

THE CONFESSION
OF THE BROTHERHOOD
OF THE ROSYCROSS

THE SECRETS OF THE BROTHERHOOD OF THE ROSYCROSS

ESOTERIC ANALYSIS OF THE SPIRITUAL TESTAMENT
OF THE ORDER OF THE ROSYCROSS

BY

J. VAN RIJCKENBORGH

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*11 The Confession of the Brotherhood of the Rosycross (Coofessio
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*1/1 The Alchemical Wedding of Christian Rosycross (Chymische Hocken
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ROZEKRUIS PERS — HAARLEM - THE NETHERLANDS

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ESOTERIC ANALYSIS OF THE CONFESSIO FRATERNITATIS R.C.

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Confession of the Brotherhood of the Rosycross

To the scholars of Europe

Hail to the Reader!

Here, O reader, you will find thirty-seven grounds on which our insight is based. Where they are interwoven in this Confession you may single them out and compare them, at the same time discerning for yourself whether they appeal to you sufficiently. It must surely be our greatest concern to carry conviction with regard to what has not yet come to light, but when all this truly appears in the full light of day, our attempts at explanation will, it seems to me, be put to shame. And just as we now, without any risk, call the Pope antichrist, which formerly was a capital crime everywhere, so we know that what we here express in a veiled and hesitant manner, we shall in the future proclaim with louder voice.

May, you, O reader, wholeheartedly desire, as we do, that this may come to pass right speedily!

The Brotherhood of the Rosycross

**ESOTERIC ANALYSIS OF THE
CONFESSIO FRATERNITATIS R.C.**

One thing, O mortals, must now be explained by us, namely that God has decided to restore to the world — which not long after it shall perish — the truth, the light and the dignity which He once ordered to depart with Adam from Paradise, in order to ease the misery of mankind. Wherefore shall cease all error, darkness and bondage which little by little, with the turning of the great globe, crept into all sciences, works and governments of men, thereby obscuring them for the greater part.

From thence have arisen an endless diversity of opinions, falsifications and heresies, which render choice difficult even for the wisest of men, seeing that the fame of philosophers on the one hand, and the truth of experience on the other, throw them into confusion. If all these things, as we trust, are one day abolished and removed, and instead we see a guiding principle which remains eternally itself, this, to be sure, will be thanks to the workers concerned, but the great work in its fullest extent will still be attributable to our blessed age.

We freely acknowledge that many excellent spirits have contributed much to the coming reformation by their reflections, and thus we in no wise seek to take to ourselves all honour, as if such an immense task had

been allotted only to us. But in the spirit of Christ, our Redeemer, we testify that the very stones shall arise and offer their service ere there shall be any want of executors and accomplishers of God's ordinance.

Confessio Fraternitatis R.C., Chapter VII

1

The Reformation of the World

Let us first tell each other honestly that we have become superficial people. Western civilisation is drawn on shallow lines. There are no immense heights of brilliant reality, no depths of inner life. It is all form, form dictated by fashion. The whole apparatus to which we are so accustomed, the entire organism with its wheels and levers, is ill, fatally ill, because the soul has gone from it.

Idealism is limited; it has become materialism, adorned with a few withering flowers. Science has wandered down a track leading nowhere, and for years now, theology has been as dead as the ancient Atlantean era. Again and again, it is the face crowned with thorns that bobs up on the horizon, while the sulphurous stench of ignited gunpowder engulfs the world. Here the churches echo with biblical phrase-mongering, with sermons on an unknown God, with stammerings about a Christ one does not know and does not experience, and whom one crucifies daily.

People search and search, but they bind themselves in advance to this civilisation, to our culture— and that bears no fruit whatever. Of course you know about these things. There is much talk of them in magazines and books. You find out about them, you discuss them

with each other. You agree in advance with all those moving articles and treatises.

But why, then, do they not touch you? Why does something not break in you? Why do you not feel how eternity shudders in time? Are you not like Everyman, in the mediaeval drama of that name? Death, the messenger of God, comes to Everyman and says: 'Everyman, where are you going in such fine clothes? Have you forgotten God?'

Indeed, with all our Christian civilisation, we have forgotten God. The essential, the urgent, the one necessary aspect of the true facts of salvation, escapes us.

This is not a sermon we are giving you. Rosicrucians do not like preaching. The point is to shock you for a moment, to say to you: 'Rise above the superficial level and see the reality. Do you not understand that the Logos is intervening in our sick civilisation? That the universe is changing? That there is something going on?'

What are you doing in actual fact? You work from early in the morning till late at night, perhaps for your daily bread. You are totally geared towards everyday life. You slave away for your old age, you toil and sweat in your house or wherever it may be. You have a hobby or two, perhaps your books, or listening to some orchestral cacophony in a concert hall. But is that what being human is all about?

Do you know what man's vocation is? Do you know of what he is capable?

We are of God's lineage! We have been created in His image! Within us, the divine spark glows! These are not cheap words, honeyed phrases spoken for your edification, but living flames of the eternal truth. You

should free yourself of your limitations, of your spiritual slavery. You must become conscious of your kingship!

For man as a herd-animal these words sound like madness, total folly. But they are written for those who are gnostically sensitive, or at least have some interest in the towering forces of the genuine Rosycross.

The mission of the Order of the Rosycross and its servants is to show the paths to liberation, for all are bowed under the yoke of slavery, as regards body, soul and consciousness. Something of a new, holy yearning must enter into you, the holy need for liberation of which the psalms sing. Something of the true knowledge of God must find a place within you, the daily walking with Christ.

There are thousands of people who say they know Christ. They mouth His words with their lips, but their hearts remain unmoved and their minds do not understand Him. They know of a holy sacrifice in an ancient past, but of that face with the crown of thorns which can now be seen on the horizon they know nothing at all. Just as they walk on the grass and trample its tender life under their feet, so they walk right past that imploring face, their gaze fixed firmly on material goals.

That is why the mission of the Order of the Rosycross is to tell you who, what and how the Christ is, what this tremendous Sun-Spirit desires for you, does for you, and wants from you: not only the devout folding of your hands in prayer, not only the singing of a hymn, not the negative expectation that He will make everything right. No, you must do it yourself! That is what is so tremendous about Christianity. The flames of the love of the spirit must burst forth in you. The royal butterfly must break loose in you, so that you leave the

pigsty and return to your Father. Christ is a power, the Logos. He moves the universe of your being. He is all in all, provided you react consciously and dynamically to the spirit of God.

If you know anything of this holy ecstasy, you will no longer be content just to stand by and watch but will join those who are preparing the new world. Many have become the victims of disappointed hope. The cruel years have crushed their tender yearnings, and also their yearning for God. They have given up thinking and their centres of feeling are dulled. They have committed suicide while living. **But the pupil of the mystery school has no need to cherish such disappointed hope, for the gifts he receives are delightful beyond measure and exceed his wildest expectations.**

In this way the pupil becomes a practitioner of divine ordinance. In this way he can speak with great positivity, because he has risen above the superficial level and sees and knows of the coming world reformation.

And that is how such a positive form can take shape in the *Confessio Fraternitatis*, to convey the message of liberation to all the enslaved souls, seeking and toiling in today's world.

The seventh chapter of the *Confessio*, with which we would like to begin our discussion, confronts us with a mighty conflict. We know that the influx of truth, light and honour mentioned in this chapter, is on its way. Do not think of a time-span of several years, but of the beginning of a new era in which the new light and the new reality will be able to develop fully without any obstruction.

Furthermore, we know that an increasing number of genuine pioneers are engaged in preparing themselves

for this great and mighty work, to which you, too, are called. There will never be any lack of those who are willing to put God's laws into practice.

In addition, we know that God's ordinance, the plan of development, the unfoldment of things, will be fulfilled as an irresistible force, without interruption. But we also know, and let us bear this in mind, that between this positive knowledge and its fulfilment stand the masses, the unknowing millions, the herd.

You could perhaps see this as a great, symbolic painting: on the one side would be the approaching light; on the other would be God's law, depicted in one way or another, evoking the dynamics of the march of the ages, and in the centre would be the vast mass of the human lifewave, crowned with a comparatively small number of pioneers, the practitioners of God's ordinance.

So you see the human lifewave, as if with a canopy over it formed by a tri-unity: the divine will, its ever-flowing wisdom and its activity in the number of pioneers.

Do you see the tragedy of this situation? We live in a society which has become so degenerate that it no longer offers any opportunity for further development. The entire apparatus must be renewed, but the leaders and maintainers of the apparatus do not see that, and the vast majority are too unconscious.

Nevertheless, the new era is approaching; God's ordinance cannot be denied. The pioneers work feverishly. The new cannot be held back. So the result is a dreadful catastrophe, a disaster wreaking havoc with the force of a hurricane, breaking the whole world apart. Only then will the true leaders be able to take over the reins, for the further development of the

masses.

Do you understand the necessity of these things? Is there another way? Should the world and mankind go on sighing for millions of years under systems in which there are no opportunities?

That is why the divine process of breaking up is necessary. These things should fill you with great seriousness. For, as you know, Sodom and Gomorrah would not have had to be destroyed if a sufficient number of righteous ones could have been found; and it is the same now. You could alleviate much, immensely much of the coming world suffering if, as a pioneer, you plunged with all your might into the midst of our work and did your utmost to influence mankind and guide it to true life. And indeed, the fact that new era is already coming upon us with such power is partly to be ascribed to the great work of the pioneers.

So, we hope that you may understand that we are not motivated by a desire to enlarge the Lectorium Rosicrucianum, but by the genuine longing to serve God and man with all our heart, with all our soul, and with all our mind. That is why we urge you, too, to set your shoulder to the wheel in the service of the great and holy work.