

## Rosicrucian Society Essay

### THE FRATERNITY OF THE ROSE CROSS, PART IV

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In part I of this paper we posed questions concerning the origin, nature, activities and beliefs of the Rosicrucians. These also questioned the relation to Medieval Freemasonry and also to the present day. Due to the inadequacy of historical documentation only theories can be presented, four of which are most prevalent. The first assumed that the Rosicrucian Order historically was formed and a description of its activities published in its manifesto, the *Fama Fraternitatis*, in 1610. A reformation of the intellectual and spiritual climate of the time was necessary and the Rosicrucian Order of philosophers had been selected for this purpose. To bring about this reformation, a mysterious person called "The Highly Illuminated Father C.R.C.", a German of a noble family, but himself poor, instituted the "Secret Society of the Rose Cross."

The second theory by Masonic investigators of this subject accepts the historical existence of the "Brotherhood of the Rose Cross" but differ concerning the origin of the Order. One group, led by Robert Macoy 33°, believes the society originated in medieval Europe as an outgrowth of alchemical speculation and Johann Valentin Andreae, a German theologian, was the founder. Further, he felt it possible, that Andreae actually may have modified and expanded an existing society founded by Sir Henry Cornelius Agrippa. While others opined that the "Society of the Rose Cross" was founded in Egypt during its philosophic peak, and perpetuated the Mysteries of ancient Persia and Chaldea.

The third theory denies the existence of Rosicrucianism, asserting that the original Order never had any basis in fact but was entirely a figment of imagination. This theory is based on a number of unanswered questions still being asked by researchers of this elusive group of metaphysicians.

### **THE FOURTH POSTULATE**

The incongruities of the three previous postulates have also been accounted for by a purely transcendental explanation. Although there is evidence early writers were familiar with this theory, it was only popularized after being espoused by Theosophy. According to this theory Rosicrucians possessed all the supernatural powers they were credited with having; that they were citizens of two worlds: they had physical bodies for expression on

the material plane and were also capable, through the instructions they received from the Brotherhood, of functioning in a mysterious ethereal body not subject to the limitations of time or distance. By means of this “astral form” they were able to function in the invisible realm of Nature, and in this realm, undetected by the profane, their temple was located.

According to this theory, the true Rosicrucian Brotherhood consisted of a limited number of highly developed adepts, those of the higher degrees no longer being subject to the laws of mortality. Candidates were accepted into the Order after long periods of probation and adepts possessed the secret of the Philosopher’s Stone and knew the process of transmutation of base metals into gold. However, they taught that this was an allegory concealing the true mystery of human regeneration through the transmutation of the base elements of human nature into the gold of intellectual and spiritual realization. According to this theory attempts to explain the Rosicrucian controversy have failed because they approached it from a purely physical angle.

These adepts, it was believed, could teach one how to function outside of his physical body at will by “removing the rose from the cross.” They taught that the spiritual nature was attached to the material form at certain points, symbolized by the “nails” of the crucifixion and by three alchemical initiations taking place in the spiritual world, in the True Temple of the Rose Cross, they were able to draw out these nails and allow the divine nature of man to come down from the cross. This was accomplished by three alchemical metaphoric processes called: “The Casting of the Molten Sea”, “The Making of the Rose Diamond” and “The Achieving of the Philosopher’s Stone”.

Thus while the intellectuals flounder among themselves with contradictory theories, the mystic treats the problem in an entirely different manner. He believes that the true Rosicrucian Fraternity, consisting of a school of supermen, like the fabled Mahatmas of India, is an institution existing not in the visible world but in its spiritual counterpart called the “inner planes of Nature”, whose Brothers are only those who are capable of transcending the limitations of the material world. As proof these mystics quote from the *Confession Fraternitatis*: “ A thousand times the unworthy may clamour, a thousand times may present themselves, yet God hath commanded our ears that they should hear none of them, and hath so compassed us about with His clouds that unto us, His servants, no violence can be done; wherefore now are we no longer beheld by human eyes, unless they have received strength borrowed from the eagle.” In mysticism the eagle is a symbol of initiation and thus explains the inability of the profane world to understand the Secret Order of the Rose Cross.

Those advocating this theory regard the Comte de St. Germain<sup>1</sup> as their highest adept and assert that he was actually Christian Rosencreutz. They accepted fire as their universal symbol because of its control over all metals. They declared themselves descendants of Tubal-cain and Hiram Abif, and that their purpose was to preserve the spiritual nature of man through the ages over the materialistic. The Gnostic sects, the Arabs, Alchemists, Templars, Rosicrucians, and lastly the Freemasons form the Western chain in the transmission of the occult science.

Max Heindel, the Christian mystic, described the Rosicrucian Temple as an ethereal structure located in and around the home of a European country gentleman. He believed this invisible building would ultimately be moved to America. He referred to the Rosicrucian Initiates as so advanced in the science of life that "death had forgotten them."

#### Footnotes:

1. The Comte de Saint Germain was a European adventurer, with an interest in science, alchemy and the arts. He achieved prominence in European high society of the mid-1700s. Prince Charles of Hesse-Kassel considered him to be "one of the greatest philosophers who ever lived". St. Germain used a variety of names and titles, an accepted practice amongst royalty and nobility at the time. These include the Marquis de Montferrat, Comte Bellamarre, Chevalier Schoening, Count Weldon, Comte Soltikoff, Graf Tzarogy, and Prinz Ragoczy. In order to deflect inquiries as to his origins, he would make far-fetched claims, such as being 500 years old, leading Voltaire to sarcastically dub him "The Wonderman".
2. Danish-American occultist who was a Christian disciple and a Theosophist for three years prior to founding the Rosicrucian Fellowship of the U.S., a non-profit corporation.