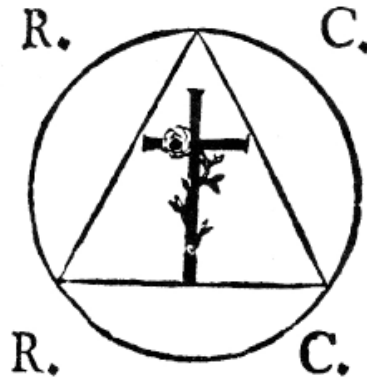


# ROSIKRUCIANISM – AN INTRODUCTION



In this issue of the *Rosicrucian Digest* we explore Rosicrucianism from the early 1600s to 1801.

In the last fourteen issues of this magazine we have journeyed through the great mystical traditions that have most significantly contributed to the Western Esoteric Tradition and Rosicrucianism.

We began in the mists of time with Atlantis, then explored the mysteries of ancient Egypt, the Essenes, the Orphic and Delphic Mysteries of ancient Greece, the Pythagoreans, the Mysteries of Eleusis, Isis, and Mithras, Hermetism, Gnosticism, Neoplatonism, Kabbalah, and Alchemy.

And now we come to Rosicrucianism, which emerged in Europe with the publication of three mysterious manifestos – the *Fama Fraternitatis* (1614), the *Confessio Fraternitatis* (1615), and the *Chymical Wedding of Christian Rosenkreuz* (1616).

These anonymously written and widely distributed publications called for no

less than the reformation of the “whole wide world.” They especially focused on transforming the oppressive superstition and intolerance that dominated Europe at that time. The manifestos and the announcement of a mysterious order of mystics, who kept their identities unknown, made such an impact that more than two hundred responses, both in favor of and in opposition to the Rosicrucians, were published over the next few years.

In this issue of the *Digest*, we explore these Rosicrucian manifestos, as well as what it means to be a Rosicrucian. We also examine the “Rosicrucian Code of Life,” meet some of the most illustrious Rosicrucians in history, experience some of the intriguing artwork and symbols of the Rosicrucians of the sixteenth and seventeenth centuries, learn about Rosicrucianism in early America, dream of the “Rosicrucian Utopia,” and together strive to attain the Rose-Croix state.