

Chapter 1 : The Invisible History of the Rosicrucians (ebook) by Tobias Churton |

In The Invisible History of the Rosicrucians, Tobias Churton, a "perfected" Knight of the Croix and the Pelican (18th degree, Ancient and Accepted Rite), presents the first definitive historical and philosophical view of this mysterious brotherhood.

Origins[edit] Between 1607 and 1614, three anonymous manifestos were published, first in Germany and later throughout Europe. The Fama Fraternitatis presents the legend of a German doctor and mystic philosopher referred to as "Father Brother C. The year is presented as being the birth year of "our Christian Father", and it is stated that he lived 70 years. After studying in the Middle East under various masters, possibly adhering to Sufism, [7] he was unable to spread the knowledge he had acquired to prominent European scientists and philosophers. Each member undertook an oath to heal the sick, but without payment, to maintain a secret fellowship, and to find a replacement for himself before he died. Three such generations had supposedly passed between c. 1607 and 1614. The manifestos directly state: The writer also claimed the brotherhood possessed a book that resembled the works of Paracelsus. They used the techniques of chemistry alchemy and of the sciences generally as media through which to publicize their opinions and beliefs. In his autobiography, Johann Valentin Andreae claimed that the anonymously published Chymical Wedding of Christian Rosenkreutz was one of his works, and he subsequently described it as a ludibrium. In his later works, he makes alchemy an object of ridicule and places it along with music, art, theater and astrology in the category of less serious sciences. According to some sources, his role in the origin of the Rosicrucian legend is controversial. Rose Cross In the early 17th century, the manifestos caused excitement throughout Europe by declaring the existence of a secret brotherhood of alchemists and sages who were preparing to transform the arts, sciences, religion, and political and intellectual landscape of Europe. Wars of politics and religion ravaged the continent. The works were re-issued several times, followed by numerous pamphlets, favorable or otherwise. Between 1614 and 1615, about 100 manuscripts and books were published which discussed the Rosicrucian documents. The peak of the "Rosicrucianism furore" was reached when two mysterious posters appeared on the walls of Paris in within a few days of each other. The first said "We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city Some later works impacting Rosicrucianism were the Opus magocabalisticum et theosophicum by George von Welling of alchemical and paracelsian inspiration and the Aureum Vellus oder Goldenes Vliess by Hermann Fictuld in He also was one of the most prominent defenders of the Rosicrucians, clearly transmitting details about the "Brothers of the Rose Cross" in his writings. Maier made the firm statement that the Brothers of R. Their writings point toward a symbolic and spiritual alchemy, rather than an operative one. In a combination of direct and veiled styles, these writings conveyed the nine stages of the involutive-evolutive transmutation of the threefold body of the human being, the threefold soul and the threefold spirit, among other esoteric knowledge related to the "Path of Initiation". In 1687, Sigmund Richter, founder of the secret society of the Golden and Rosy Cross, also suggested the Rosicrucians had migrated eastward. They were based on the occult, inspired by the mystery of this "College of Invisibles". Some modern scholars, for example Adam McLean and Giordano Berti, assume that among the first followers of the Rose Cross there was also the German theologian Daniel Cramer, that in 1614 published a bizarre treatise entitled "Societas Jesus et Rosae Crucis Vera" The True Society of Jesus and the Rosy Cross, containing 40 emblematic figures accompanied by biblical quotations. For what we do presage is not in grosse, For we are brethren of the Rosie Crosse; We have the Mason Word and second sight, Things for to come we can foretell aright. The idea of such an order, exemplified by the network of astronomers, professors, mathematicians, and natural philosophers in 16th-century Europe promoted by such men as Johannes Kepler, Georg Joachim Rheticus, John Dee and Tycho Brahe, gave rise to the Invisible College. This was the precursor to the Royal Society founded in 1660. Among these were Robert Boyle, who wrote: I had the opportunity of being acquainted with divers worthy persons, inquisitive natural philosophy, and other parts of human learning; and particularly of what hath been called the New Philosophy or Experimental Philosophy. We did by agreements, divers of us, meet weekly in London on a certain day and hour, under a certain penalty,

and a weekly contribution for the charge of experiments, with certain rules agreed amongst us, to treat and discourse of such affairs The change from "operative" to "speculative" Masonry occurred between the end of the 16th and the beginning of the 18th century. Two of the earliest speculative Masons for whom a record of initiation exists were Sir Robert Moray and Elias Ashmole. Robert Vanloo states that earlier 17th century Rosicrucianism had a considerable influence on Anglo-Saxon Masonry. Hans Schick sees in the works of Comenius "the ideal of the newly born English Masonry before the foundation of the Grand Lodge in Comenius was in England during Under the leadership of Hermann Fictuld the group reformed itself extensively in and again in because of political pressure. Its members claimed that the leaders of the Rosicrucian Order had invented Freemasonry and only they knew the secret meaning of Masonic symbols. Many Freemasons became Rosicrucianists and Rosicrucianism was established in many lodges. After , this highly secretive society added Egyptian, Greek, and Druidic mysteries to its alchemy system. According to the writings of the Masonic historian E. Marconis de Negre, [23] who together with his father Gabriel M. Their symbol was said to be a red cross surmounted by a rose, thus the designation of Rosy Cross. From this conversion, Rosicrucianism was supposedly born, by purifying Egyptian mysteries with the new higher teachings of early Christianity. Their castle stood in the Thuringian Forest on the border of Hesse , and they embraced Albigensian doctrines. The whole family was put to death by Landgrave Conrad of Thuringia , except for the youngest son, who was then five years old. He was carried away secretly by a monk, an Albigensian adept from Languedoc , and placed in a monastery under the influence of the Albigenses, where he was educated and met the four Brothers later to be associated with him in the founding of the Rosicrucian Brotherhood. Around , more than eighty years before the publication of the first manifesto, the association of cross and rose already existed in Portugal in the Convent of the Order of Christ , home of the Knights Templar , later renamed Order of Christ. The rose can clearly be seen at the center of the cross. It was built " At the bottom of the "well" is seen the Rose of the Winds 8-point compass rose: The diverse groups who link themselves to a "Rosicrucian Tradition" can be divided into three categories: Esoteric Christian Rosicrucian schools provide esoteric knowledge related to the inner teachings of Christianity. Teachings present the mysteries, in the form of esoteric knowledge , of which Christ spoke in Matthew The Fellowship seeks to prepare the individual through harmonious development of mind and heart in a spirit of unselfish service to mankind and an all-embracing altruism. According to it the Rosicrucian Order was founded in [31] and is composed of twelve exalted Beings gathered around a thirteenth, Christian Rosenkreuz. These great adepts have already advanced far beyond the cycle of rebirth. The Divine Comedy ca. Centro de Estudios Rosacruz Zaragoza.

Chapter 2 : Rosicrucianism - Wikipedia

The first complete historical and philosophical investigation into the "invisible fraternity" of the Rosicrucians - Contains the latest research on the origins of the Rosicrucian movement.