

**The Alchemical wedding of
Christian Rosenkreutz**



Reflections on the Third Manifest

**A new vision on our time
With special reference to Sacred Geometry**

ISBN-9789402188147

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Text

The Alchemical Wedding of Christian Rosenkreutz by Benjamin Rowe
Original translation by A.E. Foxcroft (1690)

Illustrations

Pictures by Johfra Brochard - Dutch artist 1919 – 1998 courtesy of
Stichting de verbeelding / Woerden / Netherlands
see: <http://www.johfra.net>

Pictures from Geheime Bilder der Rosencreutzer - courtesy of the
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Pictures from the text - courtesy of Calwer Verlag Stuttgart/Germany Of
Die Alchemische Hochzeit de Christian Rosencreutz

Front cover: Photo drawing by Johfra Brochard –end of the Fourth Day
Back cover: The Ritual of the stretching of the cord (Dummichen ‘der
Tempel des Denderahs’ and the Module of Nine circles.

To thine own self be true,
And it must follow,
As the night the day,
Thou canst not then be false to any man.

William Shakespeare

This book is dedicated to:

*Mother Superior Philoté of the congregation of
Saint Francis in Breda
and all who search for the Light*

Second edition, April 3 2019

In addition to the first edition some improvements in de text are made most especially concerning the relevance of certain passages to biblical quotations, making it easier to understand the deep relation of the story with the teachings of Jesus Christ. In this I am greatly helped by and indetted to drs. H. C. Moolenburgh author of a comprehensive study on the Revelations of St John.

I also upgraded the Appendix with some further viewpoints mostly concerning the Groundplan of the Tower of Olympus, the so called module of Nine circles.

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FOREWORD

It is funny that when we begin to pay attention, how events in our life seem to take on a sense of being led or maybe even guided.

This is the case here. In fact, synchronicity or even serendipity is the most appropriate word to describe the course of events leading to my working on this inspired book.

In the summer of 2011, my husband Craig and I read one of Dr. Carl Johan Coleman's books.

Recognizing that he was explaining the Ancient Mysteries, a subject I had been absorbed with for more than a decade, in a scientific way we contacted him through a mutual friend. Delighted to find that he lived in Seattle and within driving distance of our home, we met with him to discuss his work in early 2012.

Over the next few months, we learned that he was writing another book, only this time it was the first in a trilogy.

Reading the manuscript he sent us later that year to get our feedback on, we immediately recognized its importance.

Consequently, when he told us he was self-publishing it I offered to help him with editing.

Working with Carl for the next year, resulted in the first volume in the *Paradigm Shift Trilogy – The Global Mind and the Rise of Civilization: A New Theory of Our Origins* being with the publisher the following spring.

After Carl moved back to Sweden we kept in touch through e-mails, while he put the final touches to the book and gathering the material for the second volume in the trilogy.

In one e-mail, he casually mentioned working with a Dutch friend on a new interpretation of the *Alchemical Wedding of Christian Rosenkreutz*.

Knowing that this was a famous Rosicrucian writing that I had read, I was a little surprised to learn that Carl's friend was a "student" of Anthroposophy.

As I was unfamiliar with the term, I looked it up on Wikipedia. Below is an excerpt from the entry:

***Anthroposophy**, a philosophy founded by Rudolf Steiner, postulates the existence of an objective, intellectually comprehensible spiritual world accessible to direct experience through inner development.*

More specifically, it aims to develop faculties of perceptive imagination, inspiration and intuition through cultivating a form of thinking independent of sensory experience, and to present the results thus derived in a manner subject to rational verification. In its investigations of the spiritual world, anthroposophy aims to attain the precision and clarity attained by the natural sciences in their investigations of the physical world

When I found the description above, I wondered how a Swedish Evolutionary Biologist, not to mention Mayan expert crossed paths with a Dutch student of Anthroposophy. It turned out that like us one of Carl's books had inspired him.

So after reading one of his books, Phil had contacted him and they had become friends. Yet, as Phil has described to me, he wasn't sure what made him pick up Carl's book in the first place.

Intrigued with Dr. Coleman's friend working on the *Alchemical Wedding of Christian Rosenkreutz*, I asked Carl if the author planned on publishing an English translation, as I would be interested in reading it. Informing me, he was in fact helping him to do just that and he admitted that although he found Phil's work fascinating he was unfamiliar with the Rosicrucian's or Anthroposophy.

As stated, I was familiar with both the Rosicrucian's and the Alchemical Wedding; even reading the text of the manuscript. However, at the time its message had eluded me. The work was obviously allegorical in nature and I recognized the archetype of the Christ in the hero of the story, Christian Rosenkreutz, but nothing had really stirred me.

Foreword

Nonetheless, following the rules of serendipity, at the same time I read about the Alchemical Wedding in Francis Yates' *The Rosicrucian Enlightenment*, I was becoming aware of the relevance of archetypes in accessing the deepest levels of our collective psyche.

Surprisingly, this point was brought to my notice upon learning that the Tarot; in particular the twenty-two Major Arcana cards had been invented in the Late Middle-Ages (The same time as the Alchemical Wedding) to convey this message.

In spite of these important archetypes becoming popular as a divination tool, its true value remained intact waiting for the right time and right individuals to bring it forward.

That time was the twentieth century and the first two individuals in the plan were Arthur E Waite and Pamela Coleman Smith, who were responsible for the Rider-Waite Tarot Deck released in 1910.

The third individual was a Rabbi, who began working on interpreting the imagery of the twenty-two Major Arcana cards and then handed it over to the fourth, an ex-Jesuit priest that worked on the material for forty years. In the seventies, the fifth individual Daphna Moore, an accomplished astrologer and numerologist was moved to attend a lecture by the ex-priest.

After the lecture, she spoke with him and found an immediate rapport between them.

Accordingly, they became friends and she learned of his work with the Tarot. One day, several years later handing Daphna a box full of papers, he instructed her to publish the material after adding her contribution, which was an interpretation of the zymology in the cards. Fulfilling her friend's wish was no easy task for Daphna.

It required selling her entire prized metaphysical book collection to self-publish it. She named the book, *The Rabbi's Tarot* in honor of the man who was first inspired.

Following Daphna's publication of *The Rabbi's Tarot*, in the early nineties, *Llewellyn Publishers* picked up the book and published a new edition in 1995.

It was this version that a friend gave us in 1999 enthusing that we must read it. At that time, I understood the Tarot as a fortune-telling device and wondered why our friend would want us to read it.

Still, within the first few pages it was clear our friend wasn't exaggerating, because the book was unmistakably about transformation.

Regardless of my recognizing the value hidden within the twenty-two Major Arcana cards of the Tarot, I had not seen the importance of the *Alchemical Wedding of Christian Rosenkreutz*; that is until Carl sent us a draft of the Third Day of Phil's manuscript.

Originally, Phil had placed each day's text of the Wedding before his interpretation. So recognizing the Old English language, I scrolled down to Phil's commentary.

Craig was sitting next to me as we both began reading the explanation of the text above. Within minutes, we turned to each other and said, "This is the Mysteries!"

Realizing the impact of getting the inspired work to hundreds of thousands awakening individuals, I immediately offered to help in any way I could.

As Carl was involved with his trilogy, it made sense for me to help with the editing.

When Phil asked me to write the foreword, I spent quite some time meditating how I could best convey the importance of this seminal work, or for that matter, why it would be relevant to us now.

Today in our material world, where consumerism rules few people see the value of reading anything from before the Age of Enlightenment.

Yet, what most of us don't realize until it is pointed out to us that many writings of this time carries the means for us to not only transform ourselves, but also the world.

Handed down to us for more than two thousand years, this method is what we know today as the Ancient Mysteries. Consequently, considering the Wedding's connection to the Ancient Mysteries, I decided it might help to address what I have discovered about these empowering teachings in over a decade's investigation first.

In hearing the term Mysteries, most of us in the West immediately think of Jesus telling the disciples that they would receive them undiluted, whereas the populace would only receive them in the form of parables.

Foreword

For instance, Luke 8:10 has: “Unto you it is given to know the mysteries of the kingdom of God: but to others in parables;

THAT SEEING THEY MIGHT NOT SEE, AND HEARING
THEY MIGHT NOT UNDERSTAND.”

Obviously, these Mysteries were well known at the time. By the time Jesus walked the Earth, they had been in existence for well over a thousand years. As a child, I can remember being surprised at what appeared to be preferential treatment of the disciples, who clearly did not understand the teachings.

Since then, I have learned that it was believed it was dangerous to teach the Mysteries to someone not spiritually ready. In the Greco/Roman era, there were multiple mystery schools where initiates were trained to comprehend the Mysteries, but were these the first? To answer this question we need to understand how and why they came about.

It might surprise some to hear they were a direct result of the so-called Fall of Humanity. Regardless, of how this “fall” is described or who or what caused it, the end result was the creation of the false self whose only purpose was to sabotage our spiritual development. As the “Fall” can be linked to the time period of the giant leap made by *Homo sapiens* around 40,000 years, we can safely assume its remedy appeared sometime after this date.

Using logic here, we see the first clear evidence of the remedy in the form of the Mysteries in the Egyptian mystery schools.

However, as the method for transmitting the Mysteries was initially word of mouth there is no way of knowing exactly when in Egypt’s history this was.

Again, logically it makes sense that it was during a peaceful period. Considering that Osiris, Isis, and Horus are all associated with them, it is a safe bet to say they appeared the same time we find these deities in the record. This is around 4,000 B.C.E.

An important point to keep in mind is that the revelation of the Mysteries was universal, and we find elements of them in every religion.

For instance, the Golden Rule of doing unto others as we would have them do unto us has ten versions throughout the world.

As well as wise sayings, the Mysteries were concealed in cuneiform, hieroglyphics, and stele. In this way, we see their teachings emerging in several indigenous cultures, such as the Maya.

Due to the Mysteries being the downfall for the false self or ego, their teachings had to be hidden in such a way as to be able to “speak” to the spirit, without alerting the ego.

This is why, they were only taught to spiritually aware initiates who went through severe trials over many years.

However, after Jesus revealed them openly, even if in parables, they had to go back into hiding until the Fullness of Time that he promised.

After the Resurrection, we know from ancient scriptures that he remained on Earth for a time teaching his followers how to teach the Mysteries to the populace. Unfortunately, because of the presence of the “Shadow of Deception”, otherwise known as the “prince of this world”, or Eckhart Tolle’s Collective Pain Body, there was an active force working to prevent the Truth from being available.

Therefore, over the next two thousand years, the Mysteries went underground, so to speak.

Initially, after everyone who had known Jesus was dead, organized Christianity had suppressed everything that was not politically expedient to their political position, troubadours, and minstrels disseminated the teachings in the form of folksongs. At the start of the Dark Ages or Early Middle-Ages (circa 500 C.E.), we already had the stories and legends from the Greek and Norse mythology, to this was added folk and fairy tales.

Around the turn of the first millennium, in the period known as the High Middle Ages, (circa 10th, 11th, 12th, and 13th centuries) the Church began searching out ancient sacred pagan sites to build their grand cathedrals over.

Through enlightened Masons and Knights Templar, these beautiful buildings encoded the Mysteries into the very stonework and exquisite stain-glassed windows.

Foreword

From that time on, people worshipping or even just visiting the spectacular Gothic cathedrals were exposed to the energies and consciousness of the ancient teachers.

As stated, in the Late Middle-Ages, the archetypal imagery of the Tarot and the *Alchemical Wedding of Christian Rosenkreutz* were created. However, this wasn't the only way the Mysteries were carried forth. Multiple artists, such as Leonardo Da Vinci, Michael Angelo, Poussin and many others were inspired to place clues in the form of Sacred Geometry into their work.

Of course, we cannot forget the supreme conveyer of the Mysteries, William Shakespeare as well as many other writers and poets.

Patiently waiting for Humanity to evolve and become enlightened, the Ancient Mysteries have evolved according to us.

Ancient priests who first formulated the Mysteries in their buildings, hieroglyphs, and stele were also scientists.

Therefore, observing the Sciences developing theories, irrespective of whether the scientists are conscious of it or not, supporting the teachings in the Mysteries is encouraging.

An example would be the Mandelbrot Set, Fractals, and the recent affirmation of the God Particle.

Today we stand on a precipice where the only option is to change or perish. In ever-growing frequency, many more people are being inspired to revive these Mysteries, because they carry the means to our salvation.

Accordingly, anyone who has seen the value in zymology and archetypes will definitely see the value in this creation. Most of us experience the thrill of hearing or reading a profound Truth. For example, I remember the thrill I felt when I first heard the words "Above all else, to thine own self be true."

Then as I said earlier, there is the wonderful axiom of the Golden Rule. Still, these were all isolated instances.

Upon receiving Phil's brilliant inspired work, however, nearly every line elicited the same thrill in me and it has been my great honor to help him edit the Wedding. I could give you a complete breakdown of the book, but I don't want to deprive you of the pleasure I felt working with each day; suffice to say, Phil systematically dissects

each event, character and symbol coaxing it to reveal its hidden message.

Then he explains each lesson in a clear and succinct way revealing that the power of transformation lies with us.

A point that will be instantly recognizable to anyone who has read Daphna Moore's *The Rabbi's Tarot*, as well as supporters of Dr. Carl Johan Calleman's work. In conclusion, it is my sincere wish that you enjoy reading this masterpiece as much as I enjoyed editing it.

Suzzan Babcock

PREFACE

I owe the emergence of *Reflections on the Third Manifest* to many factors, some of them several hundred years old. My journey began in 1986 while visiting the beautiful Chartres Cathedral (Notre Dame de Chartres) in France, which is not only famous for its amazing sculptures and fine gothic architecture, but also for its beautiful colourful stained glass windows, belonging to the finest works of art ever made.

While my wife attended an international cat-show in Paris, I had taken the train to the Cathedral. At this time, I was feeling the need to explore spirituality, not in the traditional religious sense, but more in a mystical and metaphysical way. To this end, I planned to apply to the Freemasons for membership, as they were the only somewhat spiritual, rather than religious, group available in the rural area where I lived. Sitting in this immense church, I was greatly impressed by the colorful light. Thinking about the mason builders responsible for this magnificent building, the thought of how much we owe our forebears came to me.

At that time, Alchemy was the furthest thing from my mind. In fact, I had no idea about the Alchemists involved in the construction; I was just there to catch the atmosphere. Gazing at a particularly beautiful stain glassed window, called the great Medieval Rose Window of the South Transept with five lancets (arched windows) beneath it, the idea that we all depend on each other consumed me.

Suddenly, the figures and features of this window dedicated to Christ appeared to come into greater focus. As each detail became enhanced, Christ in the central oculus, with right hand raised in benediction to the adoring Angels surrounding Him seemed to move out from the background.

Two outer rings of twelve circle each containing twelve of the 24 Elders of the Apocalypse encircles the Christ.

Crowned and carrying phials (small bottles), as described in lancet beneath the rose shows the Virgin carrying the infant Christ.

Two lancets on either side of the Virgin show the four evangelists sitting on the shoulders of Prophets – a rare literal illustration of the theological principle that the New Testament is built upon the Old Testament. Three years after Chartres, in 1989, whilst walking in a small German town I came across a bookstore. Deciding to go in and look around, a pocket book about the Alchemical Wedding of Christian Rosenkreutz caught my eye. Opening the book, I learned it contained the German text of the Wedding, with a kind of explanation by Jan van Rijckenborgh, who was credited with starting the Rosicrucian spiritual movement in Holland that quickly spread worldwide. Feeling moved, I bought the book, but was later disappointed to discover that it only contained the first three days. Therefore, I put the Alchemical Wedding of Christian Rosenkreutz aside while I occupied myself with the Freemasons, but then something happened that changed everything. One day in 1991, while in my office, a parent of a student came in and asked me to look out of the window. Getting up from behind my desk to go to the window, I was startled by a crashing sound behind above me as seconds later half the concrete ceiling collapsed onto the chair I had just got up from. Shaken by the incident, I had no doubt that had I been at my desk I would not have survived the concrete blocks. A week later, something similar happened with a van, where I narrowly escaped a serious accident. In the Appendix I address how many people experiencing such events usually ask themselves, “Why was I spared?” Sometimes it is changing seats in an airplane or missing a train or being spared in an avalanche. Akin to a near death experience, this is one of those times when one asks why he or she was saved. This phenomenon was known to the Rosicrucian’s as the sign of Christian Rosenkreutz. Acting for Christ, Rosenkreutz offers us a new chance to further his cause in any way. In this way, he has been given the power to change human karma. When we should die, he intervenes because we may be or become a suitable instrument.

Preface

After the shock of these two near misses, I realized that life had to take a different turn, but I did not know what.

Uncertain of the reason, I was moved to collect the little book gathering dust on my bookshelf. Studying the Alchemical Wedding of Christian Rosenkreutz, it soon became apparent that the imagery within its pages carried an important message. With this insight, I acknowledged how much I owed to all the excellent authors that studied this remarkable manifest published four hundred years ago.

Remembering this was when Europe was on the brink of the devastating thirty years war. Despite the considerable danger from the Inquisition and authorities who outlawed the manifest they persisted in their task, shedding light from different directions on this mysterious manuscript. This gift resulted in a vast body of ideas and insights, which became the foundation for the work. Without their courage in preserving the valuable work I would be nowhere.

ACKNOWLEDGMENTS

Irrespective of my powerful experience in Chartres Cathedral or my two near brushes with death that led to my resuming my studying of the Rosicrucian manuscript, it would be some time before I formulated the idea to synthesize the colourful body of thoughts within the Alchemical Wedding. In being moved to do so, I felt it was important to utilize the same inspiration as had arisen in my heart and imagination over the colourful Chartres stained glass. I was in the fortunate position of arranging my thoughts before the audience of the Freemasons Lodge in Hengelo (Netherlands). Questions arising from these lectures were of great help and I realized that a more extensive study was needed and for this I am most grateful to the brothers.

As I am Dutch, I wrote a general outline of the *Reflections* in my native language. Nonetheless, remembering that English is the third most common language in the world; whereas Dutch speakers are only a small percentage, it “came to me” that it would be more productive to write this book in English. Yet, to write a book in a different language from one’s own, poses special difficulties, especially in syntax and idiomatic expressions.

Enter my friend Dr. Carl Johan Calleman, a Swedish scientist who writes his breath taking books in English. Although unfamiliar with the subject, and in spite of being engaged in writing a trilogy, he graciously consented to read through the material to advise me how to present it. Since, Carl knew a couple very interested in the Rosicrucian teachings; he asked if he could send a sample to Craig and Suzzan Babcock, living in Washington State. At the time, Suzzan was just finishing helping him to edit his latest book, the first in the *Paradigm Shift Trilogy - The Global Mind and the Rise of Civilization: A Novel Theory of our Origins*. Upon reading the sample, she and her husband Craig loved the material and immediately became excited about the venture. Because Suzzan was aware of Carl's time restraints, she offered to help me and kindly advised me that there was still some work needed to bring the manuscript up to a readable level. This however was a great understatement, as is demonstrated in the months we worked together to raise the level of the English without changing the overall content. Supported by her husband Craig, who offered an interesting perspective, Suzzan and I slowly brought the material into the 21st century. Without her help and advice, not to mention some additional points of view, the *Reflections* would never have seen the light of day. In this way, her advice facilitated me presenting the book to help people look differently at the world we live in and the challenges we face. Understanding our time and finding our goal in life will put each of us on our own path towards the eternal light of the spirit. Finding our own path, results in a feeling of deep gratitude for all who have contributed, be they a stone of resistance or a welcome signpost to find the right direction. Therefore, to all those, who contributed directly or indirectly to the appearance of these *Reflections on the Third Manifest* I am deeply indebted. Not in the least my dear wife, who had to endure years of endless typing and shifting of papers. Finally, I want to thank you for reading this book. The fruit of many years of study and contemplation, it is my hope it finds a place among those that truly thirst for the spirit and the light of truth, being a wellspring to begin quenching that thirst.

Phil den Ouden, Hertme/ Netherlands April 3 2017

Introduction

At the beginning of the seventeenth century in central Europe, an astonishing paper was published that shocked the traditional religious leaders. Unbeknownst to all, but a select few, was that these papers contained in allegorical form, the ancient teachings Jesus and multiple great teachers referred to as The Mysteries. What follows, is a study of the translation and interpretation of that amazing paper I first presented to the Freemasons Lodge of Hengelo, Netherlands.

The first question we need to ask is why are the “Mysteries” relevant today when most people are engaged in simply surviving? The answer is, the teaching, although timeless is more relevant now because of the emerging spiritual awakening. With the growing understanding of energy and consciousness and their connection to personal transformation, the information can be utilized by more people than ever before to transform not only themselves, but the world itself. The manifest was named:

The Alchemical Wedding of Christian Rosenkreutz

Just before the outbreak of the 30 Years War, Central Europe was in a period of spiritual rebirth and awakening. Yet, people were recognizing that the promise of the Reformation had not been fulfilled and were beginning to see that a second reformation was needed to remove the rigid dogma developing in Protestantism.

With their hope aroused by Luther and Calvin waning, people were becoming disheartened.

Then a series of manifestos produced by what came to be known as the Rosicrucian’s were published presenting a novel and thrilling way to enlightenment in the form of allegory.

The most well-known manifestos are:

- **The Fama Fraternitatis,**
- **The Confessio Fraternitatis**
- **The Alchemical Wedding of Christian Rosenkreutz**



Although other pamphlets appeared stirring up the minds of a lot of people, these three were the primary culprits for unsettling the status quo. The Fama Fraternitatis appeared in 1614, the Confessio was printed in 1615 and the Alchemical Wedding in 1616. However, despite the official dating for the printing of the Wedding being 1616, the first copy had already appeared in a private circulation as early as 1604, when it was probably first written down. As a reaction on these manifestos, more than 200 pamphlets were published. Predictably, the opposition to the content of the three manifestos was considerable, especially as it was unclear as to who had produced them: The Catholics blamed the Lutherans, and the Lutherans pointed to the Calvinists. Everybody denied having anything to do with it. The first manifest was published by Wilhelm Wessel in Kassel (Germany). It was however, already circulating a short while before. The actual title is:

General and universal reform of the whole world; with the Fama Fraternitatis of the commendable fraternity of the Rosicross; written for all scholars and principes in Europe; and also a short response from Mr. Hasselmeyer for which he was imprisoned in chains on the galleys. Now published and communicated to all men of pure heart!

The Fama is composed in three parts. The first part is a satire on the current situation and explains the necessity of reformation. It is about a translation of the 77e treatise from the book of Traiano Boccalini: "Raggualgi di Parnassus" (News from the Parnassus). This text is little known.

Still it is important as it places the plan of the Rosicrucian's in its context, namely the need of the reorganization of Europe, so severely torn apart.

The author was a friend of Galileo and belonged to the movement of Paolo Sharpi from Venice that was opposed to the papacy.

The first satirical part of the Fama was published in 1612. It lays the blame of all the bemusement on the Habsburg dynasty that wanted to dominate Europe. In the "News from the Parnassus", the author relates that the god Apollo is told by Emperor Justinian that the inhabitants of the earth suffer great desperation because of the continuous quarrels among them. Though Apollo had done his very best to send many guides and philosophers to humanity so they may learn good morals, he decides on a world reform that will give the inhabitants of the earth their purity back. To make this plan a success he summons the seven sages of Greece to the Parnassus to join Cato, and Seneca.

Everybody at the Parnassus has an opinion as to the solution and makes proposals. Thales finds hypocrisy and sleaze to be the main cause of humanities suffering, and he suggests making a little window in the heart of the people in order to be able to demand purity and clarity in their relations. Straight away objections arise: If everybody can read into the hearts of the rulers, then it will become quite impossible to rule! The proposition of Thales is so forth rejected. Solon (circa 638-588 B.C.E.), a Greek lawmaker and poet thought that the disorder is caused by the hatred and jealousy among men, suggesting that goodness, love and tolerance be spread among men. He also adds that everything will be much better if the possession of goods were more equally distributed. His suggestion also leads to much criticism and the wise men of the Parnassus call it unrealistically trying to create an utopia.

Cato comes up with a very strange solution: A new deluge, to wipeout all the rascals in one stroke. When all have given their suggestions, the plan of a world reform results in fixing the prices of vegetables and anchovy. This satire wants to make clear to us that we should not expect much help from above, from the realm of the gods and that humanity has to solve its own problems.

Then follows the *Fama Fraternitatis Roseae Crucis* and it is completed with an answer by Mr. Hasselmeyer, who was an enthusiastic supporter of the movement of the Rosic Ross.

He paid a heavy price for this support by being sentenced to four years chained to an oar on the galley of a ship.

The Fama looks upon Hermeticism as the very means to acquire the needed world reform. This is essentially because in those days, ancient Hermetic scriptures, such as the Tabula Smaragdina and the Corpus Hermeticum were widely known.

The latter was translated by Marsilio Ficini from Greek to Latin by order of Cosimo di Medici of Florence in 1463.

At that time, these scriptures were a tremendous success, as it was believed that the oldest wisdom of Humanity, given directly by Hermes had been found.

Understandably, people spoke and thought very differently then and what the manifestos were prescribing was asking for serious trouble.

For instance, it so overcame Mr. Hasselmeyer that he proclaimed openly that going to church made no sense at all.

He was barely saved from being burned at the stake as a heretic because tolerance in those days was virtually nonexistent.

The core of the Fama Fraternitatis is the appeal to all scholars and officials to join the fellowship, by proclaiming this verbally or in writing.

From this fellowship, would come forth such a great reformation of all the sciences, greater than the world had ever seen. It reads:

This echo will resound through the whole of Europe. God has given us in our days the perfect knowledge about his son Jesus Christ and of nature. He has given great wisdom to certain people, who will renew art. Man will be called a Micro-cosmos and his knowledge shall incorporate the whole of nature.

In the Fama are also communications about the life of Christian Rosenkreutz, which went back to 1378 when he was born.

He was called “brother” immediately; he was of German origin and his parents were from the depleted nobility.

To enable him to have a good education he was placed in a monastery, where at the age of five he was given into the care of a friar, of whom the only thing we know are his initials A.L.

When Christian Rosenkreutz was 16 years old, brother A.L. decided to take him on a pilgrimage to Jerusalem.

However, on the way while breaking their journey in Cyprus, brother A.L. died.

This island it should be remembered is traditionally the birthplace of the goddess Aphrodite also known as the goddess Venus.

- Venus will play a decisive role in the story of Christian Rosenkreutz and is therefore not without importance.

With the death of brother A.L, Christian Rosenkreutz decides not to visit the Holy grave in Jerusalem, but instead travels to the village of Damcar.

This name is not the degradation of Damascus, but an actual town in Yemen named by count Mercator (1512-1594) for its excellent scholars and natural philosophers.

He was welcomed with great enthusiasm, because they knew his name and were acquainted with details of his life.

They also recognized in him a great reformer, whom they had expected for a long time.

He acquired great knowledge in Damcar, especially about mathematics and physics.

After some time Christian Rosenkreutz decided to return home passing through Egypt and the coast of North Africa.

He stayed for some time in the town of Fez in Morocco, the town of magisters and cabbalists, which like Alexandria in ancient Egypt, possessed a famous library.

In Fez, there were intense interactions with the University of Damcar and the brotherhood of Basra.

Rosenkreutz learned about the Hermetic tradition in that man relates to God as the Micro-cosmos relates to the Macro-cosmos.

While in the town of Fez, he translated the Book M (the book of Magic) into Latin, and soon after started for home, travelling through Spain. In Spain, he tried to exchange ideas with the learned scholars.

Unfortunately, because there was a strong compartmentalization of the sciences, further progress in developing any kind of collaboration of ideas was blocked. Disappointed he returned to Germany, but there too the scholars turned away from all criticism of the accepted consensus and rejected any form of the exchange of ideas.

In Germany, he built a house in which he displayed objects that he had accumulated from his journeys.

With three brothers from his former monastery, he founded a brotherhood.

They agreed on the following rules:

- * The only profession one will practice is that of surgeon
- * One may not ask money for ones services
- * Every brother wears the clothes, which are customary in his country
- * Every year, on day "C" they will meet each other in the house
Sanctus Spiritus
- * Every brother will seek during his lifetime a successor
- * The word C.R. is their seal and character
- * The brotherhood must stay secret for 100 years

When the brotherhood had grown to eight members, they dispersed with five of them going into the world, while two remained with brother Christian Rosenkreutz.

It was during this period that the vast wisdom of Rosenkreutz was recorded and a tomb built.

The three brothers lived in complete secrecy and humility.

At the age of 81 in the year 1459, Christian Rosenkreutz received his initiation.

We know this because the date is mentioned on the front page of the Alchemical Wedding.

He lived to the age of 106 and died in the year 1484. Furthermore, we read in the Fama that around one hundred and twenty years later in 1604 when the house in which the brothers lived was being renovated, one of the brothers found the grave of Rosenkreutz under a commemorating copper plate.

On this plate were engraved the names of the first members of the brotherhood. Underneath the plate was a door and when this door was opened, they found a crypt with seven sides and a vault. Though the crypt had no windows, there was a clear light within. Instead of a tombstone, there was a round altar covered with a copper plate on which was written:

- *This summary of the whole world I have made during my life into a grave.*

Around the first circle was written: "Jesus Mihi Omnia" (Jesus is everything for me), and "There is no void space" a phrase that refers to a conversation in the Corpus Hermeticum between Hermes and his son Aesculapius).

What follows is a long description of the floor and the walls that are covered with geometrical figures.

Under the altar is the body of Christian Rosenkreutz, well conserved and adorned with regalia. In his hand, he holds the book T. (possibly the Dictionarium by Paracelsus a dictionary of the vocabulary used by Paracelsus - who by the way in 1484 was not yet born...!)

In the walls of the crypt, seven doors were discovered behind which, were cupboards with the most curious objects exposed, such as little clocks, burning lamps, and devices that could produce wonderful songs.

There were also, a great number of books.

When the brothers had studied everything in great detail, the crypt was arranged back in its original state and finally closed.

The Confessio is of a shorter nature and mainly provides an explanation why the Rosicrucian's came into the open.

It says that the contemporary world (17th century) "no longer has any development possible and will come to a disastrous ending," making a world reform absolutely necessary.

It also claims that because of the finding of the crypt the movement will receive a new impulse. The brothers are expecting a great reformation, not only of a human, but also of a divine nature.

Furthermore the brotherhood will increase to be able to comfort in simplicity the burdens and sorrows of the world.

It is in the Protestant sense that the brothers confess to have knowledge of Jesus Christ, but they also acknowledge the Roman Church. For them, Alchemy, “this godless way of making gold” is only permitted when the making gold is of secondary importance. Only spiritual Alchemy is allowed.

Due to the publication of the Fama and the Confessio, the learned class of the European society became very excited.

The philosophy of the brotherhood was not a new invention, but had its roots in the Bible and as already mentioned in the Hermetic scriptures as they came to light during the Renaissance (The Corpus Hermeticum, and the works of Paracelsus and of other mystical scientists such as Agrippa von Nettesheim, to name just a few).

The English Royal astronomer John Dee is also sometimes regarded as a source of the manifests.

There is no proof that Freemasonry had anything to do with it, but it is quite clear that Rosicrucianism has influenced Freemasonry. Various pamphlets appeared as a reaction to the manifests, some by the enemies of the Rosicrucian’s, for instance, the Jesuits who portrayed the brothers as a group of Satanists.

This even led to witchcraft persecutions of the sort that was common in the re-conquered protestant lands, such as Bohemia (historical region of the Czech Republic) and the countries of the Pfaltz (historical region of Germany).

The Fama Fraternitatis and the Confessio were translated into five different languages.

There was a great sensation in Paris when posters appeared, which said that the brotherhood was in their presence, but that they were invisible! Many people hoped that a time of reform was near as was promised by the manifests.

When one reads the manifests attentively, one gets the impression of a religious movement seeking the deepening of evangelical devotion. Alchemy because of its rich symbolism was used to attain an intense religious experience.

In addition, the members of the Rosicrucian brotherhood sought then, and still do a reform of science by the development of new scientific methods.

However, despite the brothers’ efforts the world continued turning:

On the continent, the 30 Years War started (1620) and with it the attention for spiritual matters faded away. It was not until the time of Goethe, (1749-1832) that a new scientific method came to light; meanwhile science developed in a different direction on the principles of Aristotle, with his objective observation.

This finished Alchemy completely by considering only what was measurable and could be weighed on scales or expressed in numbers to be valid.

The emotional composure of the investigator had no longer anything to do with science. In the course of the 17th century, Chemistry became a new science and thus, Alchemy became the subject for charlatans and quacks.

Nonetheless, in the time of its appearance, with the degrading of moral values all around, the Fama and the other manifests appealed to the feelings of many that were longing for a new world order.

There were many comments, with even search parties being organized to find the Rosicrucian's in their physical form.

Through all this commotion even Valentin Andrea, the presumed author (1586 -1654) became somewhat overwhelmed, so much so that in later years, even he denied having anything to do with it. Appearing to distance himself from the controversial material, he called the Alchemical Wedding of Christian Rosenkreutz a satirical parable that showed the ridiculous curiosity of people.

In a letter, he even called it a sin of his youth, a fantasy tale. However, we must not think of the society of 1620 as the same as ours.

There was very little freedom of thought or speech. Persecution and denunciation was a common thing.

Johan Valentin Andrea was a member of the "circle" of Tübingen.

This was a group of philosophers, alchemists, followers of Paracelsus and theologians, of whom the spiritual leader was Johann Arndt. From Arndt some writings remain, which aimed to keep the students away from speculative theology, by trying to unite them in a living belief founded on devotion.

The rejection of the Alchemical Wedding by Valentin Andrea at an older age could certainly have something to do with the fact that he became an evangelical preacher.

We should not conclude from this that in his heart he did not stand behind the manuscript, but that he may have found it necessary to reject it to be able to hold his post.

How then as a seventeen year-old boy was he able to write these manuscripts?

They show a level of insight and maturity that no youngster of this age could have acquired.

The answer to this question comes from Rudolf Steiner who tells us that Valentin Andrea wrote it down just as he was inspired to do.

His hand wrote it, without him thinking about it. In short, he was a suitable medium for this message.

In view of this, we can begin to understand why later in life he called it a folly of his youth as consciously he had little to do with it.

Those were fairly dangerous days if one had to say something out of the ordinary, especially anything contrary to the Church teachings.

Remember Galileo died a broken man in 1642, the middle of the seventeenth century, after being under house arrest for nine years, because he dared to suggest that the sun did not orbit the earth.

In the end, the evangelical church did not endorse the Rosicrucian's and counseled their members that it was better to follow their lead and abstain from any writings concerning Christian Rosenkreutz..

Anyhow, spiritual advanced persons do not need or want either recognition or honor.

They know that when a seed is planted, one day it will become a strong tree, even if it is rejected in the first instance. Still, maybe the Alchemical Wedding is of too high a spiritual nature to consider it as a folly or a mere fantasy, because it has all the signs of a work of inspiration.

What then is this Alchemical Wedding all about?

In all simplicity, it is nothing less than the path of initiation for the individual seeker of the Spirit land, and as such within the allegory, Christian Rosenkreutz describes his own initiation.

The *Alchemical Wedding* is a new way to the spirit fitted for our time, not in the literal sense of the story, but in its symbolic meaning and implications. We need not instigate search parties or the like to find Christian Rosenkreutz, as every one of us can find him in him or herself and become a member of his brotherhood.

Introduction

That in itself is a holy process that we see here clothed in the symbolism of Alchemy, a fading art in the time of the birth of modern science.

One can even say that the Alchemical Wedding had to go to sleep and wait until the scientific tornado we live in, starts to calm down.

Hopefully then the insight, about the wholeness of creation of which we all are an indispensable part of, can be born.

To end this introduction I would like to phrase what Rudolf Steiner has said about the origin of the movement of the Rosi-Cross.

I do this for two reasons. The first is that in Rudolf Steiner we experience an exceptional human being, inaugurating a new world view that can liberate us from the dominance of our materialistic way of life, without losing contact with reality.

The second reason is that Steiner wrote a many number of books and held over 9000 lectures. And it is not easy to filter out the subject one seeks clarification on, as it is often spread over many lectures.

So putting some viewpoint of Steiner in the context of this book may be helpful.

Rudolf Steiner, in contrast to most of us had a different introduction to reality, because he was a scientifically trained clairvoyant of an exceptional high degree and was able to look into the memory of the Universe, or the Akashic Records Chronicle. As long as none of us is able to do the same, it is not for us to pass judgment over his findings. And if we still do so this is mostly out of ignorance. So what can we collect from his teachings?

Steiner tells us quite an extraordinary story that quite a while before Christian Rosenkretz, mentioned in the Fama and the Confessio, a child was born that grew up quite lonely and that the education of this child was taken in hand by 12 sages.

Seven of these sages represent the five cultural epochs humanity has passed and is passing through, and two of them represent the two cultures of the future. The twelve that transmitted their wisdom to the child received it in a transformed and new way, back from him. A short while later the child died, to be born

again later as the Christian Rosenkreutz mentioned in the manifestos. On the question asked,

“Who was this personality that we meet in Christian Rosenkreutz?” Steiner points to John the Evangelist. I understand that this may come somewhat as a shock to all that have no connection with reincarnation.

Straight away one asks the question what proof is there. It is simple: no proof that would be acceptable. So the best thing is, to consider the possibility and see how it may fit in the story.

It is important in this context to realize that in the New Testament we have to deal with three personalities that are named John: John the Baptist, John the Evangelist and John of Patmos the author of the Apocalypse. John the Baptist was a nephew of Jesus and shortly after the beginning of the start of His ministry John the Baptist was beheaded. The second John and the third John are the same individuality as John the Evangelist was banned to the Island of Patmos because of his preaching's on the Messiah.

It is John the Evangelist and author of the book of Revelations that Steiner is referring to.

Of all the four Gospels, the one that bears the name of John is the most strongly inspired by the Holy Ghost. The three Synoptic Gospels are also inspired by the Holy Ghost, but not to such a high degree. It is the task of Rosenkreutz to advance the work of John the Evangelist, whose name we celebrate on June 24.

In looking at the Alchemical Wedding of Christian Rosenkreutz, we may ask ourselves the question what point is there in occupying ourselves with an allegorical tale “written” some four hundred years ago? It is certainly true that in our society we have lost the feeling for Alchemy, as it was removed from our consciousness by the stormy development of the so called exact sciences, specifically chemistry. In truth, this mysterious “Wedding” contains the ancient teaching of the formula for spiritual, mental and physical transformation that is alluded to, in many Sacred Scriptures, such as the New Testament. By decoding this allegory, we can use the formula to fulfill the promise Jesus made that we “would do these things and more” in regard to what was perceived as miracles.

Because this is the “Fullness of Time” known by the indigenous cultures as the Shift of Ages, the formula, as stated, can be applied to not only our own spiritual advancement, but also the spiritual evolution of the entire Human Race, and our beloved Planet.

Up to the seventeenth century, the real point of Alchemy was to discover what spiritual forces are at work in nature and to observe these.

The Alchemist needed to *develop the qualities of soul* that made it possible to observe these divine forces at work in nature. Unfortunately, modern chemistry has made it a strict rule that no personal feeling may enter any form of research. And in that sense it is a complete opponent.

This however is no more than a certain phase in man’s consciousness and it is now once more time, and necessary that we build a new and pure relationship with nature.

For this, we will need the whole of our being, not only the intellect.

Therefore, in our soul we will need to develop the new organs for this enhanced perception. We must not return to Alchemy in its old form, because that belonged to the middle-ages.

In the time of Andrea, it had already become a faint echo of what it had been. However, although the Alchemical wedding makes use of images taken from Alchemy, it is not a course in it.

The pathway of initiation is universal, but at this time, it is clothed in the images that the people of the seventeen century could still understand.

It is important to note that as time passes different revelations of the path to initiation will always be clothed in the images used by the people of specific eras, so that they can understand.

Be this as it may, with some effort it is still possible to understand the Alchemical Wedding of Christian Rosenkreutz as the path of initiation that in its essential aspects can be translated into our modern time.

The individuality of Christian Rosenkreutz is a mighty spiritual being that has taken on the responsibility to help humanity in our modern era to reconnect with the Cosmic Being of Jesus Christ. Christ will not incarnate on earth anymore, this was a onetime event that cannot be repeated.

Nevertheless, Christian Rosenkreutz, as he is named in our time is able to incarnate time and again and though not recognized by the public, he is able to influence human consciousness directly for those that seek Jesus out of free will. The Alchemical Wedding is therefore just one of the many great contributions to the development of humanity.

Ever since the end of the period of the Kali Yuga (the dark ages) in 1899 it has become more and more possible for the individual to open up to the teachings of Rosenkreutz, in whatever form they are given. For the early 20th century Rudolf Steiner was able to develop a new spiritual science, an esoteric form of Christianity he called Anthroposophy. This innovative development was deeply inspired by Christian Rosenkreutz.. Anthroposophy respects human freedom and is able to bring humanity closer to Jesus and show the path it is meant to go for the fulfillment of its spiritual destination.

Anthroposophy originated from Theosophy that in essence is pagan as it is founded on the Hindu and Buddhist traditions of the east. Steiner was able to bring a deep understanding of Christianity in what he called the Wisdom of Man or generally called Anthro – Sophia.

Anthroposophy is therefore bringing a new understanding of the Christian mysteries and certainly not a pagan movement as Theosophy is. Anthroposophy is still a growing movement, and many initiatives have been developed worldwide to put its teachings into practice. We can only start reaping the fruits of this development on a world wide scale, when the persons that have taken Anthroposophy into their hearts in the right way are born again and bring with them the new spiritual impulses that we are so in need of; that time is now. This statement precludes the acceptance of Reincarnation and Karma, as the means the Spiritual World can bring humanity forward since death has entered the world.

Reincarnation is not an excuse to delay in life, what needs doing as for instance in unresolved marriage separations or seeking reconciliation in personal conflicts. What we can dissolve in this life will not be an even larger stumbling block in the next.

Whoever thinks the concept of Reincarnation offers an excuse for a spiritual lazy life is wrong and is in need of serious rethinking.

Introduction

The argument, that the Bible only marginally refers to Reincarnation – Elia has come again?- tells us the idea was not unknown, but it did not have as yet a function in the consciousness of the people, as it would affect the development of the form of consciousness we have now. Our present consciousness has reached its nadir point and now needs to be overcome, taking the fruits it has given to humanity with it. Rudolf Steiner referred to the higher worlds as the Supersensible world. He described it as the Spiritual World.

We can look at these teachings as *the renewal of the Gnosis*.

In all instances, the word Gnosis used in this book refers to its initial meaning: Knowing, Knowing of the Spiritual world.

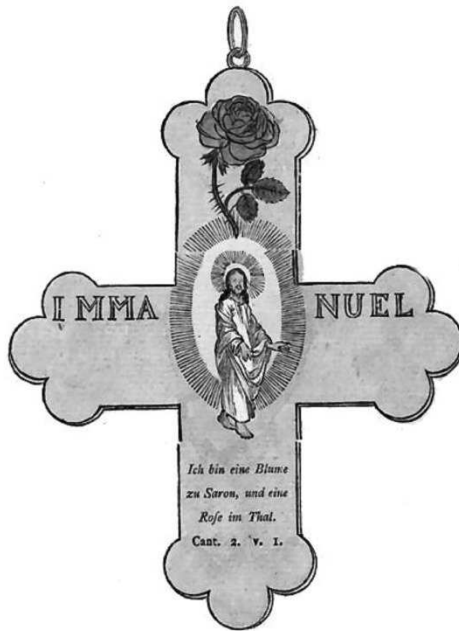
This is not knowledge attained by intellectual analysis, which is at the basis of our modern technical society, but knowledge built on logic and the revelation of the Holy Spirit in our hearts. Seen in a wider perspective we even can consider this renewed Gnosis to be one of the spiritual impulses preparing humanity for the dramatic events of our time, resulting in the rise of the Beast from the abyss countering the second coming of Christ *in the etheric world*, mentioned in the Bible as the returning of Christ on the clouds.

In the following chapters I will discuss the Seven Days of the Alchemical Wedding of Christian Rosenkreutz, making use of the excellent studies on this subject by the Rosicrucian Society, the Lector Rosicrucian in Haarlem / Netherlands and by what has been said by Rudolf Steiner* concerning the Rosicrucian movement and the Alchemical Wedding.

- Each Day of the Alchemical Wedding includes the original text (slightly modernized), first translated by A.E. Foxcroft in 1690.



Travel Penny



Rose cross in Gold from die Geheime Figuren
Der Rosencreutzer I ¹⁾

This cross is a pendant of the brothers of the Rosicrucian Fraternity and may have been worn under or over the outer garment. The cross has three round accentuations on its extremities totaling to 12, the number of the disciples and the zodiacal signs. On the top part we notice a blooming (red) rose with its stem with thorns and three leaves rooted in the aura of the central figure, most probably Christ-Jesus

On the cross beam we read Immanuel, split over the figure of Christ-Jesus. The meaning of the pendant is: Devine Love is incarnated in Christ-Jesus, whose powerful radiation is shown in two auras, one around the head and one around the total figure. We see that the Christ figure is in a walking position, which means that if we want to follow Him, we must act. This is also shown by the position of the hands, pointing to the Earth. We must realize Him in our deeds here on Earth. At the bottom it reads: *Ich bin eine Blume zu Sarong, und eine Rose im Thale.* (I am a flower in Sarong and a Rose in the valley) – Songs of songs by Solomon. . (See also recommended reading.)

¹⁾ I have added three pictures taken from “Die geheime Figuren der Rosencreutzer “ that explain in themselves the deep Christian way of living of the Rosicrusian brotherhood. They stand apart from the story of the Alchemical Wedding of Christian Rosenkreutz..

THE FIRST DAY

The Alchemical Wedding is divided into seven sections that allegorically describe the Seven Days surrounding the initiation of Christian Rosenkreutz. In order to get the most value from the writing we will need to dissect each day examining in detail the various symbols, archetypes, and the overall allegory. Each Day will start with a brief section of the text, which will be followed by the interpretation of that section.

The text is written in Early Modern English (1590 – 1714 Shakespeare & King James Bible). As such, it contains terminology of that time. Although, understanding the text is not as important as extracting the deeper message, I still recommend reading the text to absorb the atmosphere of the allegory and see the connection to the teachings of the Ancient Mysteries and the Rosicrucian brotherhood. In reading the text, which is taken from *hermetica.com*, it will help to remember that all the great Teachers taught the general population the Mysteries in the form of allegories, metaphors, and parables filled with symbols; recall the New Testament recording that Jesus taught the people in parables.

This is because the meanings of the symbols in stories reach us at the deepest level - in our subconscious, which transcends time and they are as relevant today as they ever were.

It is also worth keeping in mind that the time the Alchemical Wedding was written, the Inquisition was at its height and the writer took a considerable risk in revealing the Mysteries, even in such a veiled and obscured form.

My goal in this book is to extract the transformative message these brave individuals left for the benefit of us all.

The Story Begins

On an evening before Easter Day, I sat at a table, and having (as my custom was) in my humble prayer sufficiently conversed with my Creator, and considered many great mysteries (whereof the Father of Lights his Majesty had shown me not a few) and being now ready to prepare in my heart, together with my dear Paschal Lamb, a small, unleavened, undefiled cake; all of a sudden arose so horrible a tempest, that I imagined no other but that through its mighty force, the hill on which my little house was founded would fly into pieces. But inasmuch as this, and the like from the Devil (who had done me many a spite) was no new thing to me, I took courage, and persisted in my meditation, till somebody in an unusual manner touched me on the back; whereupon I was so hugely terrified, that I dared hardly look about me; yet I showed myself as cheerful as (in such occurrences) human frailty would permit.

Now the same thing still twitching me several times by the coat, I looked back, and behold it was a fair and glorious lady, whose garments were all sky-colored, and curiously (like Heaven) bespangled with golden stars; in her right hand she bore a trumpet of beaten gold, on which a Name was engraved which I could well read but am as yet forbidden to reveal it.

In her left hand she had a great bundle of letters of all languages, which she (as I afterwards understood) was to carry to all countries. She also had large and beautiful wings, full of eyes throughout, with which she could mount aloft, and fly swifter than any eagle. I might perhaps have been able to take further notice of her, but because she stayed so little time with me, and terror and amazement still possessed me, I had to be content.

For as soon as I turned about, she turned her letters over and over, and at length drew out a small one, which with great reverence she laid down upon the table, and without giving one word, departed from me.

But in her mounting upward, she gave so mighty a blast on her gallant trumpet, that the whole hill echoed from it, and for a full quarter of an hour after, I could hardly hear my own words. In so unlooked for an adventure I was at a loss, how either to advise or to

The First Day

assist my poor self, and therefore fell upon my knees and besought my Creator to permit nothing contrary to my eternal happiness to befall me.

Whereupon with fear and trembling, I went to the letter, which was now so heavy, that had it been mere gold it could hardly have been so weighty. Now as I was diligently viewing it, I found a little seal, on which a curious cross with this inscription, was engraved:

IN HOC SIGNO  VINCES

Now as soon as I espied this sign I was the more comforted, as not being ignorant that such a seal was little acceptable, and much less useful, to the Devil.

Whereupon I tenderly opened the letter, and within it, in an azure field, in golden letters, found the following verses written:-

*“This day, today
Is the Royal Wedding day
For this thou were born.
And chosen of God for joy
Thou may go to the mountain
whereon three temples stand
And see there this affair.
Keep watch Inspect thyself
And should thou not bathe thoroughly
The Wedding may work thy bane.
Bane comes to him who fail here
Let him beware who is too light.*



Below was written: Sponsus and Sponsa.

As soon as I had read this letter, I was presently like to have fainted away, all my hair stood on end, and a cold sweat tricked down my whole body.

For although I well perceived that this was the appointed wedding, of which seven years before I was acquainted in a bodily vision, and which now for so long a time I had with great earnestness awaited, and which lastly, by the account and calculation of the planets, I had

most diligently observed, I found so to be, yet could I never foresee that it must happen under such grievous perilous conditions.

For whereas I before imagined, that to be a welcome and acceptable guest, I needed only to be ready to appear at the wedding, I was now directed to Divine Providence, of which until this time I was never certain. I also found by myself, the more I examined myself, that in my head there was nothing but gross misunderstanding, and blindness in mysterious things, so that I was not able to comprehend even those things which lay under my feet, and which I daily conversed with, much less that I should be born to the searching out and understanding of the secrets of Nature, since in my opinion Nature might everywhere find a more virtuous disciple, to whom to entrust her precious, though temporary and changeable, treasures. I found also that my bodily behavior, and outward good conversation, and brotherly love towards my neighbor, was not duly purged and cleansed.

Moreover the tickling of the flesh manifested itself, whose affection was bent only to pomp and bravery, and worldly pride, and not to the good of mankind: and I was always contriving how by this art I might in a short time abundantly increase my profit and advantage, rear up stately palaces, make myself an everlasting name in the world, and other similar carnal designs.

But the obscure words concerning the three temples particularly afflicted me, which I was not able to make out by any after-speculation, and perhaps should not have done so yet, had they not been wonderfully revealed to me.

Thus stuck between hope and fear, examining myself again and again, and finding only my own frailty and impotence, not being in any way able to succor myself, and exceedingly amazed at the fore mentioned threatening, at length I betook myself to my usual and most secure course - after I had finished my earnest and most fervent prayer, I laid myself down in my bed, so that perchance my good Angel by the Divine permission might appear, and (as it had sometimes formerly happened) instruct me in this doubtful affair.

Which to the praise of God, my own good, and my neighbors' faithful and hearty warning and amendment, did now likewise come about.

Reflections on the First Day: The Letter

At the beginning of the first Day, we find Christian Rosenkreutz preparing for the Easter Festival in his small cottage, which is situated on a hill.

Here, the hill is the symbol of higher consciousness.

From the text, it is clear that he was a devout and very modest man with a deep faith in God, as well as having a strong bond with his guardian Angel.

Having prepared himself for many years, he is now in such a mental condition that he becomes sensitive in his heart to his connection with the gnostic radiation-field. (The gnostic radiation-field is an ancient term referring to a higher realm of consciousness, from the word *gnosis* meaning knowledge or knowing.)

This realm is not divided into dualities as in the world we live in. One can best describe it as a form of total or unity consciousness.

It is a form of knowing at one sight, somewhat comparable with the moment when the mathematician can in one overview see the whole content of his mathematical proof.

I can tell the reader that such an experience is sweeping one off one's feet. Something like this I experienced when I suddenly understood that in the ground plan of the Tower of Olympus, discussed on the Fifth and Sixth day, is the very basis of all forms we find in Euclidean Geometry.

This consciousness expresses itself as mentioned as a strong Astral field that breaks in our lower world with great force.

So Rosenkreutz then experiences a great windstorm that threatens to blow his cottage apart.

This windstorm results from the clash of two opposing astral fields. One is that of our physical world, the Astral field that we live in.

The other one is of a higher life, *the sixth region*, where the radiation of the cosmic Gnostic Light of Christ comes from.

I appreciate that for many people, initially hearing this information; it might be difficult to grasp it fully.

It helps to understand that Universal knowledge of all Time speaks about seven emanations of God's essence, the last, the seventh emanation being the physical emanation.

However, due to secession from the originally developing flow this emanation came in at an even lower level of existence, the level in which nature and humanity seemingly experience death.

This seventh sub-field is only a reflection of the true seventh level, so it has no reality and will pass away.

In the ancient Indian culture, the birthplace of both Hinduism and Buddhism, it is called Maya, or illusion.

Ultimately, this lower field of existence that is the working area of our personality, the lower “I”, will rise up out of its fallen state to bring us salvation. Alternatively, the forces in this world that are blocking this salvation are anti-Godlike and lead to sickness, conflict, and death.

An individual wanders around on this Earth until he or she finds the road out of this darkness.

One can describe this wandering as walking in a labyrinth while trying to find the exit.

Evolution is a slow process and consequently we will need to be patient. This is natural because the three forces that block us:

Duality, disease and death are typical of the fallen world and will continue to delude humanity unless each person changes their course completely.

The path of initiation that is portrayed here, as the Alchemical Wedding, brings us back into this higher field of existence.

That is the universal meaning of the seven-Day journey of Christian Rosenkreutz assisting at the marriage of the King and the Queen.

During the windstorm a higher spiritual being appears to Rosenkreutz, and as he turns to look at her, light streams from her being and is reflected back giving him the impression of a blue mantle.

However, not all the light is reflected back.

At the point where the light is seemingly absorbed by the Angel, he has the impression of stars.

The visitor bears in her hand a bundle of letters in all languages, for her message is universal and is given throughout the world to those that are mature enough to receive it.

From the letter he receives from the Angel, Rosenkreutz understands he is chosen.

The First Day

Why is Christian Rosenkreutz chosen?

We must not forget that without exception we are all called to walk the road of light.

The difficulty is that many of us are inwardly deaf and cannot hear the call from the heart, which ultimately is due to ourselves.

Each of us must find this road entirely out of free will.

It is not enough to live a good civil life, to suffer, go to church, and do good deeds.

A good life is a prerogative, but these two things are ironclad conditions:

- *One must inwardly leave the illusions of this world, and then a very powerful longing for salvation will be born.*
- *One's entire being must be dedicated to the gnostic radiation field, the field of the sixth cosmic area, which emanates from the spiritual light of Jesus Christ.*

Whoever struggles in this way and accomplishes the above conditions becomes a chosen one.

God's grace is bestowed on him or her. Christian Rosenkreutz, after years of preparation adopted such a devout life completely orientated on the Divine and modesty was one of his greatest virtues.

Therefore, a Messenger from the Gnostic field appears in the form of a great Angel to hand him the letter. The letter is of great spiritual importance to him and so it feels heavier than gold.

It proves to be an invitation for the Royal Wedding of the King and the Queen, "*by birth and by God's choice*".

This lies in his destiny, but it is also bestowed on him by grace. Rosenkreutz is then bidden to go to a place where three temples stand, where he will find the direction he must take.

At first, he does not comprehend this, but knows that a spiritual seeker has imaginations that need to ripen within before they may be understood. Seven years earlier, he had not fully understood an impression, or feeling that one day he would receive an invitation to the wedding of a King. It is only with the receipt of the letter that he understands this premonition.



Cover of First edition for
Alchemical Wedding - 1616

Next, he uses astrology to make diligent search into the positions of the planets and finds the chart indicates he may hope for a spiritual experience at this time.

The Year of Balance

For Christian Rosenkreutz it is important that it is Easter 1459, which is called the “year of balance”.

Why was this year the “year of balance”? The answer lies in the fact we can use 1459 as a pivot or central balance point to determine the cause of a later event.

Accordingly, the cause of an important event may be sought in the events of the year, which will be the same number of years before 1459 as the date of the later event (effect) that happened after 1459, the “year of balance.” In other words, applying the formula to the Alchemical Wedding, (effect) we can find the cause behind its writing by using the date it was first written down.

Thus, if we deduct 1459 from 1604 (the year the Chemical wedding was written down) it comes to 145 years.

If we deduct this number from 1459, we arrive at 1314, the year the order of the Knights Templers was suppressed by the French King Philippe le Bel.

From this, we can discover the hidden information that the Rosicrucian order was tasked with continuing the work of the Knights Templers.

As we will see later, the year 1459 may be called "a year of balance" in a much deeper sense.

- On the cover of the first edition we find besides the date 1459 the following Latin text:

*Arcana publicata vilesunt
Et gratiam prohanata amittunt
Ergo: ne Mararitas obiice porcis
Seu Asino substerne rosas*

In English, it translates:

Revealed secrets become worthless
Profane secrets lose their grace
Do not throw pearls before swine
And do not throw roses before donkeys

It is warning us not to give the book to people looking to use it for material gains (swine) or the ignorant (donkeys), people not ready to comprehend its contents. Basically, when we analyze the secrets hidden in this book intellectually we defile them and they lose their value. In other words, comprehending the story, requires considerable contemplation and only after pondering its content for quite some time will the story guide us to the point where the clouds begin to clear, and we begin to understand its message.

Rudolf Steiner said that although the year “A.D. 333” was the dead center of the earth’s evolution, owing to a time lag caused by the “Spirits of Hindrance”, the second half did not begin until 1413, the dawn of the fifth cultural epoch, after the disappearance of Atlantis, which we live in now. However, the important point here is that this was not actively implemented until 1459, the “year of balance”, with the founding of the Rosicrucian Order.

- Could this be why Valentin Andrea put the date on the cover of the first publication of the Alchemical Wedding?

Many people consider evolution as something that follows a straight path, leading steadily upwards to higher forms of civilization. Steiner points to evolution as a combination of different time cycles that just as they had a beginning, will one day come to an end. In this totality of cycles there is a midpoint, and the period before this midpoint was under the influence of the planet Mars.

Steiner termed this, period of the Earth evolution the “first Mars half” of evolution, whereas the second half is under the influence of the planet Mercury, which he labeled the “second Mercury half” of the Earth’s evolution. However, before we look at this in more detail we need to address an important question that arises concerning the year 1413, the actual starting date of the second half of evolution, and 1459 the accepted date for its activation.

The First Day

If the switching point for evolution was the year 1413, then why was the Alchemical Wedding not written down in 1413, or even 46 years later in 1459 when the initiation of Christian Rosenkreutz took place? Why did it have to wait until 1604 to be written down?

It had to wait, because the old way people looked at the spiritual world had to die off completely. For this to be possible, the spiritual world needed to be closed to any form of clairvoyance for a period of 145 years. Is it a coincidence that this is the same number of years needed to be deducted from the “year of balance?”

Notwithstanding, this necessity meant that during this time no human being could have any contact with the spiritual world, as isolation was essential for humanity to develop the new modern culture, or value system, completely unimpeded or influenced by the old religious traditions. Obviously, traditions take time to die out, but what we struggle with today are the remnants of those traditions. Knowledge is dynamic, which includes our spiritual understanding of the divine realms. This means rigid dogmas and doctrines have to give way to tolerance and new understanding that incorporates the modern discoveries of science.

Consequently, religions reflecting the rigid Martian energies of the first half of evolution have no future in themselves any longer. Thus, as the Rosicrucian teachings reach us in an ever-growing strength out of the ruins of the old religious traditions, new possibilities can arise that integrate the plasticity of the second half of evolution, or the energies of Mercury into our development.

From the above information, we now know that during the first half of the Earth’s evolution, the Mars forces of materialization had the upper hand. However, as we have now moved into the second half, the forces of Mercury, which etherize matter must and will increasingly hold sway over the Earth’s evolution.

The Mars half of the earth history has meant the growth of intellectual thinking and ever-deeper descent into materialism. Fortuitously, the Mercury half will progressively bring the development of living with imaginative thinking. In addition, the Mars period has also brought the hardening of man’s physical body, whereas the Mercury period will bring the possibility of its atheization.

Obviously, to explain this process in detail would take a book in itself.

However, I will try to encapsulate the essence of the teaching in a brief summary. As expected, human evolution is very much connected to the Earth's evolution, so we will start there.

The first half of the Earth's evolution under the influence of Mars paralleled the evolution of the human race.

Without going into specific detail, it is commonly known that Life developed over the course of time after the earth crust cooled down and habitable areas became available.

From a spiritual perspective, this resulted in a constant diminishing of the plasticity, or flexibility of the Earth.

The effect of this was the physical body's solidification and the appearance of hard bone structures. As different species multiplied and diversified, hominids evolved.

Anthropologists inform us that discoveries of different skeletons show us a change in the human constitution, especially the skull. This change has been sometimes steady, sometimes abrupt.

The homonids had a primitive cognitive capacity which resulted in a slight distantiation from God and a more animal like soul, (Hebrew: Nafesh) orientated on the surrounding world.

This soul was for the greatest part a group soul.

Language was still in a very rudimentary stage.

If one looks in an overview on these changes, it appears that the different species of hominids are like preliminary sketches of the future human being that came about when God decided to create the human being after His image.

How did this occur?

God took dust from the earth, but this is not clay or mud as we are told when at the burial ceremony the words are spoken, *from dust thou are made and to dust thou shalt return.*

In the Hebrew text the word Afar is used which can be understood as the most finest particles in which we see the light dancing. This then would indicate the etheric form.

After creating the Human form, God blew a part of himself in the human being and in this way his still animal like soul became a living soul and could now become eternal.(Hebrew: Neshama.)

The First Day

Later Gods living breath was called (Roeach in Hebrew) meaning the Spirit. This was a great Jump in evolution and it this recorded with God saying (Gen. 1: 26): “Let us make humans after our image” (In Hebrew Tsel, also meaning shadow).

In the Bible this moment is recorded as the creation of Adam.

Compared with the former stage this was a complete new event, a great jump in evolution not at all as Darwin predicted about the development of species. Then after the Fall, when Humanity had to leave Paradise it developed the physical and perishable body as we know it. This is why God gave Adam and Eve clothes of (human) skin The Adamitic race (scientifically called the Homo sapiens) has been able to develop social intellectual and spiritual faculties, that were not to be expected in the former sketches. Our current species of human beings, developed specific characteristics, which allowed us to become farmers that created settlements and were able to create culture.

Out of these slowly growing communities, towns and nations developed with their own social systems, giving rise to different cultures. Throughout this whole process of the development of the Adamitic race there can be seen a steady development of the intellect, resulting in more and more complex forms of organization, lawgiving, and individualization. Spiritually, this process is a process of condensation leading up to the individualized consciousness that we have today. If this process had continued unhampered, more and more flexibility would have been lost and today we would not only be governed by rigid rules, but we would be incapable of changing them.

In the end, Humanity would have become a living fossil, frozen into matter. With evolution no longer possible, both physically and spiritually the human race would have died out. Nonetheless, this was not the Divine plan and in spite of assisting in evolution and at one time being benevolent, the hardening Mars forces were now counterproductive. Therefore, to counter this process, evolution has been brought under the influence of the dissolving forces of the planet Mercury. Hence, the term the “second half of the Mercury phase,” in which Mercury’s influence will transform the Earth more and more back to its plasticity and flexibility.

As part of evolution, every human being will need to change the way he or she lives, especially in intellectual thinking. He or she will need to develop a new more inclusive way of thinking, or what we term imaginative consciousness.

It means developing the ability to develop one thought out of another in a more organic way. Rather than in the analytical mode of thinking, that has brought us modern science.

However, although imaginative consciousness may be understood as based on metamorphosis, because the whole universe is built on the two foundations of Love and Logic, this type of consciousness is above all logical.

When imaginative thinking has been developed to some degree, the human being will become increasingly able to see vivid images concerning what he or she has taken into their consciousness.

It will become possible to foresee what the possible outcome of certain events can be and from this, one can adapt one's actions.

Of course, many of us are already capable of foreseeing the near future up to a certain degree, but when imaginative thinking is fully developed this will give us complete clairvoyance.

After the development of imaginative thinking, evolution then develops inspirational feelings.

These feelings are as a voice speaking in us and it will become quite natural to experience the feelings of others and thus understand their deeper intentions. Essentially, the power of inspiration opens up the inner ear.

There are distinct differences between the two consciousness's. Imaginative consciousness is *picture consciousness*, at which we look at the image as a trained observer.

Alternatively, inspirational consciousness engages us personally by making us empathic and compassionate; rejoicing in each other's happiness, and grieving together when sad. Today, we are increasingly experiencing the emotions of the world. Eventually our own personality will overcome all its selfishness and gain the inner strength to stand firm in the great windstorm of emotion that at times engulfs us.

In the phase we are in now, this windstorm is held from us, as it would sweep us off our feet completely.

The First Day

Sometimes however, we can experience some form of inspirational feelings when a great tragedy strikes us collectively. Then as we have seen in recent times, people want to share their feelings of compassion and bring flowers, and or hold silent vigils. This can be seen as a very first expression of an upcoming inspirational consciousness.

The final phase of our consciousness develops into Intuition. Intuitive consciousness means knowing the right thing to do.

It concerns the will.

From imaginative consciousness, we can foresee the future, from inspirational consciousness we are able to experience the emotional content.

Then intuitive consciousness will give us the ability to do the right thing, exactly at the right moment and place.

For instance, healing the sick (mentally or physically), as our Lord Jesus has shown us on many occasions.

This then is the universal meaning:

From an individualized intellectual consciousness, we will develop a one-ness consciousness that comprises the whole of creation.

When this stage is reached, the evolution of the earth comes to an end.

After a period of rest, a new planetary system will emerge that will develop these qualities even further.

In the book of Revelations, this phase is described by John as the New Earth, which will have nothing earthly as we know it now, but it will be a radiant field of light where Love has become the main substance.


The ultimate goal in the whole of evolution as can be seen today is that the human being not only is created in the image of God, but also eventually will become a conscious-creator-God.

There is however, still a very long way to go!

The story of the Alchemical Wedding helps us to understand the next part of this great evolution.

This is because the allegorical images of the Mysteries show us what forces are at work and how we may participate in the process.

Returning to our examination of the text, on the letter Christian Rosenkretz received from the Angel, is a seal containing the text:

In this sign, thou shalt  overcome.

Strongly moved but feeling totally unfit, he asks help from the higher powers. In response to this, his good Angel sends him a dream. Because to a certain degree his soul has already been transformed, his dreams are real experiences in the spiritual world.

We have heard that Rosenkreutz is called to develop his transformation in order to accomplish the greater Transfiguration. To do this he must surrender himself completely as he cannot serve two masters.



²⁾

Nonetheless, he is still very insecure and because this insecurity arises from exhaustion, it causes him to fall asleep.

The Story Continues:

For I was yet scarcely fallen asleep, when I thought that I, together with an innumerable multitude of men, lay fettered with great chains in a dark dungeon, in which, without the least glimpse of light, we swarmed like bees one over another, and thus rendered each other's affliction more grievous. But although neither I nor any of the rest could see one jot, yet I continually heard one heaving himself above the other, when his chains and fetters had become ever so slightly lighter, though none of us had much reason to shove up above the other, since we were all captive wretches. Now when I with the rest had continued a good while in this affliction, and each was still reproaching the other with his blindness and captivity, at length we heard many trumpets sounding together and kettledrums beating in such a masterly fashion, that it even revived us in our calamity and made us rejoice.

²⁾ Next to the text of the invitation, there is this composed sign that the Rosicrucian's would call a rebus. It is composed of the sun and the moon, united and carried by the Cross-an upside down Ankh grounding it to the earth. The meaning might be, that the letter invites to a union of the male and female, sun and moon or King and Queen, carried by the revelations of Jesus Christ on earth.

The First Day

During this noise the cover of the dungeon was lifted up from above, and a little light let down to us. Then first might truly have been discerned the bustle we kept, for all went pell-mell, and he who perchance had heaved himself up too much, was forced down again under the others' feet. In brief, each one strove to be uppermost.

Neither did I myself linger, but with my weighty fetters slipped up from under the rest, and then heaved myself upon a stone, which I laid hold of; howbeit, I was caught at several times by others, from whom yet as well as I might, I still guarded myself with hands and feet. For we imagined no other but that we should all be set at liberty, which yet fell out quite otherwise. For after the nobles who looked upon us from above through the hole had recreated themselves a while with our struggling and lamenting, a certain hoary-headed ancient man called to us to be quiet, and having scarcely obtained this, began (as I still remember) to speak on thus:

*If the poor human race
Were not so arrogant
It would have been given much good
From my mother's heritage,
But because the human race will not take heed
It lies in such straits
And must be held in prison.
And yet my dearest mother
Will not regard their mischief,
She leaves her lovely gifts
That many a man might come to the light,
Though this may chance but seldom
That they be better prized
Nor reckoned as mere fable.
Therefore in honor of the feast
Which we shall hold today,
That her grace may be multiplied
A good work will she do:
The rope will now be lowered
Whoever may hang on to it
He shall be freed*