theosophical Society as a Messiah and brought to England, but in 1929 he severed all ties with theosophy and for the rest of his life remained aloof from any religious, political or philosophical dogma. The printed records of his numerous speeches, talks and discussions are followed by studies on his life and spirituality, including the biographies of Mary Lutyens. The Dutch edition of the periodical of Krishnamurti's 'Ster' movement is also placed in this section. The periodical was published during Krishnamurti's Ommen years (1912-1933), where he held speeches before disbanding the movement.

Periodicals
General
Authors A-Z

Helena Petrovna Blavatsky (1831-1891)
Annie Besant (1847-1933)
Charles Webster Leadbeater (1847-1934)
Alice Bailey (1880-1049)
Jiddu Krishnamurti (1895-1986)

Anthroposophy

Historical anthroposophical periodicals are well represented and include *Das Goetheanum* and *Anthroposophy*. A notable acquisition is the complete run of *Christus aller Erde* and of the *Mitteilungen der Christengemeinschaft* which resumed publication in 1946 (the organisation was banned at the outbreak of the Second World War).

Rudolf Steiner, founder of the anthroposophical movement, was initially interested in theosophy but left that movement to found his own society. Steiner's search for a universal 'science of the spirit' was informed by Christianity and Rosicrucianism. In addition to original works (such as *Die Philosophie der Freiheit*, *Theosophie* and *Mein Lebensgang*) there are many of Steiner's lecture cycles, which were posthumously edited and published by his wife Marie Steiner and also published in the well-known *Gesamtausgabe*.

The collection contains major studies on Steiner's life and work but also early editions of the first generation of Steiner pupils and of members of the Christengemeinschaft.

Rudolf Steiner (1861-1925)
Friedrich Rittelmeyer (1872-1938)
Hermann Beckh (1875-1937)
Emil Bock (1895-1959)
Rudolf Meyer (1896-1985)
Rudolf Frieling (1901-1986)

Non-Western philosophy and religion

This area contains a small selection of philosophical, religious and mystical sources and source studies within Oriental traditions, such as the *Bhagavad Gita*, the *Upanishads*, works by Lao-Tse.

General
Persia and India
China
Arabic countries

General
Germany
France
Slavic countries
England
Italy
Netherlands
United States

Esotericism

Like the collecting areas Hermetica, Alchemy, Mysticism and Rosicrucians, Esotericism is preceded by a general section, which include works such as Ernest Bosc, *La doctrine ésotérique à travers les ages* or *Modern esoteric spirituality*, eds. Antoine Faivre & Jacob Needleman.

The (Western) esoteric tradition of the 19th century elaborates on the ‘arcane sciences’ that were rediscovered in the Renaissance, adding components from the Eastern traditions – many authors to be found in this section were once members of the Theosophical Society founded by H.P. Blavatsky (see also under *Theosophy*).

The Esotericism area is divided into ‘geographical’ sections, which allows for a closer understanding of the networks and individuals operating within each country. For France, for instance, Éliphas Lévi is a key figure. A later occultist, Gérard Encausse, derived his own pseudonym Papus from Éliphas Lévi, whose work also inspired other major French occultists, amongst whom Stanislas de Guaita and Joséphin Péladan. In 1887 the latter two founded the ‘Ordre Kabbalistique de la Rosecroix’, which also included Papus as a member. In England the Hermetic Order of the Golden Dawn (see also *Hermetica 19th century-present*), which was founded by S.L. MacGregor Mathers, W.R. Woodman and W. Wynn Westcott in 1888, was a major movement attracting a great many occultists – although the movement also lost members, such as Dion Fortune (ps. of Violet Mary Firth), who, after having joined the Golden Dawn in 1919, left as early as 1921 to found her own ‘Society of the Inner Light’.

Jakob Lorber (1800-1864)
Franz Hartmann (1838-1912)
Gustav Meyrink (1868-1932)
Karl Otto Schmidt (1904-1997)
Éliphas Lévi (1810-1875)
Saint-Yves d'Alveydre (1842-1910)
Joséphin Péladan (1858-1918)
Stanislas de Guaita (1861-1897)
Papus (1865-1916)
Wladimir S. Solovieff (1853-1900)
Nikolai A. Berdayev (1874-1948)
Peter D. Ouspensky (1878-1947)
Isabelle de Steiger (1836-1927)
William Wynn Westcott (1848-1925)
Mabel Collins (1851-1927)
S.L. MacGregor Mathers (1854-1918)
Dion Fortune (1890-1946)
Julius Evola (1898-1974)
Henri Adrien Naber (1867-1944)
Jacques Karel Rensburg (1870-1943)
Gerard van Rijnberk (1875-1953)
Manly Palmer Hall (1901-1990)

Grail

Source texts
Secondary works
Esoteric interpretations

Source texts

The Grail section contains editions of medieval chivalric romances situated around the court of King Arthur, in which the Grail Quest plays an important role, but also modern works in which the Grail (and the Quest) is interpreted in spiritual or esoteric terms. In the medieval works the Grail is described as a chalice, a cup or even a stone. At the end of the 12th century, Robert de Boron for the first time links the Grail with the Bible: he sees the Grail as the cup used at the Last Supper, used by Joseph of Arimathea to collect the blood of Christ at the Crucifixion. The Grail according to legend has

Chrétien de Troyes (ca. 1135-1183)
 Wolfram von Eschenbach (ca. 1170-ca. 1220)
 Robert de Boron (late 12th- early 13th c.)
 Thomas Mallory (ca. 1405-1471)

supernatural healing power and is an infinite source of nourishment. Robert de Boron also recounts how the Grail is eventually brought to England, where the Quests take their start.

Esoteric interpretations

The Grail mystery inspired many in the 19th century, first of all in the artistic environment (Richard Wagner, Dante Gabriel Rossetti), subsequently in theosophical circles, where the Grail was regarded as a universal symbol having pre-Christian roots. Arthur Edward Waite tried to harmonize Christian and pre-Christian traditions by founding the 'Hidden Church of the Holy Grail'. In 1846 Charles-Claude Fauriel, who saw a direct semantic link between the Grail Castle Montsalvaesche and the Cathar stronghold Montségur in southern France, was the first to associate the Grail with the pacifist movement of the medieval Cathars.

'Abd-ru-shin' (1875-1941)

One of the largest esoteric movements around the Grail legend is that of the 'Gralsbotschaft' or 'Grail Movement', founded by the German Abd-ru-shin (ps. of Oskar Bernhardt) in the 1920s.

Christian heresies

Bogomils-Cathars-Waldensians Source texts

Bogomils-Cathars-Waldensians Secondary works

Neo-catharism

Catharism

Christian heresies

This section contains general works on heresies in the Middle Ages. After the year 1000 more and more heretical and anti-clerical movements sprang up in Europe.

Bogomils-Cathars-Waldensians Source texts

Hardly any original material has survived of these movements, with the exception of a few works (such as the Cathar *Liber de duobus principiis*) and a fragment of a Cathar ritual. There are, however, records of the Inquisition (which Emmanuel le Roy Ladurie for instance used to base his *Montaillou* on) and epic works about the persecutions (*Chanson de la croisade albigeois*).

Bogomils-Cathars-Waldensians Secondary works

The Cathars (or 'pure ones'), a movement which was mainly concentrated in southern France and northern Italy (11th-13th centuries), derived much from the Bogomils (the Balkans, 10th century), amongst which the idea of dualism (creation is the work of an evil god; man carries both good and evil within himself). The Cathars were harshly persecuted and the last Cathar strongholds fell in the middle of the 13th century (Montségur and Quéribus). The movement of the Waldensians (after Peter Waldo, the founder) dates to 1175 and was strong especially in southern France and the Piemonte (northern Italy). The Waldensians looked for a life of simplicity in close conformity to the Bible, but they rejected the ideas of the Cathars. In the 16th century the Waldensians became absorbed into the wider Swiss protestant movement.

Antonin Gadal (1877-1962)
 Déodat Roché (1877-1978)
 Otto Rahn (1904-1939)
 René Nelli (1906-1982)

Neo-catharism

In France the Grail was seen by some as a symbol of the Cathar alternative for the institutionalized Church. Around 1930 interest in Catharism revived thanks to the work of Déodat Roché and Antonin Gadal. Gadal tried to reconstruct the original beliefs of the Cathars and regarded them as heirs to the early gnostics. Roché was the driving force behind the periodical *Cahiers d'études cathares*, an almost complete run of which is present in the BPH. In 1954 Antonin Gadal met Jan van Rijckenborgh and Catharose de Petri, the leaders of the Dutch Lectorium Rosicrucianum (see also under *Rosicrucians 19th-century-present*). Jan van Rijckenborgh was convinced that the Cathars were the spiritual predecessors of the Rosicrucians and saw his views confirmed in Gadal's theories.

Kabbalah
Judaica
Qumran (Dead Sea scrolls)

Kabbalah

Kabbalah was studied in the Renaissance by humanists such as Giovanni Pico della Mirandola and Johann Reuchlin. In the 16th century the

Hebraist Guillaume Postel brought out a Latin translation (1552) of an early seminal work for the Jewish Kabbalists, *Sefer Yetzirah*; the first Hebrew edition was printed ten years later. The 13th-century *Sefer ha-Zohar*, written by Moshe de Leon and his circle, was also first printed in the 16th century, in Italy. The Kabbalah section contains next to modern critical editions of major Hebrew kabbalistic works also scholarly studies on the (Christian) Kabbalah: in 1834-1853 Franz Joseph Molitor published his *Philosophie der Geschichte oder über die Tradition*; Adolphe Franck followed in 1843 with *La kabbale ou la philosophie religieuse des Hébreux*. The study of kabbalistic texts received an enormous boost in the first half of the 20th century with the scholarly works of Gershom Scholem, a number of whose works are also present.

Judaica

This section includes works on earlier manifestations of Jewish mysticism such as the mysticism of the Merkavah and the hekhalot. Anthologies and historical studies of Jewish philosophy and mysticism in the Middle Ages and the Renaissance offer a broader context for the individual texts.

Moshe de Leon (1240-1305)
 Abraham Abulafia (1240- after 1290)
 Joseph Gikatilla (1248-1325)
 Guillaume Postel (1510-1581)
 Franz Joseph Molitor (1779-1860)
 Adolphe Franck (1809-1893)
 Gershom Scholem (1897-1982)

Qumran (*Dead Sea scrolls*)

The scrolls and fragments found in the Qumran caves in 1947 date from the 2nd century BCE until the year 68. Their discovery is the major manuscript find of the 20th century next to that of the Nag Hammadi codices. The so-called ‘Dead Sea scrolls’ offer insight into the life of a strict ascetic community in the Second Temple period. The scrolls and fragments cover a period which is important both for the rise of rabbinic Judaism and early Christianity.

Freemasonry

The works belonging to the 18th-century ‘Gold- und Rosenkreuzer’, a movement with links to Freemasonry and the Illuminati, are placed in the collecting area of the Rosicrucians. Unlike most masonic organisations in the era of the Enlightenment, the Gold- und Rosenkreuzer remained a decidedly mystically inclined movement. The actual masonic movements and their history (the English Grand Lodge, for instance, was founded in 1717) form a small separate section, with standard historiographies such as R.F. Gould’s *History of Freemasonry*.

Templars

In Wolfram von Eschenbach's *Parzival* the legend of the Grail is connected to that of the Knights Templar, the alleged guardians of the Grail. The library therefore has a modest section of historical works on the Templars.

Reference works

Encyclopedias and biographical dictionaries
Christianity
Classical Antiquity
Middle Ages
16th century-present
Humanism and Renaissance
Natural sciences
Alchemy
Magic
Secret societies
Lexicons on esotericism and occultism
Bibliographies and catalogues

This section contains general reference works and studies in the field of religion and theology, and a range of relevant topics such as Christian iconography, natural sciences, alchemy and magic, secret societies and esotericism and occultism.

Encyclopedias and biographical dictionaries

Placed here are encyclopedias such as James Hastings (ed.), *Encyclopedia of Religion and Ethics*, Mircea Eliade (ed.), *Encyclopedia of Religion*, *Encyclopedia Judaica*, *Reallexikon für Antike und Christentum*, *Reallexikon für protestantische Theologie und Kirche*, *Religion in Geschichte und Gegenwart* (3rd ed. and new revised ed.).

Christianity

This section includes a 19th-century edition of the Tenach, an interlinear (Hebrew-English) bible edition, various translations in Dutch and in English of canonical and apocryphal biblical texts, and a concordance to the Vulgate edition. Also present is the *Lexikon der christlichen Ikonographie*, and biographical dictionaries relating to Early Christianity.

Classical Antiquity

This section contains works like Smith, *Greek and Roman Biography and Mythology*, also Schwenck's *Mythologie*.

Middle Ages

This section includes the *Lexikon des Mittelalters*, and Curtius, *Europäische Literatur und Lateinisches Mittelalter*.

16th century-present

For the period of Humanism and the Renaissance there are Kristeller's collections of sources (*Iter Italicum*); also Bietenholz (ed.), *Contemporaries of Erasmus*, and Überweg, *Philosophie des 17. Jahrhunderts*.

Various lexicons and series offer a scientific context to alchemical, magical and occult works, such as: Sarton, *Introduction to the History of Science*; Partington, *A History of Chemistry*; Singer et al., *A History of Technology* and Thorndike, *History of Magic and Experimental Science*. For the later periods (post 18th century) the reference section also offers lexicons and biographical dictionaries on Symbolism, Secret Societies, heretical movements, esotericism and occultism, amongst which the latest lexicon in this field: *The Dictionary of Gnosis & Western Esotericism*, eds. W.J. Hanegraaff et. al.

Bibliographies and catalogues

Relevant catalogues (of related libraries and collections or collecting areas) and personal bibliographies can be consulted on request: Giordano Bruno, Jacob Böhme, Ramón Llull, Miguel Servet and Paracelsus, to name a few.

Periodicals

Current issues of periodicals are directly accessible and are placed in a separate section adjacent to the Rosicrucians collecting area. (Complete runs of certain periodicals have been placed in the relevant collecting areas, such as the periodical *Ambix*, which is placed in the collecting area Alchemy. Most Rosicrucian, theosophical and anthroposophical periodicals are also to be found in the relevant collecting areas).

In addition to modern periodicals, the BPH also collects 19th-century and early 20th-century periodicals, such as the French *Voile d'Isis*, the German *Lotusblüten*, and the English *The Quest*. Not all series are complete, but they nevertheless offer a varied range of information on the contemporary esoteric environment.

Shelf marks

The following shelf marks are used in the computer catalogue.
They refer to the collecting areas discussed in this guide:

Alch	Alchemy
Ant	Anthroposophy
E	Esotericism
Gn	Gnosis
Gr	Grail
Herm	Hermetica
J	Judaica
K	Kabbalah
Kath	Cathars
Ma	Manichaeism
MD	Modern Devotion
Myst	Mysticism
Or	Non-Western philosophy
Ref	Reference works
Roz	Rosicrucianism 17th-18th c.
RozM	Rosicrucianism 19th c.-present
Su	Sufism
T	Knights Templar
Th	Theosophy
Ts	Periodicals
V	Freemasonry
VG	Comparative Religion

*It is true without lies, certain and most true;
That which is below is as that which is above,
and that which is above is as that which is below,
to accomplish the miracle of the one thing.*

(Tabula Smaragdina)

