

Secret Symbols of the Rosicrucians

This 18th century compendium, drew on 17th century alchemical sources such as Adrian von Mynsich, with mystical pieces from Valentin Weigel, and Abraham von Franckenberg's works on Jacob Boehme. It was an important and influential source of Rosicrucian ideas, albeit filtered through an 18th century perspective.

The Teachings of the Rosicrucians of the 16th and 17th Centuries

or

A Simple ABC Booklet

For Young Students

Practising Daily in the School of the Holy Ghost

Made clear to the eyes by pictorial figures

For the Exercises of the New Year

In the

Natural and Theological Light

by a Brother of the Fraternity of the Rose Cross Christi P.F.

For the first time made public

and

with several figures of similar content added by P.S.

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King of Denmark.

The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is
sweet - Proverbs 27, 7.

A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him
that understandeth - Proverbs 14, 6.

An anonymous treatise on the Philosophers' stone

**If a philosopher you wish to be,
Let only patience dwell in thee.**

Where on this globe lives a man so wise,
Who'll ever learn what four ones do comprise,
And even if he'd know all this,
He'd still always be an apprentice.
Therefore, O human, with all thy might,
Recognise God and thyself in God's and nature's light,
Both these lights God pours into thee,
That a likeness of him thou mayest be,
He is one fourfold God, let thou be told,

As thou art a piece of clay fourfold.
This maketh nature to thee well known,
With wisdom, light and understanding to thee is it shown.
To nothing can thine eye be blind,
Be it of body or of mind.
Therefore be thankful to thy God,
Who in time this before thee hast brought.
Be thou not jealous of the scoffer's fame,
Do not begrudge every mocker's great name.
With sophisticated vanity they strut,
Unbeknownst to them is what thou'st got.
Be happy with what God to thee gave,
Defy, that four in one they have.
Fiat and Amen, be my treasure,
A fourfold sphere always together.
O Domine quam mirabilia sunt opera tua.

The first and dark Principium. God the Father, being called a consuming fire. The other Principium of light, being God's Son, is one with the eternal world of light.

The Principium of the fire belongs to the world of the four elements, being an offspring of the first two, and is the third principle.

Whenever the first three qualities of the first dark Principii gain the upper hand, then the others are tied up around their Centro and all seven are evil. Then Saturnus stands for avarice, Mercurius for envy, Mars for wrath, Sol for vanity, Venus for lewdness, Jupiter for cunning and Luna for bodily desire, which are the seven evil spirits ruling within the old human being.

But when the three in the Principio of light have the upper hand and are born out of the dark Centro, so that they are in accordance with their innermost depths of light, which is the new birth in man, all seven are good, and then Saturnus stands for compassion, Mercurius for doing good, Mars for gentleness, Sol for humility, Venus for chastity, Jupiter for wisdom, and Luna for Christ's flesh or body.

The Hermetic Philosophy

I attract all those seeking God and the truth; those alone will find the art.
I am the Magnet-Stone of divine love; attracting the Iron-hard men on the road to the truth.

I am the moisture which preserves everything in nature and makes it live, I pass from the upper to the lower planes; I am the heavenly dew and the fat of the land; I am the fiery water and the watery fire; nothing may live without me in time; I am close to all things yea; in and through all things, nevertheless unknown.

Nevertheless I only am in the grasp of the Philosophers.

I unfold and fold up again,
Bringing contentment to the artists,
Without me thou canst do nothing
Furthering any of your affairs.

Therefore fear God, pray and work in patience, if you find me your want would cease and you have a merciful God who befriendeth thee and giveth thee whatever thy heart may desire.

This moisture must be caught lest it should change into vapour or fume.

The two vapours are the roots of the art.

The Prima Materia derives its existence from the Fiat, the Word of creation. And this Word comes from the Father who is the creator of all things, and the Spirit radiates from both: This is God's life giving air. Then, too, air brings to life everything within the elements. The fire warms all things, the water refreshes, delights and saturates all things: And the nitrous earth, Mother-like, nourishes and sustains all things; the air was born out of fire, and in turn makes the fire burn, that it may live, but air in the form of water is food for the fire, and the fire burns into this element: Water and dew of the ground, the greasy fat dew of the ground, the earth as keeper of nitrous salt nourishes it. For the womb of the earth is the sulphuric nitrous salt of nature, the one good thing God has created in this visible world.

The same Salt-Mother of the elements is the nitrous, aluminous and spiritual gumosic water, Salt earth or crystal, which has Nature in its womb, a Son of the Sun, and a Daughter of the Moon. It is a Hermaphrodite, born out of the wind, a phoenix living in fire, a pelican, reviving his dear young ones with its blood; the young Icarus, drowned in the water, whose nurse is the earth, whose Mother is the wind, whose Father is the fire, the water her caretaker and drink, one stone and no stone, one water and no water, nevertheless a stone of living power and a water of living might; a sulphur, a mercury, a salt, hidden deep in nature, and which no fool has ever known nor seen.