

Synopsis of the Alchemical Wedding of Christian Rosenkreutz

The Alchemical Wedding of Christian Rosenkreutz was published more than 400 years ago, in 1616. In the town of Kassel, Germany.

In our time, we hardly realize that this was a very difficult time in western Europe. On the one hand, the Catholic church that had been the ruling power for centuries in many countries, was trying to make a comeback in all the regions it had lost to the Protestant reformation. On the other hand, countries were in constant conflict with one another, first for territorial claims and later for mostly religious reasons.

Suddenly, in this boiling pot of conflicts where uncertainty reigned, out of the blue there appeared three manifests calling for a total new reformation. Because the protestant reform had not brought a better world, therefore it had betrayed its cause and failed. For many the manifests brought hope on a possible way out of their misery.

The first manifest (1614) was called the *Fama Fraternitatis*, (or the call for fraternity) This manifest characterized society as catastrophic, because people had lost all contact with God, and nothing good could come from the religious conflicts. Therefore, the commendable ancient brotherhood of the Rosicross called for a new reformation lead by the brotherhood itself, who had received special new spiritual insight in the Divine world through our Lord Jesus Christ.

The appearance of this manifest produced a shockwave like an earthquake, more so, as nobody knew who these so-called Rosicrucian's were. The brotherhood's call that one should declare oneself openly in word or writing, shook the foundations of the established society. The shock became even greater when a year later, the *Confessio Fraternitatis* (1615) appeared, giving extensive details over Christian Rosenkreutz himself and his ancient order, without however placing it geographically on the map.

Confusion and anger rose to its height when in 1616 the third manifest was printed, recording the extraordinary vision of Johan Valentin Andrea, who had written it down in 1604 when he was only 17 years old. This vision was given the intriguing title: *The Alchemical Wedding of Christian Rosenkreutz*. It is clear that it tells us about an adventure of the founder of the Rosicrucian order.

But what does an *Alchemical Wedding* mean?

In the beginning of the seventeenth century, Alchemy was a dying art. It had its high days during the middle ages as a means for the inner human being to reach higher spiritual realms by studying the various properties of Nature's substances. In that sense, we would nowadays consider this art as pre-scientific, which does not mean it is of no value for us when we learn to understand what it means.

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The core idea was simple: In nature God has expressed his whole being. Thus, if we try to find the most central substance that is mixed and modified to make all the others, by considering the substances of nature, we will have found the *Prima Materia*. Then by living through the processes in one own soul the Alchemist would also have found his own *Prima Materia*, his Higher Self, or core being. In this way, the Alchemist would understand what forces of heavenly nature are at work and he or she would understand God's creation.

The instrument of investigation that we need in the Alchemical work, is our own soul, as it takes on the Divine qualities of the substances we transform. This method of investigation is completely opposite to modern analysis, where the soul of the observer has no voice at all and the aim of all investigation and work is the material or outer world. However, as analytical thinking had not yet reached the heights it would in the following centuries of the "Enlightenment Period", the method of research of Alchemy was to engage the whole human being and not just the intellect. This unification of the soul with the processes used in Alchemy meant that in the end when the *Prima Materia* was found, the soul would meet Jesus, the son of God and enter in full consciousness a paradisiacal state. This was the real meaning of changing a base metal (lead) into Gold. The lead here was the soul chained to materialism and worldly pleasures. These had to be overcome as they bind the lower Ego to violence and ignorance.

The realm of the flesh can never open the way to true higher consciousness. The change that was meant here is a sevenfold Alchemical process faithfully followed in the story.

But there is also a *Wedding*, what can we understand by this?

A wedding here means the unification of the purified soul (the Queen) with the Higher Self (the King). In this relationship, the Higher Self is seen as the indwelling Divine spirit and the purified soul, which has undergone the Alchemical transformations to change from its rudimentary state to a new radiant level. These two higher entities then fuse with the purified physical being. In this way, the threefold human being has become one and identifies him or herself with the *Prima Materia* inwardly and outwardly and by achieving this, the Alchemical Wedding is complete.

It is apparent that this road leads to spiritual enlightenment and corresponds with the ancient method of initiation; though here Alchemy is the symbolism that is used, but still the question remains why is this process of unification *Alchemical*? What can be meant by this?

The answer lies in the fact that the changes that are brought about in the attitude of the soul cause permanent changes in the physical body. These changes enable spiritual forces to stream through the different organs, activating the Kundalini fire that eventually leads to the development of a new consciousness which is an all-encompassing consciousness.

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All this is a very holy and irreversible process and therefore the Alchemical wedding stresses many times that one must not take to this road if one is unworthy and cannot meet the minimal requirements. What then are these minimal requirements? They are the old Christian values that many people are in the process of forgetting.

One of the most important values is modesty and Christian Rosenkreutz is characterized by this virtue. Another one is true insight into oneself. A third one is certainly perseverance, regardless of the many obstacles that have to be overcome. A fourth one would certainly be brotherly or sisterly love. A fifth one is to consider the world as a holy place in which we may gather valuable experiences etc. Nonetheless, those who lack these qualities of character, but still feel the strong urge to claim their place in life will be focused on the motto: *I come first*, or translated in a more political sense: America First (and the rest can drop dead). Such an attitude does not open the gate to a new life, but keeps us in the dark dungeon that Rosenkreutz described in his vivid dream at the end of the First DAY, symbolizing his present situation. That was so in the beginning of the seventeenth century and is even more true in our days.

Science has lost a true priestly attitude to God's revelation and brings all kind of ways to improve our life expectancy and also all sorts of commodities that improve our way of living. Yet, this cannot give us true satisfaction and contentment and ultimately it leads to a deeper descent into matter provoking ultimately destruction and death. We too need a new reform. Not so much of one religion to be exchanged for another, such as replacing Christianity with Islam, but more of a reformation of our lower personality by remembering who we are truly meant to be. Certainly, we must not revive Alchemy in its old way that would be turning back to the past. We should learn from the past, but not idealize what has been, as there is no future in that.

The Alchemical wedding shows us what *virtues of the soul* are needed to rise to a higher level of consciousness, which is no joke as our remaining time is short. To say it in the terms of the Alchemical Wedding, in the dark dungeon humanity struggles with itself, to get the upper hand and as the ice caps of the poles are melting, the ground water in our dungeon is rising slowly, but constantly just as our climate is changing and sea levels rise. So, all of us who are not completely dumb and still can listen with the inner ear, can understand the urgency of the new reform.

The reformation, in the form of the Alchemical wedding, called for in the beginning of the seventeenth century was met with great opposition. It resulted in a fierce persecution, and a call to hang those who declared themselves Rosicrucian's. Yet, beside the strong clerical opposition, the Rosicrucian's hit the core of the matter as many people were in strong doubt what the meaning of life could be when the church leaders were taking each other by the throat.

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So, there were many responses on the manifests. When pamphlets appeared in Paris saying the Rosicrucian's were invisibly present, panic spread among the civil authorities. In just a few years' time more than 1700 responses and comments on the manifest were published which meant that the movement of the Rosicrucian's was growing. Then alas, a tragic event stopped the further spreading of the movement, with the outbreak of the 30 years' war in 1618. This devastating war ruined large parts of western Europe, which meant the movement fell more or less into oblivion and had to go in hiding.

After the war, when peace was restored (1648) people had lost all interest in Alchemy and it was fully replaced by Chemistry. It seemed that a page in history had turned. There was a new future on the horizon, one that is based on rationalism.

The new leading idea was now to tear from nature all its hidden secrets even in an aggressive way. The feeling that Nature spoke the language of God was considered ridiculous. In the French revolution, this change in attitude even reached a new height as by decree, Rationalism became the official state religion. We have seen to what a catastrophic society this has lead us.

Be this as it may, the thing is to understand that a new orientation on our basic values has become very urgent and this must lead to a new reformation. Still, any reform always has to start *on a day before Easter*, as it says in the first line of the Alchemical Wedding. Here we are informed about the real attitude one needs to possess if one is destined to meet the Angel that hands out the letter of invitation. It says:

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.....

The teachings of the Alchemical Wedding, does not only imply that the Alchemical Road is closely related to Jesus and his Calvary path, but also that it has to be in the same rhythm. Many commentators have suggested that as the Alchemical wedding started *on the day before Easter*. That this would be the Saturday before Easter Sunday. Others suggest the Thursday. This is all a fundamental mistake. It says clearly in the text *on a day before Easter*, and this day can only be the Tuesday before Easter as in this way the seven days of the Alchemical Wedding parallel the Calvary of Jesus.

Then the fourth Day would be Good Friday, when death enters on the scene by Jesus' crucifixion and in the story by the death of the King and Queen.

It also makes Easter Sunday, the day of resurrection, the sixth day in the story, when the Alchemical wedding unites the three aspects of the human being into a new and

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higher unity. Then the seventh Day is the day of return where the fruit of the six days' transformation is poured out over the candidate in the form of the Holy Ghost giving the candidate new and great powers to serve in God's plan.

This is what the Alchemical wedding is all about and to the best of my abilities I have tried to make this clear in my commentary on this most extraordinary, exciting and holy story. It is my sincere hope that many people open their hearts to this eternal message, which is once more brought to our attention when humanity is on the brink of forgetting its Divine origin and its place in God's creation. If this were to happen or when a critical mass of people has not reached this insight than, as our time is running out, we are in for heavy weather as the Earth changes and we need to change with it.

Phil den Ouden

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