

It is not apparent that Fludd gave this particular print a name, but in context it represents many of his views of the microcosm of humankind, and thus illustrates his conception of the “three lines of vision in the body,” much like the Rosicrucian notion of objective, subjective, and Cosmic Consciousness. The human brain perceives through the five senses the material world (*Mundus sensibilis*), what we call objective awareness, then processes these subjective impressions using reason, memory etc., and yet is also capable of processing in the mind higher states of consciousness.

Robert Fludd (1574-1637) was a famous English physician and writer with interests in philosophy, various sciences, the occult, astrology, cosmology, and Rosicrucianism. Fludd is among the earliest known public defenders of Rosicrucianism, having authored numerous manifestos and pamphlets defending it in the seventeenth century. His earliest work on Rosicrucianism, *Analysis confessionis Fraternitatis de Rosea Cruce* (Analysis of the Confession of the Rosy Cross), published in 1615, even predates two of the three anonymous Rosicrucian manifestos that are considered the modern origin of the Rosicrucian Order.

*Utriusque cosmi maioris* is a more general presentation of Fludd's philosophy, and is considered by some to be his *magnum opus*. It was written with the intent of being a description of the macrocosm and the microcosm.

Professor Gary Zabel of the University of Massachusetts Boston writes of the book:

Overall, the work deals with the history of the Macrocosm from the abyss, the first Light, through the separations and diversities, to the Microcosm of man [humankind]. It depicts the separation between the lower world of elements from the lower heavenly realm which in turn is separated from the celestial realm beyond the stars.

Fludd believed that the universe could be explained through its connections, both large and small. In Fludd's worldview, everything is both a macrocosm and microcosm; humans are a microcosm of the greater cosmos, and at the same time they are a macrocosm to the cells of the body, and the cells are a macrocosm to another microcosm, and so on.

This worldview also touches on the mind-brain relationship, namely, how consciousness and the matter from which it springs relate to one another.

Dr. Bryan Young, in his article for Volume 14 of the *Rose+Croix Journal*, "The Brain-Mind as a Networked Entity: A Medical Case Study in Consciousness," selected the cover drawing as an illustration of "the integrated functions of various brain regions in a hierarchical order, with even the highest functions evolving from brain activity."

Dr. Young describes the drawing further:

Note the primary sensory inputs (touch, smell, taste, visual, and auditory inputs), their processing by brain centers, further connections with the mind (*mens*), which lies within the brain, but, with the aid of reason (*Ratio*), either gives rise to or is connected to higher levels of consciousness (*Deus* or God/Cosmic Consciousness). There is input by the "keeper" (*Custos*) perhaps the "keeper/Master Within" (*est enim*). Finally, there is motor output through downward projections through the brainstem and spinal cord after the decision of type of action is made. Thus, the more mundane aspects of experience are depicted along with the ability to access the Cosmic.