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### SPIRITUAL PHILOSOPHY OF JOHANN SCHWARZ

Johann Georg Schwarz (Ivan Gregor'evich/Egorovich Shvarts) was born in Transylvania in 1751. He studied in the Jena University, then served in the Dutch East-Indian regiment and spent several years in India. In 1776, he came to Russia as a tutor in the Rakhmanov family in Mogilev where he perfectly mastered the Russian language. In 1779, he became a professor of German philology of Moscow University, and soon he established there the pedagogical seminar that later turned into the pedagogical institute and was the first professor in Russia to lecture on pedagogy. In that capacity, he published in 1780 his textbook, *Outline of principles of German style for the use in public lectures in the Imperial University in Moscow*. In 1780, he became a professor of philosophy. In 1781, he published short-lived periodicals, the *Moscow German Gazette* and the *French News*. In 1781, he founded with Novikov, his close friend, the Friendly Learned Society (officially opened in 1782) for promotion of knowledge that included publications of translated books mainly through the Moscow university printer that was directed by Novikov. In the same year, through his action, there was founded the first student society in Russia, The Society of University Students. In 1782, he established in the University a very active philological seminar to prepare translators of foreign books. In 1783, he withdrew from Moscow to a nearby village of Ochakovo, where the next year he fell ill and died in 1784 at the age of 33.

Schwarz was also very active in masonry. He joined a masonic lodge right after his arrival in Russia. In 1780, by his initiative, a new lodge, *Harmony*, was founded. In 1781–1782, he was abroad, which resulted in giving Russia the status of the Eighth Autonomous Province of the Order of Strict Templar Observance,

and Schwarz became a chancellor of the Province. Having made contacts in Berlin with Rosicrucians, he also established in Moscow the Order of the Golden-Rose Cross.

Schwarz was well versed in the history of philosophy, in literature, and in art and lectured on these subjects both to university students, but also in public lectures which were popular and well received. Although lecturing on philosophy, he did not shun from weaving in subjects important for masons; however, he concentrated primarily on the spiritual aspects of both philosophy and masonry and stressed the importance of spirituality in both personal and social life.

### Cognition

Schwarz distinguished three kinds of cognition and thus three kinds of knowledge. An interesting kind is the knowledge that is not necessary from the perspective of the future life, but is useful in this life. It is good for the mind by allowing it to expand its horizons. It is useful in this life but not directly beneficial eschatologically: it surely helps to know the mechanism of lightening, but this knowledge has little impact on the fate of the soul in the afterlife. However, this knowledge may have an indirect spiritual impact on the afterlife. Investigation of nature, and thus the expansion of interesting knowledge, “satisfies the reason and increases the strength of the soul” (L 3).<sup>1</sup> Strengthening the soul by itself is morally neutral and thus this strengthening by itself may not bring the soul to the desirable place in the afterworld – but it may. Schwarz used the common physico-theological argument when he stated that the youth should be schooled in arts and occupy themselves with harmony of nature because by marveling about the workings of nature their thoughts are directed toward the origin of this harmony and inflame them with love for God (46).<sup>2</sup> Investigation thus not only fortifies the soul, but it does it, as it were, in the right direction: by appreciating

<sup>1</sup> References are made to the following two small anthologies of Schwarz’ works prepared by A. D. Tiurikov:

B – *Беседы о возрождении и молитве; Записки; Речи; Материалы для биографии*, Донецк: Вебер 2010.

L – *Лекции*, Донецк: Вебер 2008.

<sup>2</sup> In one eulogy it says that in his lectures on esthetics Schwarz pointed to the beauty of art, to proofs of geometry, to the order of astronomy, to the complexity of anatomy and physiology, but also to the truths of physiognomy and chiromancy, to wondrous discoveries of magic and Kabbalah, to turning of the natural into the supernatural in chemistry, all of it to see “the harmony hidden in the secret womb of nature,” article Иван Григорьевич Шварц, in *Биографический словарь профессоров и преподавателей Императорского Московского Университета*, Москва: В Университетской типографии 1855, vol. 2, p. 594.

the complexity and harmony in nature, the mind is directed toward reflection on a supremely wise Creator, the cosmic Architect of it all. Thus, Schwarz spoke about an outer revelation acquired through learning and science which sometimes leads to noticing the inner voice of the heart, the seat of inner revelation coming directly from God (33).

The second type of knowledge is pleasant knowledge that includes literature and art. It satisfies the senses and nourishes reason through imagination (L 3).

The third, most important kind is useful knowledge that teaches true love, prayer, and striving for higher things. For this knowledge humans should investigate themselves, their body, and spiritual forces that direct the body (L 3). However, this investigation of the body necessarily includes the corporeal side of the human being, the knowledge of anatomy, physiology, etc., which is at the same time a province of the first kind of knowledge; that is, interesting knowledge acquires even more spiritual weight.

For spiritual purposes, languages have to be known since in them a lot of knowledge is hidden (L 3). In this, Schwarz spoke as a mason rather than a linguist. The study of hieroglyphs and meanings behind various signs was extremely important for masons since it presumably led to rediscovery of spiritual knowledge embedded in signs and languages, the knowledge possessed by the sages of old that stemmed from Adam in his state before the fall when he received all requisite knowledge directly from God. Schwarz did mention a view that the tradition from Adam to Moses was preserved by the Essenes and transmitted to Rosicrucians (32).

However, the most important source of the useful knowledge is self-knowledge, the knowledge of one's own inner self, not the external, bodily side of the human being. Human reason is a tool to know God and thus self-knowledge should precede knowledge of God. Self-knowledge does include the knowledge of one's body, the knowledge of inner springs of human feelings; but it is also the knowledge of the force that distinguishes humans from animals and makes them able to feel virtue, justice, and decency (B 155). Self-knowledge has an eschatological aspect: unless people know themselves, they will not be reborn in the spirit and will not resurrect in themselves the inner man (5). Extremely important is the voice of conscience because conscience is where God put His will and the duties of man. In this way, conscience and nature, in which people see His wisdom and omnipotence, are the sources from which they can receive their knowledge about God (107, 121). This means that God reveals Himself directly through the conscience and only indirectly through nature, the nature which is investigated by human reason, and because of this mediation, human reason cannot understand God (L 56, B 129). When Schwarz also said that God can be known through the Scriptures and through nature (B 110), he practically equated the voice of conscience with the

truths found in the Bible. This would be the meaning of the statement that the Scripture is an external word serving rebirth; faith is an inner word serving the same purpose (15).

### **The tripartite man**

In the cosmic scheme of things, man is an intermediate being. There is in man an active principle which is spiritual (the I or the soul) and a passive principle which is material (the body). By uniting these two principles, man is the lowest spiritual being and, at the same time, the highest corporeal being. Man is the most perfect of all visible beings; below the human level there are animals (L 4), then plants, inanimate nature, the four elements, and finally the kingdom of Lucifer. Above man, there are angels and God (5).

Man possesses five visible, external senses and two invisible, inner senses: the mind and the will, the mind being divided into understanding, reason, and imagination. In the brain there is a ruler of the body, i.e., the spirit or reason to which everything visible and invisible is directed through the nerves for consideration/examination (L 9). There is also a weak inner voice of conscience that shows what is good and evil. Reason and imagination come from the mind. Mind (reason and imagination), will, and conscience are specific to humans (10).

To tie closely the corporeal with the spiritual realms of the human being, Schwarz stated that man has three essences: conscience in the heart, taste or the will in the belly, particularly in the liver, and the mind or reason in the brain, whereby man has three senses: the sense of good and evil, the sense of beauty, i.e., taste, to choose what is pleasant, and the sense of truth which is directed only toward the visible realm by investigating relations between entities with reason and imagination (L 11).

Schwarz was not too particular about the terminology he used. There is thus a trichotomic division of inner senses, which appears to be connected to the triad of kinds of knowledge, and thus, interesting knowledge is the domain of reason which uses the five bodily senses as the source of data, pleasant knowledge is the domain of the will/taste, and the useful knowledge is the province of conscience. These two triads have also another significance. As Schwarz stated, the three inner senses (conscience, will, and reason) constitute human spiritual trinity, whereby man recognizes his likeness to God. Man's right side, the liver, as the source of life, is the likeness of the Father who through His mercy or taste blesses His creation; man's left side, the heart, is in the likeness of the Son the Savior (L 11); and the upper side, the brain, is the likeness of the Spirit (12).

This somewhat puzzling analogy between the trinity of man and the divine Trinity may indicate that Schwarz also proposed another way of viewing human beings as an image of God. In an anonymous article, “Philosophical argument concerning the Trinity in man,” that appeared in the *Evening glow* – a journal published by Novikov and edited largely by Schwarz – the author argued that man consists of the body, soul, and spirit, and this constitutes the image of God in man.<sup>3</sup> Although the New Testament seems to point clearly to the difference between the soul and the spirit (1 Thess. 5:23; Heb. 4:12), Orthodox theology favors the bipartite division of the human being (the body and the soul) rather than the tripartite division. However, the patristic tradition was not entirely averse to the triune vision of man. According to Irenaeus, man’s nature is composed of three parts: the body, the soul, and the spirit (*Against the heresies* 5.9.1), although for him, body and soul constituted the image of God, whereas the spirit was His likeness (5.6.1); through his sin, Adam lost his spirit and thus the likeness of God, which can be regained through Christ. The difference between the image and the likeness of God has become, in fact, a part of the Orthodox theology (cf. also L 43). Origen appears to have made a distinction between the mind or the spirit, the soul, and the body (*Fragments on Luke* 53), but he saw the image of God only in the mind (*On principles* 1.7.4; *Against Celsus* 4.85). However, Schwarz was probably more influenced in that respect by masonry than by this rather marginal patristic tradition. In his *Pastoral letter* which was quite popular among Russian masons, Haugwitz stated that when God was creating man, “He took his body from the quintessence of the new creation, his soul from the eternal nature, and his spirit from the divine source of life itself, that He gave him through animating breath, whereby He was animated into a triune being, which consequently was in strongest terms a living image of one Godhead.”<sup>4</sup> Welling, an important alchemic source for Russian masons, stated that “no creature was so perfectly created as he, who possesses a body, soul and spirit, according to the three witnesses in heaven: the Father, the Word and the Holy Spirit, as well as the three witnesses on earth: the spirit, the water and the blood.”<sup>5</sup> And Dutoit, another spiritual authority

<sup>3</sup> Философическое рассуждение о Троице в человеке, *Вечерняя заря* 1 (1782), 265–309; Schwarz’ authorship of this article was suggested by В. Н. Тукалевский, Н. И. Новиков и И. Г. Шварц, in С. П. Мельгунов, Н. П. Сидоров (eds.), *Масонство в его прошлом и настоящем*, [Москва]: Задруга [1914–1915], vol. 1, p. 210; by Tiurikov (L 140 note 58); and by Н. К. Гаврюшин (ed.), *Русская религиозная антропология. Антология*, vol. 1, Москва: Московская духовная академия, 1997, p. 524.

<sup>4</sup> [Christian A. H. von Haugwitz], *Hirten-Brief an die wahren, ächten Freymäurer alten Systems*, [Leipzig: Böhme] 1785, p. 75. Cf. Schwarz’ statement that man has the spirit from the angelic world, the soul from the heavenly world, and the body from the earthly world (L 19).

<sup>5</sup> Georg von Welling, *Opus mago-cabbalisticum et theosophicum in which the origin, nature, characteristics and use of salt, sulfur and mercury are described in three parts*, York Beach: Weiser Books 2006 [1719], p. 115, cf. p. 46.

recognized by Russians, made a distinction between the simple, immortal spirit and the compound, mortal soul.<sup>6</sup>

Although “Philosophical argument” may have been written by Schwarz, considering the fact of some textual similarities,<sup>7</sup> it should be noted that in his notes Schwarz placed the image of God elsewhere. At one point the image of God was in man’s love for Him (B 79), although, when Schwarz said that through his love man draws God into himself and thereby gives birth to the image of God (47), love would be the avenue to the image of God without necessarily being included in it. The image of God is also said to be the Light or life in man (L 25), or, somewhat similarly, good heart which is the Light poured into a person by the Creator (83). Regardless what it exactly is, even after losing his perfection man still has an image of God, although it is hidden underneath the body and sin (42, 46).

Schwarz frequently referred to the tripartite division of man, although it is not always clear how to reconcile the divisions he proposed.

Schwarz briefly mentioned that man consists of the elemental, astral, and mental (conscientious) parts; there are thus three senses: elemental, metaphysical, and theological (L 105). The astral sense is in the brain, the conscientious sense is in the heart, and the sensory sense is in the belly (106). This can be connected to the statement that man is a triune being: elemental, astral (mental soul), and mental spirit (B 88). Moreover, we read that material feeling is in the belly; spirit, metaphysical feeling, astral spirit, is in the brain; and the soul, moral feeling, inner man, is in the heart (B 103). There is thus considerable carelessness in these terminological distinctions. The “Philosophical argument” does distinguish the body, soul, and spirit, making only the spirit immortal and the soul explicitly corporeal and mortal,<sup>8</sup> but it is difficult to find such commitments in Schwarz’ notes, which is compounded by glaring inconsistencies. Schwarz did mention the division of man into the body, soul, and spirit (B 120), but the descriptions are distressingly confusing: the spirit is “the higher forces of the soul: human conscience, the judge of man, the gifts of the goodness of the Holy Spirit, the reborn man”; the soul is “the lower powers of the soul, the part of the rational soul that is influenced by impulses of animal spirits; it has biases; desires of the mind; natural state of man before conversion” (B 120). To compound confusion, Schwarz also identified the soul with the self (L 4), with the heart (51), with

<sup>6</sup> Keleph ben Nathan [Marc Ph. Dutoit de Mambrini], *La philosophie divine, appliquée aux lumieres naturelle, magique, astrale, surnaturelle, céleste et divine*, 1793, p. 6 note 3.

<sup>7</sup> Brief notes of Schwarz (B 114 [1806], 159 [undated]) very closely reflect some fragments of the article (pp. 270–271, 278).

<sup>8</sup> *Философическое рассуждение*, p. 283. This is almost a repetition of Dutoit’s claim, *op. cit.*, 6 note 3. Dutoit also referred to the distinction made between the soul and the spirit in Hebrew and Greek, and so did the author of the “Philosophical argument,” who also added Latin (p. 304).

the will (102), and with reason (B 159). Furthermore, the soul is said to be the mind and the will; and the mind is reason, imagination, and memory (L 99). At the same time, the mind was once identified with reason (L 12), at another time, only part of the mind was reason, this time identified with the spirit, and another part was imagination (10).

Although we read that “according to metaphysics, man is divided into the body and the soul” (L 99), it seems that Schwarz opted for a tripartite division where the soul would be divided into the higher part, the spirit, and a lower part, the mental soul and the will. Schwarz’ anthropology can be summarized in the following table:

	soul/mind/the self			body
	mental spirit/ the soul/the spirit	mental soul/ astral spirit		
faculty:	conscience	reason, imagination	will/taste	five senses
sense of	good and evil	truth	beauty	
seat:	heart	brain	belly (liver)	
cognition:	living	historical	technical/artistic	
knowledge:	useful	interesting	pleasant	
likeness to	the Son	the Holy Spirit	the Father	
part:	mental/conscientious	astral	elemental	
feeling:	moral	metaphysical	material	

### Triads

Schwarz’ anthropological categorizations can be confirmed by his pre-occupation with tripartite divisions, which apparently were motivated by the desire to detect the universal presence of the Trinity in all aspects of reality. However, not infrequently the division of things in threes, was introduced in a somewhat forceful manner.

There are three kinds of knowledge: historical, technical or artistic, and living. Historical knowledge is moral, physical, and metaphysical. Living knowledge is in the heart (L 21) and concerns man’s relation to God and is God’s gift. The fathers of the church advocated preparation by prayer and fasting to turn historical knowledge into living knowledge (22). This division does not exactly match the tripartite division of cognition into the interesting, pleasant, and useful.

God created 1. heaven or the angelic world; 2. the earth or chaos; 3. waters or the subtlest element from chaos and the crudest element from the heaven. Some

philosophers call these three things salt, sulfur, and mercury (L 23), that is, all alchemists beginning at least with Paracelsus. In more detail: God created water in His likeness, fire in the likeness of the Holy Spirit, and the earth in the likeness of the entire divine circle. Material fire acted on air to produce sulfur, air acted on water to produce salt, and water acted on earth to produce mercury (B 158).

There are three revelations: to the senses, to reason, and to the heart (L 34). Inner revelation begins with anxiety and dissatisfaction with oneself, repentance, turning one's back to sin. Then the voice of God can be heard in the heart; this voice is paradise on earth that is the result of imitating Christ (35). There are three signs of the inner revelation: 1. different, saintly life; 2. teaching that convinces reason and strikes the heart; 3. miracles and prophecies, which are rare (36).

Three powers make moral essence: action, opportunity, and habit. Habit includes reading, writing, speaking, etc. which can create imaginations that can divert man from right path. The will should direct imagination to what is useful: like God's greatness, which causes that actions are based on good reasons (L 39).

Darkness has three modes: fire, water, and earth, all creation being a kind of water (L 68).

Three things existed before the six days of creation: waters above, spirits below, and hardness (L 68).

There were three main epochs, only briefly mentioned: acceptance of Roman law in Europe; acceptance of Christian law; and crusades – it was a beginning of knightly orders and spiritual orders to preach the Gospel (L 104).

There are three kinds of people: driven by senses, inclined to learning, and pious (L 106).

People have three lives: 1. life of the spirit of the world; 2. one's own life in which there is a seed of Christ's life, but not reborn, and 3. perfect life, reborn of Christ in them (B 39).

There are three kinds of growth in perfection: infant, youth, and adult (B 62).

Prayer has three levels: 1. elevation when the mind detaches itself completely from the world; 2. deepening when feelings are silent, the mind inactive, and we seek God in the heart (B 70); 3. involvement, when we feel God not only with the heart, but also with the senses and the mind. The first prayer is used to fight temptation, the second – to find consolation, and the third is God's reward (71).

There are three levels of rebirth. On the level, man wakes up from the worldly sleep, i.e., from death and sees his sinfulness; on the second level, man begins to fight to reach through suffering and crosses the Kingdom of God; on the third level, man conquers the flesh, dies to himself and allows God to come to him (B 72).

There are three classes of fallen spirits: devils; souls of animals and elemental spirits; human spirits which have a divine spark of light (B 117).



There are three lights: 1. the light of nature that is the animating force in the material world (B 111); 2. the spiritual light which is reason, angelic light, Kabbalistic light; this light teaches us the meaning of Scriptures (112); 3. the divine light of the Holy Spirit (113).

Three levels of life exist: mechanical, sensory, and rational, in which man is similar to plants, animals, and angels, respectively (B 78).

The main foundation of the Bible is in the first three books (L 33).

Schwarz advised a novice to study Christian law with blind obedience for three years (L 103).

This ubiquity of tripartite divisions is an indication of the fact that not only is man an image of God, but also all of nature: “material world is like an image of God [made] out of plaster” (L 56) and “God tangibly revealed Himself in nature: *it is His image*” (B 106). Already Augustine spoke about the fact that “the whole united Trinity is revealed to us in its works” (*City of God* 11.24), and even a division of philosophy into physics, logic and ethics, and the division of an artist performance: natural ability, training, and the use of this ability – all of it was pointing to God’s Trinity (11.25), and surely “vestiges of the Trinity” were detectable in the human being, which also included the outer man (*On the Trinity* 11:1).

### Spirituality

Schwarz devoted much attention to anthropology, which was important for him from a spiritual point of view. Man “has an inner unlimited desire that nothing can perfectly satisfy, which by itself indicates that he was not created for this world” (L 11). Also, right from the beginning animals can take care of themselves. Man has to be taught everything as a child, which means that man is just a traveler in this world (B 80). The main human motive is striving for perfection, looking for happiness and higher good; this is a motive given by God (L 108), since God does want man’s happiness (103), and this drive is activated by imagination (44, 46). How can this happiness be obtained? If life does not end with death, then can man assure for himself happiness at least in the afterworld?

Notwithstanding Schwarz’ not entirely Orthodox anthropology, he provided an answer in respect to human spirituality that is very much in line with the Orthodox theology and eschatology.

It is clear that conscience is the most important human faculty as the most direct connection to the divine; conscience surpasses reason in cognitive powers

since, for example, the heart understands many dogmatic truths, whereas the mind does not (L 100); it is the fulcrum of humanness, the inner man. Therefore, man should purify himself by rejecting what is external and listening to the voice of conscience (13). When the conscience unites with the taste/will, then the Holy Spirit illuminates the mind. If the taste unites with the mind and does not listen to conscience, then darkness rules over man, the devil (12). Conscience, like a magnet, according to its purity attracts the Light or darkness. When man has in himself faith and love, he finds in himself paradise and is united with Christ; otherwise, he unities himself with the devil (L 13). His magnetic power attracts Light or darkness according to its purity. Teachings of Christ and His life are the guide to how to attract the Light, whereby man becomes a likeness of Christ (15). Our ancestors, knowing the power of the Light, created monastic orders so that monks could concentrate on thinking about their purity and attract the Light (15).

Those who have the Light have to watch not to lose it; thus, they must constantly follow the example of Christ (L 16). Man should constantly purify his heart from darkness and strive toward God. Then he will hear the inner voice and His teachings (22); for such a purification heavenly power is needed. The more man tries to increase virtue in himself, the stronger is heavenly influence in him. Man should grow in Christ (19).

Although the heart should be pure, this does not mean the neglect of other aspects of the mind. Knowledge is also God's gift so that it can be used for the fallen man to be brought to salvation. However, this knowledge is insufficient to bring salvation (L 30). Knowledge is a signpost that points in the right direction, but it is incapable of bringing personal salvation. Also, sciences united with religion drive away vices and make people like heavenly spirits (80).

The death of someone not reborn is a transition to suffering; death of a reborn – to happiness (B 7); in other words, the prospect is either heaven or hell. It appears, however, that Schwarz would not consign those who did not reach perfection to eternal damnation. In his view, man feels higher power in him according to his faith, and according to his humility and self-denial he is united with God, and rebirth takes place in him gradually (38). The important thing is that a person enters the path leading to rebirth and stays on it since only the one who fights to the end can be saved (51). Not attaining perfect purity in this life should not be a cause for alarm since, in Schwarz' view, there are various levels of existence in future life, on which people can purify themselves from their sins: as the Bible says, there are many mansions in heaven (L 41). With this statement, Schwarz folded purgatory into heaven at least terminologically circumventing the Orthodox explicit rejection of purgatory. Douzetemps, whose book was popular among Russian masons, also spoke about that “in the Courtyard

of the grand House of the Heavenly Father there are different mansions and in different mansions different degrees of suffering purification,” since “God set aside the time of Purification after this short life.”<sup>9</sup> A similar sentiment can be found earlier in the 18<sup>th</sup> century, in Prokopovich, an ecclesiastic, who stated that there are “different levels of glory and joy are differently measured according to the virtue and works.”<sup>10</sup> Prokopovich’ ecclesiastical opponent, metropolitan Iavorskii, maintained that just as there are many mansions in heaven and different rewards, so there are many different punishments in hell and some can be saved from there thanks to prayers of the church.<sup>11</sup> In this way, purgatory simply became a part of hell. By including purgatory in heaven, Schwarz emphasized the salvific aspect of the punishment after death; by including it in hell, Iavorskii stressed its punitive side.

In all this purification the aim is to reach the level of being reborn, which was an important topic for Schwarz to which he devoted his 1783 [*Conversations on rebirth [and prayer]*].

Rebirth is mortification of the old man and birth of a new man (B 26). Rebirth, also called illumination, renewal, and conversion, is an act of the Holy Trinity through which people are renewed according to the image of God and become God’s children (B 10). God has already reconciled humankind through Christ and left in Him an example that, when followed, leads to reconstitution in humans the temple of God, whereby the return to the original dignity, which is His image. People can be reborn only through following the life and teaching of Christ (6). This seems to indicate that rebirth is a joint effort, human and divine, in which people try to imitate the life of Christ, thereby purifying themselves, but the actual purification is performed by God.

Rebirth is accomplished gradually (B 10). On the path of rebirth, people are accompanied by God who directs them toward rebirth and Christ pulls them to Himself as their Savior. This pull leads to repentance, to love for the Savior (11), to trust in Him, and to the recognition of the necessity of God’s help (12). In spite of the divine accompanying, the way to rebirth is spread with thorns (13, 76), and until death man has to battle with himself (39). However, all the problems can be overcome with God’s help.

To accomplish it, people have to have faith; not just any faith when the word of the Scriptures is simply accepted as true, but living faith, an inner conviction,

<sup>9</sup> [Melchior Douzetemps], *Mystère de la Croix de Jésus-Christ et de ses membres*, Lausanne: François Grasset 1791 [1732], p. 200–201.

<sup>10</sup> Феофан Прокопович, Разговор гражданина с селянином да певцем или дячком церковным, in П[авел] В. Верховской, *Учреждение Духовной коллегии и Духовный регламент*, Ростов-на-Дону 1916, pp. 72, 74.

<sup>11</sup> Стефан Яворский, *Камень веры*, Киев 1730, p. 667 (cf. pp. 660–666).

which is God's gift (B 21). However, people can participate in it by constantly praying to God for the Holy Spirit and true faith (26) and they should ask for living faith without ceasing (28). Such faith is salvific hope and doubt-free conviction about God's mercy, love, power, and His promises. Through this faith people know that they were purified by Christ's blood. The first level of this faith is a proof/conviction that God forgives sins through Christ; the second level is wisdom and participation in God's omnipotence and actualization of God's plans (22). Through such faith people are reborn (23). Because faith is a conviction that whatever happens is for the good of man (37), it also allows people to get through the hardest of times. Stronger yet, God needs blind obedience and thus people should accept everything from God, regardless of whether they consider it by the limitedness of their reason to be good or bad (62), which is possible only through faith because faith is infinitely greater than knowledge (110).<sup>12</sup>

There are four obstacles to rebirth: 1. love of the world; 2. vengefulness, 3. slavish fear, and 4. hardness of the heart (B 27). God will soften the hardened heart when people will have a constant desire to come to him in prayer bringing repentance, feeling their nothingness, denying themselves, being humble before God (33). The love of the world should be vanquished by turning away from all externals and caring for the inner purification. Importantly, however, such turning for the world is not a rejection of the world, but rejection of its allure. A believer still loves creation and treats it as God's gift (37), and thus he cares for the world because God created it to satisfy human needs. In his care for the world, the believer expresses his love for God and manifests his living faith of which there are four signs: 1. true and pure love of God, 2. true fear of God (41), 3. willful submission to God, and 4. true and salvific repentance (42).

### Masonry

In all these pronouncements, Schwarz considered the Bible as "the only true source of all human knowledge" (L 22), "a small light in the darkness" (27). In his lectures, he used very generously other sources, that included alchemists, hermetic literature, and masonic publications, but frequently he only presented these views

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<sup>12</sup> This confirms the statement that Schwarz gave priority of religion over science, article Иван Григорьевич Шварц, p. 595; it is literally true that "the problem for Schwarz is not to know whether reason should be sacrificed to faith or vice versa," but in harmony of all inner forces, Raoul Labry, *L'insegnement d'I. G. Schwarz, Rose-Croix, Professeur à l'Université de Moscou, et son influence, in Mélanges en l'honneur de Jules Legras*, Paris: Droz 1939, p. 195; he did not want to sacrifice reason, but the requisite harmony can take place when reason is brought in line with faith.

without explicitly committing himself to their favor, sometimes only stating that he did not know whether a particular view was true or false (e.g., L 32). Sometimes he explicitly rejected some views, expectedly, the views of the French philosophers, and somewhat unexpectedly, the Kabbalah that was important for masons; he rejected it because the Kabbalah did not recognize Christ and His teachings (L 27, 32).<sup>13</sup> What was then the role of masonry in Schwarz' worldview considering his strong commitment to the cause?

Who is a mason? According to Schwarz, a mason can be recognized by the fact that 1. he only speaks about what he knows well; 2. he lives like a true Christian; and 3. on his face there is reflected suffering that comes from the battle of the spirit with the body (B 87). Teachings of masons come not from the mind, but from the heart (88), which means that they are on equal footing with the revealed truths of Christianity. The goals of masonry are thus the same as the goals of Christianity: salvation, and a mason can reach salvation just like a Christian through the creation of a spiritual temple in his heart, the church of Christ (B 152). Why masonry, if Christianity already encompasses the same goals? First, there were various versions of masonry and, in words of Sipovskii, "evangelical ideals, renewal and illumination through active love – this was a sign of better masonry."<sup>14</sup> This better masonry was not meant as a rival of the official Orthodox church, but as a way of enlivening, reviving it because, as Schwarz phrased it with a vague reference to the official church, "some Christian teachers in the age of ignorance" wanted to improve human race and thus save it by fasting, flagellation, etc.; but "when such external rites became piety, the inner feeling was extinguished, true inner law became external, the lie became a king" (L 31). Since these better masons did not find in the official church Christianity expressed in the lives of believers, since they found the church to be frequently more concerned about rituals rather than about living faith, about applying Christian values in all aspects of life, about making Christian virtues the everyday priority of all believers, they sought Christianity outside the boundaries on the institutional church in small groups of masons. This was the desire of Novikov, Lopukhin, Schwarz, Elagin, and others. They wanted to live by Christian values every day, which becomes easier if this desire is reinforced by the company of equally-minded people. Masonry was an avenue leading to an infusion of life into Christian practice, a means of religious revival. Masons did have their specific teachings,

<sup>13</sup> The rejection was not comprehensive; he accepted Kabbalistic account of the creation of the world in terms of light and darkness (L 14; B 112) and he considered a Kabbalist to have a knowledge of "the angelic Light and angelic power" through which Moses communicated with God and the Kabbalah itself to be "supernatural Light and spirit, angelic Light" (B 113).

<sup>14</sup> В. В. Сиповский, Новиков, Шварц и московское масонство, in his *Н. М. Карамзин, автор "Писем русского путешественника"*, Санкт-Петербург: Типография В. Демакова 1899, Appendix, p. 5.

maybe not always contrary to Christianity, but not embraced by it. It was up to particular masons and particular masonic lodges to what extent these specific teachings were included in their worldview. Novikov scoffed at them, Lopukhin tried to give them Christian coloring as much as possible, but some masons treated masonic teachings in all seriousness: Elagin's account of the fall has little to do with the traditional Christian account and more with Saint-Martin. Lopukhin's pupil, Kovalkov (although it is unclear whether he was a mason), wholeheartedly embraced a few teachings stemming from alchemists and hermeticians. It appears that Schwarz was closer, in that respect, to Novikov than to Elagin. However, it is clear that when it came to human spirituality, Schwarz did not inject anything contrary to Christianity. Masonry provided views which made easier to combat the influences of deistic and materialist Enlightenment;<sup>15</sup> however, the practice of masonry, the way of living obligatory for each mason was for him entirely imbued in Christian values,<sup>16</sup> and that is where it was a great appeal of Schwarz among Russian masons and also among students and the general public when in his lectures he promoted spirituality based on Christian principles.

### Summary

Johann Georg Schwarz was a professor of Moscow University in 1779–1882 and a mason. In his lectures for students and for general public he spoke mainly about spiritual aspects of both philosophy and masonry and stressed the importance of spirituality in both personal and social life. Schwarz distinguished three kinds of cognition and thus three kinds of knowledge: an interesting kind, pleasant knowledge, and useful knowledge. He viewed the human being as a tripartite entity composed of three essences: conscience in the heart, taste or the will in the belly, and the mind or reason in the brain. This allowed him to see in the human being a likeness of the Trinity. Schwarz' anthropological categorization is confirmed by the ubiquity of tripartite divisions in his writings used to show the universal presence of the Trinity in all aspects of reality. The article also shows that although Schwarz' anthropology was not entirely Orthodox, his spirituality and eschatology were in line with the Orthodoxy.

<sup>15</sup> It is, therefore, true that "his philosophy developed from pure religiosity and principles that were completely contrary to the materialist bias of his age," Михаил Лонгинов, *Новиков и Шварц*, Москва: В типографии В. Готье 1858, p. 10.

<sup>16</sup> "Schwarz brought to Russia 'true masonry' based on Christianity for which Novikov and his friends have been looking for so long," Юрий Е. Кондаков, *Розенкрейцеры, мартинисты, и "внутренние христиане" в России конца XVIII – первой четверти XIX века*, Санкт-Петербург: Издательство РГПУ им. А. И. Герцена 2012, p. 212.

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