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**Special Public Monograph**

A COMPILED STUDY ON MODERN R+C

# Rosicrucianism

FROM THE OFFICIAL MAAT'S BLOG

<http://maat-order.org/blog/>

By Illuminates Of Kemet Team  
**Ordo Illuminati Ægyptorum)**  
<http://ordoilluminatorum.net/>

Coordinated by K.:. and N.:S

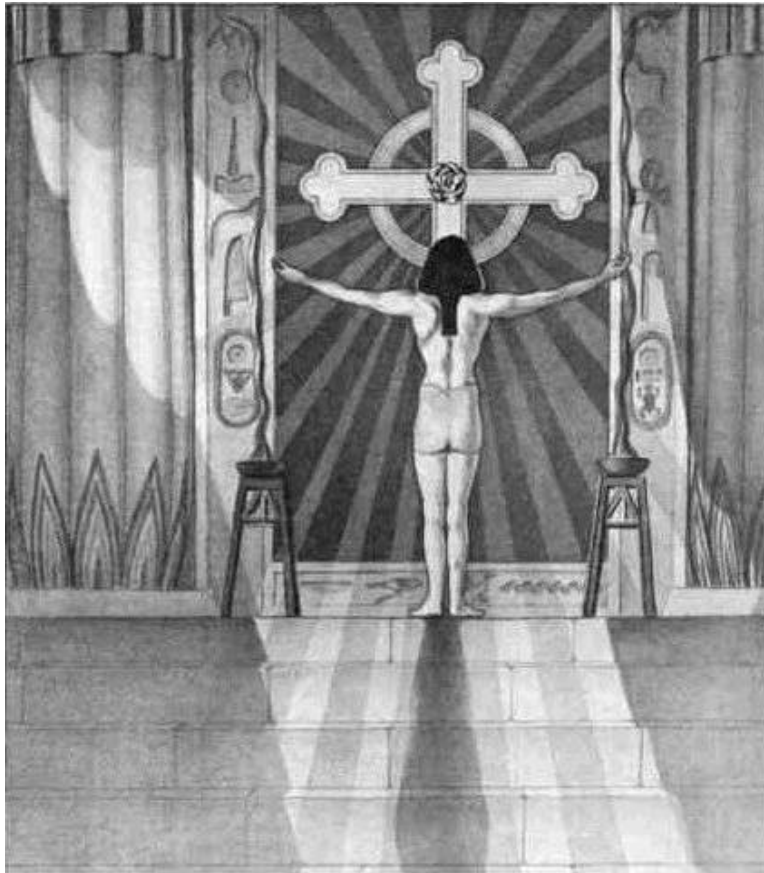
*“Life is Eternal. Creatures are transitory.”*

**Master Apis Kemet**  
(Hierophant of SVMMVM Organization)

# Abstract

By Dr. K. Anpu Mubarak, Ph.D., IOK Officer

*Metaphysical Kemetic concepts on Life and Eternal Life in fact are similar to the modern metaphysical Rosicrucian concepts on these same points, but does not exist a real proof about Rosicrucianism practitioners in Kemet (Ancient Egypt). All Western non-religious esotericism transformed in a lot of orders and fraternities are from the escape of the lies, indignities and injustices of the Christian Club, the dirty society constructed on the defrauded history of Prophet Issa (PBUH), Jesus Christ, and all of them has extracted ideas, symbols, myths and more from Kemet and Vedas to build its mystical organizations. All kind of Rosicrucianism have bonds with Prophet Issa and some famous esoteric authors inform that Jesus Christ "was a Kemetic Initiate". Also simply does not exist a consistent proof on the existence of any organized Rosicrucian Order in the Renaissance - only the 3 Manifestos where found, written by Lutherans in opposition to Roman Catholic dictatorial actions. Today the Rosicrucian Orders really exist and help seekers but its real roots are a mystery. Read this IOK Public Monograph and evaluate by yourself...*



# The Rosicrucian



**Iolanda Therezinha Marcier, FRC  
(Master Apis)**

Hierophant of Ordo Svmvm Bonvm

Founder of [The Order of Maat](#)

Happy of that that to the awakening in the morning opens the eyes for a new world and full of promises, thanking God for being alive. Smiling interior and outwardly, it visualizes in the screen of his mind great projects for the Humanity's evolution and he gets ready to accomplish them, saying:

- That there are Peace, Order and Progress! In the Universe, in the Earth, in my Country, in my State, in my city, in my street, in my house!

Happy of that that wakes up everyday with such disposition and bed with firmness and determination for between cutting stones and sharp thorns that cannot at least scratch him because his breeze protects him. For him they neither exist adversities nor enemies, because all are siblings under the paternity of God and they owe if he loves each other as to itself own; and the obstacles that are going appearing in the highway of the life he blesses them, sells them as the probations in which it will be refined as the gold in the crucible.

Happy of that that extracts of the adversities the necessary lessons to the evolution of his conscience and he becomes capable to understand the sense of the occult initiations in the events common to all of the creatures. And he sees the great happiness contained in the small things, composing the permanent happiness. He is nude and pure before the Rosy Cross, naked of every whim.

Happy of that that not asks for itself lifting the eyes for God in prayer of supplication but for his close one, knowing that it is part of the Humanity and that all are one. This, actually, is that Rosicrucian that makes him in peace gesture when extending the hand, seizing the light sword that produces the cure of the illnesses of the body and of the mind in all the alive beings gone back to the Good, and he tells them, to all: - It accepts this beautiful rose that I offer you as proof of my eternal love. The world and the things of the world will pass, but the love won't pass.

Happy of that that can be looked in the mirror without feeling remorse or shame and that he understands that to be humble it is not if it humiliates but, yes to understand in the heart of the soul that we are not anything without God and that nothing can be prefixed to the love to God. This, truly I tell you, it is that Rosicrucian that to the if it confronts with the death he doesn't fear her, because he knows that death doesn't exist - just an abbreviation separation, a portal that opens up of a plan for other.

Happy of that that has that knowledge for being Rosicrucian, accumulated in the past and every increased day. Not for itself, but for all the Humanity, on behalf of the Supreme Good.

Happy of that that sees the happiness of God in the dew droplet, in the eyes of the bugs, in the children's smiles and of the old ones, in the young men optimism, in the people's dreams of all. This is that Rosicrucian for who the miracle is something absolutely normal. For him the miracle of the life is not an enigma. And he knows, with absolute certainty, that simply death doesn't exist: it is a pause that is part of the execution of the eternal universal symphony, for the perfect understanding of the mystic meaning of the silence.

Happy of that that looks for in the silence the communion with God of his heart, God of his understanding. Of him it is the Eternal Rose, that it shines without physical body, in the contemplation of the Larger Light, with his soft perfume.

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Text written by [Soror Iolanda](#) in 1995 in the Hospital of the Order Third of the Penitence, in Rio de Janeiro, Brazil, SA, after being informed for the doctor that would die inside from few months. She recommended that that text was published in the proximities of the Third Millennium of the Christian Era.

[Click here to play Master Apis Kemet Message in .mp3](#)

[Click here to access the website on Soror Iolanda.](#)



#### *ROSICRUCIAN OS+B CREED*

*Declaration for the New Age, promulgated by  
the 3 R+C Masters of Ordo Svmvm Bonvm  
(The Elder Brothers Guardians of the Flame)*

*On September 11st, 2002CE*



*I believe in the Eternal Light, Uncreated and Perfect  
And in the Holy Spirit that It emanates  
For all the Universes visible and invisible*

*For the assumption of the Cosmic Christ  
In the Worlds and its livened up and inanimate creatures,  
Conscientious and self-conscientious,  
So that all are as,  
In harmonization through unconditional Love.*



*I know that as a Rosicrucian I must give to the example,  
Incorporating these Three Principles:  
Good Thoughts, Good Words, Good Actions*

*And making of this the reason of my life,  
So that it can serve the Great Workmanship  
With dignity and efficiency,  
Being grateful to the Light for this mission.*



*Pardon, Charity and Compassion are more  
Three Principles that I must follow  
To compose the Star of Six Points*

*Of the Great White Brotherhood,  
The whose Lodge I desire to belong,  
With sincere aspiration, for ascension  
Of my individual being to the Absolute  
As Soul-Rose blossomed in the Cross.*



*I know that the Life is Eternal and that  
The creatures are transitory,  
But we have the option of to live forever,  
Through the Cosmic Christ,  
That assumes us so that let us be He  
In the Day of the Transformation,  
When we will become Adepts in the Truth.*



*The Peace of the Cosmic Christ be always in ours hearts!  
And the Light of the Holy Spirit always shines on us.*

Source: <http://svmmvmbonvm.org/creed.htm>

## **The Rosicrucians**

The Rose Cross (the juxtapositioning of a cross and one or more roses) has, since the early seventeenth century, become one of the most popular occult symbols. From its origin in Germany, it spread throughout the Western world. It entered into Freemasonry where various ritual degrees derived their name and meaning from the Rosicrucian legend. At least eight occult orders currently functioning in the United States accept the name Rosicrucian and a version of the Rosicrucian legend as their history.

According to the Rosicrucian legend, the order began with one Christian Rosenkreutz, born in 1378 in Germany. Beginning in 1393, he visited Damascus, Egypt, and Morocco where he sat under the masters of the occult arts. Upon his return to Germany, he began in 1407 the Rosicrucian Order with three monks from the cloister in which he had been raised. He also erected the House of the Holy Spirit (the Spiritus Sanctum) which was completed in 1409. The original group was enlarged to eight. Christian Rosenkreutz died in 1484 (at the age of 106) and was entombed in the Spiritus Sanctum. Knowledge of his tomb was lost, but it was rediscovered in 1604. its opening led to the spread of the Order anew.

Modern Rosicrucian groups have different opinions about Christian Rosencreuz. Some believe he actually existed as the early documents assert; others see the name as a pseudonym for one or more historic personages (Francis Bacon perhaps). Still others view the story as a parable, and occult legend that points to more profound truth.

# Manifestations of the Neo-Rosicrucian Current



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Knowledge of Christian Rosenkreutz and the Order he supposedly founded was given to the world in three documents in the second decade of the seventeenth century:

The Fama Fraternitas of the Meritorious Order of the Rosy Cross (1614) The Confession of the

Rosicrucian Fraternity (1615) The Chemical Marriage of Christian Rosenkreutz (1616 purportedly written by Christian Rosenkreutz in 1459) While the full facts of the case may never be known, research indicates that these three documents and the idea of the Order originated with a German Lutheran pastor Johann Valentin Andreae (1586-1654). Andreae had envisioned a society for the reformation of social life — and he, with or without assistance from others, created the legend and published the documents describing it. A few have seen Rosicrucianism as a complete hoax. Most believe, however, that either Andreae formed an order combining his interest in esotericism and the reformation of society, which the documents promoted, or, more likely, Andreae wanted the documents to catalyze others to initiate the Rosicrucian work.

The response to the documents was immediate and intense. Rosicrucian societies arose, and the rose and cross symbol (which seems to have derived from Andreae's coat of arms) became popular. The Rosicrucian groups combined a vision of social transformation, the study of alchemy, Cabalism, and mysticism with otherwise "orthodox" Christian theology. The Rosicrucian groups blended into the larger community of Christian pietism which could be found throughout Germany at this time.

During the seventeenth century Rosicrucianism spread throughout Europe. It found exponents in England almost immediately in the persons of Robert Fludd (1574-1637) and Michael Maier (1568-1622). In 1616, the same year The Chemical Marriage appeared, Fludd published his A Compendius Apology for the Fraternity of the Rosy Cross. Maier, an alchemical physician, both during his years in England and after his 1619 retirement to Germany, did much to bring Rosicrucianism and alchemy together.

The mystical piety of German Rosicrucianism produced the first Rosicrucian group in America. The Chapter of Perfection, as it was called, was formed by scientist-theologian Johann Jacob Zimmerman. Zimmerman joined other pietist groups in accepting the invitation of William Penn to migrate to Pennsylvania. However, just before the group sailed, Zimmerman died. Their beliefs included a strong millennialism, and the group brought a hope for the imminent return of Christ to earth with them when they came to America in 1694. Zimmerman's role was assumed by Johannes Kelpius (1673-1708) who led the small band to Germantown Creek. On top of their building they erected an observatory so as to discern the moment of Christ's second advent.

The Chapter lasted only a few years. After Kelpius' death, his successor Conrad Matthai allowed the break-up of the communal structure, and the small group became a community of mystical hermits. Several of the members worked in the community as healers and practitioners of the occult arts. They passed along their knowledge of magic and occultism to later generations and became the source of the modern hexmeister tradition.

Rosicrucianism almost completely disappeared in the eighteenth century, but in the nineteenth century was a major component of the occult revival in the West. It emerged out of Masonry. In 1866 Robert Wentworth Little (1840-1878) formed Societas Rosicruciana in Anglia, open only to Masons. A Scottish branch was formed a few years later. Rosicrucianism never completely died in France, but in the mid-nineteenth century it received a new impulse from occultist Eliphas Levi (1810-1875) who wrote three monumental works on magic: The Doctrine of Transcendental Magic (1855); The Ritual of Transcendental Magic (1856); and The History of Magic (1860). American Rosicrucian P.B. Randolph mentions meeting Levi on his trip to Rosicrucian gatherings in France. The renewed interest begun in Levi's time led to the formation of the Qabalistic Order of the Rosy Cross in 1888.

Rosicrucian groups are occult orders, and as such make their central and most important teachings available only to members. In like measure no examination of documents and archives is allowed, and no independent corroboration of the claims of the various groups, especially their claims to ancient origins and European alliances, is possible.

*Fraternitas Rosae Crucis* - The oldest Rosicrucian body in the United States, the *Fraternitas Rosae Crucis* was founded in 1858 by Pascal Beverly Randolph (1825-1875). Randolph, a self-educated orphan of mixed blood, developed an early interest in the occult and in 1850 traveled to Europe and was initiated into a Rosicrucian Fraternity in Germany. On his third trip to Europe in 1858, he was made the Supreme master for the Western World, at a conclave headed by Supreme Grand Master Eliphas Levi. He returned to the United States and founded the *Fraternitas Rosae Crucis*. Two years later he returned to Europe and was initiated in 1861 in the Order of the Rose, a group headed by Rosicrucian historian Hargrave Jennings, and traveling on the *Syria*, he was initiated by the *Ansaireh*.

Randolph was succeeded by ex-Spiritualist Freeman B. Dowd (born 1812) who had been drawn to the Fraternity by reading Randolph's writings. He established temples in Philadelphia, San Francisco, and Denver. He also formed the Rosy Cross Publishing company in San Francisco. He retired in 1907 and was succeeded by Edward H. Brown (1868-1922). Upon Brown's death, Reuben Swinburne Clymer (born 1878) became head of the Fraternity.

Under Clymer, the Order, whose growth had been slow and erratic, blossomed. Clymer had joined the Fraternity in 1897 and coupled his training in the occult with a career in non-conventional medicine. His career kept him in continual conflict with the American Medical Association and the government. In 1904 Clymer founded the Philosophical Publishing Company, which reissued many of Randolph's books.

Upon his assumption of the leadership of the Fraternity, Clymer established the headquarters at Beverly Hall in Quakertown, Pennsylvania. He wrote voluminously, and his numerous books remain standard reading material for Rosicrucians. He brought his healing concerns into the Fraternity, and the headquarters complex still includes a chiropractic office and a clinic specializing in natural healing methods. Upon his death, Clymer was succeeded by his son Emerson M. Clymer, the present Grand Master.

Associated with the Fraternity is the Church of Illumination, a religious body and outer court for the Fraternity. The Church defines its task as teaching the Divine Law, the exoteric teachings of the esoteric group. The Church is the tool for bringing about the *Masisis Aeon*, in which the two natures in humanity (male and female) will reach a state of equilibrium.

Members of the Fraternity receive private instruction through lessons mailed from the headquarters. Teachings focus upon the transmutation of the base and inglorious aspects of humanity into the self pure and refined. Progress in the course can lead to ordination into the Council of Initiated Priests.

*Societas Rosicruciana in Civitatibus Foederatis (S.R.I.C.F.)* - The *Societas Rosicruciana in Civitatibus Foederatis* was founded in 1880 as the *Societas Rosicruciana Republicae Americae*. Charles E. Meyer was named the first Supreme magus. The S.R.I.C.F. originated with a group of Masons who traveled to England in 1878 and were initiated into the *Societas Rosicruciana in Anglia* at the college at York. They applied to the S.R.I.A. for permission to begin an American branch. Rebuffed, they turned to the Scottish branch which chartered American colleges at Philadelphia in 1879 and New York the following year. These two colleges established a High Council in April 1880 for what became an autonomous American branch. During 1880 three additional colleges were authorized for Boston, Baltimore and Burlington, Vermont.

The S.R.I.C.F. is one of the smallest Rosicrucian groups. One must be a Mason to join. The last issue of their magazine, *The Rosicrucian Fama*, published in 1973, set the membership at less than 600. In 1912 it adopted the rituals of the British and Scottish branches.

*Societas Rosicruciana in America (S.R.I.A.)* - The *Societas Rosicruciana in America* originated with members of the *Societas Rosicruciana in Civitatibus Foederatis* who wished to open the Rosicrucian

teaching to the general public (i.e. non-Masons). In 1907 Sylvester C. Gould, a member of the Boston college of the S.R.I.C.F., in collaboration with other Rosicrucians, began the S.R.I.A. and a periodical, The Rosicrucian Brotherhood. Unfortunately Gould died in 1909 and the periodical died with him. The leadership of the infant Society, however, was picked up by George Winslow Plummer (1877-1944), who had assisted Gould in its formation, and under his leadership the Society began to grow.

Plummer incorporated the Society in 1912. In 1916 he founded the Mercury Publishing Company and began issuing Mercury, the official quarterly for the Society. By 1920 seven colleges (including one in Sierra Leone) had been established. Two more were added in 1921. By 1930 eighteen colleges had been chartered (though not all remained active) and there were seven study groups in other cities. After his death, Plummer was succeeded by his widow, known as Mother Serena, who published much of his work in a series of booklets.

Plummer had a strong interest in Christian mysticism and liturgical religion. Intimately connected to his Rosicrucian work, the Seminary of Biblical Studies operated out of the Society's headquarters and offered lessons in mysticism. Then in 1934 Plummer was consecrated as a bishop by Archbishop William Albert Nichols of the American Orthodox Church. He formed the Holy Orthodox Church in America, also headquartered at the Society's office. Two years later the Church reported four congregations, all located in cities which had S.R.I.A. colleges or study groups.

Plummer's widow married Stanislaus Witowski, whom Plummer had consecrated and who succeeded Plummer as head of the Church. After Witowski's death, Mother Serena became head of the Church and in 1982 was consecrated as bishop by Archbishop Adrian Spruit of the Church of Antioch.

*The Ancient and Mystical Order Rosae Crucis (A.M.O.R.C.)* - The largest and best known of the several Rosicrucian groups in America, the Ancient and Mystical Order Rosae Crucis, was formed by Harvey Spencer Lewis (1883-1939), a writer, artist and occultist living in New York City. In 1904 he had formed The New York Institute for Psychical Research, an occult interest group. Four years later, he met Mrs. May Banks-Stacey, a Rosicrucian who put him in touch with members of the Order in Europe. In 1909 he went to France, where he was initiated and given authority to begin an organization in America. He pulled together a group of interested occultists and in 1915 the A.M.O.R.C. was formally organized and a magazine, The American Rosae Crucis, began.

In 1917 the first national convention was held. The convention approved a plan for offering its teaching to individuals through correspondence lessons. These lessons, which have been widely advertised over the years, became the major tool for the rapid spread of the Order.

In 1918 headquarters of the order were moved to San Francisco. During these years Lewis formed ties with several occult groups in 1921 received a charter from the Ordo Templi Orientis. In 1925 Lewis moved to Florida for two years but moved back to California in 1927 and established headquarters at San Jose, on land the Order had acquired. He re-incorporated the Order in California and incorporated the Pristine Church of the Rose Cross, an affiliated religious group over which he served as bishop. The Church lasted only a few years as the Order began to stress its non-religious fraternal aspect and hence dropped its "religious" structure.

During the 1930s Lewis developed the headquarters complex which came to include the Rose-Croix University (1934), a Planetarium (1936), and the Rosicrucian Research Library (1939). Possibly the most famous structure at the headquarters, the Egyptian Museum, has received wide acclaim and become a popular tourist attraction for San Jose.

Though no membership figures are available, the A.M.O.R.C. has spread throughout the world and has groups in most non-Communist countries. It publishes two magazines, The Rosicrucian Digest, a monthly, and The Rosicrucian Forum, for members only. Lewis was a voluminous writer and the Order

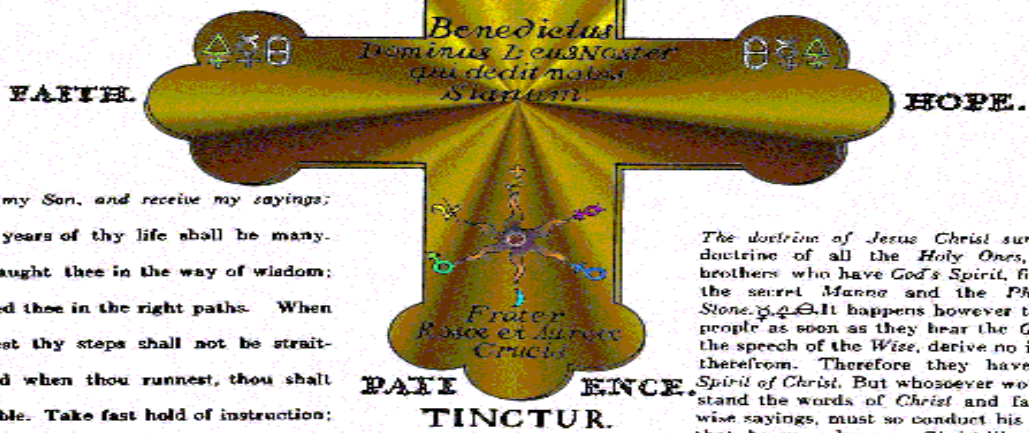
circulates his many books, as well as those of his son Ralph M. Lewis (born 1904), who succeeded him as Emperor of the Order.

*M Y S T E R I U M M A G N U M  
S T U D I U M U N I V E R S A L I S .*



This is the Golden and Rosy  
which every Brother

Cross, made of pure Gold,  
wears on his Breast.



Hear, O my Son, and receive my sayings;  
and the years of thy life shall be many.  
I have taught thee in the way of wisdom;  
I have led thee in the right paths. When  
thou goest thy steps shall not be strait-  
ened; and when thou runnest, thou shalt  
not stumble. Take fast hold of instruction;  
let her not go: keep her for she is thy  
life. Prov. IV.v.10.

The doctrine of Jesus Christ surpasses the  
doctrine of all the Holy Ones, and the  
brothers who have God's Spirit, find therein  
the secret Manna and the Philosopher's  
Stone. *g.g.A.* It happens however that many  
people as soon as they hear the Gospel and  
the speech of the Wise, derive no inspiration  
therefrom. Therefore they have not the  
Spirit of Christ. But whosoever would under-  
stand the words of Christ and fathom His  
wise sayings, must so conduct his entire life  
that he may become Christ-like himself.

And I will show you great and mighty things.  
Jerem. XXXIII.

**This is the Golden and Rosy Cross - Benedictus Deus  
Dominus Noster Qui Dedit Nobis Signum  
(Printed in 1785/1788)**

*The Rosicrucian Fellowship* - Several Rosicrucian groups have a direct lineage from the Theosophical Society, the largest one being the Rosicrucian Fellowship founded by Max Heindel (1865-1919) in 1907. Heindel, born Carl Louis Von Grasshoff, was an engineer whose occult interests led him to the Theosophical Society shortly after the beginning of the century. By 1905 he was a theosophical lecturer. Then in 1907 he traveled to Germany where there appeared to him several times one whom he

described as an “Elder Brother of the Rosicrucian Order.” He was sent to work with a knowledgeable teacher, believed by most to have been Rudolf Steiner, founder of the Anthroposophical Society.

Returning to the United States, he wrote down what he had been taught and published it as his first book, *The Rosicrucian Cosmo-Conception*, still the major introductory text of the Fellowship he founded. The first center was founded in Columbus, Ohio, but within a few years centers could be found along the West Coast from Seattle to Los Angeles. In 1910, while recuperating in a hospital from his recurrent heart condition, he had a vision of the future center on Mt. Ecclesia in Oceanside, California. That center remains the headquarters of the group.

The Rosicrucian teachings of Heindel advocate the occult worldview of Theosophy. Heindel also picked up the astrological emphases of Theosophy and two of his books *Simplified Scientific Astrology* and *The Message of the Stars* were major factors in the twentieth-century revival of astrology in America. The Fellowship also publishes the popular *Ephemeris*, the annual table of the position of the planets in the astrological signs, a necessary tool for constructing astrological charts. A monthly astrology column continues to be an important feature in the Fellowship’s monthly *Rays from the Rosy Cross*.

Heindel was succeeded by his wife, Augusta Foss Heindel, an accomplished occultist in her own right. In 1920 Mt. Ecclesia was dedicated. The Society has established some small groups, but the majority of its efforts are through various mail order courses it offers in astrology and the occult.

*Rosicrucian Anthroposophic League* - Harkening back to the influence of Rudolf Steiner on Max Heindel, S.R. Parchment, a former member of the Rosicrucian Fellowship, formed the Rosicrucian Anthroposophic League in San Francisco in the 1930s. Parchment wrote a series of books to expound his version of the Rosicrucian teachings: *The Middle Path*, *Steps to Self Master*, *Operative Masonry*, and *The Just Law of Compensation*. Parchment offered a variety of correspondence courses using the texts. The League also published a magazine, *Rosicrucian Quarterly*.

The occult basis of the League is spelled out in its objectives:

Investigate the occult laws of nature and the superphysical powers of man. Promote the principles which will eventually lead to recognition of the truth of the universal brotherhood of man, without distinction as to sex, creed, race or color. Acquire, disseminate, and exemplify a knowledge of spiritual truth as given to the world by the Elder Brothers of the White Lodge. Study and teach ancient religion, philosophy and astrology in the light of modern needs. Encourage the study of science and art in the hope that religion, art and science — which are a veritable trinity, the equilateral triangle which has always been used as a symbol of the Divine — may again be recognized as portals through which egos must pass in attaining to the mastery of self. Attain to self-conscious immortality which is the crowing feat of evolution. Like Heindel, Parchment had a prime interest in astrology and wrote an astrological classic, *Astrology, Mundane and Spiritual*. Since his death, the book has been kept in print by the American Federation of Astrologers. Recent information about the status of the League had been unavailable.

*Lectorium Rosicrucianum* -The Lectorium Rosicrucianum was formed in 1971 by former members of the Rosicrucian Fellowship in Holland under the leadership of J. Van Rijckenborgh. The Lectorium sees itself as a new instrument for the Universal Brotherhood, the spiritual hierarchy popularly known as the Great White Brotherhood. Its basic teaching is termed “transfigurism,” based upon the idea of two natural orders. The first is of God, the second that in which we normally live, the result of a catastrophe due to man’s disobedience to Divine Law. The way to escape this order in which we are bound by the endless cycles of reincarnation is through transfiguration, i.e., giving up our lives in order to participate in God’s original order. The transition is exemplified in Jesus Christ’s resurrection.

American headquarters of the Lectorium are in Bakersfield, California. English editions of Rijckenborgh's books, including his main work, *Dei Gloria Intacta*, and lesson material, are disseminated from there by mail to students across the United States.

*Ausar Auset Society* - The Ausar Society was formed by R.A. Straughn, known by his religious name, Ra Un Nefer Amen, a member during the 1970s of the Rosicrucian Anthroposophic League. A black man, Straughn became an occult teacher to the black community and around 1980 established an independent organization which applied the universal occult truths of Rosicrucianism to the Afro-American situation. Straughn has written several occult texts: *The Realization of Neter Nu*, *Health Teachings of the Ageless Wisdom*, and *Meditation Techniques of the Kabalist, Vedantins and Taoists*. Other books manifest the particular interest in the needs of black Americans: *Black Woman's, Black Man's Guide to Spiritual Union and Black Woman, Black Man in a Quandary*.

In 1980 he started a magazine, *The oracle of Thoth*, and by 1982 offered classes in the Society's occult teachings in New York, Washington, D.C., Chicago, Philadelphia, New Haven, and Norfolk.

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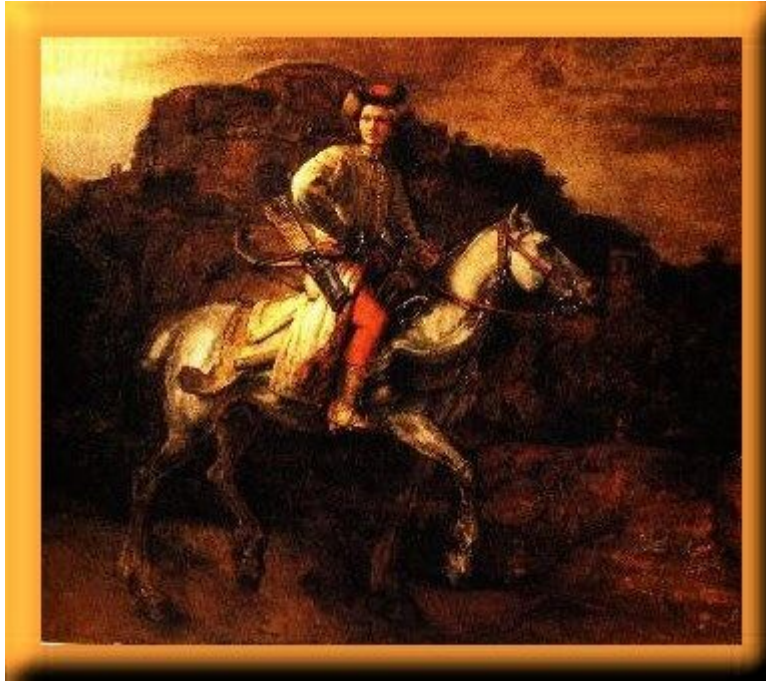
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<http://svmmvmbonvm.org/crc/rcindex.html>

# Who are the Rosicrucians?

by Alexandre David O .Passos, FRCMH (\*)



“ The Polish Rider” (Rembrandt, oil on canvas, 1655). A tradition states that this is a portrait of the mysterious Rosicrucian Adept the Comte de Saint Germain, believed to have been an incarnation of Christian Rosenkreutz.



Who are the Rosicrucians? Were they an organization of profound thinkers rebelling against the inquisitional religious and philosophical limitations of their time or were they isolated transcendentalist united only by the similarity of their viewpoints and deductions? Where was the “House of the Holy Spirit, “in which, according to their manifestos, they met once a year to plan the future activities of their Order? Who was the mysterious person referred to as “our Illustrious Father and Brother C.R.C.”? Did those three letters actually stand for the words “Christian Rosie Cross”? Was Christian Rosenkreutz, the supposed author of the Chemical Nuptials, the same person who with three others founded “The Society of the Rose Cross”?

What the relationship existed between Rosicrucianism and medieval Freemasonry? Why were the destinies of those two organizations so closely interwoven? Is the “Brotherhood of the Rose Cross” the much-sought-after link connecting the Freemasonry of the Middle Ages with the symbolism and mysticism of the antiquity, and are its secrets being perpetuated by modern Masonry? Did the original Rosicrucian Order disintegrate in the latter part of the eighteenth century, or does the Society still exist as an organization, maintaining the same secrecy for which the “Brotherhood of the Rose Cross ” was formed? Were the Rosicrucians a religious and philosophic brotherhood, as they claimed to be, or were their avowed tenets a blind to conceal the true object of the Fraternity, which possibly was the political control of Europe?

With this too extensive fan of inquiries Manly P. Hall brings in, “The Fraternity of the Rose Cross”, CXXXVII Chapter of his Encyclopedia Outline of Masonic, Hermetic and Rosicrucian Philosophy -

“The Secret Teachings of All Ages “. Such inquiries carry on existing and have nourish many scholar researches in History, where the Rosicrucianism comes under review as a chapter of the Illuminism, in Philosophy - where is appreciated as a link among the neo-Platonism and modern Empirism and Rationalism, and in the Arts, where whether labour the materiality of its output scripts, with particular relief its symbolical values.



Before the twentieth century, information pertaining to the Rosicrucian Order had been shrouded in secrecy, if not obscurity. The first and anonymous public document that purports to be Rosicrucian is the Fama Fraternitatis Rosae Crucis, a manifesto which appeared in 1614, in Cassel, Germany, as an appendix of the 77th. Advertisement (section )entitled Generale Riforma dell’ Universo (The Universal Reformation of Mankind )of a German translation of Bocallini’s satira Raggiugli di Parnasso (Advertisements from Parnassus).

The Fama which created a profound effect was soon published in separate form. In 1615 appeared the Confessio Fraternitatis, issued with the Fama. Both manifestoes passed through several editions while Boccilini’s essay disappeared. The Chemical Wedding of Christian Rosenkreutz, Anno 1459, issued in 1616, is a later book in the chronology and introduces for the first time the name Christian Rosenkreutz that remained unnamed except for the three initials in the first manifestoes (Fama & Confessio Fraternitatis).

These works have been attributed, though not without question, to the German Lutheran philosopher and theologian Johan Valentin Andreae, who, it is reported, on the authority of M.C. Hirachen, to have confessed that he, with thirty others in Wurttemberg, had sent forth the Fama Fraternitatis; that under this veil they might discover who were the true lovers of the wisdom, induce them to come dorward.

In spite of the most scholar researches postulates Johan Valentin Andreae as the true author of the first Rosicrucian manifestoes another researches incline us to belive that at least the Fama and Confession was actually written by Lord Verulam, Sir Francis Bacon, well known as the Chancellor of Parnassus, the allegorical Mount of the Poets.

Fama Fraternitatis gives an account of the life and adventures of Christian Rosenkreutz, a symbolical character, who is the founder of the Society of Rosicrucians.



According to the Legend, C.R.C. has born in 1378 in a poor, but noble, family. Having lost his parents still boy, he was placed in a convent since five years old. In the cloister he learned Latin and Grecian. At the age of the fifteen year of age, finding the instructions unsatisfactory, he associated himself with a monk, Frater P., on a pilgrimage for the Holy Land, to visit the Holy Sepulchre. His fellow traveler, Frater P. died on their arrival at the Island of Cyprus, but C.R.C. proceed alone on his journey for Damascus. At Damascus poor health detained him, and he remained studying with astrologers and physicians. Hearing of a groups of wise men abiding in Damcar, a mystical city in Arabia, C.R.C. continued his journey to Damcar and arrived there with sixteenth years of age. In Damcar he was received by the wise men as anybody long awaited,and remained among them along three years, learning the Arabian language and translating along a year the whole book “M” for the Latin. After he sailed for Egypt, where he continued his studies, and having traveled the Mediterranean, he at length arrived at Fez, holy city of Morocco that was during the Middle Ages one of the most famous Centers of the Alchemic Arts. There he was instructed concerning the creatures existing in the elements.

From Fez he crossed over into Spain carrying with him many rare medicines, curious animals, and wonderful books. He conferred with the learned at Madrid, but he met with unfavorable reception. So, he deeply discouraged, returned to Germany, where he built himself a house on the brow of a little hill and devoted his life to study and experimentation.

After a hush of five years, C.R.C. selected three of the faithful friends of the old convent in which he had been educated, and they began to arrange and classify the great knowledge he possessed. Thus, the Rosicrucian Fraternity was founded. Later four members were accepted. Under the direction of the Father C.R.C., Head of the Order, they began building a Temple, called "The Temple of the Holy Spirit". When this temple was completed, the Brothers, being now thoroughly instructed in the mysteries and the sciences, agreed to separate. Five of the Brothers traveled to distant lands to promulgate their doctrines among the wise of the earth. The travelers were to return to the Temple at the end of each year, or to send an excuse for their absence.

The society thus formed was governed by a code of laws. The first rule was that they should take to themselves no other dignity or credit than that they were willing to heal the sick without charge. The second was that from that time on forever they should wear no special robe or garment, but should dress according to the custom of the country wherein they dwelt. The third stated that every year upon a certain day they should meet in the "House of the Holy Spirit", or, if unable to do so, should be represented by an epistle. The fourth decreed that each member should search for a worthy person to succeed him at his own demise. The fifth stated that the letters "R.C." should be their seal, mark, and character from that time onward. The sixth specified that the Fraternity should remain unknown to the world for a period of one hundred years.

When the first Brother of the Order died, in England, it was decided that the burial places of the members should be secret. Soon afterward Father C.R.C. called the remaining six together, and it is supposed that then he prepared his own symbolic tomb, a perfect miniature reproduction of the universe. The Fama records that none of the Brothers alive at the time of its writing knew when Father C.R.C. died or where he was buried. His body was accidentally discovered 120 years after his death when one of the Brothers decided to make some alterations in the "House of the Holy Spirit". While making his alterations, the Brother discovered a memorial tablet upon which were inscribed the names of the early members of the Order.

The memorial plate was of brass, and was affixed to the wall by a nail driven through its center; but so firmly was it attached that, in tearing it away, a portion of the plaster came off, thereby exposing a Secret Door. Upon removing the incrustations from the door, there appeared written in large letters the following inscription:

POST CXX ANNOS PATERO - [After One Hundred Twenty Years I will appear].

Waiting for the sunrise of the next morning, they resumed their researches. When they opened the heavy door, they discovered a heptagonal vault. Each of its seven sides, five feet wide by eight feet in height, had well known symbols inscribed on it. The light was received from an artificial sun in the roof, and was almost blinding to the eye.

To their amazement, in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, saying that the apartment had been erected by C.R.C. as a compendium of the universe. Many other inscriptions were seen about the apartment, including.

JESUS MIHU OMNIA, LEGIS JUGUM, SET FREE EVANGELLII (JESUS IS MY ALL, THE YOKE OF THE LAW, THE LIBERTY OF THE GOSPEL);

all of which indicated the Christian character of the builder.

In Each of the seven sides was at door opening into at closet. In these closets they found many rare and valuable articles such the “The History And Life of the Founder”; the vocabulary of the Paracelsus; The Secrets of the Order; together with bells, mirrors, lamps, and various other things. On Removing The altar and the brass plate beneath it, to their surprise, they came upon the body of C.R.C. in at perfect state of preservation.

## Theories



Several theories have been brought forward to solve the riddle of Rosicrucians.



The First Theory build up that the Fraternity Rose Cross exist historically under the description of his foundation and subsequently activities inserted in its manifesto The Fame Fraternitatis, that appeared in Cassel, Germany in 1614 with the long title of Allegeme Und General - Reformation der Fame Fraternitatis des Loblichen Orders des Rosencreuzes.

Certain discrepancies have been found in this story. It is said that writings by Paracelsus were discovered in the C.R.C. 's vault but if he died with 106 years old and the tomb was sealed at that time and not opened for 120 years, we come upon a historical difficulty because at such time Paracelsus was only one year of age.

Curious research relating to the identity of Father C.R.C. is presented by Maurice Magre in his Magicians, Seers and Mystics. He states that Christian Rosenkreutz was the last descendant of the GERMELSHAUSEN, a German family flourished in the 13th century. Their Castle stood in the Thuringian Forest on the Border of Hesse they had embraced Albigense's doctrines, combining pagan superstitions and Christian beliefs . The whole family was put to death, by Landgrave Conrad of Thuringia, excepted the youngest son, who was only five years old. He was carried away secretly by a monk, who was an Albigensian adept from Languedoc. The child was placed in a monastery, that had already come under the influence of the Albigenses, where he was educated and made the acquaintance of the four others brothers later to be associated with him in the founding of the Rosicrucian Brotherhood. His account derives from oral tradition .



The Second Theory supposed that the Rosicrucian Society has been founded about the year 1610 by a German Lutheran theologian, Johan Valentin Andreae. Some adds that its roots flourished in Middle Ages as a development of Alchemical researches. According to Robert Macoy, the German Lutheran theologian, Johan Valentin Andreae was its founder, that have been founded as one amplification of an ancient association set along by Henry Cornelius Agrippa. In his Secret Symbols of the Rosicrucians, Dr. Franz Hartmann describes the Fraternity as “A secret society of men possessing superhuman - if not supernatural - powers; they were said to be able to prophesy future events, to penetrate into the deepest mysteries of Nature, to transform Iron, Copper, Lead, or Mercury into Gold, to prepare an Elixir of Life, or universal Panacea, by the use of which they could preserve their youth and manhood; and moreover it was believed that they could command the Elemental Spirits of Nature, and knew the secret of the Philosopher's Stone, a substance which rendered him who possessed it all-powerful, immortal, and supremely wise”. He also states that a Rosicrucian is a person who by the process of spiritual awakening has attained a practical knowledge of the secret of the Rose and the

Cross.



The Third Theory defends that the Rosacrucianism was the first invasion of Buddhism and Bhramanism in Europe.



The Fourth Theory argues that the association of the Rose Cross was founded in Egypt during the philosophical supremacy of the College of Heliopolis in that empire, and that it also perpetuated the Mysteries of the ancient Persia and Chaldea. When we speak of Rosicrucianism as a society of men functioning under the laws and regulations of a physical society, organized under the name Rose Cross, we must then limit ourselves to the opening years of the 17th century, but when we speak of it as a mystical tradition, we can trace it back to Egypt and Atlantis.



The Fifth Theory affirms that the ancient Rosicrucian Fraternity was entirely a product of fancy. It is regarded by some scholars that this story of Andreae's was purely romance. Others generally agree with the theory that Andreae, at the time of the appearance of this book, was a young man full of the excitement and ambition, and seeing the defects of the Theology and the sciences, sought to purify them, and to accomplish this design imaged a union into one body of all those who, like himself, were the admirers of true virtue. Still others contend that he wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing his own peculiar views of morals and religion. Be this as it may, this so-called "fiction" has persisted through the centuries, and has been readily accepted as truth by multitudes of people.



The Sixth Theory defend that the Rosicrucian Society was actually founded about 1604, probably by the English philosopher Francis Bacon, Lord Verulam, well known as the Chancellor of Parnassus, the allegorical Mount of the Poets. It has been proposed that the face of the author of the Chemical Wedding of Christian Rosenkreutz, as preserved on a rare print shown a striking resemblance to that of Sir Francis Bacon, in spite of the age difference. If, as another conjecture maintains, he borrowed the name and identity of William Shakespeare, he could also have assumed, after the latter's mock funeral, the personality of Johan Valentin Andreae. The crescent moon drawn below his bust appears upon the crest of Lord Bacon. In addition, the four letters (OMDC) in the frame at the lower right corner of the plate, by a simple Baconian cipher, can be changed into numbers whose sum gives 33 - the numerical equivalent of the name Bacon. Should this proposal seem far-fetched, its is helpful to know that such practices were common place in Baco's time.



The seventh Theory argues that the Order Rose Cross is not merely a secret society but one of the Mystery Schools, although it have been working with some Secret Rosicrucian Societies in different periods of History.



Writing about the transcendental theory, Manly P. Hall said that “the apparent incongruities of the Rosicrucian controversy has also been accounted for by a purely transcendental explanation. There is evident that early writers were acquainted with such a supposition - which, however, was popularized only after it had been espoused by Theosophy.(...)This Theory asserts that the Rosicrucians actually possessed all the supernatural powers with they were credited; that they were in reality citizens of the two worlds; that, while they had physical bodies for statement on the material plane, they were also capable, through the instructions they received from Brotherhood, of functioning in the mysterious ethereal body not subject to the limitations of time and distance. By means of this “astral form” they were able to function in the invisible realm of Nature, and in this realm, beyond reach of the profane, their Temple was located.(...)According to this Theory, those who have sought to record the events of the importance in connection with the Rosicrucian controversy have invariably failed because they approached their subject from a purely physical or materialistic angle.(...)The mystic believes that the true Rosicrucian Fraternity, consisting of a School of Supermen, is an institution existing not in the visible world but in its spiritual counter part, which he sees fit to call the “inner planes of Nature”, that the brothers can be reached only by those who are capable of transcending the limitations of the material world.(...)”



Exploring Rosicrucian the origins of Rosicrucianism Minnie Hotaling asserts that “a great sensation was produced in Germany by Andreae’s book, and letters poured in on all sides from those who offered proof of their qualifications, and presented their claims as to their skill in alchemy and kabbalism. Some were bold and became imposters, proclaiming that they had been admitted into the Order. They exercised their frauds upon those who were credulous enough to believe them. There are records that some of these charlatans, extorting money, were punished for their offences by the magistrates of Naumburg, Augsburg, and other German cities.

There was, too, in Holland in the year 1722, a society of alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreutz was their founder, and that they had affiliated societies in many of the German cities. Despite the fraudulent societies, the Philosophy took deep root, and gave rise to the modern schools of Rosicrucianism. During the seventh century there were many centers in Germany, France, and England. Belonging to these were such men as Michael Maier, Robert Fludd, and Elias Ashmole.”



As to the etymology of the word Rosicrucian, a great many derivations have been given. Both Peter Gassandi and later Mosheim deduced it from two words, rose, meaning dew and crux meaning cross, and thus they defined it “Drew Cross”. According to the alchemists, dew was the most powerful of all substances to dissolve gold; and the cross, in the language of the same philosophers, was identical with light, or lux, because the figure of the cross exhibits the three letters of that word. but the word lux was referred to as the seed of the Red Dragon, which was that crude and material light that when properly concocted and digested produces gold. ” Hence”, says Mosheim, “a Rosicrucian is a philosopher who by means of dew seeks for Light, that is, for the substance of the Philosopher’s Stone”.

Another etymology it from the words rose and cross. Andreae, in his writings, calls the Order

“Fraternitatis Roseas Crucis”, or Fraternity of the Rose Cross. Another interpretation supposes that the word was derived from the Christian cross as symbolical with that assumed by the Rose Croix Order of Masonry; but it does not necessarily mean that the same interpretation was adopted by the Rosicrucians. Others, again, contend that “Andreaes” derived the symbol from his own Coat-of-Arms, which consisted of a St. Andrew’s Cross between four roses, and that Andreae alluded to the well-known lines of Luther, “The Heart of the Christian goes upon the Rose when it stands beneath the Cross”.



[The Order of Maat](#) presents this Great Site/eBook devoted to Our Beloved Master Christian Rosenkreutz, whose archetypal prototype represents the Christly consciousness, with several relevant works about him and Rosicrucian Tradition to inspire and encourage penetrative thinking among the Rosicrucian seekers of all Orders. Every Rosicrucian Student is invited to study the Fama Fraternitatis, The Confessio Fraternitatis, The Chemical Marriage, The Maier’s Themis Aurea and another original literature of the Society.

“May the Roses Bloom Upon Your Cross”,

Peace Profound in the Light of Christ,

**Alexandre David, FRCMH**

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#### AUTHOR’S NOTES:

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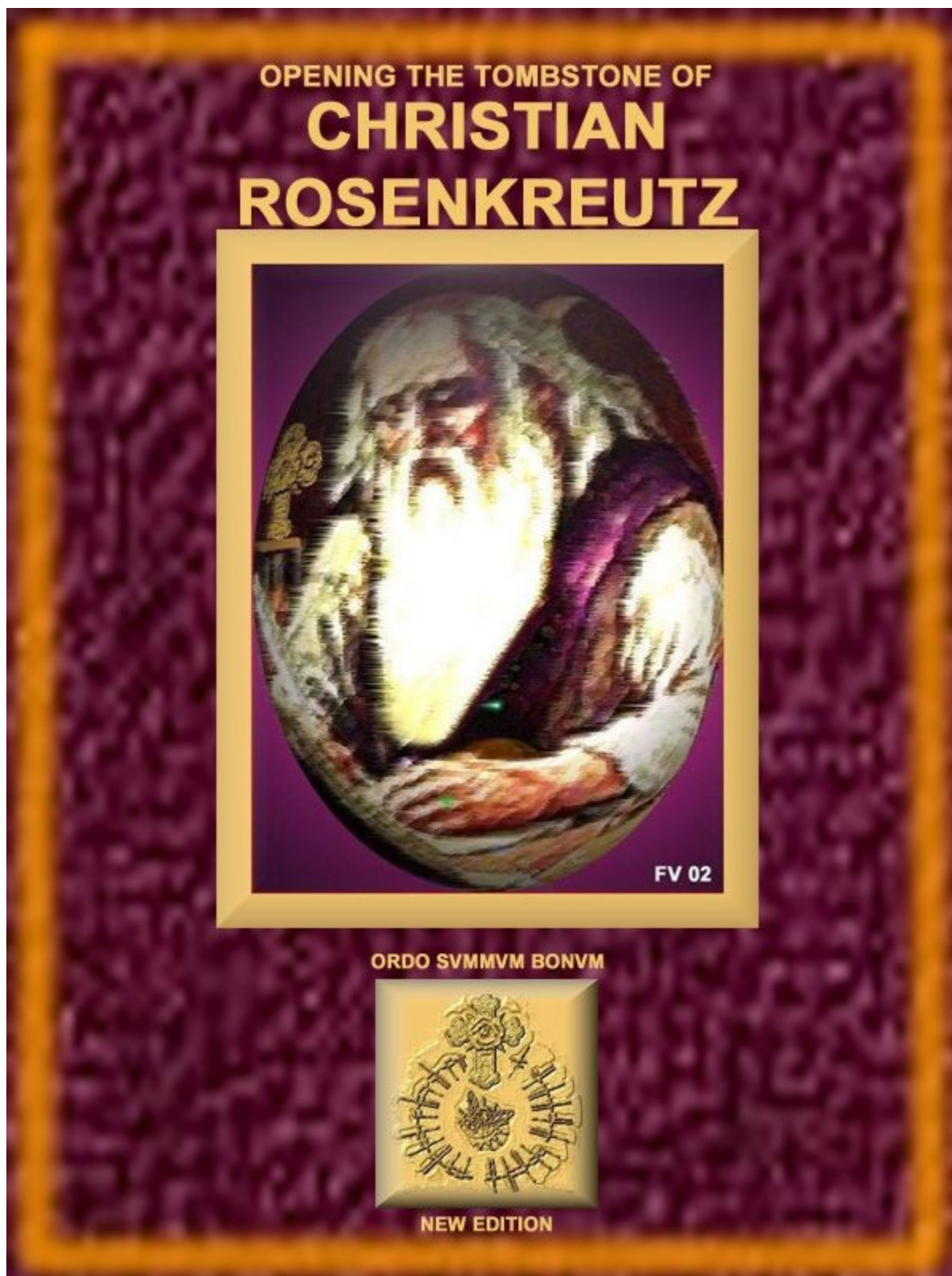
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#### EDITOR’S

#### NOTE:

(\*)Alexandre David Oliveira Passos is Web Master of The Rosicrucian Fellowship in Rio de Janeiro, Brazil, author of various Rosicrucian web sites and owner of a mailing list on Christian Rosenkreutz in

Portuguese language and moderator of a Rosicrucian mailing list in English language. The principal web site created and designed by Alexandre Passos is running on this URL: <http://www.fraternidaderosacruz.org/>



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**The Secret R+C Portal**  
by Frater Velado  
Lay Brother, The Rosicrucian Order

After all degrees of the external Rosicrucian Orders and Fraternities, after all superior degrees of his Inner Circles, after 25 years of continuous studies or more, there is the Secret R+C Portal, occult for ever for all profanes. The Sacred Sword of G'.W'.B'.L'.' and the Mystical Snake of the Spira Legis are the permanent guardians of this Portal, the entrance to the Inner Circle of the Eternal and Invisible Rosicrucian Order, emanated by the Holy Spirit from the Supreme Temple of OM, the Emanator of the Vibration of the Self-Created and Pure Light that is the origin of all Planes and all Universes in all Spheres.

The complete and initiatic study of Violet Vibration is one of the most important themes studied in Vibraturgy, the esoteric science examined by Rosicrucian students in order to realize experiments affecting human aura and aura of all bodies animated and not animated, as stones votive, magickal objects, transformers of the Light at crystal prisms and spatial spheroids bodies as Earth, Moon and all planets. Christian Rosenkreutz (Father CRC, Founder of Rosicrucianism) in one of his allegoric aspects recommended the use of Violet Vibration as a flame to purify some kinds of auras and karmas (generally karma of one cannot be modified by another person). The study of Violet Vibration embraces the decomposition of this colour in all nuances of his spectre by the intonation of some mystical sounds as key and tho. Violet Vibration is much used by esotericists in several mystical rituals and artists used it for create special effect in paintings. Rosicrucian Art uses Violet Vibration and Red Vibration to produce the manifestation of the Mystical Rose 777 materialization.



**“Excalibur” (Frater Velado, 2002)**

Excalibur is one of mystical swords used in authentic Rosicrucian Initiations into the Inner Circle. Excalibur is permanently inserted in a block of Stonelight, a magick stone constructed with pure light emanated by G'.W'.B'.L.'. Only Adepts can remove Excalibur from the Stonelight in order to

initiate Members of the Superior Degrees of Rosicrucian Orders and Fraternities. Note that Excalibur is not only a simple sword: it is also a cross, just the cross of the Rosicrucian Order. When Excalibur is removed from Stonelight it is no more a cross: now it is the esoteric tongue that pronounces the secret words of the Initiation R+C.

Great White Brotherhood Lodge (G'.W'.B'.L'.) is the Home of Supreme Temple of the Eternal and Invisible Rosicrucian Order, Inner Circle for Masters of Ordo Svmmvm Bonvm, Sacred House of the Holy Spirit, Sanctum Sanctorum, this Ethereal Lodge founded by Kar-Gya-Pa congregates individual Masters in All Are One Soul. There are two kinds of Masters: with physical body in a Plane, as Earth, and without physical body in a Plane. All of them are in the Eternal Life and in reality have not name or face, because All are One, just the entire G'.W'.B'.L.'. Sacrosanctae Ordo Svmmvm Bonvm have 12 Masters + 1 into the G'.W'.B'.L'.', and one of them, Aum-Rah, maintains direct contacts with the physical word in order to perform some actions like Initiatic Ceremonies for Members of the Inner Circle of Rosicrucian Orders and Fraternities. On February 04th, 2002, Aum-Rah conducted through the Net the "Initiation of Eternal Rose" for the Mystical Body of Father Christian Rosenkreutz (CRC), Founder of Rosicrucianism and Master of Ordo Svmmvm Bonvm.

To read the illustrated ebook where the above text has been extracted click please the cover below:

# THE SECRET R+C PORTAL

Ordo Svmmvm Bonvm



Vicente Velado

[The Secret R+C Portal](#)

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# Maat Into Rosicrucianism

by Frater Velado (Lay Brother, The Rosicrucian Order)



## Spencer Lewis (here young) introduced Maat into the Modern Rosicrucianism

Dr. Harvey Spencer Lewis, reorganizer of the Akhenaten's Mysteries School with a name of The Ancient and Mystical Ordo Rosae Crucis (AMORC), actually called Antiquus Mysticusque Ordo Rosae Crucis, was the introducer of Maat into the modern Rosicrucianism.

Rosicrucians pamphlets from AMORC emphasises that the complete nome of the organization (Ancient and Mystical Order Rosae Crucis) in reverse order configures the word CROMAAT. It is a mystical Rosicrucian salutation using the name of the goddess of Justice and Truth. Note: Maat, or Ma'at, or Maet, in reality is an abstraction of Divine Ethics projected to the Earth to rule human actions and difused through all universes to simbolize the right path for all manifestations of animated forms, living creatures.

Spencer Lewis (Frater Profundis XIII) determined the addition of The 42 Laws of Maat as a special part of Monographs of AMORC., in order to crystallize Maat's Ethics in the mind of Rosicrucian students. Spencer Lewis knows that Maat is not a white woman.

As a member of Ordo Templi Orientis (OTO), Spencer Lewis studied the Book of Thoth, the husband of Maat. The observance of Maat Rules by Rosicrucians was extended to various Orders and Fraternities, and some oh them considerate only the magick aspect of the Ancient Egyptian Rituals, including Maat and Ankh.



**This Rosicrucian document shows symbols of the Ancient Egypt**

The Sign of the Ankh, the Sacred Key for the Eternal Life, was assumed by several aspects, through various kinds of minds, but the Soul is only one and we are one under this principle. Then, all Ankh images symbolizes the same idea: the immortality.

Spencer Lewis introduced Ankh's principles and teachings into the Rosicrucian studies, including initiatic rites for the Superior Degrees of his Order (Planes). Plane 4 uses Ankh for a secret ceremony but I will not write more about it here because this theme is secret, reserved for Members of the Inner Circle.

Not only Lewis but various others mystics introduced Maat into esoteric organizations. These organizations are congregation of caucasian people, involved with Occidental principles and jewish ideas about Good, including magick conceptions developed in Europe, sucking Ancient Egypcian parameters of Metaphysics. Some people (white man and white woman) uses the name of Maat but forgot that Maat is not a white goddess. ..Recently I have noticed in a mailing list criticism to “black appearance of Akhenaten”. Note that Akhenaten was not a caucasian and Egypcian gods and goddess are not white archtypes. Note that the Ancient Egypt was a world ruled by black people.

I recommend to all Rosicrucians and sincere studios of Khemetic the complete lecture of “The Vanishing Evidence of Classical African Civilizations”, by Professor Manu Ampim, available online on The Order of Maat Supreme Grand Lodge website, at <http://www.maat-order.org/>



Portrait of Harvey Spencer Lewis (Frater Velado, 2002CE)

# **Why We Have A Secret Order**

## **(An Explanation on Rosicrucianism)**

by Dr. H. Spencer Lewis, Ph.D., FRC  
Master Alden

The question is often asked: "Why is it necessary to have a secret order to promulgate the wonderful teachings which you have?" To this question there are many answers and some of these are noted here. Primarily the idea of a secret order is to unite the students in one body for definite work and study with such obligations as make for unity of thought and purpose.

There is no other school or institute anywhere in the world dealing with diversified subjects and starting with the very elements of an education which holds its students so closely to the work and maintains such determination of purpose on the part of the student body, as a properly organized secret society. This very point is utilized, this very law is appropriated by organizations or groups of evil workers also because of the efficiency it produces. When used for good it means wonderful good; when used for evil it means formidable power.

Furthermore the teachings which our Order promulgate are not for every one. This is true, not because we so decreed it, but because many are not ready to receive them and understand them. There are many powers and forces in nature which can be used for wonderful good, which all of us admit would be dangerous in the hands of the incompetent, insincere or evil minded. But if we are mistaken in this opinion, based upon experience of a thousand or more years, then the mistake can be remedied by those who believe otherwise. For, a widespread demand for our teachings, a demand by every human being for such knowledge, if ever manifested sincerely, accompanied with unselfishness, will bring a quick response on our part and our work will be open to all. But time has shown and continues to show, that out of every hundred men and women we meet casually there are only fifteen or twenty who are willing to devote one hour or one day a week to deep and careful study of the laws and principles involved in our work.

That the average human being is ready to have someone tell him any great secret of life, perform some miracle, or make some cure or otherwise apply the teachings of our Order, is granted. But such willingness to be shown or given some interesting fact or law does not constitute a sincere desire to study, master and unselfishly apply the laws and forces of nature for the good of humanity. And that is why we have an Order, a systematized schooling, a secret organization and a method of selecting who shall and who shall not receive the teachings.

However, what is said above does not mean that because but few are willing to study and master the laws, all should not benefit by the knowledge which our Order possesses. In fact the very purpose of our Order is not to gratify the personal desires of the members for knowledge, but to teach and help them to work in the interests of humanity. While only a few may know the laws, every man, woman and child, yea even the dumb animals, should receive the benefits of that knowledge.

Every Rosaecrucian promises, in exchange for the knowledge which he or she receives, to do at least one great act for humanity or for some man or woman before passing out of this life. Our work is, therefore, altruistic, humanitarian and utilitarian. The secrecy in our Order applies only to the study and teaching of the laws; the practise of them is to be done in the open, for all, without regard to race, color or creed.

For many hundreds of years the Order has grown with this principle, and it is to-day the most powerful, silent, secret, unpretentious and unselfish agent for good known to man.

To heal the sick without demand for remuneration; to advise and direct those groping in the dark by

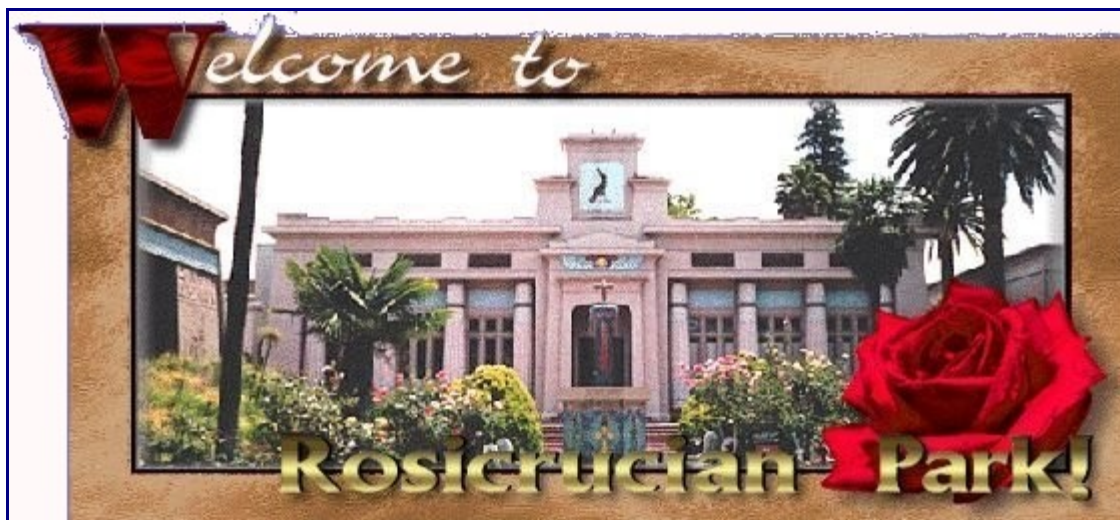
honest and unbiased advice; to remedy and transmute the evil forces into agencies for good, — these are the avowed purposes of our Order.

Are YOU ready for Rosaecrucianism? In your own answer will you find the reason for the secrecy and the exclusiveness of our Order.

(“American Rosae Crucis”, February 1917)



## The Mystical Workmanship of the Master A Better Human Creature



(Click the image above to visit the U.S. AMORC website)

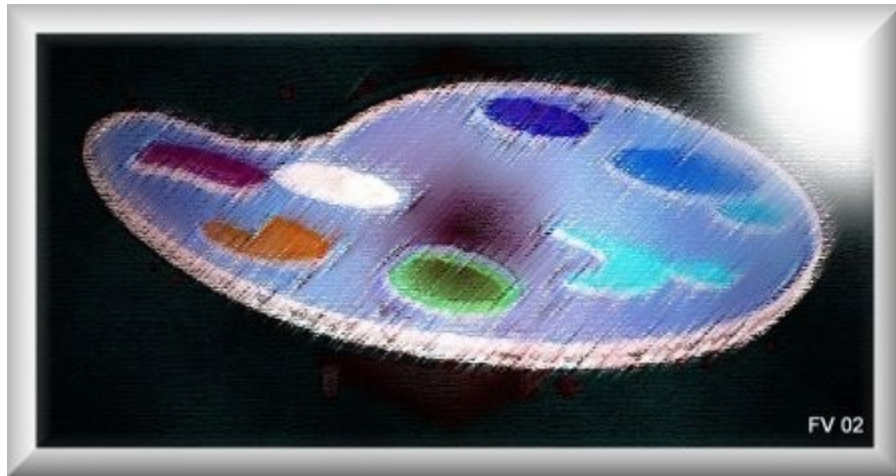
In the photo above, the Rosicrucian Park, in San Jose, California, USA, mental creation of the Dr. Harvey Spencer Lewis transformed in material reality.



by +Vicente Velado, Abbatis

[Ordo Svmmvm Bonvm](#)

## The Mystical Palette Veritas Vincit



### “The Mystical Palette Veritas Vincit” (Frater Velado, 2002CE)

Click the image to see the original in the Gallery

I remember that a Thursday at night, just after Christmas, I was alone in my closure, in my sanctum period for study on Planes of the Rosicrucian Order, AMORC, and a profound sadness invaded me. I saw, in the screen of my mind, the beautiful Christmas Tree decorated by my wife with artistic candles, silvered stars and colourful globes. A Tree that today exist only in my remembrances. Alone, without Christmas gifts, I cried. Just when I was crying a strange violet light invaded my cell and I was transported in a fraction of seconds to another Plane, where I saw Dr. Spencer Lewis with a palette in his right hand.

- It is necessary, extremely necessary, that Veritas Vincit. Get this palette and do it, not for me, but for Maat -he said...and disappears!!

I baptized this mystical palette as “Veritas Vincit” and using it I created the [Frater Velado’s Art Gallery](#), where I’m exposing some paintings about Rosicrucianism and on human drama.

This was, for me, my most important experience with Dr. Harvey Spencer Lewis.

To define the importance of Dr. Harvey Spencer Lewis not only in the modern Rosacrucianism, but as one of the most important figures of the universal mysticism, leaving Century 20 for the Third Millennium as an authentic lighthouse of the New Age, is necessary to speak of his principal mystical and alchemic workmanship: the creation and the elaboration of a plan of gradual studies destined to transform the common man in a better creature, spiritually superior, a Master of the Life.

The Rosicrucianism will better have preponderant action in the transformation of the current human

society in something better (under the point of view of the Ethics) as part of the natural evolution, a process in continuous course in the Universe. When it is said here in Universe not only understands the set of everything that is visible to the eye of the man, but yes the set of all the Plans of the Creation, visible and invisible, perceivable and imperceptible.

When people talk about the Rosicrucian Order - and in these modern times, with the advent of the Internet, it is accessible to all by a simple query on any search engine - the first image that comes to the mind of the public is of a secret - or in minimum reserved and private - society, involved with magick, that realizes rituals and manipulates supernatural things. In the truth, the Rosicrucian Order is a private, closed society in an Internal Circle absolutely protected against invaders, to which the profane ones by no means has access, coated for an accessible External Circle to all. This External Circle functions as a species of filter and inside of it initiations are conferred and the Rosicrucian principles are placed in practical in the social conviviality between fratres (mystical brothers) and sorores (mystical sisters) in units that congregate them. Thus, in the Rosicrucian Order, AMORC, the Pronaoi, the Chapters (bigger) and the Lodge exist (bigger still), where this experience is tried. I mention AMORC here in my condition of his Member for Life, affiliated to the Grand Lodge of the Jurisdiction of the Portuguese Language.

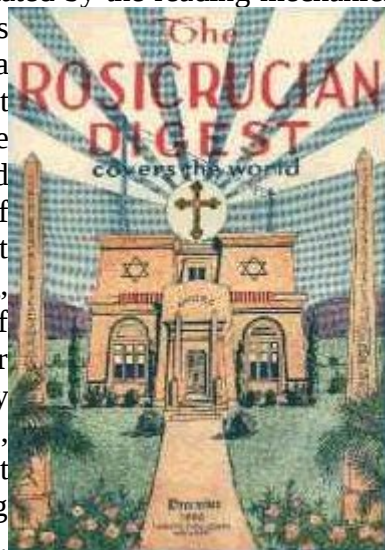
However, to be Rosicrucian does not only mean to belong to this or that Rosicrucian Order - several exist -, and it is not enough to have read this or that book on the subject, or same to have academically studied such or which monographs or any another type of pamphlet. In the truth, being Rosicrucian is to have a line of Rosicrucian thought (investigative and alchemist). The system of education of the



AMORC, originally conceived for the Imperator Dr. Harvey Spencer Lewis (photo, in its office), aims at accurately to this: to form Rosicrucian minds able to mold new ages. Originally this system was a series of 12 Degrees of Temple, preceded for 3 Degrees of Atrium, for probation and acclimatization of the neophytes admitted to the studies of the Order. All Rosicrucian studies are secret and a correct member never can shows monographs, photos, schemes or another item to profanes or not graduated members. The two final Degrees were most extensive, with 167 monographs in the Eleventh and 325 monographs in Twelfth. When reaching monograph 32 of the Twelfth Degree the student entered the Esoteric Hierarchy and there, then, its preparation started, again as neophyte, for the access to the Internal Circle, through the study now already not in Degrees, but in 7 Planes. In the center of everything this is the Sacred True, Invisible and Eternal Rose+Cross, protected for one another Order, with

another name. All this process of ascension was conceived by Master Alden (Spencer Lewis) to complete itself in about 25 years (1), if the student did not fail one alone day of prescribed study. It determined that these studies were carried through weekly, in the Thursday at night, preferential for return of 19h, by mystical reasons that are of the knowledge of the members of the Internal Circle.

The Rosicrucian study, as he was explicit explained by the Emperor Dr. Harvey Spencer Lewis, of happy memory, is not an academic study, something that can be assimilated by the reading mechanics associated with the logical reasoning, as a technological substance. This kind of study is a mystical adventure reserved only for sincere seekers, a highly subjective study, illuminated by the Invisible Masters. The student must create himself his Inner Master and project it into the Inner Circle of the True Rosicrucian Order, inside the Great White Brotherhood Lodge (G'.W'.B'.L'.), where the Real Founder of this School of Illumination can be encountered: the mind of Akhenaten. To undertake it of the form established in the memorandum of understanding, unprepared, would be as if somebody intended to read the "Ulysses" of Joyce in another language that not that peculiar Irishman of Dublin, or either: without understanding the Irishman of Dublin it would be simply impossible to catch the literary sensations that Joyce placed there; or still, pure and simply to read of academic form monographs of the Order it would be as to look at for a picture of Paul Cézanne without being prepared for this (for an artistic-pictorial minimum of background).



Cézanne innovated the painting of one such form that it introduced in the a "pictorial sensation": to if appreciating a screen its can not only be seen the workmanship pictorial but also "to feel it". Summarizing: when a prepared person looks at for a picture of Cézanne can accurately feel the same sensation that Cézanne was feeling when painting that workmanship. Spencer Lewis introduced this type of thing in his system of mystical studies and recommended to all students do it in his reserved personal Rosicrucian sanctuary (Sanctum). Or either: subjectively, you when studying a monograph will be able to feel what the author was feeling when wrote it e, consequently, will have access to the same source inspiration. Here it is because Spencer Lewis recommended that the monographs were studied always in the Sanctum, in ritualistic style, and not chores as simple lessons of orthodox Philosophy. You can form a philosopher, not make a mystic, because this has of being auto generated. In the photo above, to the right, layer of one of editions of the "The Rosicrucian Digest", the magazine of the AMORC in which the Dr. Lewis published its metaphysical essays.

Using this form, in the monographs of the Order Rosicrucian AMORC the teachings are given doubly: a) of objective and interactive form, including experiments that aim at to the development of certain psychic conditions, which, exactly, goes to allow the opening of that of Aldous Huxley called "the doors of perception" (that is only made here without the use of drugs) and b) of highly subjective form, with a reading before in the space between lines of text the one that in the lines - and is exactly this sophisticated form that characterizes as only the Rosicrucian study, because exactly the deeper study theological, including the dogmas, it is essentially objective, and is necessarily in this particular one that the Order if differentiates viscerally of the religions. The proper one is St. Thomas Aquinas was emphasized logical, and only in St. Benedict we see expositions subjective, of effect to subliminal, in such a way thus that it has numerous commentaries to the Holy Rule; note that Benedict he was not only a man of saint life, that the Church had decided canonize, but its sanctity was not in dependence of this; as much that operated miracles proven and on its words was constituted an Order that have 1740 years more than comes if keeping complete as in the origin; father of monks of the Occident, Blessed always fought - and he was successful - the Evil.

The process destined to the simple formation of a Rosicrucian thinker was the duration in minimum of a fourth of century and never was a mere academic study, that could be taken the handle for common reading of monographs. In the reality, the true teachings were not printed matters in the monographs, but they lay occult in the space between lines and alone they could be perceived through the ritualistic study, in the private Sanctum of each student. The methodical and untiring exercise of the experiments

considered, awakening psychic centers until then sleep, enabled Rosicrucian student of the AMORC to harmonize himself with the occult teachings of the Invisible Masters of G'.W'.B'.L'. These teachings enabled the student to enter the Internal Circle and there it would have:

1 - To think for proper itself as Rosicrucian, adding new knowledge - and new esoteric properties - to the Sacred Rosicrucian Egregore, that are not static, but essentially dynamic, dialectic and in continuous elaboration and refining;

2 - To act as Rosicrucian in the molding of new forms of manifestation of the Being in the Planes Physical, Mental and Abstract, with the opening of new doors of the perception for exclusively Metaphysical ways, resulting in subliming of the Art and Science.

As result of these two conditions - and performances - preliminary the closing of the Law of the Triangle was had:

3 - The student got nothing more nothing less than the Mastery of the Life .

The Mastery of the Life consists, then, as it is seen, in living not under control, but in the control, with definite destination and established intention, and not more as a vessel to the flavor of the winds and the squalls. That one that thus lives is not alone the agent of the Rosicrucian Alchemy in some plans but also its patient, equally in some plans of understanding and having the control of this process. That one that it got the Mastery of the Life can, between some things, to decide if reincarnates as the continuation of a specific line of thought, also defining as it will be its new personality, for the achievement of a goal. As also it can decide to go for the Eternal Life. When one thinks that the almost absolute majority of the Humanity to the end of the terrestrial life will be simply recycled in the crucible of the Absolute Nothing (Nirvana), without that each unit of manifestation of the Being can decide its destination with autonomy, has measured it of the importance of the Rosicrucian Studies developed and organized by Master Alden, now living inside the G'.W'.B'.L'. as Master S-A, Master of Sacrosanctae Ordo Svmmvm Bonvm. Through these studies the man, without losing the condition of bee of the beehive, the collective conscience of it becomes simultaneously.

But after all, they would ask, what it accurately comes to be this line of Rosicrucian thought, that can involve so long preparation, normally 25 years, as already it was said? The Rosicrucian thought is not conventional academic and nor, is not imprisoned to the logical human being and also he is not subjective, because, in the truth, it functions according to a new type of objectivity. It would be difficult, practically impossible, to pass this accurate concept for a layperson, but it can be said, of a simplified form, that the Rosicrucian thought does not analyze the Creation of one mere terrestrial point-of-sight, human. The man conceives God as being a Being endowed with mind and of intention, that is, to he conceives-He it molds-The to its image, when God is not being, intention does not have mind much less, exactly for not being circumscribed to the time, as the man, who has start and end and looks for to give sensible to these colon joining them (when he makes it) for an performance line, that it aims at to a result to justify same itself, forming there the intention . The Rosicrucian thought sees the creation of a situated point of view above of this platform beginning-intention-end . E is for this reason that one that acquired this vision has the Mastery of the Life.

And the Members of the Internal Circle, what they make they? Many leave of the mundane conviviality to dedicate the works special in favor of the Great Workmanship; others goes to work - or they continue working - in the scope of the External Circle, in functions generally apparently secondary and not if disclose, of form best to be able to act together to that are if initiating All, however, have in common the objective to become the world best, with more peace, health and prosperity, projecting in the future a society with raised level of conscience more and searching in the past inspiration to make it. Dr. Harvey Spencer Lewis was a man whom it knew to make this with rare property and such proficiency that it was consecrated in authentic genius of the Mysticism. The string is very tenuous that

separates to the Mysticism of Science and in this New Millennium these two sources will be perfectly unified. The work of the Master Alden as Spencer Lewis, producing the Rosicrucian Study, is without a doubt some one of the bases for this extraordinary symbiosis that will illuminate the New Age.

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AUTHOR'S NOTE: (1) the system of studies of the AMORC was adjusted to the New Age by a team of scientists and mystics organized by the actual Emperor, Frater Christian Bernard, FRC.

6248AFK/2009CE Centenary of the Rosicrucian Birth (R+C Initiation, on 2009) of Dr. H. Spencer Lewis, FRC, Ph.D., download the IOK Public Monograph *A Metaphysical Study on Master Alden* (.pdf file, 45 pages, 380K): [http://svmmvmbonvm.org/Master\\_Alden.pdf](http://svmmvmbonvm.org/Master_Alden.pdf)

## The Rosicrucian Egyptian Museum (REM)



The Rosicrucian Egyptian Museum (REM), founded by the Ancient Mystical Order Rosae Crucis, is a museum about Ancient Egypt located at AMORC's Rosicrucian Park in the Rose Garden neighborhood of San Jose. The Rosicrucian Order continues to support and expand the museum and its educational and scientific activities.

The founder of AMORC, Dr. Harvey Spencer Lewis (Ph.D., F.R.C.), was a collector of various artifacts with mystical symbolism, some of them from the East. In 1921 he contributed financially to the archaeological excavations at Tel el Amarna (the capital city of the pharaoh Akhenaten) of the Egypt Explorations Society of Boston by receiving donations from AMORC members. In return, the Egypt Explorations Society donated several Egyptian antiquities to AMORC.

After Lewis' tour in Egypt in 1929, AMORC received many more artifacts and donations and as a result the collection grew significantly, with more than 2000 exhibits.

The second Emperor of AMORC, Ralph Maxwell Lewis (F.R.C.), son of H. Spencer Lewis, decided

to build new buildings for the museum. The new museum buildings opened in November 1966.

By that time the museum managed to become unique by: \* Having the largest exhibition of Ancient Egyptian antiquities in the Western US. \* Being the only such museum in the world with buildings constructed in Ancient Egyptian architectural style. \* Having a purpose-built planetarium adjacent to the museum. The Planetarium was the 5th opened in the United States, and the first with a Star Projector built in the country, constructed by H. Spencer Lewis. \* Having its buildings set in an Egyptian revival park.

In 1995 Julie Scott, M.A., S.R.C., moved to San Jose and became Director of the Rosicrucian Egyptian Museum.

A notable activity took place in 1999 when the Rosicrucian Egyptian Museum started the travelling exhibition "Women of the Nile" accompanied by many lectures. "Women of the Nile" travelled across the United States of America and Canada, and continued until 2001. In 2000-2002 a stone figure of Cleopatra VII from the collection was displayed in Rome, London and Chicago in similar exhibitions.

The Rosicrucian Egyptian Museums child mummy traveled to Stanford University in nearby Palo Alto on May 6, 2005 to be studied under CT scans and other high-resolution methods of remote sensing, in a collaboration between the museum, Silicon Graphics, and Stanford University Hospital and the NASA Biocomputational Lab. The results were released at the 75th Anniversary of the Museum on August 6, 2005, with detailed scans, and these were covered by a Time Magazine article on the subject. One of the scanning images won the 2006 Science and Engineering Visualization Challenge 2006co-sponsored by the National Science Foundation and Science Magazine.

Visitors to the museum will notice Taweret at the entrance, the Ancient Egyptian hippopotamus-like goddess of pregnant women and childbirth. Since 2004, the Museum has been completely renovated, with the following Gallery themes: \* Afterlife and Rock Cut Tomb \* Daily Life and Other Cultures \* Kingship and Palace \* Temple (Sekhmet) and Akenaten's Amarna period \* Rotating Exhibits.

The Rosicrucian Egyptian Museum contains a composite replica of an ancient Egyptian tomb, based on photos and sketches taken by Rosicrucian expeditions to tombs at Beni Hasan, in order to give the guests the experience of being in such an excavation. Below are photographs of the interior of the replica tomb, largely containing scenes from The Book of the Dead. The dark interior of the tomb replica is evident.

## **On the Islamic Origin of the Rose-Croix**

by Emile Dantinne (Sar Hieronymus)  
Translated from the French by Elias Ibrahim (\*)

To know the history of the mysterious Order of the Rose-Croix, it is indispensable to refer to the ancient documents which attest to its existence in Europe at the beginning of the 17th century.

The most important of these documents and the earliest is entitled: *Allegemeine und generale Reformation des gantzen weiten Welte, heneben der Fama Fraternitatis des l'rblichen Ordens des Rosenkreutzes an alle Gelehrte und Haupter Europae geschrieben ..* This anonymous text of 147 pages in octavo appeared in Cassel from the printery of Wilhelm Wessel in 1614.

The essential and original part of the Reformation is the *Fama Fraternitatis* comprising pages 91 to 118 of the 1614 edition.[1]

The *Fama Fraternitatis* speaks of a secret fraternity founded two centuries before by Christian

Rosenkreutz [2] whose life it recounts.

Born of a noble family, Christian Rosenkreutz became orphaned at an early age. He grew up in a convent which he left at the age of sixteen years in order to travel in Arabia, Egypt and Morocco (Sedir, Histoire des Rose-Croix, p 42).

It is during the course of these travels in Islamic countries that he was put into contact with the sages of the East, who revealed to him the universal harmonic science derived from the Book M which Rosenkreutz translated.

It is on the foundation of this teaching that he conceived the plan for simultaneous universal religious, philosophic, scientific, political, and artistic reform. For the realization of this plan he united with several disciples to whom he gave the name of Rose-Croix.

The founder of the Order of the Rose-Croix belonged, as affirmed by his historians, to a noble family, but no document allows us to affirm this peremptorily. But that which is certain is that he was an orientalist and a great traveler.

The Fama tells us “that in his youth he attempted a journey to the Holy Sepulchre with a brother P.A.L. Although this brother died in Cyprus and so did not see Jerusalem, our brother C.R. did not turn back, but embarked for the other coast and directing himself towards Damascus, wanting to continue by visiting Jerusalem, but die to sickness of body, he stopped himself and thanks to the use of some drugs (which were not foreign to him) he received the favor of the Turks and entered into contact with the Sages of Damasco (Damcar) in Arabia..[3] “

He became acquainted with the miracles accomplished by the Sages and how the whole of nature was unveiled to them. Not being able to contain his impatience, he made an agreement with the Arabs that they would take him to Damcar for a certain sum of money.

If one admits the date 1378 as the date of birth of Christian Rosenkreutz, it is incontestable that the beginning of his voyage to the Middle East is situated in the first years of the 15th century during the interregnum of 1389 to 1402, during the epoch of Sultan Sulieman the First (1402-1410)[4]. .but incontestably before the great catastrophe of 29th May 1453, the date of the taking of Constantinople by the Turks. Before that time, there is no doubt that relations between Europe and the Islamic world were quite normal and that a young lover of things Arabian such as C. Rosenkreutz would not have lost the opportunity to be accepted in the learned circles of Islamic countries.

In spite of the intellectual decadence which marked the end of the Caliphate ” the universities of Cairo, Baghdad and Damascus were highly reputed[5].”

There is nothing at all surprising that this young German savant should go to Jerusalem and have the desire to know about the Arab philosophy whose influence had been so considerable on medieval scholasticism since Gregory IX had lifted the prohibition on Aristotle and the Arab philosophers[6].

The text of the Fama relative to the relationship of C.Rosenkreutz with the Sages of Damasco is not yet as clear as one thinks. Does it suggest Damascus? This village in Arabia is named Damashq–n. In addition, the ancient capital of the realm of DamacŠne, the capital of Syria, is not at all in Arabia.

In reality does it not suggest a totally different school? It is necessary to note that the word university or college corresponds to the arabic noun madrasat. The author of a History of Lebanon refers to the “madrasat-ul-h–q–qi fi Bayr–t”, which means the University of Law in Beirut[7].

The word Damcar therefore remains quite mysterious. I have in vain consulted dictionaries by Lane, Kazimirski, Richardson, Wahrmund, Zenker, Belot, Houwa, the Supplement aux dictionnaires arabes by Dozy, the Additions aux dictionnaires arabes by Fagnan, the Enzyklop„die des Islam and the

Geschichte der Arabischen Literatur by Brocklemann. DMCR is not an arabic root.

And yet Damcar doesn't seem so far from Jerusalem. It is there that he strengthened his foundation in the Arabic language that the following year he translated the Book M into good Latin[8].

It is sufficiently difficult to know what the author intended by Book M. Perhaps it suggests a translation of a lost book by Aristotle, bearing this title, but it hardly seems probable. Since the Fama cites other books by means of a letter, one can induce that the initials in question correspond to the categorization Chr. Rosenkreutz made for the books which he translated from Arabic.

After three years of study in which he especially concentrated on medicine and mathematics, he embarked from the Sinu Arabico for Egypt, where he applied his attention to plants and animals.

He doesn't seem to have been in Egypt for very long, when as he states, he embarked for the destination of Fez. What he says here is worth remembering: "Every year the Arabs and Africans send their chosen deputies to meet to question each other on the subject of the Arts and to know whether something better hasn't been discovered, or if experience hasn't weakened their basic principles. Therefore every year sees something new which improves mathematics, medicine, and magic[9]." But he recognized that "their magic was not altogether pure and their Kabbalah is defiled by their religion[10]".

The Sages whom he meets in Fez are in periodic and regular contact with those of other Islamic countries. The "Elementaries", that is to say those who study the elements, revealed many of their secrets to him[11].

Fez was at the time a center of philosophical and occultist studies: some taught there were the alchemy of Abu-Abdallah, Gabir ben Hayan, and the Imam Jafar al Sadiq, the astrology and magic of Ali-ash-Shabramallishi, the esoteric science of Abdarrahan ben Abdallah al Iskari. These studies flourished from the time of the Omayyads[12].

The fact that secrets are suggested indicates without any doubt that they formed the teachings of secret societies. It doesn't at all suggest the Sabians, an essentially heterodox society which represented a survival of paganism. One is inclined to believe that Chr. Rosenkreutz had found his secrets amongst the Brethren of Purity, a society of philosophers which had formed in Basra in the first half of the fourth century after the Hejira (622) which, without being orthodox, interpreted the dogmas and applied itself seriously to scientific research. Their doctrine which had its source in the study of the ancient Greek philosophers, became more pronounced in a neo-Pythagorean direction[13]. They took from the Pythagorean tradition the habit of envisaging things under their numeric aspect.

Their interpretation of dogma remained a secret from society due to its heterodox nature.

For example, on the subject of resurrection, they explained that the word resurrection (qiyamah) is derived from subsistence (qiyam) and when the soul leaves the body it subsists by its essence, and it is this which resurrection actually consists.

The Brethren of Purity had in each locality a meeting place where non-members were excluded, and where they could discuss their secrets together. They would mutually help each other "like the hand and foot work together for the body."

There were various degrees in the order: masters of crafts, governors or pastors of the brothers, the degree of sultan which represented legislative power, and finally the supreme degree, named the royal degree which conferred a state of vision or revelation like the one attained at death.

The secret part of the teaching was on the subject of theurgy: the divine and angelic names, conjurations, the Kabbalah, exorcisms etc.[14]

The Brethren of Purity differed from the Sufis but they were united in many points of doctrine. They were both mystical orders deriving from Koranic theology. The dogma is supplanted by faith in the Divine Reality[15].

The Sufis evidently distinguished themselves from Brethren of Purity, and if their doctrines had some points in common with nearly all the Sufi sects, it is necessary to certainly except that which admitted metempsychosis. Following the teachings of the Arab neo-platonic philosophers and Jewish kabbalists who often influenced the mystics, they called for the idea of metempsychosis, in order to represent the chastisement of the impure soul leaving the body[16].

Their teaching presented enough Christian cross fertilizations that it attracted the attention of the Christian initiate C.Rosenkreutz. Their doctrine of the Logos deriving from the Gospels evidently differed from the Christian idea, but there was among them a syncretism which one discovers in the Rosicrucian rituals. In the ascension of the soul towards God, the Illumination of the Names is given by the Bible, the Illumination of the attributes by the Gospels, and the Illumination of the Essence by the Koran. Jesus and Mohammed had revealed the mysteries of the Invisible[17]. This is well enough the character of this syncretism.

It is to be noted that Brethren of Purity did not wear any special clothing[18]; it is a known fact that the initiators also assured themselves that one person who could succeed them, and that they practiced abstinence, which the author of the Fama translated by an Arab image " they were engaged to virginity[19] " , they healed the sick . I will abstain from citing the names of the great Arabic doctors who are so well known.

The Rosicrucian doctrine of Creation which we have recently published[20], is found again in its entirety in the philosophy of Ibn Sina. God does not create the world directly but the necessary Being emanates a pure intelligence which is the First Cause. This First Cause knows the Creator as necessary and itself as possible. From this time multiplicity introduces itself into the Order of creation. This intelligence is the active intellect, the illuminator of souls. From sphere to sphere (through the ten spheres) the radiance pursues itself towards the pure intelligences as far as the level of matter.

God is understood therefore as the omnipotent and creative First Cause. He cannot have been abstaining from all time and have commenced that which implies in him a change so that the creation is eternal.

The Creator does not directly create matter, but it is through the role of the intermediaries, the angels who identify themselves with the first principles[21].

It is possible that Chr. Rosenkreutz could have known the teachings of Ibn Sina or Abdu'l-Karim al-Jili[22], who developed an analogous theory: " The world is co-eternal with God, but in the logical order, the judgement that God exists in Himself is anterior to the judgement that things exist in his knowledge. He knows them as He knows Himself but they are not eternal and He is eternal.[23]"

Mohyi-ed-Din taught that the souls are pre-existent to the body, that they are of different degrees of perfection and that they unequally break through the shadows of the body. The act of learning for them, therefore is nothing more than a remembering, a return ascension towards the place from which they had first departed.

Ibn-Arabi who wrote a book on "The Hundred Names of God" used circles to expound his system , which is singularly close to that of "Dignitates Divinae" by Raymond Lully, who is considered as an initiate and precursor to the Rose-Croix.

Rosicrucian theurgy hardly differs from that of the Sufis although the Sufis derive a very rich angelology from the Koran. At the side of the Cherubim is a more elevated angel named al-Nun who

symbolizes Divine Knowledge. He is placed in front of the celestial Tablet; under the Throne are placed the angels named al Qalam ( the pens); the angel al-Mudabbir ; the angels named al-Mufassil are placed before the Imamu'l Mubin, (First Intelligence); the Ruh are the objects of Divine Knowledge.. The Sufi mystic when he reaches the degree of perfection is in contact with the angels. If by them he attains the knowledge of the worlds visible and invisible, it is by them also that he exercises a superhuman power over things, over humanity and over events, since the evoked angels here are no longer the simple messengers of God but the thought itself of God, in so far as it emanates from the Divine Essence through the First Created towards the metaphysical reality of things.

It is in this that the High Magic al sihrul ali resides . In "The Path of Divine Unity", the mystic Jili explains how by the use of a formula the mystic obtains from God that which he desires[24].

Notes:

The French translation by E. Coro (Ed. Rhea, Paris 1921 ) comprises 63 pages . It is subtitled "The Travels of Christian Rosenkreutz." The Fama is attributed to John Valentin Andreae.

C. Rosenkreutz is considered by many historians as a mythic personage. However Larousse gives as his dates 1378-1484.

Fama,1921, p21-27.

T. Mann, Der Islam, p 116

P. KELLER, La question arabe, p17

A.M GOICHON, La philosophie d'Avicenne et son influence en Europe medievale, 1944, p105

Musawir fi tarik L-bnf, p28.

Fama, p33-47. Does Damcar suggest a madrasat ( University ) whose name has been corrupted , perhaps Medina , where the occult sciences were held in honour.

Fama, p 24

Fama, p 24

Fama, p 26

C.B ROCKELMANN Geseb.der arabischen Literatur, t II

CARA DE VAUX, Les penseurs de l'Islam, t IV , p 107.

CARA DE VAUX, op cit. p 113

R.A. NICHOLSON, Studies in Islamic Mysticism, 1921, p 79.

G.VADJER, Introduction a la pensee juive au moyen age, 1947, p97.

NICHOLSON, op cit , p 138

BOUCHET, L'esoterisme mussulman , (Museen 1910)

Fama , p 38

La pensee at l'ouvre de Peladan , La philosophie Rosicrucienne, 1947 .

GOICHON, Introduction a Avicenna , p 32

He is the author of "al Insanu Kamil.. ( The Perfect Man in the knowledge of Origins) a sufi work.

NICHOLSON, op cit , p 103

NICHOLSON, op cit , p 139

(\* )This article was originally published in the review “Inconnus” 1951.

**MD Robert Fludd**  
1574-1637  
The Svmmvm Bonvm Alchemist



**Portrait of Robert Fludd (Frater Velado 2004 CE)**

Medical Doctor Robert Fludd, Svmmvm Bonvm Alchemist, was born at Milgate House, in the parish of Bearsted and county of Kent, in the year 1574. Fludd was more conservative than other Paracelsians of this time, and yet he had enough of his own radical philosophies to raise the eyebrows of his more conservative contemporaries. Further, in addition to established methods of diagnosis, Fludd also used a patient’s horoscope for such a purpose, as well as to anticipate critical days. Fludd’s apology for the Brotherhood of the Rosy Cross was first issued in 1616, being printed in Leyden. It ‘entitles him to be regarded as the high priest of their mysteries.’ It is said that Michael Maier visited Fludd in London in

1615, and the result of his visit was, we know, the publication of his 'Apologia,' written in Latin, and published in Leyden in 1616...His interest in the Rosicrucians continued and it is said that he became, during this time, an influential member of the Fraternity of the Rose Cross.

Words from Robert Fludd himself: (Debus, 86)

"Farewell my freends let playne simplicity  
Be stil your guide to lead you in your race  
So shal ye neare approach to Vnity  
And euermore obtayne from him his grace  
For double dealers, false and treacherous men  
Wil quickly be entrapt in Errours den."

Doctor Robert Fludd  
(Articles & Documents)



Links from The Alchemy Web Site  
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Doctor Robert Fludd

Doctor Robert Fludd (1574-1637) By Sharon M.W. Permission to use this article has kindly been given by Sharon M.W. of the The Ancient Rosae Crucis home page Articles Resources bibliography Texts Images ...

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Ron Heisler - Shakespeare and the Ethos of the Rosicrucians

... , and familiar acquaintance)...”7 Deane was probably a Rosicrucian and almost certainly Robert Fludd's friend. He edited eight tracts by the alchemist Samuel Norton, which were published at Frankfurt ...

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... , Auchmuty Library University of Newcastle, Australia Date: Thu Aug 15 23:50:55 1996 Subject: A0006 Fludd School vs. Causabon School From: george leake I've been reading Brian Copenhagen's translation ...

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