

Ideational Tradition

The ideational view became manifest not only in the Platonic Academy, but also in threads of religious philosophy such as Neoplatonism and the Hermetic tradition. These threads were eventually condemned by the Roman empire and the Catholic church. Although briefly revived in the Renaissance by scholars such as Marcilio Ficino, the ideational tradition has been largely drowned out by the popularity of Aristotle's objective materialism.

Sensate (Objective Materialism) Nurtured by Metaphysics

Interestingly, Aristotle's objective materialism appears to have gotten a boost from the mystically based Hermetic tradition, which Willis Harman believes to be in the tradition of Transcendental monism.ⁱ The Englishman Robert Fludd, and other Hermetic philosophers of Rosicrucian spirit, urged universal reformation in education, religion, and learning, especially in the sciences.

In continental Europe in the early 1600's, science was viewed (or confused) by many, especially in the Catholic church, with occult magic, and the occult was often considered to be the work of the devil. There was in fact a co-mingling of science and the Hermetic tradition, which is made evident by the fact that one candidate for authorship of the Hermetically related Rosicrucian Manifestos is Joachim Jungius, a noted mathematician admired by Leibniz.ⁱⁱ Men of science and learning were at risk of the witch's persecution.ⁱⁱⁱ Remember Copernicus and Galileo^{iv}. During the Thirty Years War, the church's Counter Reformation crushed all continental opposition to the Catholic church.

Samuel Hartlib, John Dury, and Johann Amos Komensky (Comenius), spearheaded an effort in England to advance the Rosicrucian ideals of universal reformation in education, religion, and learning. Their efforts culminated in the Establishment of the Royal Society.^v Willis Harman also notes that Science and metaphysics have been linked in the Foundation of the Royal Society.^{vi}

The second generation of Fellows at the Royal Society was dominated by the immanent mathematician Isaac Newton. In his book on Newton, Frank E. Manuel includes a chapter on Newton's interest in alchemy. Frances A. Yates, a distinguished Renaissance scholar, notes that Newton was profoundly preoccupied with the search for One, for the One God and the divine Unity revealed in nature.^{vii} This was perhaps the beginning of the quest for a Grand Unified Theory. (GUT)

Yates argues that the main influence on the new turning towards the world in scientific inquiry lay in the religious attitudes fostered in the Hermetic-Cabalist tradition.^{viii}

ⁱ *Global mind change* p. 29 f.

ⁱⁱ *The Rosicrucian Enlightenment*

ⁱⁱⁱ *The Rosicrucian Enlightenment*.

^{iv} <http://info-poland.buffalo.edu/classroom/kopernik/copernicus.shtml>

^v *The Rosicrucian Enlightenment*. Frances A. Yates Barnes & Noble 1996 p. 175 f.

^{vi} Foundation of the Royal Society in 1660 influenced early science, and for the first three decades of its existence, “Rosicrucianism, freemasonry, and the Royal Society were not just to verlap, but virtually indistinguishable from one another (Baigent and Leigh 1989 p. 145. the fonders, including Robert Boyle, Christopher Wren, and the first president, Robert Moray were steeped in the esoteric metaphysical traditions of Freemasonry, Rosi, Neo-platonc and Hermetic thought. Isaac Newton, president from 1703 to 1727, was strongly influenced by the Hermetic tradition throughout is life. *Global mind change* p. 29 f.

^{vii} *The Rosicrucian Enlightenment*. P. 221

^{viii} *The Rosicrucian Enlightenment*. P. 226.