



Domizio Cipriani

TEMPLARS AND ROSICRUCIANS
THE INNER AND SECRET PART
OF THE TEMPLE ORDER

The Brotherhood of the old Rose+Croix

BastogiLibri

All right reserved:

BastogiLibri - Via Giacomo Caneva, 19 - 00142 Roma
Tel. 3406861911 - Fax 0683700481
<http://www.bastogilibri.it> e-mail: bastogilibri@alice.it

Printed in Italy in November 2019
by Pressup - Via Cassia km 36,300 - Nepi

AUTHOR'S NOTES

First of all, I would like to apologize to readers in advance, if they find errors in the text, I did my best in the translation but, English is not my main language, thanks for understanding.

This work which clarifies the true history of the Templars and the Rosicrucians from 1317 to the present day took shape following the teachings of Roger Caro and Pierre Phoebus. Our illustrious predecessors have done considerable work in analyzing and cataloguing an innumerable quantity of ancient parchments and manuscripts. The work reveals some philosophical and alchemical knowledge of the Order of the East, inside the Order of the Temple, unearthed today in the “Grande Maison Metropolitaine d’Initiation” in the good lands of the Principality of Monaco, above all thanks to the help of the Emperor who I would like to personally thank for his precious teachings and his sense of brotherhood and friendship. The time is ripe to really know the HISTORICAL facts of this great knowledge learned from the TEMPLARS during their stay in IRAN with the ISMAELIT or NAZIREI, tribe that gave the native to Jesus. The purpose of this work is only to bring clarity and justice to the unjust persecutions suffered by our illustrious predecessors and to convey their spiritual values in a more understandable way, WITHOUT WANTING TO INFLUENCE the beliefs and religious faith of the readers that must be maintained and practiced.

The purpose of this book is to bring clarity once and for all into a galaxy of Orders Neo-Templar, Masonic Lodges, Masonic initiatory bins or associations with self-proclaimed grand masters self-proclaimed from nothing, without any legitimate knowledge or transcendence, created solely for social avarice, for business or to collect money.

THE ONLY SINGLE PURPOSE MUST BE THAT OF THE MUTUAL RESCUE AND THE AWAKENING OF CONSCIOUSNESS - NOTHING MORE - AS IT WAS for our illustrious predecessors.

All the royalties of this book, like all those of the previous books published by the author, and by the other Great Officers, will be totally devolved to charity to help children in the world with the NGO “Amade Mondiale”.

Fidelity, Loyalty, Vigilance.

A special thanks to Enrico Baccarini for his excellent and detailed historical introduction to this book that will accompany readers in the discovery of the veiled history of the Knights Templar. Non Nobis. And thanks to all of you for the support and sponsorship.

LABOR AND CHARITAS

Falcon-Us

The seven initiatory grades and the Royal Art of Charles VI by Roger Caro, silver medallist in the arts, sciences and letters, member of the World Union of Intellectuals, winner of the “Hermetic Golden Eagle” award.

Preface to the book of Roger Caro made in 1970 by Lilian VETZEL Conservator Head of the university library of Poitiers (France).

- Origins of the Templar Order
- His contacts with Freemasonry, the Order of Malta and various Rosicrucian movements.
- The promise of the wise
- The 7 initiatory degrees of the Adept
- The Royal Art of King Charles VI

First of all we would like that the reader not to focus on the title of our work “Legenda”; we ask him to consider it not as a

recital due to the imagination or to a myth, but rather from its original meaning from the medieval Latin which means: What must be read, then what is worth writing.

Roger CARO

Certain Emperors, sometimes hiding their real identity through a patronymic, a pseudonym or an anagram ... drawing figurative but purely imaginative Blazons, it would be a pure coincidence if one of these corresponded to that of a known or even unknown person. As for us, we have simply and faithfully reproduced the documents entrusted to us to extrapolate strictly historical elements.

Preface

One day in the year 1962, I found on the table of the antechamber of my office (at the time I was conservator of the library of the Sorbonne in Paris), a packet of books sent by the legal deposit publisher. My duties as an adjunct to the chief conservative for the administration and management of personnel, did not put me in direct contact with books frequently. The package of books in the legal deposit, however, caught my attention because it was completely unexpected, containing works that we had neither chosen nor ordered.

In the lot was inserted the “alchemical dictionary” of Kamala Jnana. I had been, like all university students, trained according to a rationalist method with a great scepticism for this kind of literature, even a certain hostility ... Indeed, my first reaction, looking at the title page, was an internal grin, which made me think: Another impostor who wants us to believe in Santa Claus or yet another charlatan who claims to be able to make gold through various common metals ...

Nevertheless the book was beautiful, printed on glossy paper,

with beautiful photos in colour as well. I took it to my office and started flipping through it, then read it very carefully. I realized then that for us modern alchemists (because in reality there are) with the final aim not to manufacture gold but the implementation of a work of transmutation of the matter. First of all we have to disintegrate it many times, to create new combinations with purified materials using an energy whose strength is a geometric progression.

I thought it unreasonable, but there were photos ... and friends who had recently asked me to participate in plant and plant distillation jobs. A manifested purification and a development of forces was obtained.

At this stage of reflection, I closed the book and decided to rethink the subject, making a clean sweep of my university reactions and the knowledge acquired by reading the works of Marcellin BERTHELOT. Because the creation of gold is a minor aspect of the matter, the disintegration of matter is proven and realized today, through atomic batteries, what extravagant power!

But what has the discovery of this power been for? To the extermination of the people of Hiroshima and Nagasaki, to the fall out of nuclear dust on everything that lives: men, animals, vegetables up to the salt of our land.

I remembered that during my childhood, I had read in a history book that NUMA and the Etruscan kings were known to have control of lightning, and we laughed at it! But what if that lightning had been what we call today nuclear power, at say low to medium power or much smaller explosions? We understand then why this science has been jealously kept secret!

And if in the end, this same science used in modern scale, could teach us to overcome the damage done, to everything that lives through our giant monster of creations, this would not be worth purging our spirit from all the preconceptions, from all the prejudices, of all greed and access modestly to the school of those who know, since the moment seems to have come, to demystify

the secret knowledge of AL-Chemy (chemistry of God)?

Let us not forget that only the winners will be able to eat the fruit of the tree of life. The book of our friend Roger CARO leads us into the history of this school, from the fourteenth century to the present day, exploring many aspects that have been kept very secret until today.

If all aspects were known, we would most likely be obliged to correct a number of our historical knowledge, especially those relating to the fifteenth century.

This work, very well presented and illustrated by very beautiful photographs, unique and irrefutable documents, establishes the filiations of all the branches of brotherhoods having the same ideal, even if different in the manner of their recruitment and in their structures.

Other recent works dealt with the fear of “secret societies”, some are large volumes, the subject of considerable work and are accompanied by impressive bibliographies, they cannot bring to the reader the value of human and profound testimony, as much as can be expressed by a Involved adept. That the author Roger CARO and his wife Madeleine are thanked for daring to write it and publish it.

Lilian WETZEL

INTRODUCTION

After the year 1000: From the Crusades
to the Templars' esotericism

The various proliferation of heresies on the one hand, and the growing diffusion of Islam on the other, led to the irrational date of the Last Judgment, that of the next End of the World, to be seen irrationally at the end of the first millennium of the Vulgar Era. "A thousand and not more a thousand", it was believed: *Dies irae, dies illa...Solvit seculum in favilla...*, he recited the *Dies irae* not referring to the "Day of wrath! (divine), with which the century would have ended for many in the eternal flames.

In the period of this apocalyptic terror we have the ascent to the papal throne of the first French pope, Gerbert, who became pontiff with the name of Sylvester II in 999. Profound scholar and scholar of multiple disciplines, great esotericism and founder at the abbey of Bobbio (Piacenza, Italy) of a revolutionary school committed to merging the Christian tradition with Greek culture and Arab science, Gerbert became bishop of Ravenna, and as pope he faced the psychosis of the year 1000, passing into history as a pioneer in the use of the abacus and in the study of the celestial bodies, while his extraordinary culture made him define "the magician pope" originating many legends about him, including having built a mysterious animated and talking "head" able to respond in kind to his various questions in virtue of a pact with the devil. Perhaps an *ante litteram* calculator?

What is certain is that Gerbert also conceived the first crusade to free the Holy Land, which would have occurred only a century later. And it will be precisely the liberation of the Holy Sepulchre that will greatly expand the frontiers of esotericism.

The need to dedicate space to a coherent but necessarily

synthetic treatment of the phenomenon that is now known as Templar esotericism arises from a modern need, fruit of the hypotheses and discoveries of the last two centuries. The «Militia of the Poor Soldiers of Christ and of the Temple of Solomon», more commonly known as the Order of the Knights Templar, has in fact reserved for scholars of the last centuries ample material for discussion and debate. For its part, our country never constituted the seat of the temporal and bureaucratic power of this order, but it was profoundly shaped, that is, it drew from it the vital but subterranean lymph that still today is so much discussed.

The mystery born around the esoteric side of the Templar Order has fascinated generations of scholars for centuries. In the great cauldron that is today, and has been in the past, the research on the “poor knights of Christ” has been omitted - or wanted to ignore - information and data that bear witness to a hidden knowledge, reserved for a select few, within the higher hierarchies of the Order.

As in all fields of human knowledge, there is never a halfway of equanimity that merits the many facets of a given topic. In reality we tend to want to see what interests us or to consider what is most comfortable.

So history has done with the Order of the Templar's. Today, reading any academic book on this military order, you will never find any information that could relate to the most hidden aspects of the order itself.

On the one hand, this attitude could also be more than justifiable, since it is information on which we have few and little verifications and on which, for some, it would be useless to try and find concrete explanations. But is it really useless? Perhaps a certain type of vision self-precludes the possibility of understanding certain factors through the limited data available to us. However, the collection and study of these fragments was carried out, in the most disparate ways, by those who were not bound by academic will or forced historical rigor.

Templar esotericism could be traced back, in a large part, to what the order itself would have brought home after his first stay in the Holy Land. This hypothesis is accompanied by the contacts that were held with Muslim populations, with the Hashishin sect, the Assassins led by the Old Man of the Mountain), with Jewish cabbalists, and probably also with the first manifestation of the Sufi movement, could explain the huge amount of knowledge that the Order brought back to Europe. They range from the Hebrew ones (on the Angels, on the Fallen Angels and their offspring of the Nephilim conceived with women and on the Demons of the most ancient traditions starting with Lilith) to the Islamic ones on the Jinn (or Geni) up to those on the True Cross, the Holy Grail and the Holy Shroud (which the Templars were to find and bring to Europe).

However, all these data by some considered purely mythical are not anti-historical, as in many cases they continue to affirm today, but they are instead History in all respects. It was probably thanks to this knowledge that we Europeans, in the decades and centuries after, shaped and profoundly modified the cultural course of our history but above all of our most arcane knowledge.

Italy was not inferior, and indeed it was a crucial crossroads, fundamental for the crusades and the fleet and the Templar troops themselves. The whole “good land” is today dotted with a myriad of churches, castles and settlements that were once the patrimony or commanderie of the Knights of the Temple.

All of Italy suffers from the ancient presence of this order which, on many occasions, has left indelible, as well as enigmatic, traces of its passage.

In a period of profound cultural and social change, as was Europe between the 11th and 12th centuries, this religious-monastic order was born which consecrated its existence to the rediscovery and defence of the Holy Places and pilgrims against incursions of the infidels. The aura of mystery that has always surrounded the Order of the Knights of the Temple of Jerusalem,

also known as the Templar Order or the Poor Knights of Christ, has its historical roots in the 12th century of the Vulgar Era.

A group of nine knights gathered around a nobleman from Champagne, Ugo de Paganis, or Payns, or Payens. Together with this young aristocrat the maniple left for the Holy Land with the noble intent to defend Christianity and to restore the sovereignty of Palestinian soil, which fell under the Muslim yoke, to the Roman Catholic Church. Between 1118 and 1120 (the date is still a source of heated discussion) King Baldwin II of Jerusalem left this place to his brotherhood, the Al-Aqsa mosque on the southern side of the ancient Temple of Solomon (known as the noble enclosure or Haram esh-Sharif). The Order of the Knights Templar is born in the mystery. We do not even know if the official date in which this group of noble knights was made public in the 11th century is the right one. History has it that the Order was founded between 1118 and 1119 AD from a small handful of nine knights. In this short period of time the intentions of the Order were made manifest mainly to King Baldwin of Jerusalem and to Bernard of Clairvaux in the hope that these two great figures of the time could bring new strength within the ranks of the order. However, the original historical documents provide slightly different dates.

The Count of Champagne, among the most important dignitaries, had already made a trip to the Holy Land in 1104 where he had stayed for four years. Returning to his homeland, the Count again felt the need, in 1114, to return to the Holy Places, this time however making explicit his intention to enlist in the “milice du Christ”, the Militia of Christ, one of the first names with which the Knights Templar they were known. But the Templars were not born yet at that time!

Perhaps something had already moved in the shadows. Confirming the words of the Count of Champagne there is a document signed by the bishop of Chartres which states: “We have learned that ... before leaving for Jerusalem you have vowed to enter the “milice du Christ”, which you wish to enlist in this

evangelical army». In the context of the letter the name used cannot refer to any other institution, nor to the fact that the Count wanted to simply become a crusader, above all because the bishop subsequently reviews the main obligation to enter the ranks of this militia involved, that is, the vow of chastity. From this enigmatic passage it is not necessary however to deduce that the Order of the Knights Templar had already been founded in 1114.

But it can probably be assumed that in this period a handful of men, probably most of those who will be the subsequent founders of this order, had already agreed on the creation of a new institution that would have to face the Muslim advance. But then why remain silent until 1118?

Until 1129, the year in which the council of Troyes was recognized as an official religious-military order, their stay in the precincts of the Temple remains a mystery. No person would have been admitted during this period within the order, and no specific task would have been assigned to them except to protect the pilgrims. But how could nine knights protect thousands of faithful? The Hospital order already existed, today known as the Order of the Knights of Malta after their withdrawal from the Holy Land first and then from Cyprus, which fulfilled this task.

The answer to this question still raises numerous questions today, although sources different from Guglielmo di Tiro, considered one of the major historians of the order as well as among its major detractors, would indicate that the initial group was not of nine individuals but of 30 riders. Whether they were nine or thirty, they certainly wouldn't have been able to counteract the raids and attacks of hundreds or thousands of Muslims. In any case, this question does not appear to be the only one without an answer.

Why Baldwin II, Goffredo di Buglione's brother, had to grant such an important place as his palace within the Temple enclosure to a group of nine, or more, knights who came from distant regions and were, for him, unknown emeritus? It seems extremely difficult

to believe the official historical version according to which the nine knights received the gift of Haram esh-Sharif for the charm and the strong ideals shown towards the cause in the Holy Land. But if the Order had actually been operating for some time, would it not be simpler to hypothesize that once the Templar Order was formalized, they would receive a gift of land that had previously been claimed for unspecified purposes?

The legends that have sprung from the Order's permanence on the sacred mountain of Jerusalem are still strong today and are veiled by a halo of reserve and still lasting mystery. The Bible, on several occasions, describes us, along with other Jewish sources, how Mount Moriah was used in times of war or danger, as a bunker for treasures and important documents.

The Jewish Mishnah, a work contained in the Talmud, tells us that the "Conference tent" was kept in the crypts of the temple with all the wooden tables, the supports, the crosspieces, the columns and the rings.

Other Jewish traditions maintain that the Ark of the Covenant, the altar of incense, the staff of Aaron, the urn with the Manna and the Tablets of the Law (the latter contained in the Ark of the Covenant) would have been hidden, during one of the periods of war, "in a secret compartment under a woodshed on the western side of the Temple, near the Holy of Holies".

Even in the Middle Ages various Jewish traditions tell us about rooms, tunnels and underground tunnels positioned below the ancient enclosure of the Temple of Solomon. Jehudah Ha Levi, a Spanish physician and philosopher known to us by the name of Judas Levite, not only wrote numerous verses about the Ark of the Covenant, but in a treatise entitled *Cuzari*, completed around 1140 AD, he also told how it had been hidden under the Temple Mount.

"In the second Temple - he wrote - a stone pavement was placed in the place where the Ark was to be, and it was concealed behind a curtain, because the priests knew that the Ark had been

buried there”.

Among the documentary sources we have found there is also the testimony of a Spanish doctor and philosopher, Maimonides (1135-1204 AD), born six years before Judas Levite died, in 1141. In the eighth book of his Mishneh Torah, he discusses the rituals officiated anciently in the Temple and reflects on the destiny that the sacred Ark would have suffered, based on a verse of the Second Book of Chronicles [2Cr 35,3] which had so much solicited the interest of the first rabbis. “There was a stone near the western wall of the inner sanctuary - says Maimonides - on which the Ark was carried. In front of it there was the urn containing the manna and the staff of Aaron. When he built the temple, Solomon knew that it was destined for destruction, therefore he also arranged secret rooms in which the Ark could have been hidden, in deep and tortuous tunnels ». Maimonides, in the text, exposes his considerations to a Jew named Arabaita. These rooms and tunnels would therefore seem to be confirmed by ancient authoritative sources.

But the Temple also contained ancient documents referring to the beginnings of the people of Israel, their cults and their history. Material of this nature was certainly preserved and preserved as jealously as the Sacred Ark. The prophet Josiah, again according to Maimonides, would have ordered the Levites to hide the Ark and the other vestments in one of the rooms that Solomon had specially built under the Temple during one of the various attacks on the capital of Israel.

Disappeared and concealed shortly before the destruction of Jerusalem in 586 BC by the Assyrians (buried in Israel according to some, transferred to Ethiopia according to others), the Ark of the Covenant, device of Sacredness and Power par excellence built by Moses on “angelic instructions” to tangible demonstration of the Covenant of the Chosen People with Jahve, it was certainly something more than a simple container of acacia wood (for the tablets of the Law and an omer of “manna”) adorned with gold and

covered by the simulacrum of two cherubs: cautiously transported by the Levites with poles of wood (insulating material), was a mighty divine weapon apparently emitting discharges (electric?) capable of electrocuting those who touched it with impunity (such as the head of the Guard of David, Oza), vibrations (ultrasonic?) suitable for chipping and knocking down in war fortresses as well as defensive walls (like those of Jericho) and mysterious fluids that produce sores and ulcerations (radiation effect?) on the bodies of Israel's enemies (as in the case of the Philistines). He was also capable of levitating and radiating light rays and, the Pentateuch specifies, through the Ark (as well as through the mysterious Urim and Thummim inserted in his breastplate) the Israelite pontiff could even dialogue with God ...

Technological object or not, was it the lost Ark that the Templars were looking for? Laurence Gardner is convinced of this (see *The Secrets of the Lost Ark* by Laurence Gardner, Newton & Compton, Rome 2004), according to which in 1227 the Order of the Temple would eventually come into possession, then secretly transferring it to Europe and hiding it in a secret underground below the Cathedral of Chartres. Other indications of possible excavations by the Templars under the Temple of Solomon come from a 12th century pilgrim, who had travelled to the Holy Land. Johan Von Würzburg, described his visit to the stables of Salomon and tells us how "they were large enough to house two thousand horses".

The official sources inform us that these stables could contain no more than a thousand horses, therefore, or in this case we are faced with an error of interpretation by Würzburg, or the Templar brotherhood had carried out expansion work inside the stables.

The various reconstructions of the Temple esplanade and the subsequent settlement of Baldwin II, required the use of large stables, but those that were in the temple would not have been able to accommodate the retinue of knights of the King of Jerusalem, nor were they functionally useful for practical defence

purposes. But the details that could indicate excavation work by the Templars in the temple esplanade do not end.

The Italian Ermete Pierotti, Charles Wilson and the English General Sir Charles Warren, two 19th century scholars, carried out extremely detailed fundamental plans and archaeological studies carried out today. From these surveys it was possible to ascertain how Mount Moriah is travelled in almost all its directions by tunnels and water cisterns. Most of these tunnels have been studied and visited, but there are still many other pipes not yet discovered and others not yet explored. The proof of these claims also derives from some surveys, carried out via the geo radar, which were conducted at the end of June 1990.

The examination of a part of the perimeter walls of the Temple esplanade produced extremely interesting results. Under the layer of soil of the Hulda gate, in the immediate vicinity of the ancient Salomon Stables where the Templars had settled, “artificial voids” were identified whose tops looked like they had been covered by “embankments of rubble”.

According to numerous researchers who were interested in the case, it could therefore be considered underground chambers hidden by a top layer of debris. Detailed analyzes have excluded the natural origin of these cavities, favouring a possible artificial origin.

This discovery could lead us to conclude that there are still galleries, rooms and tunnels that have been unexplored for centuries under the Temple Mount. The instruments that were used for these surveys saw the use of very sophisticated geo radars that radiated in the ground waves at a frequency between 90 and 900 Mhz.

The dielectric differences of the rock thus indicated the presence, in a specific case, of an underground room. In fact, there is a constant in the cavities present in the rocks which corresponds to about 1.0 while in the remaining rock bed the value is between 9 and 11.

Through the advantage of these dielectric discontinuities the

scholars were able to graphically identify cavities and structures below the court of Mount Moriah. The geo radar are extremely sophisticated instruments that, thanks to the emission in the ground of waves, are able to reconstruct with a minimum margin of error the situation present in the lower strata of the soil and therefore to identify any fossil remains, cavities or anything that stands out with respect to the normal constitution of the soil in question. The areas covered by this study were the perimeter areas, or adjacent to the Temple, therefore internal but underground. These are the West, South and part of the East wall. These data bring us to extremely interesting questions. Who and why did he build these tunnels? How many are there? Although over the decades numerous tunnels, tunnels and underground rooms have surely come to light others will still be hidden, like the one identified under the Hulda gate.

A curiosity also comes from a casual discovery made in 1994 in the city of Acri, seat until 1291 AD of an important Templar commandery. Perspective surveys identified in the basement of the city a tunnel of the mid-twelfth century, later identified with a Templar matrix, which extended for over 350 meters from the port of the fort, to the east of the city, to the west of Acre. This system of tunnels, according to scholars, would have been used as a special water reserve or as a preferential escape route in case of danger.

It is clear that the Templars were not totally unaware of the underground excavation techniques, but rather of how they used them for different purposes. The presence of tunnels, rooms and galleries under the Temple of Jerusalem seems to be a confirmed fact. Archaeologists and researchers, as far as is currently possible, have conducted and are conducting interesting surveys within them. But what could the Templars have found under the Temple of Solomon?

The question still intrigues researchers and the curious today. The only objective data we can refer to with some certainty, but

obviously looking at it critically, is the famous Copper Scroll found in 1947 among the manuscripts found in the Dead Sea near Qumran.

This scroll, based on data currently held by researchers, was written by the aforementioned Essene sect, an orthodox Jewish group full of charm and mysteries. The Essene of the Essenes lived for about 210 years, from 140 BC to 70 AD around, in a settlement near the Dead Sea. Their decision to leave Jerusalem had been dictated by the corruption and religious deviance that is raging among the people. Their community then found itself continuing a pretended line of religious purity far from distractions and deviations. Curiously, the scroll in question mentions hiding places containing documents and treasures buried just before the destruction of their community in 70 AD (16). Some of these hiding places refer to the Temple of Solomon and 24 treasures that would have been hidden there.

But the evidence does not seem to end, and as we have seen previously, at least three different expeditions carried out excavations in the vicinity, and in some parts, of the Temple esplanade bringing to light burrows and tunnels of which we had lost track or had no knowledge. Unfortunately, due to age-old Muslim prescriptions, today it is not possible to dig inside of the Sacred Mount. It is possible, however, to do it from the outside. This made it possible to identify underground areas previously unknown in the vicinity of the Hulda gate. Templar historiography itself confirms that changes were made when the order settled within the sacred enclosure. According to the monk and pilgrim, Theodoricus, by order, Haram had undergone some notable changes. Following numerous works, the complex would have had large underground cisterns full of water available and the area above the temple would have been “full of places to walk, shaved lawns and boardrooms”.

A real revolution carried out over a few decades. The Templars, according to other sources, have put into operation a series of

underground chambers using them as “laundries, warehouses, granaries, wood sheds and other deposits”. It is equally curious to note that among the restoration works carried out by the order in the Haram, even the mother house itself had undergone major changes. The current Al-Aqsa mosque does not differ greatly from how the Knights Templar designed and restored it. The architectural changes and the restored works presented a totally new and original style for those times, which has been compared by a number of researchers to a proto-Gothic style. The style introduced in fact highlighted strong correlations, as well as real parallels, with those that later became the dictates of this style.

This similarity has led several researchers to hypothesize that it is precisely to the Templars that we owe the “knowledge” used later in the construction of the majestic Gothic cathedrals in Europe.

The collected data can lead us to believe that something particular probably happened during the permanence of the Templar order within the enclosure of the Temple of Solomon. However, the mythical and legendary ones are added to the historical data. The problems of current research consist also in a purification of the data that over the centuries neo templary movements and popular legends have added to the real history. Certainly something very important was found under the esplanade of the temple, and this event led in the following years to the subversion of a monastic order and the discovery of a thousand-year secret.

Ugo di Champagne, before the official foundation of the Order, had made no less than three trips to the Holy Land, all aimed at a single purpose, most probably that of studying the territory and ensuring the collaboration of the rulers who had been established in the city of Jerusalem. After his last expedition the Count of Champagne made important contacts with a young prior of English origin: Stefano Harding, abbot of Citeaux and eminent Jewish. This knowledge gave rise to an important transitional period that still astounds historians of the Cistercian abbey of

Citeaux. Although it was a contemplative order and little devoted to the study of the ancient classical or pagan texts, the monks of Citeaux were put into total ferment by Harding who recalled to himself the best minds of his order, placing them in the meticulous study of the ancient Jewish texts.

A historical confirmation of these events comes from one of the most important biographers of San Bernardo di Chiaravalle, the abbot Vacandard. In the biography of Saint Bernard written by this monk, the author is surprised at how an order like the Cistercian order had temporarily changed its path after the meeting between Harding and the Count of Champagne.

The same Vacandard tells of how the monks had been put to the study of the ancient Jewish texts and how important rabbis of Burgundy had been recalled to help the studies that took place in Citeaux. For six years the doors of the monastery became impassable while his monks were harshly put to work by the young Harding.

After this period, Ugo di Champagne returned to the Holy Land for a brief and secret stay. Returning to his homeland, he offered Harding, around 1115, an area in the forest of Bar Sur Aube, known as the Valley of Absinthe, on which a very young Bernard de Fontaine (known as Saint Bernard) will build the magnificent abbey of Chiaravalle.

Not a few scholars turn up their nose at this series of vicissitudes. History has concealed the true motivations that led the monastery of Citeaux to such a sudden change of course but the meager historical information we have today allows us to structure a coherent and valid hypothesis.

It could be hypothesized that some French nobles were aware of a secret about the possible location of some treasures under the temple of Jerusalem.

The crusades would have made possible the liberation of the Temple esplanade, a place where few men could have operated undisturbed and in total secrecy in search of such artifacts. The

previous inspections of the Count of Champagne would also have ensured the collaboration of the ruling rulers to govern this new province. At this point the first Templars come into play, composed of a handful of a few men sent to the Holy Land with the official aim of freeing the roads from the pilgrims but with the real purpose of leading excavations under the Temple esplanade. Nine years thus allow this small group of men to carry out their research undisturbed, at the end of which they return to France with the total support of the most important man of the time, Bernard of Clairvaux. The rest, we could say, is history. The Templars are transformed in a few years into the most powerful Order that history has ever known. A power that will have no rivals for all its existence in any field, consisting of a power that will be even superior to that of the Catholic Church itself. Certain indications could reveal to us the fruit of the efforts made by these men, but these are relationships that at the moment cannot be corroborated by any objective historical data. The same Freemasonry contains within it knowledge and rituals that refer to the ancient Knights Templar, to secret knowledge related to an order that marked the history, but nothing allows today to clarify the reasons that led these men to strike up an operation of this magnitude .

Responding to the dilemma about what the Templars really could have found under the Temple of Solomon is not our responsibility. Lacking a base that we can refer to, it seems completely useless to perform sterile Pindaric flights to conjecture or try to understand the reasons behind all this. The official history has left us weak traces of a medieval design aimed at the rediscovery of relics believed lost. The human intellect, summing up the few data available, has drawn an approximate design on an even more rugged terrain. Until more data on this mystery emerges from the depths of the past, it will be difficult to understand this enigma.

Italy, in this search, did not play a fundamental or leading role, except as a port of departure and docking for men and the discoveries they brought back from the Holy Land. However, our

country will provide the basis on which the Order of the Knights of Christ can move from their foundation. What these individuals will discover and report from their stay in Jerusalem will become a part of and deeply permeate the work and thought of other men and other esoteric currents in the history of Italy and Europe for the coming centuries.

In this context of research and rediscovery we find the work of Domizio Cipriani who for years has been carrying out a careful and painstaking work of rediscovery and analysis of the Templar Order. Thanks to his pen and his research he has allowed us to bring to light a forgotten but never dead knowledge and the book you have in your hands is a new, fundamental piece.

Dr. ENRICO BACCARINI

FOREWORDS

“Even today people struggle to understand”, this book by MY GRAND PRIOR and Friend Domizio, the one who opened my mind to the deepest search in all things in all thoughts, serves as the previous books to clarify some points and at the same time it spurs us to open the consciousness of the vision of things. A complex reading for the uninitiated but in simplicity and spirituality.

For me, Domizio’s work in my growth is always fundamental, I thank him for this opportunity and the trust he gives me.

Simone VACCA - KTGC

Public Assistance Volunteer and Departmental
Coordinator of National Civil Protection

Among the folds of history, which saw the undisputed protagonist of the Order of the Temple of Jerusalem during the period of the crusades, His Excellency Grand Prior Order of the Knights Templar of the Principality of Monaco Domizio Cipriani, illustrates us in a wonderful and punctually historical way, what was the history and subsequent evolution of the most powerful medieval knightly order, namely the Templars.

Facing an imposing argument, not to say insurmountable from a historical point of view, given the numerous attempts at screening and actual pollution of the existing evidence, the author, in an authoritative and casual way, makes a real historical-philosophical-religious excursus which leads the reader to follow a path clearly illuminated by the profound knowledge of known and little known facts. Unravelling the darkness that for centuries weighed on the actual knowledge of the Order of the Temple and

above all on its difficult survival after the infamous accusation of heresy, Domizio Cipriani with abundance of details, as well as a solid and iron historical documentation survived with not few difficulties until nowadays, it illustrates what really represented this Order at its origin and has represented over the centuries to the present day, hiding behind other more hidden and secret forms in order to preserve the true and real teaching of the Grand Masters!

This work finally clarifies in a definitive, unequivocal and indisputable way what really belonged and belonged to the Knights Templar of the past and of today with the awareness of being the only true heirs recognized of that ancient order that made history.

Edgardo MARZIANI, Medical Doctor - KTGC
Seneschal of the Grand Priory
of the Principality of Monaco - OSMTH

With “Templar and Rosicrucian, the Order of Orient”, the author intends to regulate the galaxy of initiatory schools, neo-Templar or Masonic orders, governed by masters often self-proclaimed from nothing, which he himself defines as “bins” driven by business reasons or of social careerism. At the same time he accompanies the reader to the heart of the mysterious brotherhood of “Freres Aines Rose + Croix” (F.A.R + C.), Whose rule and sole mission seems to be light years away from the Order of the Temple. Just as he cannot avoid distancing himself from the Templars tout court. The F.A.R. + C, in fact, have nothing to do with the vows of Obedience, Simplicity and Charity of the first “companions” of the Christ (the so-called Paupera Militia Christi). At stake here is the alchemical philosophy, which over the centuries has been handed down from mouth to ear, through the teaching of the masters. Finally, we return to talk about

alchemy, no longer in its banal meaning of transformation of base metals into gold, but as an internal transmutation and search for the philosopher's stone. That "Holy Grail" that each of us holds in the depths of the soul and that can be rediscovered, travelling to the centre of the "earth", in a constant solve et coagula, in search of the "veram medicinam". A book in which esoteric knowledge alternates with historical insights, which on the basis of documents extracted from the archives of Ajunta, in India; as well as from the departments of Gard and Vaucluse, it intends to reconstruct the past of an immortal order. An existence that of the Freres Aines Rose + Croix demonstrated by 115 parchments, bearing original seals, which start in 1317 to reach our days. With a wealth of details and historical notations, the author also reveals the functioning of a brotherhood by many mistakenly considered "non-existent", since nothing has ever been made public and now, for the first time, we are allowed to enter, to small steps and with the purity of our soul, in a universe never explored. If the F.A.R. + C. They only manifest themselves now because, as stated in Rule 42 of 1317: "all veils will have to fall, when times have come, when miracles will take place in the heavens and in the stars by learned and wise men ...". There is also a detailed overview of the creation of the Rosicrucian orders throughout history. He mentions 28, starting from the Ordre des Frerés Aines de la Rose Croix (1317), to arrive at the Foundation, in New York, by Spencer Lewis of the American Rosae Crucis Society or Amorc (1915). Twenty-eight, incidentally, how many months it needs, in alchemy, the transmutatory Stone, to be ready. An essay, therefore, that develops on several levels of reading and alternates historical dissertations with pearls of hermetic wisdom.

It is up to the reader to grasp the juice of this wisdom, which is hidden between the lines. A fil rouge accompanies the seventy-six pages that must be read and interpreted, in the wake of the Latin motto "ora, lege, lege, lege, relege, labora et invenies" or "pray, read, read, read, re-read, work and find" in support of

the Mutus Liber. Great space is dedicated to the chronological operations of the Great Work, an expression of the Royal Art. The raw material is followed in all its passages “until it has reached the state of sublimation and the power necessary to transform the base metal into gold.” The alchemical phases are then associated with the respective initiatory degrees, while a separate chapter is dedicated to the explanation of the Tabula smeraldigna the so-called Emerald Tablet, the sapiential text that according to the hermetic tradition was found in Egypt. In Chapter VIII, the author presents the International Christian Ecumenical Assembly, established in 2019: a center of study, think tank of the “Ordre des Templiers de Jerusalem” of the Principality of Monaco, a social entity established for development in cooperation and international interaction, whose mission is to unite the efforts of Christians in various countries to defend Christianity.

Fabrizio TODESCATO TENERELLI - Journalist

What does the Order of the Frères Aïnés de la Rose + Croix have to do with the Order of the Templars?

Many things will be revealed, Mysteries, Alchemy, Philosophy, History and Authentic Documents meticulously collected with tireless determination !!!

These are the ingredients that came from the Noble Genius of the Writer in a Work to preserve and transmit to All!

Bernardo Cornelio BERTERO - KTGC - Goldsmith Master

“I spent a few days to fully understand how much I read. I understood that in each of us there is an alchemy ready only to become”.

With these simple words, I thank my friend Domizio Cipriani,

President and Grand Prior Magisterial of the Templar Order of Jerusalem in Montecarlo, for the possibility of taking part, with this preface, in a work that is the result of a careful historiographical research aimed at to the moral awakening of every conscience.

The entire book, represented by the chronology of events of the Frères Ainées de la Rose + Croix, opens the door to all those who wish to deepen a fascinating subject through truth and methodology.

Two key words that approach a different reading than usual and that refers to one of the most significant sentences of the text: “What must be read, what is worth writing”.

A fascinating journey that takes its first step from the profound concept of the term Alchemy as the search for truth, a truth that is expressed in the Gospel of Luke as: “There is nothing secret that should not be discovered nor anything hidden that should not be known and made public”.

Through these elements the friend Domizio perfectly succeeds in conjugating and shaping the word and the transmission of the truth, inviting every reader, to my peer, not only to the desire of deepening, but to put himself in the right alchemic conscience necessary to pass on and transmit a truth Christian too often forgotten.

Finally, the alchemic role of the term itself returns to take on a deeper meaning and, I allow myself to define it as true and concrete, far from the common sense of mutation of metals in gold, as to represent, just that gold, as the inherent nature of man in the process of growth, liberation and spiritual transmission, becoming a reunion with God and passing from the negative to how much more positive there is in us, in favour of our neighbour and the spread of the truth.

With the wish of a further confirmation to Your splendid work of these years, I send to You and to the readers an affectionate and Christian greeting. In friendship and faith, your friend

Andrea DOMENICI - Author

As in the concept of alchemical philosophy learned from the Templars in the time of Saladin, so in us there is a gold that we continue to manipulate as lead.

This is the spiritual incipit that can be seen in the new work of his friend, Grand Prior of the Knights Templar of the Principality of Monaco, Domizio Cipriani.

What appears to be abstract and philosophical is a reality governed by Universal Laws accessible to anyone.

There are no secret revelations, but the path of spiritual evolution is indicated, in a less “necessarily” cryptic way than was previously possible due to opportunistic obscurantism and Western political-religious censorship.

The time has come. The truth is ONE, and it is always the same: wisdom and divine power is in everyone and is limited only by our faculty of spontaneous receptivity.

The Templars drew on ancient knowledge.

They could study all forms of philosophy for centuries, extract hidden truths and draw, beyond religions, from every enlightened master.

What ancient knowledge has always said, today science is able to justify its principles. The Holy Grail is within everyone’s reach.

In addition, the Opera traces the historical events of the Knights Templar and their relationship with the Frères Aïnés de la Rose Croix, thus purging the history of the Order itself from the many ABUSIVE Orders that often deviated in values are oriented to the search for an exclusively business-oriented illumination aimed at social careerism.

Adamo FUCCI - KTH
Computer Engineer, Author, Ufologist

WARNING

At the threshold of the history of the Frères Aînés de la Rose Croix (F.A.R + C.), many points must be clarified.

In the first place it is good to assure readers that the F.A.R + C. they are not the continuers of the Templars, the founding members were dissolved militia elders, who possessed the occult teaching that the Senechal and the Grand Priors shared, but their Rule and their only mission (many times secular), have nothing in common with the Order of the Temple. Le Frères aînés R + C. they are neither monks nor soldiers; the votes they pronounce are: Obedience, Simplicity and Charity. We are very far as you can see, from the vows of Chastity, Poverty and Obedience that the first companions of Christ made.

The teaching that the F.A.R + C. they have been transmitted for centuries, it is the ALCHEMIC PHILOSOPHY, this Holy Science learned from the Templars since the time of SALADINO.

Many persons, misunderstand the term Alchemy, and automatically translate it into Transmutation, which is why it creates a lot of confusion. True Alchemy has two immutable criteria that allow us to recognize it:

- 1) The chronological path in the work MUST explain all the TRUTH, whatever it may be, human, cosmic, religious or metaphysical.

- 2) It starts from ONE mine containing THREE bodies and improves itself, without ANYTHING to add strange.

Here is the explanation that clarifies the true meaning of the word Alchemy. If it had been otherwise and if the Great Work meant only transmutation, our contemporary scholars (who transmute mercury into gold in their cyclotrons) would all be alchemists. We know they are not.

Let us take advantage of this paragraph to say that the F.A.R

+ C. they have never claimed and will never claim to be the only ones to own the secret of secrets. How could they support it, given that each of the 33 members who make up the Order has the right to create Adepts by virtue of Article 30 of their rule? If contrary statements had been made by the mouths of some managers, one should not listen to them except in the time and place where they can be said ...

Having said this, we would like to add that in the writing of this book, we have exclusively wished to be simple historians, basing the reflections and comments on authentic documents, temporarily extracted from the archives of AJUNTA in INDIA. When this work is in the public domain, all these precious documents will again be kept in a safe place. Nevertheless 60 people have seen, touched and admired their beeswax seal. Many people worked on it, to photograph them, photocopy them, test them, authenticate them, translate them and to shape their seal.

We have not overlooked anything to demonstrate and test the authenticity of these 115 parchments. A team of volunteers and devotees, spent hours and hours trying, comparing, documenting the stamps, names and coat of arms that we gave them and that appeared on our documents.

It should also be pointed out that the National Archives, the Departmental Archives of the Gard and the Vaucluse, have provided us with indisputable proof regarding the seal of the Order of the Friars Pontifes de Pont-Saint-Esprit, as well as the coat of arms of Jacques de VIA, stamp that appears on the FAR + C Rule. of 1317.

We also took care to have our venerable “Carbon 14” parchments checked. This is why we turned to the Atomic Energy service of Gif-sur-Yvette. And we also turned to people whose scholarship cannot be doubted, each of them has greatly helped us, contributing to the success of this book.

In fact it is the work of a whole group, it is a collective achievement, on our own we would never have come to put

together such a mass of documentation. The Order of the F.A.R + C. in fact it has suffered huge losses over the years, the revolution of 1789 mixed two tranches of notes, different papers and documents, and the liberation of Monte Cassino (Italy) saw the destruction of many more. All these parchment losses logically created great holes in the small history of our Order.

An external help was therefore necessary, however as the F.A.R + C. always remained in the shadows for security reasons by virtue of Article 16 of their Rule, it follows that we could not follow their tracks except through the behaviour of their leaders. It was for this reason that we frequently found our Emperors, our Seneschal and our Grand Masters at the head of the high Masonic degrees, of the Order of Malta, Martinists and Rosicrucians.

The reader should not be surprised by such behaviour, firstly no article of the des Frères Aînés rule forbids its members to have other cultural or profane activities outside the Order. Secondly, the aforementioned groups, in a general way, as happens for all the brotherhoods, the flower of a nation, is therefore normal that the F.A.R + C. they made their choices (to perpetuate their Order) in these elite groups.

We ourselves personally, surely know many people or friends, who are simultaneously part of different groupings, lodges or brotherhoods, there were in the past as there are today, nothing to say about this.

Our documentation needed the help and scholarship of those who wrote authoritative works, Templars, Masons, Rosicrucian, and therefore our history will be enriched with passages from other authors, all providing the bibliographic references of the works used. If in spite of our vigilance, an error occurs, we apologize in advance.

The F.A.R + C. they do not date back to the Temple of Solomon, nor to THOUTMES III, but their existence is demonstrated by 115 parchments provided with original seals diffused from 1317 to the present day, with perfect continuity. Moreover, without needing

to be a specialist in the subject, a single glance was enough to realize that those relics of the past were authentic. Among these we do not forget that a single manuscript, which retraced the acts that took place from 1503 to 1723, is a collection of the size of 23x34x8, containing 1211 pages, in which over 30 different writings are found.

What explanation could we also give to the 340 handwritten pages by M. de BASVILLE (41st Emperor) dealing with the Order of Pont-Saint-Esprit, Malta and the Counts of MONTFORT, etc. dated 1693.

Finally, what justification could we give to the collection of speeches made at RE LOUIS XIII by David RIVAULT (30th Emperor) entirely written by hand, of which the library of Laval has the first Tome?

Only one logical answer comes to us spontaneously, If the archives of the F.A.R + C. they always contain a very rare document, in which the name of one of its representatives appears, it is because the aforementioned person was its holder, otherwise the hazard would have played at least 115 times, and this would seem a bit excessive to be called gambling.

A final warning, many opinions, apparently justified, have been issued on the Rosa Croce, as far as the Frères Aïnés are concerned, they are apparently well founded but inaccurate at the same time. Some authors have claimed that our Order did not exist, others that the members were immaterial characters, so to speak a simple philosophy.

We recognize that, seen from the outside, our brotherhood seems non-existent because nothing has ever been made public, the reader must know that les Frères Aïnés are not a group comparable to others, there are practically no general meetings, being the 33 members scattered for the whole world. Therefore they will wonder how this Order can work? In the simplest way, and explaining it is not a betrayal because no personality or address is revealed.

At the top of the hierarchy, an Emperor appointed to the Conclave by members of the Supreme Council, the Emperor holds all the powers except two (article 24): dissolve the Order and change the number of members, which was set at 33 in 1317. The Emperor is assisted by a Supreme Council composed of: a Seneschal, a Grand Commander, a Hierophante majeur and 5 Grand Masters (one for every part of the world). All these high grades can name addicts.

Finally, under the direct jurisdiction of the Grand Masters, there are the Guide Masters, who visit cities and villages relentlessly in search of subjects likely to perpetuate the alchemical philosophy. Unlike the emperor, the Keeper and the Treasure, and the 5 Grand Masters who are permanent, all the other positions are mobile, which means that whoever holds another degree is an itinerant agent. The guide instructors vary according to the number of elected deputies, currently Europe has 5 Guide Masters. Once a month, each of them makes a report to his superior (fixed point) and indicates the place where he plans to visit the following month.

Recognition signs and codes serve to make them recognize and communicate with each other, it should be noted that all these signs and codes have a common point with those depicted on the Tuileur of the Scottish Freemasons of 1812, this proves once again that the two orders originate from the same source: the Temple.

Being aware of all the foregoing, it is clear to understand why the frères aînés de la Rose Croix would seem to be non-existent. For example, if when the Order wants to acquire a property, one of its members buys it in its name and then sells it to the community, this process that has always been used since the beginning is still in force today. The Order cannot appear on the façade, otherwise it would lose its “secret” quality, it is therefore clear that no act can be found in its name, in order to follow Arianna’s thread, it is necessary to know the name of the buyer.

A final point must be clarified, that of the blazons, article 12 of

the Rule says: Every Emperor will be able to compose his blazon: the pelican, the lion or the Agnus Dei, must necessarily be part of his emblems. Fabulous animals or other alchemical items will appear in the Seneschal Arms.

From this it follows that all the noble Emperors, who did not have a pelican, a lion or a lamb in their Weapons, should have made one conforming to article 12, the same problem also arose for an Emperor who had not yet possessed a Blazon. It must be known that an Emperor has the right to use 3 seals:

- that of the Order (the cross and the rose),
- that of the Templar church of which it is the spiritual head (the pelican with THREE little ones surmounted by a Cardinal's hat),
- your own compulsorily containing a pelican, a lion or a lamb.

The coat of arms of the 58th Emperor Pierre PHOEBUS, had the pelican on the left with the THREE little ones (Templar church), in the centre the rose and the cross (heraldry of the Order), on the right a lion holding the cross (personal coat of arms). For aesthetics, the cardinal's hat crowned it all, but in reality it would have only been to crown the pelican.

With these clarifications, the readers are ready to travel in our company, this historical truth, which is the LEGENDA or "What must be read, then what is worth writing", des Frères aînés de la Rose + Croix.

THE NINE KNIGHTS

Before going into the history of the Rosicrucians, let's analyze together a very important detail underlying the origin of the Order of the Temple. The first nine riders left for the holy land, only nine, all aristocratic Orthodox and very rich Christians, all young, chose to leave all their worldly goods and their families to undertake a divine mission. What prompted them to cross unknown areas, crowded with bandits and mercenaries, without contact with civilized Europe, to reach who and where? To look for what exactly? We recall that only a few decades before these events, in Canossa, for the first time a Pope assumed the Spiritual Power creating a schism with the Emperor wanted by God, origin of the schism of the Christian church. Had it been the Pope who, knowing that these men were nobles with a very influential family relationship, had instructed them to go to Constantinople to try to mend diplomatic relations? Or were you already worried about the Islamic philosophical and scientific advance in the Spanish territories?

Let's see who these brave characters were in detail.

1 Hugo of Payns: (called Arnaldus) He bore the name of a village, near Troyes, the capital of Champagne. Troyes which was the seat of the order. A council met on June 14, 1128, to draw up a rule in the cathedral, under the aegis of the founder and spiritual master, Bernardo Di Clairvaux, his cousin. I was the first of the great masters of the order, twelve of them died on the battlefield.

2 Goeffroy de Saint Omer: Party from the native Flanders where his father was a powerful lord, he met his brother Hugo in Jerusalem. They lived with the other brothers on the sacred hill of the temple of Solomon, they participated in the council of Troyes following which his father donated the income of his lands to the order.

3 André de Montbard: maternal uncle of Saint Bernard. He entered with him in the Cistercian order and helped him to found Clairvaux, of which he was elected abbot. His faith dwelt in him, after the council of Troyes of 1129, he entered the new militia of the temple under the guidance of his cousin Hugo. He was often in charge of missions to the Pope. Some thought he was the secret master of the temple or better identified as “Archimaitre”, (also attributed to DANTE in the following centuries).

4 Gondemar: Portuguese and proud of it, his country showed the image of his great navigators like Magellan and Vasco De Gama who brought the banner of order to distant continents over the centuries.

5 Payen Di Mondesir (or Montdidier): Party for the holy land, from his Picardy, he had no great material ambitions, because he was poor. He wanted to remain a poor Knight of Christ. After the council of Troyes he returned in his native Picardy to the Count Raoul Di Vermandois, the Count gave the order, the resources of the churches of Peronne, Roye and San Quentin. He remained in France, as a teacher.

6 Brother Roral: Nicknamed so, his real name was Robert de Craon, an Angevin related to the powerful Plantagenets, the King’s family. He had the honour of being the second Grand Master of the Order, on the death of Hugo in 1136. The envious were already present at that time, William of Tyr, chronicler and historian Bishop, wrote that the Order was getting caught up in pride, while it should have been at the service of all.

7 Godefroy (Rigaud): After the Troyes council, where he attended Hugo Di Payens’ request, he returned to Toulouse where he was born. The new order found the most favourable echo in the Languedoc. He had the honour of receiving as a Knight of the Temple, Count Raymond Roger of Barcelona in 1130. Taken by emulation, King Alfonso of Portugal gave us the forest of Cera, from where they hunted the Moors, to later found three cities including Coimbra. One day, a king wanted to give us his realm.

8 Geoffroy Bisol (or Bisot): For the honour of his soul, he responded to the appeal of the first crusade, where destiny made him meet Hugo. He remained nine years in the Holy Land with other confreres, were then joined by Count Hugo Di Champagne, one of the great lords of the time. He participated in the council of Troyes before leaving for Jerusalem, passing from his native province.

9 Archambaud of San Agnan (or ST-Amand): His wealth was immense in the Borbonese, in the centre of France therefore, he left it. It was much more difficult to separate from his wife, who went to live with the Benedictines of Beaumont, near Clermont Ferrand. But these sacrifices made him a true temple. He left part of his property to the abbey of Sette Fondi, which still exists today in the twenty-first century.

More historical details on the history of the Order of the Temple can be found in my book *The Knights Templar, history, secrets, philosophy and spirituality* published in Italian version by Bastogi Libri.

And now we see how similarities, centuries later, resemble each other a lot and the story often repeats, the Templars persecuted, tortured and condemned for heresy, were very learned and knew Eastern philosophies and alchemy, techniques already practiced by the Moderate Islamic Sufis.

They accused them of spitting on the cross, but if they had been Orthodox, the Christ would not have been represented on the cross, the cross was only the symbol of space and time, horizontality and verticality, and therefore no act would have been performed. impure. Is this also true for the breath at the base of the cerebral column, was it not perhaps the awakening of the internal heat or divine flame as well explained in Kundalini? This step you will find better detailed in my book *Templar Order* published by Bastogi Libri and translated into three languages

Let's now pass to the Rosicrucians.

Writing the history of the Frères Aînés de la Rose + Croix is a daunting task, especially if we want to remain objective and work exclusively using irrefutable and authoritative documents. This took two years of intensive work with the help of our friends to analyze multi-century documents. It is a very difficult task given the state of the parchments and the seals, some are poorly preserved and are to be handled in particular with almost religious gestures. Their age is considerable and their precarious state of preservation demonstrates the fact that they have been preserved in places that are sometimes damp.

The original documents were photocopied and we took the molds of their seals and they were sent without generating any risk to many friends simultaneously, in order that they could translate, interpret, authenticate etc. For those that were in precarious conditions of conservation, due to the pale ink, part of the erased text, strongly marked folds or the too wrinkled parchment, they were photographed as they were.

As for the seals, the work was the same, it is easy to imagine that such fragile seals would not have been able to pass through the centuries without suffering damage due to aging. Some too used, broken or too glossy, did not have a good result in the picture, so we proceeded to make wax impressions lighter than the colour of the modelling paste or mastics, and the results obtained were excellent. Where it was not possible to take a mold, because of the too friable seal, used cracked or too thin, a reproduction drawn in natural has been performed, thinking that it was worth more than having a passable cliché rather than having nothing.

Moreover, in a general way, and whenever it was possible to do so, we took advantage of the prints made directly by the sealing department of the national archives, for the authentication of our stamps and seals, in order to be able to obtain a better quality in the photographic impression. This allowed us to show seals impeccably identical to our deteriorated ones, rather than being faced with a confused and illegible mass of red, brown or

green wax.

At this point let's move on to a final topic by answering three simple questions that are spontaneous:

- 1) Why F.A.R + C do they manifest today?
- 2) Who was the founder of the Order of the F.A.R + C?
- 3) How can the F.A.R + C claim? to know the Great Work?

Let's move on to the answers using the irrefutable evidence that has been left to us by our illustrious predecessors.

Why the F.A.R + C do they manifest today?

In Article 42 of the RULE of 1317, it is expressly said that All veils will have to fall when times have come, when miracles will take place in the heavens and in the stars by UPCOMING AND WISDOMED MEN, there will be revolts and wars, words will be betrayed, there will be cataclysms and a lot of misery, and there will be no more than four PAPIS that will follow our DOTTO BISHOP MALACHIA the Irishman.

So if we want to be objective, we can only note that the announced SIGNS fit well with our times, it is not just about wars or discords, or simple celestial phenomena, we could say that they have always existed in all ages, but the fact to mention that these cosmic phenomena would be the FACT of learned and wise men ... and that there will be no more than four Sovereign Pontiffs after San Malachia, remits everything in question and positions the problem in a categorical manner in our time.

- No one can deny that man realizes miracles in the heavens and in the stars, the sending of satellites to the moon, or to Mars and Venus are an overwhelming news.

- Riots, wars and anti-riot rage are everywhere in the world, man no longer keeps his promises.

- Finally, we cannot forget about cities destroyed by water, fire or earthquakes, yet yesterday, they aspired only to live.

- As for the four Popes who will follow San MALACHIA, the answer is clear. We know that PAUL VI (designated as LA

FLEUR DES FLEURS - the LIL) was the only Cardinal to have a FLEUR DE LYS in his coat of arms at the time of his election to his pontificate. Now, after the LYS, only four pontiff sovereigns remain before the earth suffers the great assault of nature that will destroy much of our globe.

This apocalyptic prediction is also supported by several prophecies, including those of Saint CESAIRE of Arles; by Jean de VATIGUERO; of PREMOL; and of the Virgin Mary herself in her appearances at FATIMA, of the SALETTE, of EZKIOGA in Belgium, etc. R.A. HAROLD among others, in his book “LES PROPHETES ET LES PROPHETIES” gives all the details about these predictions.

In all cases, what interests you, in the point of view of the F.A.R + C is the exact concordance between the prophecy dealt with in Article 42 and the REALITY of the present moment. Then, given that since its creation in 1317, the Order has never deviated by one millimetre from its line of conduct, nor has it ever derailed from its Rule, we can better understand why this brotherhood so “conservative” and so secretive, it manifests today.

The Order rightly esteems that the times described in the Rule are our present times, because the four conditions are united, and therefore nothing prevents us from opening the doors of the Temple and dropping the veils.

Not being able to save the men in spite of themselves, the F.A.R + C they think that by revealing the knowledge of Hermetic Philosophy, putting it within the reach of true researchers, they will lavish a Teaching that will come true very useful for the survivors of the great earthly upheaval. The more Adepts will be scattered around the world, the more the corners of the globe spared will have a fuss to survive and get up quickly. Let us not forget that possessing the Art of Alchemy means knowing the TRUTH. Being the truth only ONE, everything must be paralleled chronologically, human, cosmic, religious, metaphysical, etc.

This is why since 1961 several works have been produced

and disseminated, which complement each other, the aim is to open learning to newcomers and make researchers' eyes shine in a simple word, to put into practice what was said by LUCA (in his Gospel VIII, 17); "Because there is nothing secret that should not be discovered nor anything hidden that should not be known and made public", noting nevertheless the passage that, the secret of secrets has never been revealed in clear text. The F.A.R + C through us they were content to provide the Sons of Science with as many arguments as possible to put some order into the jungle of alchemical texts and help them clarify their judgment.

Who was the founder of the Order of the F.A.R + C?

A succinct historical summary is needed here. On the death of Jacques de MOLAY and after the suspension of the Temple, in 1314 the Templars were imprisoned and persecuted, a large number were captured. Nevertheless, some took refuge in Religious Orders or took exile in Spain, Germany or England.

Among the few knights who landed in England, there were also some chaplains and men-at-arms, all of whom took refuge for a time in the Commenda of London but, given that the King of England, taking advantage of their situation as persecuted, he took away their possessions, many of them emigrated to Scotland where they were welcomed with open arms.

Among them was a certain GUIDON de MONTANOR who was able to convince the only man capable of reuniting the brave, if he called Gaston de la PIERRE PHOEBUS. For many months, in 1316, the first educated and the second in the Art of Alchemy the two Philosophes succeeded in convincing 25 companions to return to France, with the aim of carrying out an exceptional mission. They decided to meet under a new flag, and took the name of Frères Aïnés de la Rose Croix. The alchemic philosophy turned out to be a universal philosophy, their only mission was to perpetuate it, however, given the special character of the subject taught, the wisdom wanted the ORDER and its MEMBERS to

remain in secret, exclusively to ensure their individual safety and collective.

In the purely historical part we will go into more detail, for the moment we give a clarification in a general way, the conclusion that is necessary having come to know all the above is that the founders of the Order R + C are dissolved Templar elders, persecuted and refugees in England at first and later in Scotland, who among these refugees there was an alchemist who in a few months instructed a second, and finally that with regard to the philosophy taught, absolute secrecy was imposed for all in one way compelling.

How can the F.A.R + C claim? to know the Great Work?

Many authors told, and we will see in detail later, how the Templars under HASSAN and SALADIN, could study all forms of philosophy, in the famous CASA DELLA SAPIENZA, a place where they had access. Of course, not all of Christ's Knights Companions could attend this house of sciences, being more soldiers than intellectuals, their number was very small. These include some Seneschals and Chaplains, rarely the Grand Masters.

Later, when Eastern science was shut down, the Templars educated in the art of alchemy perpetuated these teachings by making a distinction at the beginning, and later instructing only those among their peers more apt to succeed him. It was in this way that GUIDON de MONTANOR and later Gaston de la PIERRE PHOEBUS found themselves holding the hermetic secret and could later instruct their fellows of the brotherhood in their turn.

Having clarified these first three fundamental aspects, it will be easier for readers to follow more easily.

CHAPTER I

Templar History

In the year of grace 1099, Baron GERARD de MARTIGUES, a Provençal gentleman with an essentially Christian, noble and selfless soul, founded the Order of the Knights of SAINT JEAN de JERUSALEM. Its purpose: to assist the pilgrims who went to the Holy Land, to host them, to cure their wounds and to help them in many ways. This order subsequently took three denominations: from 1099 to 1310 it was called Knights of SAINT JEAN de JERUSALEM, from 1310 to 1522 Knights of RHODES, later expelled from this island, took the name of ORDER OF MALTA. This cavalry, which inherited almost all of the Templars' possessions, still exists today.

However, the pilgrims becoming more and more numerous while the desert bandits were intensifying their attacks, a Hospitaller Order, how powerful it could be, was not enough to guarantee security. First of all, it was necessary to protect all the Christians who flocked to the tomb of Christ; it was exactly what the brave and brave Hugo de PAGANIS and Geoffroy de SAINT-OMER, or AUMER, understood that they founded in 1118 with seven other companions of arms: the Knights of the Militia of the Temple. BALDOVINO II, KING of JERUSALEM, seeing the zeal of these nine comrades in arms, granted him a house for some time near the Temple of Solomon, and from there took the name of TEMPLARS.

In his treatise on the history and condemnation of the Templars, M. DUPUY (MDCLIV), page 2, shows us that the names of the first 7 comrades forming the Militia remain unknown. Instead we discover in the work "L'Ordre de Templiers" by John CHARPENTIER (f° 17) the name of these seven valiant knights:

André de MONTBARD, GONDEMARE, GODEFROY, RORAL or ROSSAL, Payen de MONTDESIR, Geoffroy BISOL and Archambaud de SAINT -AGNAN (or de SAINT-ANIAN).

LYCUNE also mentions Hugues, Conte de CHAMPAGNE, founder of CLAIRVEAUX, but it does not appear to be a sure fact, A certain fact is that from 1118 to 1127, during a period of nine years, the number of riders will remain nine. The purpose of this Militia was to defend the pilgrims from the bloody attacks of barbarians and infidels and to keep the paths of the Holy Land clear of all these opportunities for meetings.

Until 1128, where a Synod was held in TROYES in CHAMPAGNE, under the direction of Pope HONORIUS II, in the presence of the Bishop of ALBE, Legate of the Holy See, the Archbishops of REIMS and SENS and their suffragants, of the Abbots of CITEAUX, by CLAIRVEAUX which was then SAN BERNARDO, by PONTIGNY and others (*Op. cit.*).

At that time, after the speech given by Hugues de PAGANIS, assisted by 5 comrades in arms, the Synod determined the need to draw up an RULE; and SAINT BERNARD was commissioned to establish it. It was also agreed that the Miliziani will wear a white dress, to which EUGENE III in 1146, added a red cross on their cloak, both to the servants and to the knights.

GUILLAUME, Bishop of TYR, wrote that in his time, at the Conclave of the Temple of HIERUSALEM, more than 300 knights were present without considering the servants that could not even be counted, by as many as they were. Among the 300 knights, we find names that we will often repeat in the course of our historical research. They are those of MONTFORT, BEAUFORT, CHATEAUNEUF, BELVOIR or BEAUVOIR, and it is also possible to find many of these names on the ISRAEL map. (P.1).

The knights of the Temple who were Monks soldiers made three vows: poverty, chastity and obedience. Their logis or lodging, was the ancient Mosque of El Aqsa, also called of the Temple

of Solomon. Hugues de PAGANIS and Geoffroy de SAINT-AUMER, had initially obtained their assignment and power from the Patriarch THEOCLITES (67th successor of JEAN), then later the Synod of TROYES formalized their Order, approved their RULE. Their Seal, the two knights on one horse, taken from that moment the name of “boule”, was executed by a mold in silver or lead, as reported by LAVOCAT in Procés des frères et de l’Ordre du Temple . And it contained the inscription: Sigillum Militum Christi.

In the book “Nouvelle Assemblée des Philosophes chimiques, Claude d’YGE says that:” the seal of the Templars was the globe of the Monarchs. They called it the sphere, symbol of power and command of the Grand Master, but in reality it hid the raw material of the Opera playing kabbalistically with SALT (scel, indicated in the Middle Ages the word seal). All this became true after the Templars were instructed by SALADIN, HUSSAN etc.

The Order of the Templars consisted of: 1) knights (fratres milites), 2) chaplains (fratres chaplains), 3) sergeants or squires (fratres servientes armigeri), 4) domestics and artisans (servientes famuli et officii). See John CHARPENTIER, *Op. cit.*, pages 27 and 29.

Their flag was half black and half white decorated with a red cross. The first dignitary of the Order was the Grand Master, then to follow the Siniscalco who had the right to attend all the chapters, even the most secret ones. His equipment, his tent, his flag, and his seal were the same as those of the Grand Master, a kind of duplication, but from which it is possible to see the HIDDEN ANIMATOR of the Order.

CHARPENTIER also reminds us that the Grand Master was not always the best or the most erudite, this datum will be very important in the following of this work because, as the dispensers of the alchemical teaching (to the suspension of the temple), they will be simple knights strongly scholars and chaplains.

The Templar commanderies were divided into 9 provinces:

France, Portugal, Castile and Leon, Aragon, Mallorca, Germany, Italy, Puglia and Sicily, England and Ireland. Already in the introduction the importance of alchemic science, to be interpreted, was emphasized, not as a synonym of transmutation, but as a divine philosophy that explains the whole truth (the chemistry of AL), AL was the primitive root of GOD.

This truth can be found described in the Opera L'Ordre des Templiers (page 74), "alchemy has never had as its purpose, except for the charlatans, the manufacture of salable gold, a much more precious treasure, the drinkable gold, this is what the Roger BACON are trying to extract from the Philosopher's Stone (synthesis of knowledge); i Rd. LULLE.

Since their establishment in 1118, Hugo de PAGANIS and Geoffroy de SAINT-AUMER have urged BALDOVINO II, KING of JERUSALEM, to agree with the Ismaelite ABOULFEWA; as a result of this agreement, the RE exchanged TYR with DAMASCO. On the other side, SALADINO (Sala Heddin), a valiant, good, kind Kurd, protector of the poor, widows and orphans, exactly like a true Western knight, learned from the Crusaders that a disbeliever could have the noble soul as much as the greatest of them.

The Templars gave him OUNOUR - the El-Aqsa mosque to practice their devotions in return - and it was up to RENAUD, Prince of SIDON, to agree with SALADINO to work parallel to the same table, between the Christian and Islamic religions. . As one can well understand, these thoughts were far from the first disagreements that gave rise to the first crusade. The cross and the crescent moon were very close to fraternizing. Muslims became Christians and Christians converted to Islam, without finding themselves lost (J. CHARPENTIER page 150). Until the 14th century, a change of view of this kind was not considered heresy, as Blessed Raymond LULLE, who was revered by the Orientals, witnessed. This teacher of the Franciscans frequented Muslims, received the influence of the Sufis and wanted, outside

the dogmas, to bring the two religions closer together, the idea always persisted.

LULLE was therefore an alchemist, and present at the Council of Vienna in 1307 when the King of France and the Pope decided the condemnation of the Order, and made an anathema towards all those responsible, we all know how it ended ...

The ABASSIDES or sect of the assassins, unfortunately, made not a few massacres among the Ishmaelites, however, one of them, a refugee in Egypt, founded the FATIMITE dynasty and created the opulent Loggia or “Maison de la science” which was much frequented by certain Templars.

The Jewish and Arabic element dominated in this “Maison de la Sagesse”, its professors were famous for their erudition, all the disciplines were taught: human philosophy, astronomy, alchemy, medicine, etc. as for the Templars, Ishmaelism seemed to be the dreamed model, which should have been perpetrated at all costs.

John CHARPENTIER describes very well (pag. 157 to 162) how the events took place and were perpetuated: HASSAN leaned against the Ishmaelites because he knew that everything could be expected from them, to demand everything from these extremists, “fans of mystery “and therefore the MISSIONARIES go to preach a symbolic interpretation of the Koran. The primitive initiatory rite carried 9 degrees, HASSAN brings it back to 7, a figure that was primitively fixed to conform to the mystical tradition.

However, what strikes the Templars of Ismaelism, is this OCCULATE CONFRATERNITY, above the states, HASSAN will hierarchize this brotherhood and make it secret to perform certain activities. We will note the similarity between the high Templar and the Ishmaelites. However behind the public distinctions related to the degrees, there were in the Templars those SECRETS, conferred for the advancement in the KNOWLEDGE. These teachings, jealously guarded, were transmitted from mouth to ear, from Master to Disciple, precisely because of the grandiose secret transmitted.

René LE FORESTIER, in his book “La Frac-Masonry Templiere et Occultiste aux XVIII ° et XIX ° siècles (pag, 35) states the same sentiment, it seems, writes himself,” that the hermetic societies of which we find traces from the Renaissance until to the XVIIIth century, they tried to apply this program (dealing with the indigent to the example of FLAMEL). These societies have always tried to remain in the shadows the thickest, we know very little about their history and we also have to ask ourselves if some of them, of which we believe we perceive the fugitive figure in this darkness, have actually existed or if they have rather remained in the planning stage. This is the question that must always be asked when we see the Brotherhood of the Rose Croix cited “.

This reasoning could not be more true, as the Ishmaelites, the Templars propagated their secrets in the most hidden form, then following their suspension, those who knew (among the fugitives) continued undaunted. This is how this legacy came into the hands of FRERES AINES DE LA ROSE CROIX.

CHAPTER II

Church uses and customs

Parallel to the historical facts mentioned below, we believe it is necessary to make a slight incursion into the religious domain. This incursion is necessary because it will allow us to better understand the “mentality of the age” and to understand the behavior of certain characters. Also in this case we will start from the farthest possible to notice the progression step by step. The origin of the cardinals of the Holy See comes from the dignity of these senior officers who had the office and the authority of the 4 neighbourhoods (cardinal points) of the city of ROME ... which were called Curatores (seu Capita Regionum Urbis Romae) under the Pope EVARISTUS and HYGINUS. The first Pontiff in the year 112 and the second in the year 154.

After these two Popes, the Curatores no longer took the name of the district of Rome they commanded, but they took the name of the goods or inheritances that they gave them. The priests, the Cardinal Deacons had such authority with the Pope that PANCYROLE estimated that they succeeded the elderly Patricians. In 230 the Pope was elected PONTIEN, who ordered 15 cardinal priests and 15 others to guarantee military security. The Popes were in the past elected by the Clerics of Rome, by the people and confirmed by the Emperor.

By virtue of the letter (I THIMOTHEE, III, 1 and 12) who was part of the canons of the church, the Bishops, the Deacons married. Here is what the historian SOCRATES wrote: “CONSTANTINE, to convince the Bishops to follow his appeal, had them invited through special couriers who delivered an imperial parchment written by ASSIUS. He had horses and chariots prepared on all roads and made available to the prelates sums of money for

the journey, 2048 prelates adhered to his invitation and arrived accompanied by a prodigious number of Deacons, priests, THEIR WIVES and THEIR SONS”

Here are some chapter texts found in the Table de Matieres of the CONCILIO DI TRENTO (1543-1563) transcribed by M.AMELOT de la HOUSSAIE:

page 135 - The marriage of priests is introduced in Palatinat,

page 796 - Marriage is requested by the Emperor

page 439 - Marriage is required by France,

page 508 -.... From the Duke of Bavaria.

On page 463 several articles to be discussed are indicated. The number 6 among other things stipulates: “that the Western Fathers can lawfully marry despite the Law of the Church, and that supporting the opposite is condemning marriage, and that they do not have the gift of continence must marry. “

The TRENTO COUNCIL also mentioned that it was INNOCENT II (1131-1143) which abolished the marriage of priests (pag. 655). From all this it is possible to note three things:

1) It was only by virtue of the letter of THIMOTHEE that the Bishops and Deacons could marry,

2) that they married regularly until the election of INNOCENT II,

3) That in 1563, this problem of the marriage of priests was always current.

That said, the actions of certain characters would seem clearer when compared to the mentality of the era. We continue in ecclesiastical history in order to better imbue ourselves with the customs and traditions of those past times.

It was during the reign of HENRI I and under the Pontificate of LEONE IX in 1049 that the Cardinals put the Mithras in their coats of arms, this until INNOCENT IV when this Pope granted him the use of the Red Hat. It is this Pope who blessed the first GOLDEN ROSE to donate it to a friend. On the other hand, in 1294 Pope BONIFACE VIII allowed the Cardinals to dress in

Scarlatto, he appointed only four Cardinals, ALL members of his family (3 grandchildren and one uncle). He also greatly enriched his relatives and friends, among whom he made 39 Bishops and Archbishops, as reported by CIACONIUS (*traité de l'origine des Cardinaux du Sainte-Siege*, p. 90, MDCLXX). And we have come to an era that brings us into the great Templar drama.

On the death of BONIFACE VIII, BENOIT XI succeeded him who reigned only 8 months and 17 days.... In his place was elected CLEMENT V, Archbishop of Bordeaux. (*promptuaire des Conciles*, page 104)

At the time when CLEMENT V was informed of his election, he left Bordeaux and headed for LYON where a large crowd awaited him, asked to have all the Cardinals who were in Italy also arrive; who arrived without contradictions. Thus the public and solemn crowning of the Pope took place in the church of SAINT-JUST in LYON, a place in which also the KING FILIPHE THE BEL was present with CHARLES, his father and all the Princes of France. But this feast was accompanied by a great tragedy, a large number of people mounted on top of an ancient wall of SAINT-JUST to be able to see such a pompous and noble procession pass, but this wall too heavy with load gave way and collapsed killing the Duca Jean de BRETAGNE; the King was wounded and the Pope fell abruptly from his horse, losing a large precious stone that adorned his Crown or Tiara. This stone was estimated six thousand ducats (*Op. cit.*, page 105).

Naturally later, observers could not prevent assimilating this "sign" to a divine prophecy. We know in fact that, despite the sharply contrary votes, PHILIPPE le BEL and CLEMENT V, joined together to make the Templar Order disappear, considered by the two powers (temporal and spiritual) as a dangerous adversary. We also know that, assigned both of them to appear before DIO, before the end of the year, for the anathema launched by Jacques de MOLAY (at the stake), CLEMENT V died of dysentery on April 20, 1314 and PHILIPPE le BEL, unseated (symbolically

as an unworthy knight) from his horse at Fontainebleau, without having time to reconcile with GOD, he died on November 29th of the same year. (L'Ordre des Templiers, by J. CHARPENTIER, page 142).

Furthermore, history teaches that the conduct of CLEMENT V was far from being exemplary, it often appeared in public with its mistress, the splendid BRUNISSENDE TALLEYRAND de PERIGORT ... which, of public notoriety, was dearer to him than the Holy Land. All this had to strongly influence men like the Templars, one should not be surprised to see them sometimes make certain decisions that do not conform to logic.

CHAPTER III

What happened after the death of Jacques de Molay

On 13 October 1307 the King, fearing that the Temple Order would no longer submit to his wishes, did so (as told by DUPUY: *condemnation des Templiers*, p. 10) that all the Templars were arrested, sending to his officers his letters containing the arrest and arrest warrant for all the militiamen, with the precise order that all these letters be opened simultaneously on the same day and at the same time, under the penalty of being subjected to his indignation . All this was implemented, also towards the Grand Master of the Order who was in the Temple of Paris.

“The King instantly took possession of the Temple, moved into the see, put his treasure and the papers of France, appropriated all the rest of their possessions.” Many Templars suffered the torment, and many times confessed ignominies even to stop the suffering of torture, a witness who declared this was one of the superiors of the Order, PONZARD de GYZIACO who admitted: “that they had been tortured in many places, that everything they had confessed had been for fear of death” (*Op. cit.*, page 44).

Thus over the years, of bubbles in decrees, from councils to councils ... Philippe and Clement V tore the temple to pieces. The March 11, 1313, still describes DUPUY (page 66): “the two prisoners (Jacques de Molay and the brother of Dauphin de VIENNOIS) were burned alive on the island in front of the AUGUSTINS of Paris where they endured death very constantly. “Historians like MARIANA and Paul EMILE remember that the Grand Master said something about death. And, the sure thing that happened was that in the same year, Pope CLEMENT V died on the 12th of the calends of May (20 April 1314), and that PHILIPPE the BEL, falling from his horse in the forest of

Fontainebleau, died on 29 November, without having had time to reconcile with GOD.

We know however that in these years of trials, from 1307 to 1313, the Templars were not treated everywhere in the same way, in LONDON, well protected in their Commends, 230 militiamen, mostly coming from the high nobility, lived in great opulence. EDOUARD, KING of England, had not yet confiscated their property. Condemned in Lombardy, they were declared innocent in Ravenna, in Bologna and in Salamanque.

The German writers reported (MUTIUS IN CHRON, book 22 p. 211 and SERARIUS IN CHRON MOGUNT book 5 p. 850): “that Pope Clement V sent the Archbishop of Mayence the bull of condemnation of the Templars to publish it, and that having gathered the his cleric to make this publication, Hugues WALYGRAFF or COMES SILVESTRIS, one of the first of the Order, accompanied by twenty armed Templars, entered the place where the Archbishop was holding his assembly. The astonished Archbishop received them humanly, Hugues assured them that they had not come to do violent acts, he nevertheless said what they had heard said in anger: that they had gathered to publish the bubble against them; that there was an order of condemnation by Clement to the future Council under the next Pope. The Archbishop fearing to be captured by these armed Templars under their cloaks, promised to read the contents to those who wished, but Hugues invited him to do it at that time, and so it was. Once heard, it was understood that it contained their defenses and the injustice used by their enemies, that everything the witnesses heard against them was false, that miraculously their clothes were not burned.” (Condam. Des Templiers, page 69).

In Aragon (*Op. cit.*, page 57), the King camps around the castle of MONCON, the main fortress of the Temple, Barthelemy de BELUIS defends the position, but is besieged by ARRAULT de LUNA, governor of Aragon. After a long resistance, the surrender happened, other fortifications fell in their turn. MIRAUETE,

CANTAVIEJA, CASTELLOT; the survivors are taken prisoner and the Pope instructs the Bishop of VALENCE to instruct the process.

The letter n ° 142 contained in the “Registre du trésor” speaks of the TRAITE ENTRE LES GENS DU ROY ET LES HOSPITALIERS, touching the assets of the Templars, the Pope recognizing the frank will of the King asked him to help and favor the Hospitaliers in taking possession of Templar assets. Thus it was that the Hospitaliers, by virtue of the Bull of Union and the orders of the King, became owners of the assets of the Temple in the Kingdom of France (DUPUY, pages 70 and 73).

The act was ratified on February 14, 1315 between King LOUIS le HUTIN and FOULQUES de VILLARET, Grand Master of the Hopital.

Finally in France, many were the Templars who managed to flee to Spain, Portugal to England and Germany, many took refuge in monasteries and others even asked for admission to the Order of the Hospitallers. Among the fugitives we also find the founders of the Order of Freedom Friars of the Rose Croix: Gaston de la Pierre PHOEBUS, Guidon de MONTANOR, Gentilis de FOLIGNO, Henri de MONTFORT, Louis de GRIMOARD, Pierre Yorick de RIVAULT and Cesar MINVIEILLE.

Warned by the chaplain of the manor of la BUZARDIERE near MANS, our 7 Templars hurriedly turned towards DINARD, then in the direction of SAINT-MALO where they embarked at night on a fishing boat that led them to English soil. The LONDON Commandery received them fraternally and hosted them.

CHAPTER IV

The birth of Frères Aînés de la Rose Croix

A month had passed since the death of the Grand Master of the Temple, King EDOUARD of England had not yet confiscated the assets of the militia, when Gaston de la PIERRE PHOEBUS reunited his fellow sufferers and spoke to him openly. Persistent rumours were amplified, with regard to the intention of the English sovereign to seize their assets, it was therefore worth running away to Scotland, where they would be received with all honours, as long as this was still possible.

Twenty-two riders out of the 237 who resided in LONDON, opted to leave, a few days later they reached the island of MULL, where a large group of knights welcomed them with open arms. Some of them had already decided on June 24, 1307, a new constitution for their Order. On June 24, 1313, they held a chapter during which AUMONT was appointed Grand Master, and it was on this occasion that the IDEA of what would later become Scottish Freemasonry took shape.

Nevertheless this draft of philosophy, did not fully satisfy all the knights, it was so for Guy de MONTANOR, erudite gentleman who was a “doctor in-alchemy”, in full consciousness endowed with a superior intelligence, he had been one of the most devoted disciples of a temple master. In the course of his teachings, he met other disciples, among whom Gaston de la PIERRE PHOEBUS, less fortunate than MONTANOR who had managed to brilliantly overcome the 7 initiatory degrees, PHOEBUS was only at the 5th grade when the catastrophe began.

Guy de MONTANOR offered to equalize his initiation on condition that his companion would help him form a group capable of perpetuating alchemy; given the importance of teaching, logic

and security required that everything remain secret.

Pierre PHOEBUS, a very open-minded spirit, could immediately be the guarantor of many knights of whom he knew the intelligence and moral values, in a few weeks the student made progress on the alchemical and recruitment level; twenty chosen knights formed a homogeneous group. Very religious in their feelings but outraged at heart by CLEMENT V's actions towards the Temple, their first goal was to create their own Church, a church where the same rite is respected but where the hierarchy stops at the Cardinals, here the "Templar Church" was born. To point out their anti-Pope will, they adopted as their emblem the Pelican which opened its flank to give life to its young, with at the top a cardinal hat with six acorns, their motto: DIUM SIBI CAETERIS. Two Priors Templars, in line with their ideas, began to celebrate Mass for them daily.

Days, months and years went by, the group of twenty had been enriched by eight members, four confreres now had the Secret of Secrets: Guy de MONTANOR, Gaston de le PIERRE PHOEBUS, Pierre le BON de LOMBARDIE and RICHARD called RICHARD L'ANGLOIS, because it came from the commandos of LONDON ... That commendate that had welcomed them at the time of their exile and that had on its coat of arms the AGNUS DEI that held the TEMPLAR CROSS ... confirmed by M. Lucien-A. CARNY in his Atlantis manuscript no. 216, page 288, where he writes: "The Agnus Dei de Londres est d'argent, à l'Agnus Dei au naturel, nimbé d'or, au baton à la croix pattée des gueules. The figure sur les blasons des clefs de voute du chateau fort de TORTOSE en Terre Sainte".

This Agnus Dei will be adopted in memory as a blazon and perpetual official seal of the IMPERATORS des F.A.R + C. they will only add one thing to him, the symbolic BEAUCEANT.

We arrive in October 1316, PHILIPPE V (Le Long) is King from 5 July of the same year, succeeded his brother LOUIS X (le Hutin), Jacques d'EUSSE, elected Pope August 7, 1316, reigns in

Avignon with the name by JEAN XXII from 8 September, the date of his coronation in the metropolitan church of SAINT-JEAN.

In Scotland our 28 confreres dream of seeing the land of France again, a final farewell to their Scottish brothers who had attended all the meetings and here is our group rowing towards the land of France. They landed in the small cove of SAINT-GONERY, then being fitted with saddles and mounts, they set off in small groups, took over the direction of Avignon, where they had set up a meeting point.

On November 17th, our 28 confreres were again reunited and asked for an audience with His Holiness JEAN XXII, the meeting was very cold at the beginning and their security seemed very precarious but, suddenly there was a radical change in the attitude of the Papa, what happened to that particular? A simple name pronounced during the conversation by Guy de MONTANOR changed the course of events, this name was that of ARNAUD de VILLANOVA, the famous doctor who taught alchemy to BARCELONNE who had replaced his teacher CASAMILA.

Was it not the doctor that all the courts of Europe were chasing? Didn't CLEMENT V expressly summon him to take care of his calculations? CLEMENT V had published an encyclical letter during the General Council of VIENNE, in which he invited all those who lived under his obedience to let him know where the "traité de la pratique de la medecine" was written for Arnaud de Villanova and dedicated to the Sovereign Pontiff.

Skilfully manoeuvred, the conversation convinced JEAN XXII that his noble gentlemen possessed the secret of secrets, and that providence sent them to him in this regard, from that moment he used velvet gloves and it was all a smile. The Pope even proposed to work in brotherhood and to have as his only mission to perpetuate this divine philosophy, he kept them lodged in his palace, assuring him shelter and cover ... in exchange Guy de MONTANOR and Pierre le BON de LOMBARDIE, they would have informed him about their science. On December 2,

the group's name was decided: FRERES AINES DE LA ROSE CROIX.

The Holy Father will then suggest to Gaston de la PIERRE PHOEBUS to return to Scotland to try to recover new confreres, and he would also have provided them with shelter, coverage and complete protection. During his absence, the Pope submitted to the RECTOR of the HOSPITALIANS of PONT-SAINT-ESPRIT (under the oath to maintain its secret) the project of a RULE for the new Order.

The RECTOR was indeed a Templar elder who, from 1307 retired wounded in this monastery, his high nobility, his unusual erudition, quickly made him the undisputed RECTOR of this community. The Sovereign Pontiff knew very well therefore to whom he was addressing to draft this SECRET RULE. Pierre PHOEBUS agreed to leave but, first he kept talking to the Rector of the Hospitaliers, in order to give him all the useful instructions.

The unfortunate never saw his brothers again, since on the way back, coming from the island of MULL, while he was riding with 17 knights he had recruited, they were attacked near MANS (where a message was waiting for him at MONTFORT -LE-ROTRO) by a large troop of brigands, half-soldiers and begging vehicles, who ambushed him. There was a great carnage, we can still find in our days a farm that bears the name "LA MASSACRERIE", which means that the history of this battle was tenacious. The chronicle reports that there were 13 dead on the Lord's side and 34 on the side of the brigands.

Unfortunately Gaston de la PIERRE PHOEBUS, creator of the Frères Aïnés de la Rose Croix and of the Templar church, was among the corpses in that forest. The 5 who managed to escape from the ambush, transported the bodies of their unfortunate confreres to the nearest chapel, instead the body of Pierre PHOEBUS with his crusader suit, was transported to the castle of his friend Henri de MONTFORT, and his burial took place in the same lands as the Count. Today this soil belongs to a small and

sympathetic municipality Sarthoise, PONT-DE-GENNES, in its cemetery we can still find the tomb called “of the crusader”, in the hollow column is the broken sword of the deceased.

The days pass, our 5 survivors of the massacre arrived in Avignon on Christmas evening, their presence brought pain but a fraternal spirit of union enveloped everyone. During this period the Holy Father, in revenge for the contempt of the Italian Episcopate that obliged him to remain in Avignon, invested 8 new cardinals, all French, in the 4 of December 1316. Among these new promoters there was also his own nephew, Jacques de VIA, to whom he gave the vacant Episcopal see of Avignon, the Cardinal’s headdress was handed to him shortly afterwards: Jacques de VIA had to play a decisive role in the history of FAR + C.

On 5 January the RECTOR of the Hospitaliers went to Avignon at the request of the Pope, gathered in a large hall under the presidency of the Holy Father, Cardinal de VIA, the Rector of the Hospitaliers and our 32 confreres were present. The Rector began the reading of the RULE, such as according to instructions received from the regret and brave Gaston de la PIERRE PHOEBUS, each article was evaluated and discussed, the Pope managed to remove the clause that dealt with the subject of the Templar Church, that is of a church WITHOUT THE POPE (paradox). However, since our ex-Templars wanted to preserve this Templar cult, very dear in their days of exile, the Holy Father had to employ a trick, imposed his own nephew as EMPEROR. He asked this as a grace and thanks for all he had done for them, our brothers accepted, the Pope then proposed that the head of their brotherhood should have all the powers, to avoid any misunderstandings or problems. They could witness it to them seeing their cardinals going in all directions ... Our 32 were convinced, the entry of Jacques de VIA in their ranks brought their number to 33.

The Pope seemed to have won the game and achieved a double goal:

1) His nephew being Cardinal and Emperor, the red headdress of the Templar church took on a completely different meaning

2) Through the “full powers” clause, and through his nephew, he kept this very Secret Order at his disposal.

Well, the man proposes and GOD disposes.

What the Pope had imposed, done and “blessed” if he turned against him, because the designs of God are indecipherable, on May 6th, 1717, Jacques de VIA will die murdered. The Holy Father flees fleetingly from this collective poisoning. The poisoning actors were Hugues GERAUD (Bishop of CAHORS), Pierre d’ARTIGE (senior singer of POITIERS), Jacques said BRABANCON and doctor Jean d’AMANT.

Cardinal Bertrand de CASTANET received the order to proceed against the guilty, Cardinal BERENGER de FREDOL had the sentence executed. However, as far as the Rose Croix Order is concerned, it was no less true that the EMPEROR position became vacant and that it retained all its power and powers. Here is what was the first constitution of the SUPREME COUNCIL:

Imperator posthumously	Gaston de la Pierre PROEBUS
2nd Emperor	Cardinal - Bishop of Avignon J. De VIA
Seneschal Coadiutore	DELLA ROVERE
Grand Commander	Pierre le BON de
LOMBARDIE	
Great Added Commander	RICHARD called L’Anglois
Commander	GUIDON de MONTANOR
Hierophante Major	Yves LANCEL de L’ISLE
Hierophantes	ORTOLAN and ODONA
Guard of Seals and Treasures	Louis de GRIMOARD
Grand Master	Henri de MONTFORT
Grand Master	Pierre, Yorick de RIVAULT
Grand Master	Baron de la PIERRE
Grand Master	Cesar MINVIEILLE
Grand Master	Jean-Marie de SENECAIRE

Thus 14 knights formed the Great Council, as for the 19 Masters Guiding, 6 of them were identified: Henri Manfred de la Pierre PHOEBUS (son of Gaston), Gentilis de FOLIGNO, Louis d'ARVILLE, Renault des PINS and LE ROUX de BRETAGNE.

We can point out that already from the first Council, two characters shield themselves behind a pseudonym, the Baron de la PIERRE and LE ROUX de BRETAGNE, the latter simply adopted the “nickname” of his ancestor JEAN I of BRETAGNE and therefore the motto is significant (*secretum meum*) - My secret.

Nevertheless, the Pope, having passed his first pain, reacts in order to get his hands on this Order that he had so much at heart, a series of circumstances each time hampered his plans. He appointed Bishop Arnaud de VIA (brother of Jacques) and placed him at the head of the episcopal see of Avignon, only four months had passed since the death of Jacques and the appointment of his brother.

On the F.A.R + C side, the Pontifical charm was exhausted, all the members of the Grand Council were reunited as required by the Statute of their RULE, it was better to act quickly. In secret, the 13 confreres met and in two days GUIDON de MONTANOR was elected 3rd EMPEROR. Later, when JEAN XII assembled them to impose his second nephew on him ... the Council apologized and showed him the Assembly Report which appointed GUIDON de MONTANOR as the supreme EMPEROR with all the powers.

The Holy Father took the thing very badly but he became inclined, as a refined politician he was, to the rules he had himself adopted. He demanded only one thing, that the Order should remain in Avignon for some time yet, a request which was very willingly approved by all.

The election of Arnaud de VIA is very controversial, some authors like J.B. JOUDOU gave him as his brother's successor, JEAN XXII would have appointed him Bishop four months later, in September, so much so that the other authors question his

appointment. The coats of arms reproduced by Henri REYNARD-LESPINASSE (armorial historique du diocese et de l'Etat de Avignon, Paris 1874), based on what is depicted in the chapel of JEAN XXII and in the cathedral of Aignone, the coats of arms of Jacques and Arnaud are exactly the same for the period 1317-1318. Note that the real family name of the 2nd Emperor is: J. LAVIE de VILLEMUR. Jacques de VIA was already a pseudonym meaning THE WAY (a whole program for an Alchemist).

Rose Croix is certainly a fact for us, it is only through the appointment of Guy de MONTANOR as successor to Jacques, that the Papal hand on this organization loses its grip, our brothers, despite their acts of liberalism, felt great gratitude for this Pontiff who had collected, hosted and protected them and had given them a RULE.

Didn't this RULE bear the seal of Jacques de VIA, DELLA ROVERE and the RECTOR of the Hospitaliers de PONT-SAINT-ESPRIT? did not have the direct approval of the Holy Father?

Nothing could stand before them!

After the election of Guy de MONTANOR, the first act of the Order was to choose a new brother, in order that the number of 33 be respected. Their choice fell on a Provençal gentleman Enguerard de NERS, who successfully devoted himself to natural sciences and medicine. Meanwhile the months passed .. His Holiness and all the confreres of the Order deepened their studies on alchemy, we were in 1319.

Here we touch on a little trivial trait of the character of the time: "JEAN XXII sold the indulgence and absolution from all crimes, inserted a tax through which, by means of a fixed price, the attacks, even the most heinous, they were acquitted". (*Histoire des Suoverains Pontifes*, 1855, page 125).

No one protested, high church dignitaries and Frères Aînés de la Rose Croix remained speechless. Everyday life continued for everyone as if nothing had happened, religious for the Clerici and scholar for the F.A.R + C.

“In 1331, the day of All Saints, the Holy Father preached that the saints of heaven would not enjoy the beatific vision until the day of the final judgment. The same sermon the third Sunday of Advent and again on the evening of Epiphany 1333. This doctrine, contrary to common persuasion, generates many scandals, the opinion of the Pontiff was condemned in a theological assembly in Vincennes by the French Bishops before the King. “(Photo C 110) (*Op. cit.*, page 187).

The outcry was general, and we were already beginning to discuss dispossessing the Pope who had these intentions in the flesh, JEAN, 90, was forced to retract, had a public Consistory summoned, entered the pale hall, visibly upset, but walking courageously and smiling as if the hour of his death had been postponed. He ascended to his throne and pronounced the following retraction: “We confess and we believe that the souls separated from the bodies and purified dwell in heaven with the angels and contemplate GOD in his divine essence.”

What failed with the sale of indulgences, the triple prayer concerning the blessed vision of the Saints will realize it. The Christian soul of us F.A.R + C. it revolted, as all the Clerics revolted, despite the public retraction of the Pope, the Order decided to leave Avignon and to reach Provence before separating and carrying out each one’s mission.

Henry de MONTFORT, who had one of his relatives, with whom he shared the same principles, in the VAR, proposed himself to others as a guide to lead them to their destination. The ceremonial farewells of the Pope and of the F.A.R + C. they were touching, but it was time for the Order to put its RULE into practice, as all the confreres now had their followers. At dawn, the troops set off, the Sovereign Pontiff with tears in his eyes, gave him his blessing, from that moment the fate of the order really began.

CHAPTER V

The big start

It was July 26, 1333 that the Supreme Council of the F.A.R + C. met in solemn assembly in the honour room of the Templar Commandery of MONTFORT-SUR-ARGENS. On the same day, at the same time, “in Avignon, JEAN XXII also held a public Consistory, proclaimed, among other things, a mission to the Holy Land and appointed King Philippe IV de VALOIS general commander of this enterprise. The tithes of his realm will be attributed for a period of six years. “ This decision started a new crusade and prepared the meeting of a future King of France with our brotherhood.

The Grand Council of the Order, examined all the criticisms of past, present and predictable events in the future, each repeated the solemn oath to maintain absolute secrecy and not to give the investiture to the confreres unless they have been extensively tested ... not according to the traditions of Egyptian and Greek schools, but evaluating their daily behaviour. The main tests were: charity, altruism, devotion, loyalty ... and above all, being able to keep a secret.

All the articles of the RULE were re-read, commented and accepted again. The Grand Masters were summoned and for two days the tasks, passwords, identification marks and finally the secret alphabet were transmitted to him. Also called the Templar alphabet. At dawn on August 2, a knight showed up at the door of the fortress, was let in and immediately afterwards the Count de Montfort received him to listen to him. He was the knight Jehan de CLINCHAMP, lord of BUZARDIERE (or BUISARDIERE or BUSARDIERE).

Sent by his father to Avignon to deliver a message to the

Cardinal of MONTFAVET, he had learned of the presence of gentlemen (saved several times by his chaplain in 1314), eager to meet him, and had therefore investigated the papal palace, and was sent by the Rector of Pont-Saint-Esprit. There he learned directly from the Superior's mouth that these gentlemen came to thank him and greet him, telling him that they would go to Montfort-de-Provence.

Feeling that a mystery enveloped them, his spirit of adventure pushed him to join them, and on that day his joy was great. The Count sent for Guidon de MONTANOR, Della ROVERE and Pierre le BON de LOMBARDIE who smiled as they saw the knight bow before them as if he were before a King.

“Gentlemen, he told them, I do not know what impetus you have made for me to ride, but having learned from the Rector of the Hospitaliers that you were staying in this Commandery, I could not prevent you from coming to meet you. I was very young when our chaplain gave your names, announcing to my father that the valiant Templars he was hosting would be arrested. My father then invited our Abbot to come and warn you, many years have passed but, everything remains imprinted in my memory. Please, gentlemen, hold me with you.”

The boy was 25 years old, with intelligent eyes, he seemed strong and full of good will, we could not integrate him into the Order because the number of 33 could not be increased, it was then decided to keep him as Guy of MONTANOR squire, and then we will see . The history of F.A.R + C. he will not write his name in the high grades, but a sentence indicates that he will later take the place of Cesar MINVIELLE, who died accidentally. The fiery young rider had therefore successfully passed the tests and the 7 initiatory degrees.

The stay of the confreres lasted many months, during the course of which they put the learned theory into practice, a local underground was equipped as a laboratory, many experiments were made, and if we check some transcribed notes, not everything

worked according to its degree, “many times the container burst”, in any case all came to the purpose.

To thank the lord of MONTFORT, the Emperor had a series of graffiti engraved and offered him a splendid gold ingot on which was engraved the coat of arms of the Order; a note confirms that this heraldic ingot was hidden in a secret corridor between two walls. On the day of the year 1334, after having participated in the Holy Mass, and having celebrated, our 33 brothers left the friendly castle. Crossroads after crossroads, their number will decrease, sometimes separating them forever. The Order of the F.A.R + C. took life virtually.

At this point, it became materially impossible to follow the tracks of the Order as a whole, it will be possible to find it only by members, as indicated in our chronological list and on the archive documents. These documents, these parchments, these Masonic diplomas, Rose-Croix, of Malta have always belonged to the dignitaries of our Order, constituting their personal archives. Even when the diplomas were in the name of another candidate, the calligraphic signatures appear and show that they were part of the Grand Councils and that this candidate was a Frère Aïnés.

CHAPTER VI

Chronological list of emperors

In April 1339, Henri de la PIERRE PHOEBUS (son of the first emperor posthumously), succeeded GUIDON DE MONTANOR, will rule for 10 years, had A. de V as Seneschal and, this seneschal will remain unknown for all.

The 5th Emperor, HELION de VILLENEUVE, remained in power for five years, was of Provençal origin and was also Grand Master of the Knights of RHODES, he had as an addition the Count Guy de SAINT-GERMAIN (photo C.27), it is possible to verify the presence of his seal in the official Archives at No. AN 1276.

The 6th elected was Yves Lancel de L'ISLE du Val de VEGRE, the list does not appear other names, to date exist on the site of the ruins of the castle located in the middle of the Vegre.

Of Grimaud de BOUVIER, known as the Duke (1356-1367), 7th Emperor, we have an anecdote, The Rosicrucian notes indicate that in 1351, Jean le BON sent for her chaplain in order to conduct a discreet inquiry into of a certain Lord who lavished works of generosity on the poor and the sick. Nothing emerged from the investigation, all digressed in the answers giving very imaginative and different descriptions from each other.

After his capture at POITIERS in 1356, JEAN le BON was taken to LONDON to be arrested, around 1360 a character introduced himself to him, he was none other than Grimaud de BOUVIER. He greatly softened his fate and was able to comfort him, but whenever he proposes to release him, the King will refuse for honour.

GRIMAUD then proposed him to pay all the gold for him to buy his release ... He put gold coins on the table, but when the

King heard that it was of alchemical gold, he refused sharply, thanking warmly for the gesture anyway. He also promises to raise his lands to the Duchy when he returns to France.

GRIMAUD retired desolate. The moment he opened the door to go out, the King called him and gave him the “forgotten” gold coins on the table and told him: “Thank you friend for giving me the joy of seeing this golden agnus again, this last royal and this frank on a golden horse, but I don’t need it, I want you to put this agnus in your heraldic crest in memory of me”.

Sire, replied de BOUVIER, it will be done according to your wishes, however, my King being in captivity, my Agnus will be *lying on the ground* and not standing up, then taking back the gold coins, he hit the sign of JEAN the BON (IOh), our Emperor with his heart broken at the thought of leaving his King.

One of the five Grand Masters of this era was Jacques DONDUS, a doctor and mathematician from PADUA, who created a historical clock that caused quite a stir in that period.

The 8th Emperor (1367-1372) was Gaetan des PINS, grandson of ODON des PINS, Provençal and Grand Master of the Order of Jerusalem.

His successor Raymond de TEMPLE (9th Emperor), 1372-1380, had BEAUFORT as Seneschal, the latter’s ancestor, knight of the Temple, built a commandery in the Holy Land.

The 10th THIBAUT de MONTFORT, Lord of ROTRO and GENNES, we find with him the name of one of the founders of the order (1380-1383).

With the 11th Emperor, the direction changes nationality, is the Grand Master of RHODES J. Ferdinand de HEREDIA (Aragonese) who takes the lead, will remain from 1383 to 1396.

The 12th returns to France, the French being the majority, the vote has no doubts, since article 19 does not apply and therefore Ludovic des PINS is what happens (1396-1418). The seneschal is the AISNE de FLAME NICLAUS.

If the name of the Emperor does not arouse any suspicion, the

same is not for that of the seneschal, in the name one feels the synonym of a place, without being too thin, one can guess that it is Nicolas FLAMEL, NICLAUS is NICOLAS, and FLAME with L becomes FLAMEL, AISNE remains, why AISNE?

From a passage by FIGUIER: *L'Alchimie et les alchimistes*, “a contemporary writer of FLAMEL, GUILLEBERT de METZ, in his *Description de Paris*, written in 1434, teaches to distinguish two brothers named FLAMEL. One who calls FLAMEL the young skilled calligrapher, librarian and secretary of the Duke Jean de BERRY, the other Nicolas who calls FLAMEL the AISNE, a writer who made many donations and aid as a mutual aid”. Therefore undoubtedly the AISNE de FLAME NICLAUS was definitely Nicolas FLAMEL.

The 13th Emperor was called BERGUES (1418-1427), his adjunct SIXTE de LAVOIS CARLOS, and the Great Commander Alain CHARTIER.

Also in this case we note a pseudonym indicating the added, if we put CARLOS in front of the name we get CARLOS SIXTE de LAVOIS that, reversing the first three letters of LAVois, we obtain VALOIS and that is in French “Charles VI de VALOIS”. All this is demonstrated by the fact that Alain CHARTIER was rightly the erudite and devoted secretary of the Kings CHARLES VI and VII.

From the manuscripts of the POITIERS library we understand how CHARLES VI had inherited the alchemical science before being noticed by the FAR C. Some manuscripts have near the signature, the eight-pointed star of the Templars, the signature itself begins with a “J” surrounded by three points, and that the digit V is surrounded by four points in turn; this way of signing: three points at the beginning and four at the end, is typically employed by the dignitaries of the Templar church.

In the inventory of the library of CHARLES V many alchemical works are mentioned, translated in many cases from Arabic, the kings used to have their horoscope done. The “traité de la sphère”

preserved in the library of the college of Saint Jean in OXFORD, shows the sky chart of CHARLES V with the horoscope and the Templar sign below. On the frontispiece we find CHARLES VI's map of the sky, everything is written in Gothic at the time.

In a detailed study of the POITIERS library, concerning "les finances au temps de Charles V and VI", the expertise of the royal library shows the disappearance of 146 volumes, who gave these volumes CHARLES VI on the verge of death? In 1427 Simon D'ARVILLE became the 14th Emperor, his sarthoise commandery is still well preserved and became the town hall, the chapel is a real gem, however one is surprised to note how at MONTFORT-SUR-ARGENS, there they are Malta crosses instead of the Templar crosses. The function of Seneschal was covered by the Count of BELVOIR who had a castle in the Holy Land.

JEHAN CHOLET (1437-1454) appeared as the 15th Emperor and simultaneously as an influential member of the knights of RHODES. The Seneschal was one of his great friends, Antoine de FLUVIAN, Grand Master of RHODES, as we can see, the correlations were current.

Jehan de LASTIC (auvergnat) Grand Master of RHODES, became 16th Emperor (1454-1641), the Great Commander was POGGIO BRACCIOLINI, a very learned Florentine, also called Le POGGE, wrote many works. There are no names of Seneschals and Grand Masters.

From 1461 to 1479, Gilles RIVAULT will be Lord of KERISSAC to be the 17th Emperor, the RIVAULT are very present in the chronology, the secret was passed from father to son.

J.B. ORSINI (1479-1484), 18th Emperor, found himself to be also Grand Master of RODI, which demonstrates the fact that the high grades F.A.R + C. in this other order they found elite elements capable of perpetuating their philosophy. Later, towards the second half of the 18th century, we will see that their choice

will be directed towards Freemasonry. seneschal was Antoine GALATEO philosopher and physician of Greek origin.

Brother Hugues VERDALA of TOLOSE succeeds and becomes 19th Emperor (1484-1503).

The 20th Emperor is SOUCHON (1503-1518), and named Tristan de BEAUFORT as added.

The 21st Emperor is Cardinal Philippe de LUXEMBOURG (1518-1519), mentioned as a great benefactor of churches, the poor and the sick, whom he directs to visit by one of his guide teachers.

The 22nd to take over was Honoré de l'ISLE, Lord of the VAL de VEGRE (1519-1527).

The 23rd Emperor moved to Brittany with DU COIN (1527-! 550), took Jacques DUBOIS (SYLVIUS) as Seneschal, professor of medicine at the Royal College in 1555.

The 24th Emperor (1550-1565) takes us back to the family des RIVAULT, Lord of ROLLANS.

Jehan de SENECAIRE, (1565-1576), takes the 25th place, has as Seneschal J. De BELVOIR.

The 26th Philippe de la Pierre PHOEBUS, descendant of the founder Gaetan de la Pierre PHOEBUS, was he who put a sun and a moon on each side of the cross (1576-1582).

His successor was named a De PAUL (1582-1583) and became the 27th Emperor.

The 28th was TRISCONTIN de REARD (1583-1598).

The 29th Jean de la BUISSONIERE de la RENAUDIERE (1598-1602).

David RIVAULT (30th Emperor), 1602-1607, takes the lead, is Preceptor of King LOUIS XIII, owns the castle de la RENAUDIERE (residence of his predecessor). In the Indian archives of the F.A.R + C. there is, among other things, a completely manuscript book from 16 June 1613 until 2 March 1614 and deals with the speeches made to the King by David RIVAULT. The first volume as told by Abbot Auguste Francois

ANIS is in the LAVAL library.

In the work *David Rivault de Fleurange* of the Abbot ANIS, we can read: “the course of instruction to the King was executed by David RIVAULT. According to Le PAIGE were two manuscript volumes, the second began on 16 June 1614. Le FIZELIER found this second volume at the castle of RENAUDIÈRE where the descendants of David RIVAULT lived, and was later recovered along with other secret documents from the F.A.R + C.

The 31st Emperor was Mgr. Charles de BEAUMANOIR (1607-1613), who did many works of bem.

His successor (32nd Emperor) is still a Prelate, Jehan de PELISSIER d’APT (1613-1623), he seems to have spent an anxious occult life, distributing many anonymous gifts to convents, hospices and the sick.

The 33rd office was occupied by Robertus of FLUCTIBUS, also known as Robert FLUDD, his Seneschal was SENDIVOGIUS, which in our list is Mich, Jb. SEDZWIG.

FLUDD wrote in *Clavis philosophiae et alchimiae*: “it is impossible for us to rise to the higher life without using the links in the chain of nature. The JACOB scale consisted of these steps, in the same way that the chain that was attached to the throne of JUPITER touched the ground”. Also quote the COMPASS and the DAVID KEY that alone can open the book with the seven seals of the Apocalypse. FLUDD also wrote that the confreres were divided into two classes: the first were called AUREAE CRUCIS FRATRES, the second ROSAE CRUCIS FRATRES.

It should be noted that, faithful to his oath given on Article 22 of the RULE, he never alluded in his speeches and works to his membership in the Order of Frères Aïnés, he often speaks as Rose Croix of another brotherhood, but in no case as a representative of our Order. This obviously does not prevent him from preaching good philosophy and making his choice among his most assiduous auditors.

SEDIR in *Histoire et Doctrine des Rose Croix* in a passage cites:

“In *Utriusque cosmi historia* (trac.I, lib. VII, c, 5), Robert FLUDD explains the meteorological phenomena, such as wind, thunder, lightning through the very curious laboratory experiments”. Always SEDIR in *De Mystica Sanguinis anatomia* (sec. I, Part III, Lib. I, Page 223-224) says: “The true alchemist imitates nature. Beginning his work, he reduces the matter to fragments to begin with, he crushes and pulverizes it, it is the function of the teeth: The so fragmented matter is introduced through a tube in the alembic, this tube represents the oesophagus, the pocket of the still is the stomach.

Afterwards wet the raw material to subject it to the action of heat, as the gastric juice moistens the foods ingested by the stomach, finally seals the appliance and wraps it in an equal and moderate damp heat, as in a bain-marie in a liquid salt with addition of sulphur. This is how the stomach is naturally approached by the liver, spleen and intestine, which keep it at a constant temperature. The alchemical operation is comparable to digestion; the elaborated parts (cycle) are set apart and are used to feed the Great Work (recovery of salt, sulphur and mercury), as well as for waste materials (faeces and earth material) which are rejected as useless”.

The parallelism described by our 33rd Emperor, between DIGESTION and an ALCHEMIC PHASE, is nothing but the detailed and chronological description of PREPARATION. Nothing to add, there is recognized the true authentic philosophy of a Frère Aïnés Rose + Croix. FLUDD gives us an example of how true alchemy must be able to explain everything simply, the truth is only one, and it must necessarily apply to everything that is true! And it is rightly what chemists and physicists cannot achieve. This does not detract from the interest of their discoveries and experiences, only that they do not make alchemy.

The 35th is V, DEPAUL (1637-1647). From the notes collected, VINCENT DEPAUL would appear. As surprising as it may seem, there would be nothing impossible about being an alchemist, on the contrary it would astonish us otherwise. Here are some

excerpts from the letter he wrote from Avignon on 24 July 1607, returning from his imprisonment by the Turks, to his friend M. de COMET: “The wind was favourable, because we had to get to Narbonne, a long journey, if God did not allow that three Turkish brigantines, who skirted the Gulf of Leo to assault the boats that came from Beaucaire, did not attack us and did not hunt us, two or three of us were killed, all the others wounded and I myself was hit by an arrow which will serve as my watch for life.

... this fact, they chained us after having bandaged the wounds roughly, they continued their points, making a thousand thefts ... I was sold to a fisherman who wanted to get rid of me for not having anything so contrary to the sea ... And then from the fisherman to an old man, a doctor in spagyria, sovereign marksman of quintessence, a strong human and treatable man who, according to what he told me, would have worked fifty years in the search for the philosopher’s stone, but fortunately for another sort of metal transmutation ...

... and then a bit of dust inside a goldsmiths’ fusion jar, keep it on a low heat for 24 hours, then open it and find the silver turned gold, and more often freeze or fix the fine silver in fine silver that it sold to give it to the poor. My job was to control 12 fires, he loved me and was happy to talk to me about alchemy and the law to which he put all his efforts to attract me, promising me great wealth and all his knowledge ...

... so I stayed with this elder from September 1606 until the following August, when he was taken and brought by the Grand Sultan to work for him ... but in vain, because he died of remorse on the way ...” (Depaul Oc, I, 1 and 19).

Therefore Vincent DEPAUL had all the pleasure of understanding the Great Work, when he stayed for 11 months head to head with an operator who speaks of alchemy for pure pleasure and who saw him operate, dealing with twelve flames, for the fusion of base metals to be transmuted, he was obliged to understand the whole.

His spagirist doctor used his transmutations to help the poor, this was the main reason for Vincent's alchemical interest. Back in France he was forced to maintain a low profile, Nicolas FLAMEL proved it, if only for security reasons. There are many ways to get one's money offered, a friendly person can play the role of generous donor, not counting the anonymous gifts we can receive. We are poor and we are poor, Whoever is hungry or cold does not make any difference between the native gold and the alchemic gold that comes to his aid. It is the method that has always applied the Order of the F.A.R + C. since 1317.

The 36th Emperor was Dave GLOXIM (1647-1649) a renowned physician.

The 37th CHRISTOPHORUS ANGRANUS elected in 1649 until 1653.

The 38th site returns to the Jehan PELISSIER family, lord of PIERREFEU, predestined name.

The Baron de la Pierre succeeds him as the 39th Emperor. He surrounds the rose with a uroboro. One of his Grand Masters was named Louis de CAPELLIS, he had to prove his nobility to become a knight of MALTA.

His successor, 40th in the title, was Jacques HERMITE, Lord of MAILLANE (1687-1697), his deputy Louis de CAPELLIS.

The 41st Emperor the Count de ROURE (1697-1706) has M. de BASVILLE as added. Thanks to a manuscript book of 340 pages, written by the latter, Intendant of Justice and Police of Languedoc in 1697, we learn that the Conte de ROURE was lieutenant-general of the LANGUEDOC for USEZ, the low Vivarais, the high Vivarais and the VELAY. It also clarifies many aspects concerning the Hospitalieri de Pont-Saint-Esprit, the assets of the Order of MALTA and the Counts of MONTFORT... And a thousand other things.

The 42nd Emperor is a woman, Sister MARIA de LUBAC (1706-1729), the only female figure to have governed the Order, the rose is at the centre of the cross. A document of 1770 reveals

to us through article 15 that: “our science was practiced by our respectable Sister MARIA, our intention is to allow us to participate in our lessons, even women who will be penetrated by the truth of our philosophy and who can enjoy the same advantages that we grant to those of our mystical means and those of article 11”.

This document represents the statutes and regulations of the Philosophical Temple of the Sun (PHOEBUS 1st Emperor). This Temple is in some way a reserve of Adepts, because at the time it was very difficult to reach a correspondent in the place where he was, so a parallel group was always created to be able to extract an adept at the right time.

At the bottom, the document appears. Made in our SOLAR TEMPLE November 21, 1770 and of our philosophy the 62nd.

So if we take 62 years from 1770, we get 1708, a date that corresponds exactly with the only female presence called MARIA. It is good to note that it is from that date that female members were admitted by the F.A.R + C. and that no article of the RULE of 1317 prohibited this decision. (Coming to the present day, in the Principality of Monaco in 1952, the monarch officially welcomed the ORRE SOUVERAINE DU TEMPLE SOLAIRE or internal part of the Order of the Orient which still continues its mission on the good lands of Monte-Carlo).

As added Emperor we find Raymond de PERELLOS, the same is equally Grand Master of MALTA.

The 43rd Emperor was Joseph Jacob MAUPEOU (1721-1782), Seneschal Raymond DESPUIG and Pierre MAILLERES Grand Master.

In 1732 André PELISSIER, Lord of CHANTEREINE, succeeded as the 44th Emperor, and remained in his duties until 1745.

The 45th was named Louis-Lantelme CHASSALIER (1745-1763) as Commander DUMONDI and Baron STEIN as Grand Master, and GERBIDON as Hierophante Major.

M. POURTAL succeeded him as 46th Emperor (1763-1772) with Thérèse de LUBAC as Seneschal and Lucie SAUL or SOUL as Grand Master.

Gérard de la PIERRE (47th) 1772-1800 followed, his Seneschal BALLAI and his Grand Master J. BERENTHIER.

The 48th Jean MINVIELLE (1800-1811) is the descendant of one of the founders, he is also received by the Sovereign Chapter of the Rose-Croix of France with the distinctive title “Les amis Réunis Régulièrement Assemblés à la Vallée de Bordeaux”. He took Joseph BLUMEREL as Seneschal and Antoine CRESPI as Commander, Jean BESY was Grand Master.

In 1789, in the period in which he was only a master guide, he sent two coffers of archives that he sent to the Bourbons in the Ile de France. The departure took place from Marseilles on 8 May 1789, the Order owes him a great deal, although two documents were missing during the revolution.

The 49th Emperor, VASCONCELLOS (1811-1846) also appears on a document of the highest assembly R + C of the Vallée de Grenoble. DEVOND added, as Seneschal M. BARRET or Sarret Pierre Horace, REGNART Bruno as Commander.

50th Emperor Mgr. J.B. BOUVIER (1846-1849) succeeded him as a grand family of RIVAULT. Thursday 27 August of the year of Grace 1846, at the request of Pierre Marie Yorik RIVAULT went to bless the chapel of the castle de la RENAUDIÈRE. His case poses a double enigma, that of his blazon and that of his name.

That of his name: we saw that in 1360, the 7th Emperor was called Grimaud, Lord of BOUVIER known as the Duke, and we mentioned his entertainment in London with the King of France, for the prisoner Jean le Bon. Since the latter died in London in 1364, he was probably never Duke, probably the Prelate of Mans is one of his descendants, given the composition of his blazon.

That of his coat of arms: observing the heraldic symbol of the prelate, we find a cardinal's hat, a cross, a miter, nothing

abnormal, but underneath there is a Ducal crown and in the coat of arms itself A CORICATED LAMB and A PELICAN THAT OPENS THE SIDE .

Practically it is the EXACT reproduction of the heraldry of Grimaud de BOUVIER, then Mgr. BOUVIER was the carpenter's son, what did he have to do with the Ducal crown, given that LE MANS was not even a duchy? It should also be noted that the Lamb represented lying down, when in general he is standing.

Same name, same blazon, same Ducal ideology, how come Grimaud de BOUVIER was nicknamed the Duke if he wasn't and because Mgr. BOUVIER had a Ducal crown in the Blazon? The birth certificate of the Prelate reproduced in the work of the Chanoine SIFFLET *Les Eveques concordataires du Mans* (IV, volume I) shows: "Extract of the registers of baptisms and marriages of the municipality of SAINT-CHARLES, canton of GREZ-EN-BOUERE ... the year 1743 January 17, was my vicar signed, baptized JEAN, born yesterday evening at BODINIERE, in this parish, from the legitimate marriage of Jean BOUVIER "carpenter" and Renée DELHMMEAU, married in this church from 14 months ..."

Could it be possible that Mgr. BOUVIER, who did not have a family heraldry, had imagined EXACTLY that of his ancestral namesake? Probably during the revolution the BOUVIERS abandoned their lands and emigrated leaving all their assets. Having destroyed all the documents that could have compromised them, all that was left was a verbal memory, to be transmitted from father to son. To his appointment in the episcopate, J.B. BOUVIER took the opportunity to RECONSTITUTE their old heraldry and this DUCAL IDEA anchored to the family from 1360 was embodied in the coat of arms of the prelate through a ducal crown.

This enigma in no way changes the value of Mgr. BOUVIER, who was a great Prelate, his life reflects a great overflowing heart of altruism and simplicity, always on the side of the good. The

canon SIFFLET dedicates him 4 books of the 7 he wrote, to say that his life has been intense and well spent. Therefore people of high quality, even if absorbed by their professions, played the role of Emperor, this role attributes full powers in our Order, but does not necessarily absorb daily time, it is the Seneschal and the Commander that transmit the orders and supervise the execution.

The Emperor reads the reports, receives the Seneschals and the Grand Masters, listens to their opinion before judging, finally pronounces his final opinion without the possibility of appeal, in a word, supervises. If he has a good add on, he can directly deviate from the management of the deal, reserving himself only to interim the decisions taken and the Commanders that transmit the orders and supervise the ‘execution.

The Emperor reads the reports, receives the Seneschals and the Grand Masters, listens to their opinion before judging, finally pronounces his final opinion without the possibility of appeal, in a word, supervises. If he has a good add on, he can directly deviate from the management of the deal, reserving himself only to interim the decisions taken.

In these conditions it is understandable that the Prelate, Intendant of Justice, Preceptor of the King or messenger, could easily accumulate the title of Emperor; this in no way disturbed professional or family life. Furthermore, the “secret” character of the degree forbids all public contacts with the other members of the brotherhood, which was true for the supreme head of the F.A.R + C. it was equally true for the other 32 confreres, it is exactly for these reasons that never, nothing is drawn ... not even in the family.

Of course, if an Emperor with more free or more dynamic time, had wanted to control everything personally, the mission would have absorbed more time, he had to foresee these possibilities in advance. It was the case of some dignitaries who, luckier or freer than others, literally inspected everything, under the guise of travelers. Mgr. BOUVIER, very absorbed and of delicate health,

resigned from the office of Emperor in 1849.

With the 51st Emperor we go to cross the English Channel and pass into Great Britain, Lord BULWER LYTTON was elected in 1849 until 1865, he wrote three initiatory works. In France he is known for having written: *Les derniers jours de Pompei et Zanoni*, written with the Rose Croix cryptography and transcribed by him, is one of the most interesting work on initiation and occult faculties. Around 1850 he received the highest Rosicrucian initiations (Templiers and Rose Croix AMBELAIN). He was a member of the THULE Society, when he split into two, one dealing with spirituality and the other with magic.

Feeling that his attraction to occultism would take him out of the brotherhood of which he was the leader, he preferred to resign in 1865. Later, outside the F.A.R + C. in 1871, he became the great leader of the "METROPOLITAN COLLEGE".

His successor (52nd Emperor, 1865-1874), was the Abbot Louis CONSTANT, better known as ELIPHAS LEVI. In 1867, Robert WENTWORTH founded the SOCIETE ROSICRUCIANA IN ANGLIA; this society recruited Masonic Masters and the number of adherents was limited to 144, divided into 9 degrees which were those of the Croix d'Or (L'AUREA CRUCIS FRATRES de FLUDD). Eliphas LEVI was in relationship with this S.R.I.A. (The Ordre Hermetique de la Golden Dawn, La TOUR SAINT-JACQUES).

In 1873, Lord LYTTON received Eliphas LEVI in the METROPOLITAN COLLEGE in London, the traditional proof concerning the evocation of APOLLONIUS de THYANE was imposed on him. The master, in parallel with his duties as Emperor of the F.A.R + C., did a powerful job, he wrote *La clef des Grands Mysteres, Fables et Symboles, Le livre des Splendeurs, Le catechisme de la Paix* and above all the *Dogme et Rituel de la Haute Magie*.

On May 31, 1875, at 155, rue de Sèvres, Eliphas LEVI left the physical world for the eternal East at the age of 65. (conference, C.

BUISSET). His death created a great void among all the brothers of the Order, among his friends and his disciples. Today the cult of his memory and his teachings is more alive than ever, our Friends BUISSET, continue his work and are in communication with all the friends of the Master.

The 52nd Emperor was William Wynn WESTCOTT (1874-1892). Parallel to the F.A.R + C. he was a member of the SOCIETÀ ROSICRUCIANA IN ANGLIA (S.R.I.A.); he was one of the principal collaborators and additions of William R. WOODMAN, with his friend Samuel L. MATHERS. He also had numerous relationships with the Société Théosophique and in particular with Madame H.P. BLAVATSKY and Annie BESANT.

For a period, WESTCOTT and MATHERS shared the administrative management of GOLDEN DAWN, a secret society divided into 11 degrees. However MATHERS claimed to be in contact with the secret leaders of the Order, remained in close contact with Anna SPRENGEL, who died in 1893, on this date, the German initiates ceased all relations with the English initiates. Beginning in 1897, WESTCOTT separated from MATHERS and left him as the only Emperor at the head of the Golden Dawn (La Tour Saint-Jacques, L'Ordre Hermetique de la Golden Dawn).

The cooperation between Rose Croix and Freemasons was discussed in the London Lodge QUATORUM CORONATI 2076, on 2 May 1894 under the presidency of W. WESTCOTT. In 1892 he was named President of the Loggia CRUX CHRISTI CORONA CHRISTIANORUM in London, abandoning his duties as Emperor. He died in 1919. Note that he was a remarkable leader, his French Grand Master contacted and admitted Max HEINDEL among the others, the latter also deceased in 1919. His widow Augusta FOSS, will succeed him in the direction of ROSICRUCIAN FELLOWSHIP.

In 1923 Madame HEINDEL published a brochure entitled *The Birth of the Rosicrucian Fellowship* to justify that her husband received first-hand and from a Rosicrucian source authenticates

the doctrine contained in her “Rosicrucian Cosmoconception”. She declared that her husband, after having travelled to Germany in 1907 to receive from someone whom he thought could give him the truths he had vainly sought for some time, was disappointed that he could see that he knew more about who he thought he was his Master! He prepared to leave for America when a FRERE AINE DE LA ROSE CROIX, one of the Hierophantes des mysteries, approached him and offered him the teachings he wanted.

It was one of the rare exceptions where the existence of the F.A.R + C. was unveiled to the public, fortunately the unknown of the Masters Guide being very reserved, nothing could be published.

The 54th Emperor was Sir LEIGH GARDNER (1892-1898), secretary of the Loggia CRUX CHRISTI CORONA CHRISTIANORUM, he edited the highly documented work *Bibliotheca Rosicruciana*, which is a catalogue of 608 Rosicrucian tables, which was published in 1903.

When he published this work, he had already ceased to fill the role of Emperor of the F.A.R + C. from 1898, renouncing in favour of Dr. STEINER, fearing, in the fire of his continuous action, to commit an indiscretion or an imprudence, he felt too encircled to maintain such a secret.

The 55th headquarters went therefore to Dr. STEINER (1898-1900), in parallel, belonged to the SOCIETE ANTHROPOLOGIQUE. Dr. Karl UNGER, Miss Marie Von SIVERS and M. Michel BAUER were at the head of this Berlin-based company. Miss Von SIVERS will become Dr. STEINER’s wife.

Within this Anthroposophical grouping, it will create an inner circle called Franc-Maconnerie, divided into three degrees where the initiates received a rose gold cross from his own hands. He used a very ancient ritual, the text of which is reproduced in part, in the work of Master Eliphaz LEVI: *Dogme et Rituel de Haute Magie*.

The 56th Emperor was an Irishman, A. CROWEY (1900-1916), chemist of his state, leads a semi-religious life, married to a Frenchwoman, Caroline FAILLE, arrived in France enlisted in the Foreign Legion to take care of the sick, His wife also entered a military hospital as a nurse, in 1916 she died helping a wounded man on the front line.

The 57th Emperor was Jean Jacques of OSSA, missionary Bishop, he took this pseudonym (family name of Pope JEAN XXII), in order to be able to operate in complete tranquillity. It goes where there is suffering, tears and misery, his life was a long priesthood full of altruism, love and charity, for all he was the Father, the good Father, the one who loves and consoles.

Very sick in 1969, at the age of 84, he refused to be repatriated and remained in the BIAFRA to help those who suffered until his last breath, he died on August 15th 1969 among the poor people he loved so much. GOD watches over his soul in peace.

The 58th Emperor Pierre PHOEBUS (1969 -1992), contrary to the previous Emperors, carried this name because it was his, this is a pseudonym, and it is for this reason that the particles “de la” have been suppressed. He named the young Conte Jean Pierre Giudicelli de Cressac Bachelerie, the current Conte at the Grand Maison Metropolitaine d’Initiation in the Ville Magistrale du Principauté de Monaco, on 19 April 1987. The Count is also the Regent of the Collegiate AL-KIMIA since 1985 and occupies many honorary roles in external circles.

Having learned in October 1969 that the National library possessed the reproduction of the seals used on the RULE of 1317, we opened an inquiry, the cement imprints were taken around 1860 in the collection of a certain M. CARTIER of AMBOISE. As is well known, les F.AR + C. they had a CARTIER living in AMBOISE as Guard of the Seals and Treasures, evidently at the time of his death, he had not warned any of the bronze matrixes he owned and the family ignoring what they represented inherited them and filed them. 40 years after the successor, a CARTIER of

AMBOISE will let take the imprints of these matrices and then, all is lost, mystery of who inherited them.

We found them in Avignon by M. PERROT, the Agnus Dei with the Templar cross, that of Della ROVERE, that of J. De VIA, the one given by the RECTOR of the hospitaliers of PONT-SAINT-ESPRIT, that of the Baron de la PIERRE and many others.

More details on applied spiritual philosophy, as well as the ritualistic vision of the Solar Temple, has been extensively studied and deepened in my book “Atlantis, le Prieurè de Sion and the Knights of the Temple” published by Bastogi. All my books can be found easily on Amazon.

Alchemic historical passage

Hermes Trismegistus is the oldest of the great Hierophants of ancient Egypt, believed to have linked the tradition of extinct races to that of today. Among the oral hermetic traditions that have reached us, there is “the Kybalion” that represents them at their best. The hermetic laws expose a revelation that makes light inspiring the depths of the intellect, and of the spirit from the slavery of matter.

Under the name of Royal Art or Sacred Art, from the ancient Egyptian priesthood, professed and practiced by a series of doctrines of which only a few remains have survived. These doctrines, as a whole, embraced all the relationships of man with nature, and their practice made the initiate, king of the material universe; then Royal Art.

If our time had provided us with a healthy, harmonious, beautiful and perfectly happy life, no one would have had the idea of looking for something else. We shamelessly acknowledge that we are mere children about Wisdom.

Let’s stop our insane search for EFFECTS, replacing it with knowledge and control of Causes. Let us return to the direct path of

evolution, conform ourselves to the laws of life, and immediately we will see peace and harmony emerge around us.

Everyone knows that it is not enough to know the remedies, but that they must be applied. In the same way, it is not enough to know that we must act or think in this or that way, we must, and must necessarily, conform our lives to our conscience; we must imperturbably practice what we know, we must judge the tree by the fruit.

It is the ACTS that count, both in the realm of the ideal and in the material world. The laws of the absolute are ideally beautiful, but if we do not realize them concretely, they will be like a splendid feast before which we would let ourselves die of hunger.

As soon as Solomon was elevated to the throne of David, though he had not yet received the fullness of knowledge and wisdom which he so ardently desired, he renewed the alliance that his father had made with Hiram, king of Tiro, the alliance that made him become the greatest and most famous architect, whose allegorical works still serve today as a basis for those works of Masons and Templars. Solomon, having acquired a profound knowledge of nature, communicated them by initiation to the workers worthy of carrying out the plans of the Temple that they were supposed to build.

And on the day of the inauguration of this building, they received together the value of their sublime labours. Since the Temple was acquired in all its perfection, the workers were dismissed with distinctions relating to their particular work. However, the leaders of the companions remained with this prince, and it was on the advice of these wise collaborators that Solomon reached the highest degree of glory that no man could obtain. But then, dazzled by his power and the splendour of his throne, he lost sight of the wisdom that had brought him up. The companions of his labours, terrified by the abuses of science, left entirely from the court and brought to other countries the initiation of the Temple of Jerusalem, where it spread with different peoples.

This initiation did not differ substantially, as they spoke and acted as insiders workers of the Temple. They hastened to honour the truth that had disappeared before their eyes in its full splendour. And being so convinced that the wait where they were for the reconstruction of the Universal Temple was a pointless point, they tried to perpetuate the same initiation that had enlightened their mind on human mysteries and the universe.

They have been careful to transmit the ceremonial emblems, as acquired, but in recent times, due to a sort of publicity that derives from the guilty condescension of poorly educated teachers, and the indiscreet curiosity of the men of the century, an ignorant and profane crowd is was introduced in the temples. Once the PROFESSORS no longer saw themselves surrounded by their brothers according to science, they maintained a profound silence on the secret initiation, as well as for the meaning of true degrees, so that the profession, which was the prerogative of the masters, had been separated from them.

Egypt, home of the pyramids and sphinxes, was the cradle of hidden wisdom and mystical teachings. The first principle implies the truth that “everything is spirit”. This law radically affirms the evident nullity of the matter from an absolute point of view. Matter is just a relativity that always changes and the spirit - invariable - controls, by the very fact of its invariability; control can be more or less direct, more or less rapid, but it is not always and inevitably effective. This principle in establishing the mental nature of the universe explains all the various mental and psychic phenomena, the phenomena of life, matter, energy, in a word, all that is the Spirit, which in itself is unknowable and indefinable, but can be considered and thought of as a Universal, Infinite, Living Spirit.

This law is one of the best known of all hermetic laws; it is found in the famous “emerald table”. There are life plans that we don’t know completely; but when we apply the principle of correspondence to them, the law of analogy, we become capable

of further understanding. The principle of correspondence manifests and applies everywhere in the universe; on the various planes of the universe: material, mental and spiritual. The ancients considered it one of the most important mental tools. Knowledge of the principle of correspondence allows man to intelligently deduce the unknown from the known.

This principle implies the truth that everything is in motion. Everything vibrates, nothing is at rest. For thousands of years, the masters of ancient Egypt have declared this principle. Explain that the differences between the various manifestations of matter, energy, soul and even spirit are the consequences of an unequal proportion of vibrations. Everything in the universe moves, everything vibrates. This is true for the mental plane whose vibrations govern the state and even for the spiritual plane.

Everything is double, everything has two ends, extremes touch each other, all truths are only half truths. The opposite poles can be reconciled. These are the old paradoxes that can be explained by this law. The opposites are in reality only the two extremes of the same thing; hot and cold, although opposites, are in fact the same thing. They are simply distinguished by their degree difference.

It is possible to change the vibrations of hatred in the vibrations of love in the mind and mind of others. Understanding this principle makes it possible to change one's polarity and that of others.

This principle implies that it occurs in all things, a movement of coming and going, a flow and a reflux, a swing back and forth. Hermeticists have understood that this law manifests itself in creation and destruction, progress and decay. They discovered that its application was universal. No one can cancel the principle, nor stop its course. But we must learn to avoid the effects on ourselves through mastery.

The master, with the use of his will, ends up achieving a degree of balance and mental firmness. There is a cause for any effect

and effect for any cause. The case does not exist because there are different plans of causes and effects. The upper floor still dominates the lower floor, nothing can escape the law entirely. The masters rise to the highest level, dominating their feelings, their character, their qualities and their surroundings. They use the principle instead of being its tools. They obey the causality of the upper floor, but they reign on their own plane.

The manifestation of this law is found in the mind of man, composed of SUPER-CONSCIENCE or me subjective, masculine principle, and SUBCONSCIENCE, subjective, passive or me subliminal. No physical, mental or spiritual creation is possible without this law. Everything contains both male and female elements or the principle itself.

This law of attraction is directly proportional, so much as to the power of these vibrations of the same sense. Love is one-sided, absolute, and in no way worries about being returned, like the light of the sun shining on everyone, indiscriminately, friends or enemies. It is love that has communicated to its doctrine the surprising vitality that can be seen. Only the law of cultivated love makes it possible to reach the highest peaks of human evolution. All vibrations naturally tend to rise to the scale of universal harmony.

It is the LAW OF EVOLUTION or LAW OF LIFE.

With the operation of the law of life or evolution, all the vibrations of the universe tend to constantly travel up an ascending scale. Don't make the mistake of thinking that man is only a blind automaton. AWAY from there. The Hermetic teachings tell us that man can use the law to control the law, and that the superior will always prevail against the lower will.

I will end with the hermetic axiom: "To possess knowledge, if it does not manifest itself, if it is not experienced in one's actions, is like the hoarding of a precious metal: a vain and insane thing. Knowledge, like health, it is destined to serve". Wise is used on the top floor, but is served on the lower level. He obeys the laws

from above, but on his plan he must be a master. Furthermore, by doing so, it constitutes a part of the principle instead of opposing it. Essay is part of the law; understanding how it works, he uses it instead of being a slave.

Anyone who understands this truth is on the right track to master. SO THE SIGNS OF EGYPT SAY.

Conclusions

Clearly in all frankness, many ancient documents concerning rituals, statutes, courses and whatever, are intentionally kept discreetly in our archives. The aim was only to make known the existence of the Frères Aînés de la Rose + Croix, bringing the proofs of its existence and its spiritual and social mission.

We think it is more useful to deepen the knowledge of some point unknown to the uninitiated, using the writings of specialists in the subject. The Rose that appears in the heraldry of the Frères Aînés de la Rose + Croix, symbolizes, as indicated in article 11 of the RULE of 1317, the first golden rose blessed by INNOCENT IV and given to one of the Order's clerics of LYON of SAINT-JUST ... an elderly relative of a Templar chaplain.

In the book *The origin des cardinaux du Saint-Siege* of 1670, on page 78 it is reported: "The Pope INNOCENT IV was the first to bless the golden roses to give them to his friends in the manner of the old eulogies, it was to Lyon that will begin and that will give it to the canons of SAINT-JUST". The tympanum of the XIIth century church perfectly reproduces the three symbols chosen by the F.A.R + C. the rose, the cross and the agnus Dei, as indicated in article 11 of the RULE.

Another precise request indicated in the RULE in article 12, remembers that every emperor will be able to make his own coat of arms containing the pelican, the LEONE of RICCARDO (lion heart), or the Agnus Dei. The Lion of King Richard because he

was a crusader and an initiate, in his seal we find the sun, the moon and the glaive, namely SULFUR, MERCURY and SALT.

In the book *L'Occultisme et la Franc-Maçonnerie Ecossoise* by R. LE FORESTIER we can read: The foundation of Freemasonry was attributed to Pierre the HEREMITE who had executed the plan in 1096. The company was definitively organized during the second crusade by RICHARD COEUR DE LION, LOUIS VII de FRANCE and Leopold d'AUTRICHE.

RICHARD, a highly educated and valiant prince, had written the reception rituals of Apprentices and Companions, which would have been started at the foot of the altar. The Masonic Order was originally a Knightly Order, a branch of the Order of the Hospitaliers of Saint-Jean de Jerusalem and Saint-Lazare. After the defeat of the crusade RICHARD, which owed its freedom exclusively to Freemasonry, escaped from the zeal and constancy of the faithful Freemason RAYMOND, it was seduced by the loyalty of its Scottish members who officially introduced it to England, Scotland and Ireland.

J.M. PROBST-BIRABEM wrote in his work, *Les mysteres des templiers*, that the order of the Templars also had a considerable fleet: let's not forget that it was on one of their vessels that RICHARD COEUR DE LION managed to return to Europe. This explains why the Lion of RICHARD is in the coats of arms of the Frères Aînés (old Templars).

In "Atlantis n° 235", page 258, under the signature X, we refer to the F.A.R + C. who instructed Max HEINDEL. The Order was not the only one entitled to the title of Rose Croix, as FLUDD, one of the Emperors, demonstrates when he created secret Rosicrucian groups. Our Order since 1961 has responded to all those who have appealed to our teachings, and not only admitted all those eager to educate themselves, never tried to know if their disciples were white or black, Christian or of a other faith, the only criterion required is to want to enter into this philosophy which is alchemy. FOR FREE. Only a PROMISE is required, that

of not disclosing knowledge to the uninitiated.

Today all the related documents have returned to INDIA in a safe place, from which they probably will not come out anymore ... At least not before the end of the Saint MALACHIE prediction.

Now we come to treat another subject, the Pellicano. As we have seen, the Templars in exile in LONDON had the idea of creating a Templar Church, better to say a church without a Pope, and that is why they had used it as a headgear superimposed on the pelican that of a Cardinal, to clarify that for them the Church stopped at the Cardinalate! We also know how JEAN XXII circumvented the difficulty of removing this symbolism.

The PELLICAN was known in England as confirmed by Genevieve d'HAUCOURT and Georges DURIVAUT in the book *Le Blason*, collection QUE SAIS-JE: "The Pelican gets its chest to feed its young with its blood, as in ancient legends, these drops of blood are called his piety, the depictions of English coats of arms show the bird with open wings".

Regarding the number of her young in the nest, in Atlantis No. 235 on page 235 and on page 246, we find the drawing of a pelican with open wings and with 7 little ones in the nest. The number of the little ones often varies, in the coat of arms of Michel MAIER we find 6 of them, it was Rosicrucian and alchemist but not Frère Ainé.

Our ORDER has always adopted THREE, because chemically speaking, there can only be three, which represent: salt, sulfur and mercury ... in a single mine, IL NIDO. Then, like the three little birds in their nest, they receive their father's blood, they symbolize the colored grain containing the three components, this explains the reason, they only need THREE to illustrate this PHASE.

We know that through numbers we can explain everything, with two little birds we could designate the androgynous body, with four the four elements contained in the salt and with five we indicate the quintessence. All this symbolism means nothing

about the PHASE that is DESCRIBED by the pelican while giving his blood to the little ones.

All representations that have only THREE little ones are incorrect and incorrect. The Templar Grand Masters did not like change! We remember what J. DUCHAUSSOY said: “The Knights of the Temple, or at least those of the high grades, were ALCHIMISTS” (Atlantis n° 216 page 289). It was for this reason that Guidon de MONTANOR, who began refugee in the Commandery of LONDON, and then in Scotland, decided with Gaston de la Pierre PHOEBUS, to found the Brotherhood of the Frères Aînés.

The Itinerant Guides of the Order are always vigilant. One thing to remember for example from the Order of MALTA, we find as Grand Masters many members of the DES PINS family, de COTONER, and de PERRELOS.

Let us examine how the F.A.R + Cs are much later. They mixed in the life of Freemasonry. In *Templiers et Rosecroix* of AMBELAIN, we can read on pages 45 and 46: “The path chosen by ASHMOLE and his friends was very simple, the English R + Cs had penetrated OPERATIVE Freemasonry”.

In no time the English Rosicrucians multiplied the “speculative” affiliates in the bosom of OPERATIVE Freemasonry. Elie ASHMOLE, born May 23, 1617, died May 18, 1692. Commissioner of the King CHARLES I, was received in the ROSAE CRUCIS in 1644, forty-two years later, the Rosicrucian penetration into English Freemasonry took place.

We recall that, refugees in Scotland, the founders of our Order, attended certain Templar circles, which had already given birth in 1307 to a new Constitution of their Order; it is at this exact moment that the idea of what will be later takes on life Scottish Freemasonry. In our Indian archives of AJUNTA, there are many primitive texts dealing with Scottish rites, degrees. The “sublime Philosophie” is a small wonder, “The Status des Chevaliers Anglais de l’orient de Rouen” of 1777 is revealing, as is true of

“the Abrégé historique de la Maçonnerie confirmée aux loges Anglaises”.

Scottish Masonry is extremely close to the F.A.R + C. so much for philosophy, ritual, secret alphabet, there is always a parallelism from the de MULL island, nevertheless from the first the mission is different, the alchemic taste dominates clearly in most of the members, and this is the reason why the Ordine has always responded favourably with joy to the Scottish Masonic brothers, of whom the primitive ideal was so similar to its own.

Following the F.A.R + C. all these confraternities will infiltrate all Masonic, Martinist or other obediences for the choice of his successors, bringing together the elite likely to persevere in their Work.

Charles Edouard STUART, as reported by AMBELAIN in *Templiers et Rose Croix*, claimed that he was never a Mason, despite a keen desire to be one, his father forbade him, but it was a play on words. In that epoch the symbolic masonry was that of the APPRENTICES, the COMPANIONS and the MASTERS and the high degrees known as Chivalrous, therefore the suitor used this form “Jesuitica” to mitigate the truth. Edouard’s (1780) statement to the Duke de SUDERMANIE was a double meaning, as confirmed by Albert LANTOINE.

Charles Edouard spent frequent stays at the castle of BOUILLON where Charles Godefroy Duc de BOUILLON and his friend the Duke de ROHAN formed the famous and mysterious Grand Orient de BOUILLON.

The diploma that dates 1760 bears the name of STUART Charles Edouard as well as those of Prince Camille de ROHAN ... and of Louis Lantelme CHASSALIER, our 45th Emperor.

Following the RULE of the Order.

Règle de l'Ordre des Frères Aînés de la Rose Croix

Art. 1

Premièrement nous statuons que s'il arrive pour l'avenir, que les statuts suivants aient besoin de quelque correction ou réforme, ou s'il semble profitable d'en faire des nouveaux, on le proposera au Conseil et sur telles propositions on délibérera au Conseil suivant, et ce qui aura été délibéré sera rapporté au Supérieur Imperatox résidant en la présente Ville pour être par Lui approuvé, si bon lui semble et de son autorité la publication et observation en sera commandée, ou s'il semble plus à propos au Conseil, seront élus, quatre, deux desquels seront Docteur es-Alchimie.

Art 2

Et les dits réformateurs et compositeurs jureront entre les mains du dit Supérieur, de procéder en la dite réformation et composition, fidèlement et d'avois égard au seul profit et utilité du public.

Art. 3

Nem, pour que ces statutz pourraient être à l'avenir abrogés par usage, stit, ou coutume contraire. A cette cause nous statuons que contre ces statutz on ne puisse jamais alléguer contraire usage, stit, coutume ou prescription même excédent toute mémoire d'homme.

Art. 4

Et à fin que tels statutz soient notoires à chacun, le dit Imperatox les fera publicz par toutes et chacune des Cours et observer inviolablement à tous.

CHAPTER VII

Creation of the different Rosacrucian Orders

- 1) ORDRE des Frerés Ainés de la rose Croix - 1317
- 2) Confrérie de la Rose Croix by Ch. ROSENCREUTZ - 1378
- 3) Ordre Rosicrucien from the foundation of «“SODALITIUM” of AGRIPPA» - 1507
- 4) Les Frères de la Rose Croix d’Or - 1570
- 5) Foundation in Holland of the Rose Croix by Isaac le Hollandais - 1592
- 6) Repositioning of the Rose Croix in Germany - 1604
- 7) Reunification of the R + C brotherhood with the MILITIA EVANGELICA CRUCIFER - 1607
- 8) Foundation of the Chapter R + C de CASSEL of Landgrave MAURICE - 1605
- 9) Sir Francis BACON, head of English R + C, influences Freemasonry through the establishment of a speculative section - 1620
- 10) Grouping of R + C Centres in Holland at AMSTERDAM, at WARMOND, at LA HAYE where they met with Prince Frederic Henri in his palace - 1622
- 11) Installation of new R + C to PARIS - 1623
- 12) Foundation in London of the INVISIBLE COLLEGE DES R + C of the Naturalists under the direction of BOYLE - 1645
- 13) Fixing the rules of the ROSE CROIX D’OR - 1660
- 14) ARRAS Foundation of the CHAPITRE PRIMORDIAL DE LA R + C JACOBITE, which served as a model for the R + C grades of Scottish Freemasonry -1747
- 15) Introduction of the R + C grade in Dutch Masonry - 1750
- 16) Settlement of the Rose-Croix d’Or in Germany - 1750 and death of the Count of SAINT-GERMAIN chief of the R + C of

France

17) Introduction of the grade R + C theorique in Russian Freemasonry – 1787

18) Foundation in PARIS of the Ancient and Accepted Scottish Rite in 33 degrees including that of R + C taken back to the 18th - 1804

19) Foundation of the ROSICRUCIANA SOCIETAS IN ANGLIA - 1865, Death of the Master Eliphaz LEVI (52° EMPEROR of the F.A.R + Cs in 1875

20) Foundation of SOCIETAS ROSICRUCIANA IN U.S.A. - 1879

21) Foundation at KEIGHLEY of the HERMETIC ORDER OF THE GOLDEN DAWN - 1887

22) Foundation of Stanislav de GUAITA of ORRE KABBALISTIQUE de la R + C - 1887

23) Foundation in PARIS of SAR PELADAN of ORRE DU GRAAL et de la R + C - 1888

24) Foundation of the German schools of R + C by Dr. STEINER - 1900

25) Foundation of Max HEINDEL of ROCRUCIAN FELLOWSHIP in SEATTLE (WASH)

26) Foundation of a Rosicrucian association in London EQUINOX GROUP - 1909

27) Foundation in London of an association of ladies BESANT, RUSSAK and Mr. H. WEDGWOOD of ORDRE DU TEMPLE de la R + C - 1912

28) Foundation in NEW YORK of SPENCER LEWIS of AMERICAN ROSAE CRUCIS SOCIETY or AMORC - 1915

In the magazine “The ancient Rosae Crucis”, the Grand Master General and Emperor of this order, Mr. Spencer LEWIS born in 1883, made known the circumstances of his foundation, the new association established with the authorization of the Supreme Council of the Order in France and in Egypt where no public act proved its existence. The order would refer to TOTHMES III. Mr.

Spencer LEWIS wrote that masonry is a rejection of the order of R + C.

Freemasonry maintains silence on this origin and traces its existence back to the temple of Solomon.

The first degree of the R + C lodges, adds LEWIS, presents many similarities with the third degree of Freemasonry. The Rose + croix are practitioners, concludes Mr. LEWIS, the Freemasons of the theorists.

Lawyer Fr. WITTEMANS Member of the Belgian Senate, author of the book “Histoire des RoseCroix” tells of a public demonstration of transmutation, carried out by the Grand Master and Emperor. At the end of the theatrical performance, it was shown that it was not an alchemical fact but a very successful Hiperchimique operation.

Alchemy is governed by many criteria:

- 1) The stone comes from a mineral containing three bodies.
- 2) We must separate these three bodies in a completely natural way.
- 3) We must not use vulgar fire.
- 4) Nothing should be added to these three bodies, any addition would be called a foreign body.
- 5) The chronology of the entire surgical process must be able to explain all the secrets of nature, whether it is cosmic, human or psychic phenomena.

The truth is not that ONE, the explanation can only be ONE, and “always the same”. In alchemy the transmutatory Stone needs 28 philosophical months to be ready. And the NEED to concentrate intensely.

In alchemy, the final phase that is PROJECTION is nothing but a simple chemical operation, just like the manufacture of salt, which is its prelude to “hors magistere”. The proof is that philosophers tell us that we can entrust operations to people who know chemistry. But the fact of using vulgar fire shows that it is not an alchemical operation.

HELVETIUS in the presence of his son and his wife, melted an ounce and half of lead, put the wax-wrapped stone on the cast metal, covered the crucible with its lid and left it on the fire for a quarter of an hour. At the end the metal took on the beautiful green colour of the melting gold, dripped and cooled it, became a magnificent yellow. All the silversmiths of LA HAYE estimated this gold to be very high. (*L'Alchimie et les Alchimistes*, FIGUIER, page 243).

Let's examine another transmutation, the operator is the doctor of medicine X.J. a meticulous and very intelligent practitioner, everything he did he did well, and with love, his great experience of physical, psychic and chemical phenomena made him an authoritative witness. He also reported in writing all the phenomena he noted from time to time, signed and dated one by one, including illustrative photographs.

One day he asked a confrere if it was possible to make a real transmutation, the brother knowing he could trust gave him a small square container of one centimetre per side. During an experiment the doctor opened the small lacquered container, took out a small plastic bag that contained some red-brown powder of the volume of a grain and a half of rice.

He poured the powder onto a white sheet and divided it into six parts, which he inserted into a small, tightly closed glass tube.

Initially the powder was in a very small amount

This small quantity was divided into six parts, which made the parts almost infinitesimal

The dust had not been multiplied that once, this meant that its weight multiplied only ten times its weight, what was achieved

This dust lost its strength in the course of different manipulations (analysis, division, checks), each time absorbing moisture from the air.

Finally, the main cause: no one had covered the Stone with beeswax.

In alchemy it is not the quantity of transmuted metal that counts

but, the FACT of having operated according to TRADITION. The transmutation must not be considered as the ESSENTIAL RESULT, but ONLY as a test, proving that the procedure used from A to Z agrees in all points with that of the Ancient Philosophes. ALCHEMIC CHRONOLOGICAL OPERATIONS must explain IMMEDIATELY all that is in nature.

1) Why use complexity to look for what is simple? The essays said: “Ignis et Azoth tibi sufficiunt”, the body is already in your possession, all you need is fire and air.

2) No substance can be made perfect without a long suffering, great is the error of those who imagine that the Stone of the Philosophes can be hardened without having been previously dissolved, their time and their work are lost.

3) Nature must be helped with art whenever it lacks strength, art can serve nature, but not supplant it, art without nature is always anti-natural, nature without art is not always perfect .

4) Nature can only be improved in itself.

5) Nature uses nature, understands it and wins it. There is no other knowledge than self-knowledge.

6) He who does not know the movement does not know nature. Nature is the product of movement. When the eternal movement ceases, the whole nature will cease to exist. One who does not know the movements that occur in his body is a stranger in his own home.

7) Everything that produces an effect similar to that produced by a compound element is also a compound. The ONE is bigger than all the numbers, because it produced the infinite variety of mathematical quantities; but no change is possible without the presence of ONE that penetrates all things, and whose faculties are present in its manifestations.

8) Nothing can go from one extreme to another without the help of a vehicle. An animal cannot reach the celestial without being passed by man. What is anti-natural must become natural before its nature can become spiritual.

9) Metal cannot be transformed into other metals before it has been reduced to the first material. We must become like children, so that the word of wisdom may resound in our spirit.

10) What is not mature must be helped by those who have reached maturity. In this way the fermentation will begin. The law of induction governs all regions of nature.

11) In calcination, the body does not shrink but increases in quantity.

12) In alchemy nothing bears fruit without having been mortified before. Light cannot shine through matter if matter has not become thin enough to let in rays.

13) What kills produces life, what causes death brings resurrection. What destroys creates. Nothing is useless. The creation of a new form has as its condition the transformation of the previous one.

14) Everything that contains a seed can be increased, but not without the help of nature. It is only through the seed that the fruit that contains the most numerous seeds comes to life.

15) All things multiply and increase through a masculine principle and a feminine principle. Matter produces nothing if it is not penetrated by force. Nature does not create anything unless it is imbued with the spirit. Thought remains unproductive if it is not made active by the will.

16) The faculty of all seeds is to unite with all that is part of his kingdom, all beings of nature are attracted by their own nature represented by other beings. Colors and sounds of a similar nature form harmonious chords, animals of the same species associate with each other, and spiritual powers unite with the seeds with which they have an affinity.

17) A pure matrix gives birth to a pure fruit. The mystery of the spirit will not be revealed in the sanctuary of the soul.

18) Fire and heat cannot be produced except by movement, stagnation is death, the soul that does not move cannot rise and is petrified.

19) The whole method begins and ends with only one method: COOKING. Here is the great arcane: it is the celestial spirit descending from the sun, the moon and the stars and which is made perfect in the saturnine object by continuous cooking, until it has reached the state of sublimation and the power necessary to transform the metal vile in gold. This operation is accomplished through the hermetic fire. The separation of the thin from the thick must be done with care, continuously adding water: because the more the materials are terrestrial, the more they must be diluted and made mobile. Continue this method until the separated soul is joined to the body.

20) The entire Work is accomplished using only water. It is the same water as that on which the spirit of God moved in the Beginning, when darkness was on the face of the abyss.

21) All things must return to what produced them. What is earthly comes from the earth, what belongs to the stars comes from the stars, what is the spiritual process of the mind, it returns to GOD.

22) Where true principles are lacking, the results are imperfect, imitations will not be able to give pure results.

23) Art begins where nature ends acting. Art accomplishes by nature what nature is unable to accomplish without the help of Art.

24) Hermetic art is not achieved through a great variety of methods, STONE IS ONE. There is only one eternal, immutable TRUTH that can appear in different aspects, but in this case, it is not the truth that changes, it is we who change our way of conceiving.

25) The substance used to prepare the Arcanum must be pure, indestructible and incombustible. It must be purified of coarse material elements, unassailable to doubt and to the test of the fire of passions.

26) Do not look for the seed of the Philosophes Stone in the elements, it is only at the center of the fruit that we can find the seed.

27) The substance of the Philosophes Stone is mercurial. The wise seeks it in mercury, the fool seeks it in the emptiness of his own brain.

28) Not to use that perfect metals, imperfect mercury, like the one we ordinarily find in certain places in Europe, is totally useless for this work. The wisdom of the world is folly in the eyes of the Lord.

29) That which is gross and often must be made subtle and fine through calcination. This is a very painful and very slow operation, as it is necessary to tear the root itself from the evil, it makes the heart bleed and the tortured nature germinate.

30) The foundation of this art consists in reducing the CORPORA in ARGENTUM VIVUM. It is the SOLUTIO SULPHURIS SAPIENTIUM IN MERCURY. A science stripped of life is a dead science, an intelligence stripped of spirituality is nothing but a false and artificial light.

31) In dissolution, the solvent and dissolution must remain together. Fire and water must be made fit to combine. Intelligence and love must remain united forever.

32) If the seed is not treated through heat and humidity, it becomes useless. Freezing compresses the heart and drought hardens it, but the fire of divine love expands, and the water of intelligence dissolves the residue.

33) The earth does not produce fruit without continuous humidity, no revelation takes place in darkness except through light.

34) The swelling takes place through water, with which it has a lot of affinity, the body itself is a product of thought and for this reason has the greatest affinity with intelligence.

35) All dry things naturally tend to attract the humidity of which they need to become complete in their constitution. The ONE, from which all things came out, is perfect, and it is because these contain in themselves the tendency to perfection and the possibility of waiting.

36) A seed is useless and powerless, if it is not put into an appropriate matrix.

37) The active heat produces the black color in what is damp, in all that is dry the white color, and in all that is white produces the yellow color. At the beginning the mortification takes place, then the calcination, and then the golden brilliance produced by the light of the sacred fire that illuminates the purified soul.

38) The fire must be moderate, uninterrupted, slow, constant, humid, warm, white, light, which envelops all things, collected, penetrating, lively, inexhaustible, and the only one used by nature. It is the fire that descends from heaven to bless all humanity.

39) All operations must be carried out in a single crucible and without raising the fire. The substance used for the preparation of the Philosophes Stone must be brought together in one place and must not be dispersed in more places. Once the gold has lost its brilliance, it's hard to make it.

40) The crucible must be tightly closed, so that the water cannot escape, it must be hermetically sealed, because if the spirit found a crack to escape, the strength would be lost, moreover it must be tightly closed, in order that nothing stranger and impure can penetrate and mix. There must always be a sentry armed with a flaming dagger at the laboratory door to examine all the visitors, and reject those who are not worthy of being admitted.

41) Do not open the crucible before the swelling is completed, if the crucible is opened prematurely, most of the work would be lost.

42) The more the Stone is nourished and nourished, the more will the will grow. The divine wisdom is tireless, only the faculty of receptivity of the form is limited.

CHAPTER VIII

The Seven Starting Degrees

Initiation to the First Degree, It concerns only the manufacture of SALT.

Initiation to the Second Degree, Concerns in PREPARATION.

Initiation to the Third Degree, Concerns the Putrefaction and the Hermès Seal.

Initiation to the Fourth Degree, Concerning the Vegetation and the Albification.

Initiation to the Fifth Degree, Concerning the Yellow and Orange colors.

Initiation to the Sixth Degree, Concerning the Rubification.

Seventh Degree Initiation, Concerning Multiplication and Transmutation.

Privilege de l'Imperator

PIERRE, for the Grace of GOD and for the decision of his peers, 58th Emperor, granted the imprimatur to this book and attests to its veracity, using the sources held in the secret secular archives. Our predecessor Jean d'Assa (who God blesses his soul), was able to take on the great responsibility to get out of their Indian custody, all the precious documents consulted, thanks to Heaven, today all our History is written, authenticated and proven. 115 apocryphal parchments from 1503 to 1723, prove the seniority of our Order, no confraternity to our knowledge has ever shown so many striking and public testimonies, we are proud to have done so.

At present all our venerable parchments have returned to the

crypts of the Temple of AJUNTA, 60 people were able to admire them, touch them, photograph them, decrypt them when they were at Roger CARO. Thanks to all for the help from our Supreme Council.

We hope that one day, before it is too late, men of good will know how to shake hands, so that peace may dwell in the union.

Pierre PHOEBUS

Les Fils de Science

May hermetic learning, a great essential virtue of the initiates, necessary to preserve the “Ariadne’s thread”, and “childish” simplicity, always help us to maintain the receptive spontaneity of the true initiate. The elucidation of the “Stèle d’Hermès”, of the Way of the prophet ELIA, of the fountain of Bernard the TREVISAN, of the enigma of LIBAVIUS, of the Emerald panel and of the Alchemical Centuries. The quintessence, red liquid in compact mass, but that takes on the color of gold once it is scattered, one of the decisive stages in the creation of the OPERA.

1) The alchemist will be discreet and silent, he will not reveal the result of his operations to anyone.

2) He will live far from the men, in an individual house, in which there will be two or three rooms exclusively destined to his operations.

3) He will choose the time and hours of his work.

4) He will be patient, assiduous and persevering.

5) It will perform, according to the rules of Art, shredding, sublimation, fixation, calcination, solution, distillation and coagulation.

6) It will only use glass crucibles or glazed ceramic.

7) He will be rich enough to buy what he needs in these operations.

8) Finally, he will avoid having relations with the Princes and Lords

(Excerpt from *De Alchimia* by St. ALBERT LE GRAND
Bishop of Regensburg)

Alchemy cannot be practiced without danger from those who are protected by divine power and who GOD authorizes to use the Philosopher's Stone. The others become mad or unhappy.

JACOB, *Révélations Alchimiques*

Because there is only GOD or a friend who must reveal this secret.

ARTEPHIUS

Reader, let me be this friend.

Roger CARO

With this work, the neophytes will reassure them and the elders will see more clearly. Many of the texts consulted had been written directly by Master KAMALA-JNANA and his Disciples, Adepts themselves.

Alchemy is truer and more immutable than the Cartesian sciences ... For example the theories on light, NEWTON presents it as a particle emission, HUYGHENS proclaims it as a propagation of waves, MAXWELL compares it to electromagnetic waves, today it could be of a wave aspect of the phenomenon linked to the emission of energy particles or photons. What will this exact science of today be tomorrow?

Alchemy at least, even if it remains as nebulous and secret as light, in the eyes of certain scholars or researchers, has the great advantage of not having evolved over the centuries and of always remaining such, this is a great good for the his followers.

Everything turns out to be simple, and we honestly recognize that this SIMPLICITY è is an inexplicable COMPLICATION for

“mathematical minds”. Stay simple and the alchemic knowledge will take you very far. The “Pierre de Philosophes” (not the Philosopher’s Stone), can only be of mineral origin and must contain two bodies and a sperm, that is, of sulfur, mercury and salt. Nothing needs to be added.

Let us now take the name MERCURIO as an example, as written by CYLIANI in *Hermés Dévoilé*, ... once the first phase is finished, we obtain the white nitrogen or MERCURY or salt or secret fire, or the primordial silver of the Sages.

Regarding the word SALE, PARACELSO names it alkaest, PHILALETE white coal, FLAMEL nitrogen, LULLE fruit of the vineyard, Basile VALENTIN vitriol. Others identify it as blood of the green lion, philosophical mercury, harmonic acid, sting urine, etc.

Saint Thomas d’AQUIN wrote: The virgin’s milk is nothing but potassium carbonate, Basile VALENTIN specified it, GEBER, JEAN XXII, PARACELSO said: The salt of the essays is not that “potasse caustique” the KOH (from as the phonetic origin of chaos). AGENT terminated.

Even with regards to the color of the salt, we do not know how to read between the lines, or rather we CANNOT READ because our preconceptions block us.

FULCANELLI in his *Mystere des Cathédrales*: The first magnetic agent needed to prepare the solvent called alkaest is called the green lion, not because it has a GREEN COLOR.

FLAMEL, PARACELSO, PHILALETE, GEBER all say that the salt is WHITE as snow, and the reason is that we are talking about two different stages. FULCANELLI refers to the magnetic agent that WILL SERVE to manufacture the alkaest (or salt) it is green ... because the first element necessary to make the ash IS WOOD and therefore it is green as well as the acacia. Instead the Adepts refer to the salt, to the finished agent ready for use and therefore white.

The virtues of the stone have not changed over the course of

time, only one drop of the stone can be used to heal, we could only withstand two drops without danger. FLAMEL confirms: only one drop in half a liter of milk can change its colour. CYLIANI said referring to the quintessence that had to be taken at the two equinoxes just to dye a drink, too large a quantity of this medicine would radically destroy man's mood and could deprive him of life. Despite this infinitesimal administration, the power of cellular regeneration is immense, it is necessary to leave the time for action and to ensure that no external agent destroys the reconstructed quintessence.

The cause of contemporary ills, however, are atmospheric pollution, the accelerated pace of our lives, and noise; in the past this did not exist. In these cases, you need to be realistic, no medicine can cure or heal if you do not first become aware of changing the paradigm or environment and way of life.

A brief passage on the pH of the secret agent of the Sages, or virginal milk, a drop spilled on a litmus paper colors it blue, the alkalinity of the product is well demonstrated.

The philosopher's stone heals all diseases, removes the poisons of the heart, heals the trachea and arteries, frees the bronchi, heals ulcers. In one day he heals a disease that would last a month, in twelve days a disease of a year, a longer one in a month. Makes youth for the elderly.

Le Rosier des Philosophes, A. De VILLENEUVE

With this stone the philosophers see all things in a mirror as in a mirror, and it is through this divine science that Moses wrote that Nostradamus composed his centuries, that the sage admires in silence and that the fools despise in public, because they do not understand the mysterious and hidden sense.

CHAPTER IX

Alchemic explanation of the Emerald Table

Alchemy is the science of GOD and GOD alone, dispensing it only to those who are worthy of it. Hermes received from God the teachings of heavenly and earthly things. He is considered the father of alchemy and is generally symbolized by the divinity of MERCURY (in Greek HERMES in fact). It is represented with wings on its head and feet, due to its great volatility, it has a caduceus with two snakes rolled up, a male and a female. The esoteric tradition has it that it was APPOLONIUS that guided by GOD through a dream, discovered near a giant statue of Hermes, in a hollow cavity, the book containing all the secrets of the divine creation, the mysterious formulas of the great laws of nature and of life, prior to the discoveries of the wise and metaphysical. One of these formulas would be “solve et coagula”, this table of emerald traces the main operations of the Great Work.

Hermes refers to the holy trinity, transposed into the mineral kingdom, in nature each species reproduces its like, so to transmute a metal one must look for seed in another metal. This perfect mineral seed or gold is the perfect image of the FATHER, a TRI UNITY, because it contains the three elements, sulphur, salt and mercury that make up the Philosopher’s Stone. This “raw material” is the raw gold of the wise.

In his *Credo Alchimique*, MUSTAGOGOS relates: “This unique GOD can be compared in earth to a mine also unique in its kind. Equal to GOD which is ONE in three, the same mine is composed of three bodies”.

HERMES reveals: “This body of the *Magnesia* that you wanted to learn to learn about its treatment and weight, we said that we call it *Cinnabar*”. (R.P. FESTUGIERE, Tome I, Page 247, vers.

14). CInabre “analogue, maize not semblable”.

In the beginning it is the Raw Material, or stone of the philosophes, which undergoes a series of successive operations or phases of the magisterium:

a) A preparation which consists in separating the three elements constituting the mine.

b) The manufacture that includes SOLVE or volatilization of the fixed and COAUGULA fixation of the bird.

c) Multiplication, not forgetting the laws of nature that balance and alternate, i.e. immobilism and movement. Or all that is fixed and immobile and all that is movement and volatile, nature at rest being fixed and volatile as when in motion. In the end the philosopher’s stone that came out of the stone of the philosophers, constitutes only one and the same stone in which no foreign agent has penetrated.

The primordial thing, FIRST MENS, is the light of the Sages, it is salt, the fiery spirit, which does everything and leads the magisterium from beginning to end. This salt is the sperm of nature, it is found in EVERYTHING, It is always he who amalgamating himself with the other two bodies (sulfur and mercury) or (masculine and feminine principle), retains them and unites them, intimately marrying them through the root, the origin of the bodies.

It is our fire, our magnet, our electro-mineral, our sword, as quoted by JEAN XXII in *Art Transmutation* and by the great GEBER in *Liber investigationis magisterii*.

The emerald of the philosophers, according to some authors, designates the salt or grand Alkaest, thus named by HERMES himself.

The great quality of this universal solvent is to be very dry and in perpetual movement, he alone represents the four elements, air, water, earth and fire, it is the astral influence that unites the macrocosm with the microcosm. It is the great secret of the alchemists.

The father or sulphur, contains fire, the mother or mercury, contains equally a fire and these two bodies are intimately united by the sperm of nature or salt. These three united bodies are sublimated and create a vapour or wind. The coagulation of fumes or winds, air in movement, produces water that mixed with the earth, gives birth to all minerals and metals. Who is it that must be transported by the wind, chemically it is the sulphur that is brought to the silver as shown by LULLE in *Codicille*.

All the mercury is composed of fumes, that is of water, which raises the earth and with it in the weak density of the air, the strength to become a land made of water or water made of earth. Mercury is therefore the wind that receives the sulphur in the state of an imperfect embryo from the ashes of the mother's body consumed and taken where it can die. And the embryo is sulphur, which has been infused by the sun, in the belly of the wind, so that this leads it to maturity.

Our stone must be made from the sun and the moon, of these two a red male and the other white female (mercury). (Isaac HOLLANDOIS, level I, chap 61)

SOLVE. The conjunction of the sun and the moon makes the stone and gives it its same color and its nature. What is done through the fire of stone (Raymond LULLE, *Codicille*).

The putrefaction or "corbeau" is the index of the perfect dissolution of matter, it remains only to cook it and drink from its astral mind (Eliphaz LEVI). Death is the regeneration of all things, you see the seed, you putrefy in the black of the earth and at the end the bud and the powerful plant come out.

At the end of the SOLVE it is necessary to cut the head to the "corbeau", it is the seal of Hermes, the animated mercury, the blood of the dragon or golden oil that dominates the compound, the quintessence of the three bodies. At this point it should be removed with a washed and moist pigeon feather, as CYLIANI reports, and carefully preserved as it is still poisonous, this is the "tete de Corbeau" or "elements convertis", quintessential as

Nicolas FLAMEL tells us.

PARACELSO in “dix archidoxes”, he says: the dry mixed with the humidity of mercury make this moisture appear like mercury in an oily and greasy form. With her, the stone will be sublimated to the maximum level, what the wise ones mean as: the act of letting the soul enter the body. To get to the rubification and fixed stone, using the quintessential thought after the phase of the white moon or seed of pure silver. We come to the philosopher’s stone, the gold crown of the wise, medicine, the universal panacea, a MAGNETIC SALT. (CYLIANI, *Hermes dévoilé*, Ed Chacornac)

It is the secret of GOD that explains everything, but the true glory of the Adept will not be that of this world, but that of the Father who reflects on him. When this revelation of this secret takes place, an immense gratitude and a profound humility penetrate him and make him fall on his knees to give grace to the eternal, the eternal has made him a GOD and his heart melts of love for him, is the death of the old man realized.

Depository of the philosopher’s stone, from the pure soul, he reaches the Father in his Kingdom in an infinite ecstasy. The philosopher’s stone is the force containing the triple force or quintessence of the three primordial bodies: sulphur, mercury and salt (body, soul and spirit). She wins the molten metal, mercury and lead in fusion, to transmute it into pure gold, after cooling then returned to the solid state. It can be multiplied many times, taking care to wrap the transmitting powder in pure beeswax, before putting it on the molten metal.

Genesis at the beginning gives the key to divine science: The earth was shapeless and naked, and the waters surrounded it, and the spirit of God flew over the waters and darkness covered the face of the abyss. At the time of FIAT LUX, the AZ and C separated from the large HO, this large HO, is the cosmic energy that bathes everything. The mercury dissociated giving O which is the earth and H which is atmosphere, O turns into AZ and H in C, hence chlorophyll and vegetables.

Plants, chlorine, iodine, bromine, boron and fluorine were born, then the animals composed of ammonium and phosphorus for fish. Sulfur came from the putrefaction of the waters, and all the hydrocarbonate metals and those deriving from silicon. (*Alchimie simplifiée*, René SCHWAEBLE).

All that is in heaven has a correspondence on earth, starting from the macrocosm (all celestial things) we find all the laws of the microcosm (all earthly things).

In fact with the philosopher's stone we can:

- Transmute vile metal in silver with stone to the white or fixed moon of the sages, or in gold with the red stone multiplied or sun or auric seed.

- Make elixirs to heal the sick. Lunar Elixir with a laminated metal. Solar Elixir with a very fine laminated metal. The result is a potable elixir of life gold, which introduces into the body a solar activity that restores the cerebral mass regulating organ of physical and chemical life.

- Create the three kingdoms, through this salt dissolved in alcohol.

ALBERT LE GRAND Archbishop of Regensburg, speaking of the stone he said: Here are hidden the priceless treasures that nobody knows except those to whom God has wanted to reveal them. (GRILLOT de GIVRY, *Le Grand Oeuvre*).

HERMES, Mercury in Greek, with TRISMEGISTO, means three, triple the mercury to triple power or that possesses the three creations necessary to the magisterium said. "What was hidden was manifested".

The sun here is the philosopher's stone terminated in the transmuting power. It is still the golden crown of the wise, our Christ the redeemer, etc. The Great Work is an ascent of man who, in order to regenerate himself must, through the image of Christ the redeemer, go through mortification and death to sin, to be reborn to the pure way.

From this death he comes out like the stone, purified, and the

light is given to him, after having passed through ignorance and suffering, which are for him a purifying fire. Through alchemy everything is explained, it is the “secret of secrets”. This is why we cannot talk about the Great Work that in veiled words, through symbols and enigmas. But signs of the times, the veil must be ever more raised, in order that the possibility of being an adept be given to everyone.

ALBERT LE GRAND, Benedictine monk, engraved on his alchemist seal, “Non ex mea Scientia, sed ex Spiritus sacro sancti gratia”. Through alchemy, man possesses the knowledge of things, he is initiated into divine creations.

ALTUS: “Pray, read, read, re-read, work and you find”.

DOM PERNETTY: “I ignore so many things I can say: I only know that I don’t know anything”, humility is the narrow door that leads from the staircase of the wise to the sanctuary of the sanctuaries.

CLEMENCEAU: “There are people who know everything, but who do not understand anything”.

May the peace of Christ always be with you and around you. “To him therefore be honor and glory, for ever and ever”. (ALBERT LE GRAND, preface of his *Traité d’Alchimie*).

The way of Elia

ELIA, from the Greek name Helios (sun), represents Moses as the well-made granulation in all stages chronologically.

LA SYRIE, its King, the enemies of Israel suggested a black decoration, imagine a compound of this color.

ACHAB, King of Israel, The widow of SAREPTA and her son, NABOTH, the Jews represent the stone filled with impurities, captive, delivered, treated.

THE DIVINE DEMONSTRATION to Horeb, the miracles of ELIA do not represent, in general, judicious advice or capital

operations not to be forgotten. For the duration, they are given in principle for two days a year.

LA STELE DI HERMES is a black stone slab wedged between two marble pillars overlooking the throne of our revered Emperor at AJUNTA. This stela was delivered by HERMES to a Great Sage of AJUNTA, it is covered with Egyptian hieroglyphics, but its reading is not done as in the case of an ordinary text. The signs that are carved on it are rather a kind of memory aid that chronologically reflects the phases of the Great Work, and of judicious advice.

At the top left a crocodile, represents the GOD SEBAGU, or SBAGU, and symbolizes the planet Mercury, hence the mercury of philosophers, one of the three materials of the work.

The bird is a bird of prey, a sparrow hawk. His combative, violent and impetuous character in the attacks ... the sulfur of the philosophers.

The snake, slimy and poisonous, the salt of the sages that is as viscous and poisonous as he. The role of the snake as described by FLAMEL, VALENTIN, GOETHE.

With this first triad we get the three and only subjects necessary for the magisterium, what follows will be phases, stages, councils.

The star hanging in the sky is the night, in alchemy the black color in the putrefaction stage.

The circle with a central point is the day, the sun shines, the shadows are gone, it is clear, in our work the white happens to black, we leave the solve to enter the coagula.

A seated character and a sage who has received divine teaching. The possessor of the triune power, symbol of energy, of strength and his scepter indicates that he knows how to govern the magisterium. In secret science the artist must possess these attributes of spirit, he must know how to lead the energy of his fires and know how to conduct all operations with mastery. Without this knowledge he is not an alchemist, he is a coal burner.

In the centre, a seated man holds the emerald table between his

legs, this man is the Grand Master of the Mystes.

A sign represents the sun that fertilizes all things, it is a sign of fire, not a destroyer, a heat without flames, the sulphur of philosophers, Hermes says: The sun is the father. With the moon it will form this Ethiopian mineral of the wise, because the moon is the mother, as Hermes further states.

The two-headed snake means that what is in the beginning is like what is in the end, the purpose of the alchemist is to make his raw material purer by natural means before reconstructing it.

The three ovals symbolize 3 mouths, THREE WORDS, the three verbs that give the key to the Great Work: Kshàra - Ogàs - Hingula.

The crenellated crown symbolizes the creative power in the three kingdoms, the crowning of knowledge, the predominance of spirit over matter (square battlements).

The scarab is the evocation of the immortality of the soul, therefore in the indestructibility alchemy of the fixed stone, which reproduces and multiplies itself.

The DJED or ZED column is the symbol of time, of duration, indicating the times relative to each base.

The triple ansato cross is the sign of life in the three kingdoms, (mineral, vegetable, animal), it suggests the secret fire of the sages, CRUCIS.

Two arms in the air that signify the spirit, the salt,

The divine eye with the hand holding the ansated cross, the salt is candor, the tear of God or the drop of the dew of the wise. He alone gives life and resurrects.

The God THOT HERMES, remember that to become children of light, you must:

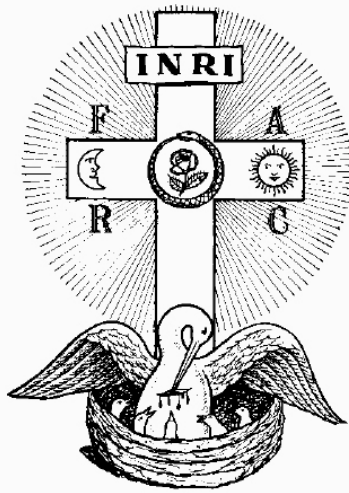
a) Trample its defects, stop their passions, Hermes crushes the snake under his feet.

b) It is necessary to know how to govern the whole work in the smallest details, and the choice of the material, the materials, the kingdoms, the manipulations (symbolized by the scepter).

c) It is necessary to know the energetic strength of the 5 fires that must act on the composition.

d) Finally, through the 4-ray cross with a central point, the inner cross, the work needs only one thing: the circle of the wheel. If we break down the cross, we will get the 4 degrees of fire necessary in the magisterium.

AJUNTA, 15 April 1959



SIGILLUM des F. A. R+C

CHAPTER X

The International Christian Ecumenical Assembly Center Of Studies - Think Tank

The International Christian Ecumenical Assembly is a center of studies of the Ordre des Templiers de Jerusalem in the Principality of Monaco, a social entity established for development in cooperation and international interaction.

The IECA, established in 2019, is called to unite the efforts of Christians in various countries to defend Christianity.

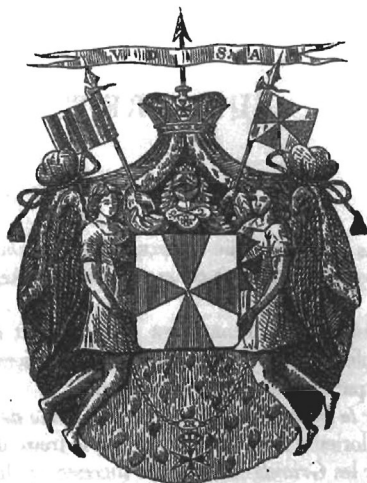
The main objective of the IECA is to create channels and possibilities that allow for proposing the necessary solution to global problems, as well as providing suggestions to institutions for the direction and nature of global development in the future.

To defend and strengthen Christianity in the world, its values and its principles. Everyone can participate for free and be included in the international forum of the Monte-Carlo center of studies.

The public free FORUM of the study center of the Grand Priory of the Principality of Monaco, of the Ordre des Templiers de Jerusalem can be consulted at this address:

<http://www.knighttemplar.net>

ORDRE



DU TEMPLE.

STATUTS

DES CHEVALIERS DE L'ORDRE DU TEMPLE,

FORMÉS DES RÈGLES SANCTIONNÉES DANS LES CONVENTS-GÉNÉRAUX
ET RÉDIGÉS EN UN SEUL CODE,
PAR LE CONVENT-GÉNÉRAL DE VERSAILLES, L'AN 586 (1705).

A. M. D. G.

PHILIPPE, Grand-Maître de la Milice du Temple; **JEAN-HERCULE D'AFRIQUE**, Lieutenant-Général; **FRANÇOIS-LOUIS-LÉOPOLD D'EUROPE**, Lieutenant-Général; **MARIE-LOUIS D'AMÉRIQUE**, Lieutenant-Général; **HENRI D'ASIE**, Lieutenant-Général,

Par la grâce de Dieu et les suffrages de Nos Frères, Princes Souverains de l'Ordre,

A tous ceux qui ces présentes verront, SALUT, SALUT, SALUT.

Le CONVENT-GÉNÉRAL des Chevaliers du Temple, tenu à Versailles, le vingt-neuf de la Lune d'Adar, l'an de l'Ordre, cinq cent quatre-vingt-six, a réuni les présentes RÈGLES pour en former les STATUTS de l'Ordre.

Statute of the Ordre du Temple 1705 Versailles, signed by
Philippe Duke of ORLEANS.

CHAPITRE I^{er}.

DE L'ORDRE.

ART. 1^{er}. L'ORDRE DES CHEVALIERS DU TEMPLE (*Templi Commilitonum*) se compose de tous les Chevaliers (*Equites*) admis et consacrés selon les Règles, les Rits et les Usages de l'Ordre.

2. L'Ordre des Chevaliers du Temple est désigné, tant à l'extérieur que dans les Maisons de la Milice inférieure, sous le nom d'Ordre d'Orient (*Orientis Ordo*).

3. L'Ordre est régi par les Actes souverains, savoir :

La Règle écrite par le Saint Père Bernard; la Charte de Transmission, émise par le Grand-Maitre de glorieuse mémoire JEAN-MARC, le treize de février treize cent vingt-quatre et souscrite par les Grands-Maitres ses successeurs; les Règles et les Lois sanctionnées en Convent-général, conformément aux articles sept et neuf du Chapitre trois et les Décrets Magistraux.

4. Les Armes de l'Ordre sont les Armes données par le Souverain Pontife EUGENE III, en y employant la Croix inscrite en tête de la Charte de Transmission.

5. Les Armes de l'Ordre sont apposées à tous les Actes.

6. Les Actes Souverains peuvent être scellés des Sceaux Antiques de l'Ordre, savoir : le Sceau du Grand-Maitre JEAN, le Sceau du Chevalier Croisé et le Sceau de Saint-Jean.

7. Le Grand Étendard de l'Ordre, dit Beaucéan (*Baucennus*), est blanc, portant la Croix de l'Ordre.

8. L'Étendard de Guerre est palé de Blanc et de Noir.

CHAPITRE II.

DE LA HIÉRARCHIE DE L'ORDRE.

ART. 1^{er}. LA HIÉRARCHIE DE L'ORDRE se compose du Convent-Général; du Magistère ou Conseil Souverain; de la Cour Préceptoriale; du Conseil Statutaire; des Grands Prieurés; des Bailliages; des Commanderies; des Convents ou Maisons de Chevaliers ou de Novices; des Chapitres; des Postulants; des Maisons d'Initiation; et pour les Chevalières et les Chanoinesses, des Abbayes.

Chapter I, Article 2, designation "Order of the East"
in the houses of the lower militia.

CHAPITRE XXI.

DES MAISONS D'INITIATION.

ART. 1^{er}. Dans la Jurisdiction de chaque Postulance, peuvent être instituées des MAISONS D'INITIATION (*Cælus Initiationis*).

2. Les *Maisons d'Initiation* sont instituées par le *Conseil d'Institution*.

3. Les *Maisons d'Initiation* se composent de la réunion en nombre indéterminé de tous les *Initiés*.

4. Il y a cinq degrés d'*Initiés* :

1^{er} Les Grands-Adeptes de l'Aigle Noir de l'Apôtre Saint-Jean (*Magni Aquilæ Nigræ Sancti Joannis Apostoli Magistri*);

2^o Les Adeptes d'Orient (*Magistri Orientales*);

3^o Les Adeptes (*Magistri*);

4^o Les Initiés de l'Intérieur (*Sodales*);

5^o Les Initiés (*Tyrones*).

5. Dans chaque Commanderie, les *Maisons d'Initiation* sont désignées par l'Ordre de leur Institution, 1^{er}, 2^o, etc.

6. La première *Maison d'Initiation* instituée dans la *Ville Magistrale* a le titre de *Grande-Maison-Métropolitaine d'Initiation*; le *Magistère* transférant son siège, elle a le titre de *Grande-Maison-Provinciale d'Initiation*, à moins qu'à raison du siège de la *Langue*, elle ne soit *Maison-Métropolitaine d'Initiation*.

7. La première *Maison d'Initiation* instituée dans le siège d'un *Grand-Prieuré* a le titre de *Maison-Métropolitaine d'Initiation de N.*, (Nom de la Langue).

8. Le titre de *Grande-Maison-Provinciale d'Initiation* peut être accordé par le *Magistère* aux *Maisons d'Initiation* qui ont bien mérité de l'Ordre.

9. Il ne peut y avoir que trois *Grandes-Maisons-Provinciales d'Initiation* dans la *Langue Magistrale*, et deux dans toute autre; elles sont désignées suivant l'Ordre où elles ont reçu ce titre.

10. La *Maison d'Initiation* est régie par un *Président* nommé indéfiniment, sous le titre de Vénérable Doyen (*Venerandus Decanus*), par le *Conseil d'Initiation*; nul ne peut être appelé à ce titre, s'il n'est au moins *Postulant*.

11. Il est choisi d'année en année parmi les *Grands-Adeptes de l'Aigle Noir de l'Apôtre Saint-Jean*, onze *Administrateurs*, dont chacun, à l'expiration de son année, peut être réélu.

12. Les *Administrateurs* annuels sont :

1^o Le Vénérable (*Venerabilis*); il est *Lieutenant* du *Vénérable-Doyen*;

2^o L'Inspecteur des Gardes (*Custodum Præfectus*); il surveille la *Maison*;

3^o Le Censeur Hospitalier (*Censor Hospitalarius*); il professe la *Doctrine* et les Institu-

Chapter XXI, Article 6, detail of the Maison Metropolitaine d'Initiation, in the Ville Magistrale at today in the Principality of Monaco by Sovereign authorization.



ORDRE D'ORIENT

GRANDE POSTULANCE PROVINCIALE DE FRANCE

HAUT MAGISTÈRE PHILOSOPHIQUE RÉGULIER D'ORIENT ET
D'OCCIDENT DES TEMPLIERS DE JERUSALEM POUR LA FRANCE
ORDO SUPREMUS MILITARIS TEMPLI HIEROSOLYMITANI



Nous, Fra Jean-Pierre GIUDICELLI de CRESSAC BACHELLERIE,

Fra Jean-Pierre CHEVALIER

Lieutenants de

Fra Jean-Pol LOMBARD de COMBLES, qui est le

Très Sage Emmanuel, de la Grande Postulance Provinciale de France (statuts de 1705) et
Honorabile Grand Précepteur du Haut Magistère Philosophique régulier d'Orient et d'Occident, Grand
Adepté de l'Aigle Noir de l'Apêtre Saint-Jean et Adepté parfait du Pélican, en filiation directe de
l'Ordre d'Orient du Groupe KYMRIS par les Honorables Frères Antoine LEUPRECHT-RAPP (1932)
ancien Chef Mondial des Grands Prieurés Autonomes, Pedro REVOLLO SEMPER (1946) ancien
Ambassadeur du Costa-Rica à Paris, Norberto de CASTRO Y TOSI (1954) représentant permanent
du Costa-Rica à l'ONU et ancien Secrétaire Magistral de l'OSMTH-OSMTJ, son Initiateur en 1964,
puis moi-même en 2003, aussi en filiation de Joseph CLERC ancien Grand Prieur de Suisse, agissant au
nom de tous les Confrères et Consoeurs de l'Ordre d'Orient, certifions avoir élevé ce jour par
délégation de pouvoir,

Fra Domizio CIPRIANI

au degré de **Chevalier d'Orient et d'Occident**
aussi appelé **Magister d'Orient et d'Occident**
Magistri Orientales ad Occidentales
de la **Grande Postulance Provinciale de France**

en date du 15 mai 2013 par décret magistral n° 13-0515-(21a) et lui reconnaissons tous les
privileges dus à son état.



fait à Nice le 13 Juin 2015

Fra Jean-Pierre Giudicelli de Cressac Bachelier



Ordo Supremus Militaris Templi Hierosolymitani
Magnus Magisterium

Ad maiorem Dei gloriam Patris: † , et filii † , et Spiritus † Sancti!
Nos, Dei gratia, Ordinis Supremi Militaris Templi Hierosolymitani Supremus
Magister - Princeps Regens, omnibus et singulis has Litteras inspecturis,

Salutem, Salutem, Salutem.

Certiores facimus omnes, quod Illustrissimo Domino

Domizio Cipriani

*Titulus **Grand Prior Principality of Monaco***
Ordinis Supremi Militaris Templi Hierosolymitani, pleno iure omnibus que privilegiis
atque honoribus, collatus est.

In quorum fidem, has Litteras Sigilli Magistralibus signatas dedimus,
in Sede Ordinis, die 21 de Janeiro, anno Domini

Nostro Jesu Cristi 2019



Supremus Magister



GM52 - 000080



Ordo Supremus Militaris Templi Hierosolymitani
Magnus Magisterium

Ad maiorem Dei gloriam Patris: †, et filii †, et Spiritus † Sancti!
Nos, Dei gratia, Ordinis Supremi Militaris Templi Hierosolymitani Supremus
Magister - Princeps Regens, omnibus et singulis has Litteras inspecturis,

Salutem, Salutem, Salutem.

Certiores facimus omnes, quod **Illustrissimo** *Domino*

Jean Pierre G. de C. Barchelerie

Titulus **Grand Maison M. d'Initiation**

Ordinis Supremi Militaris Templi Hierosolymitani, pleno iure omnibus que privilegiis
atque honoribus, collatus est.

In quorum fidem, has Litteras Sigillis Magistratibus signatas dedimus,
in Sede Ordinis, die **21 de janeiro** *, anno Domini*

Nostro Jesu Christi **2019**

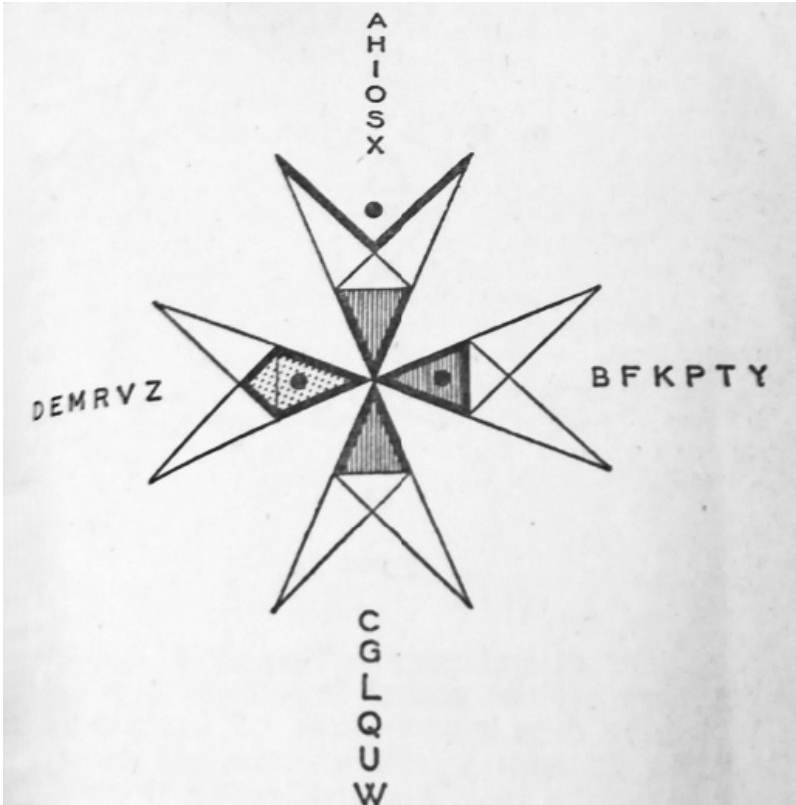
Supremus Magister



GM52 - 000079



Signature



Secret alphabet represented by the cross “of the Order of Orient”.

JOURNAL DE MONACO

Bulletin Officiel de la Principauté

JOURNAL HEBDOMADAIRE PARAISSANT LE VENDREDI

DIRECTION - REDACTION - ADMINISTRATION MINISTÈRE D'ÉTAT - Place de la Visitation - B.P. 522 - MC 98015 MONACO CEDEX
Téléphone : 06 98.80.00 - Compte Chèque Postal 30 1947 T Marseille - ISSN 1010-8742

ABONNEMENT

1 an (à compter du 1^{er} Janvier)
tous droits taxes comprises :

Monaco, France métropolitaine sans la propriété industrielle.....	60,00 €
avec la propriété industrielle.....	112,00 €
Etranger.....	82,00 €
avec la propriété industrielle.....	133,00 €
Etranger par avion.....	100,00 €
avec la propriété industrielle.....	152,00 €
Adresse de la "Propriété Industrielle", seule.....	52,00 €

INSERTIONS LÉGALES

le ligne hors taxe :

Grefe Général - Parquet Général, Associations (consultations, modifications, dissolutions).....	7,70 €
Gérances libres, locations gérées.....	5,20 €
Comptes (associations, etc.).....	8,60 €
Sociétés (statuts, convocations aux assemblées, acts financiers, etc.).....	8,80 €

SOMMAIRE

ORDONNANCES SOUVERAINES

Ordonnance Souveraine n° 3.053 du 16 décembre 2010 admettant, sur sa demande, un militaire de carrière à faire valoir ses droits à la retraite anticipée et lui confiant l'honorariat (p. 2).

Ordonnance Souveraine n° 3.058 du 17 décembre 2010 portant nomination d'un Administrateur Principal à la Direction des Ressources Humaines et de la Formation de la Fonction Publique (p. 4).

Ordonnance Souveraine n° 3.059 du 17 décembre 2010 portant nomination d'un Administrateur à la Direction de l'Action Sociale et Sociale (p. 3).

Ordonnance Souveraine n° 3.050 du 23 décembre 2010 portant nomination d'un Conseiller Technique au Département des Affaires Sociales et de la Santé (p. 6).

Ordonnance Souveraine n° 3.051 du 23 décembre 2010 portant nomination d'un membre du Conseil d'Administration du Centre Hospitalier Princeps Gracy (p. 4).

Ordonnance Souveraine n° 3.052 du 23 décembre 2010 admettant un fonctionnaire à faire valoir ses droits à la retraite et lui confiant l'honorariat (p. 5).

Ordonnance Souveraine n° 3.054 du 23 décembre 2010 modifiant le mode de fixation du taux d'intérêt à la cote des dépôts et consignations (p. 3).

Ordonnances Souveraines n° 3.055 à 3.058 du 27 décembre 2010 autorisant des changements de nom (p. 6 et p. 7).

Ordonnance Souveraine n° 3.059 du 27 décembre 2010 portant nomination d'une Sténodactylographe au Service des Bâtements Domestiques (p. 4).

Ordonnance Souveraine n° 3.060 du 27 décembre 2010 rendant exécutoire l'Accord entre le Gouvernement de S.A.S. le Prince de Monaco et le Service des Pharmacies d'Accueil sur le Gouvernement des Citoyens de la Mer Noire, de la Méditerranée et de la Zone Économique Adjacente (ACCORAM) (p. 8).

Ordonnance Souveraine n° 3.061 du 3 janvier 2011 portant nomination de l'Adjoint au Directeur de l'Éducation Nationale, de la Jeunesse et des Sports (p. 6).

ARRÊTÉS MINISTÉRIELS

Arrêté Ministériel n° 2010-658 du 23 décembre 2010 portant application de l'article 7 de la loi n° 1.163 du 21 décembre 1991 relative à la protection des informations personnelles, modifié (p. 9).

Sovereign Authorization and publication in the Official Gazette of the Principality of Monaco.

folio 83R, Case 4, il a été décidé le transfert du siège social au : « Le Mirabel » 4, avenue des Citronniers.

Un exemplaire de l'acte susmentionné a été déposé au Greffe Général des Tribunaux de Monaco pour y être transcrit et affiché conformément à la loi, le 29 décembre 2010.

Monaco, le 7 janvier 2011.

L.P.M. S.A.R.L.

Société à Responsabilité Limitée
au capital de 15.000 euros

Siège social : 28, boulevard Princesse Charlotte
MONACO

TRANSFERT DE SIEGE SOCIAL

A la suite de l'assemblée générale ordinaire réunie extraordinairement des associés en date du 22 novembre 2010, enregistrée le 6 décembre 2010, F°/Bd 702, Case 4, il a été décidé le transfert du siège social au 9, avenue d'Osende - « Le Beau Rivage » - Monaco.

Un original de cet acte a été déposé au Greffe Général des Tribunaux de Monaco pour y être transcrit et affiché conformément à la loi, le 3 janvier 2011.

Monaco, le 7 janvier 2011.

LAZAAR ET CIE

Société en Commandite Simple
au capital de 15.000,00 €

Siège social : 2, boulevard de France - MONACO

DISSOLUTION ANTICIPÉE

L'assemblée générale extraordinaire des associés, en date à Monaco du 30 novembre 2010, a décidé la dissolution anticipée de la société, la nomination d'un liquidateur et la fixation du siège social de la liquidation.

Monsieur Allal LAZAAR, demeurant à Monaco - 3, avenue du Port - est nommé en qualité de Liquidateur, avec les pouvoirs les plus étendus pour procéder aux opérations de liquidation.

Le siège social de la liquidation est fixé au domicile du liquidateur.

Un exemplaire enregistré du procès-verbal de ladite assemblée a été déposé au Greffe Général des Tribunaux de

Monaco pour y être transcrit et affiché conformément à la loi, le 4 janvier 2011.

Monaco, le 7 janvier 2011.

ASSOCIATIONS

RÉCÉPISSÉ DE DÉCLARATION D'UNE ASSOCIATION

Conformément aux dispositions de l'article 7 de la loi n° 1.355 du 23 décembre 2008 concernant les associations et les fédérations d'associations et de l'article 2 de l'arrêté ministériel n° 2009-40 du 22 janvier 2009 portant application de ladite loi, le Ministre d'Etat délivre récépissé de la déclaration datée du 16 décembre 2010 de l'association dénommée « ITHEMBA ».

Cette association, dont le siège est situé à Monaco, 2, rue de la Lijerjeta par décision du Conseil d'Administration, a pour objet :

- d'apporter un soutien et une aide, sous toutes formes, aux personnes en difficulté, ou aux victimes de catastrophes, sans discrimination et en toute impartialité,

- d'assister et d'apporter un soutien et une aide, sous toutes formes à d'autres Associations ainsi qu'à tout autre groupement à but non lucratif ».

RÉCÉPISSÉ DE DÉCLARATION D'UNE ASSOCIATION

Conformément aux dispositions de l'article 7 de la loi n° 1.355 du 23 décembre 2008 concernant les associations et les fédérations d'associations et de l'article 2 de l'arrêté ministériel n° 2009-40 du 22 janvier 2009 portant application de ladite loi, le Ministre d'Etat délivre récépissé de la déclaration datée du 26 novembre 2010 de l'association dénommée « Ordre des Templiers de Jérusalem ».

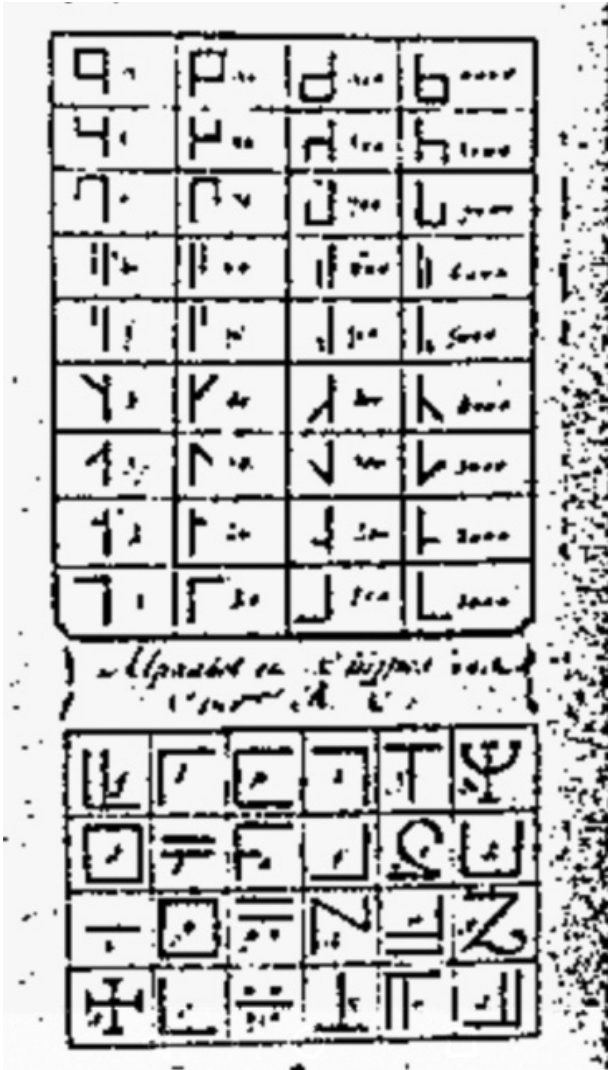
Cette association, dont le siège est situé à Monaco, 7, avenue Saint Roman par décision du Conseil d'Administration, a pour objet :

- l'œuvre de bienfaisance humanitaire et philanthropique,

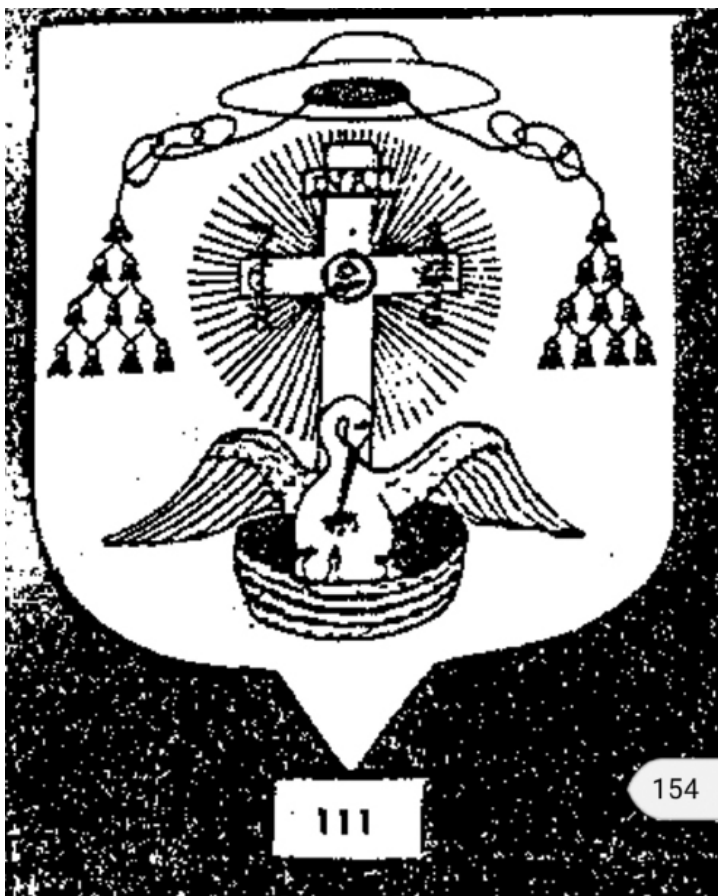
- la diffusion des connaissances de l'Ordre historique et de sa pensée au cours des siècles, création d'une action coordonnée en faveur de la fraternité entre les hommes et les peuples ».



Domizio CIPRIANI, Grand Magisterial Prior of the Principality of Monaco, guest of the broadcast of Brianza Channel and the logo of the Center of Studies in the Grand Priory Magistral of Monaco, called the International Ecumenical Christian Assembly.



Secret Alphabet of the F.A.R+C.



Blason of the 57° IMPERATORE Mgr. J.J. d'OSSA.



Blason of the 50° IMPERATOR Mgr. J.B. BOUVIER



GIUDICELLI

famille Giudicelli d'Olmi-Cappella



The true book of knowledge with the seven seals.

Thanks to all those who supported me and allowed me to reach this level of initiatory knowledge and thanks to my Master “HERMES”, unique, thank you Jean Pierre.

A dear brotherly embrace to you all.

Yours knight brother Domizio.



Bibliography of the works consulted

- 1) Le grand Armorial de France, - H. JOUGLA de MORENAS (1934).
- 2) Sceaux et Bulles de B.-du-R.- L. BLANCARD (1860).
- 3) Histoire des Souverains Pontifes d'Avignon - J.B. JOUDOU (1855).
- 4) Tablettes Chronologiques de l'Histoire - LENGLET du FRESNOY (1778).
- 5) Mystères des Templiers, de PROST-BIRABEN.
- 6) Histoire des Roses-Croix - Fr. WITTEMANS.
- 7) Le Promptuaire des Conciles - LYON (1547).
- 8) Le Véritable Art du Blason - LYON (1659).
- 9) L'Origine des cardinaux du Saint-Siège (1670).
- 10) Tablettes Historiques, Généalogiques et Chronologiques (1749).
- 11) Armoiries des Evêques du Mans - Th. CAUVIN (1837).
- 12) Analyse des Documents Historiques-Archiv. De la Sarthe X^e au XV^e siècle - Bilard (1854).
- 13) Histoire des Rose Croix - Serge HUTIN (1959).
- 14) L'Alchimie Traditionnelle - Serge HUTIN (1968).
- 15) L'Alchimie - Serge HUTIN (1968).
- 16) Illumination et Initiation Alchimiques - Serge HUTIN (1968).
- 17) Armorial Ecclésiastique Sarthois - Abbé René BARET (1949).
- 18) Reliures Armoriées Françaises - Ch. BOSSE (1931).
- 19) David Rivault de Fleurance - Abbé A.F. Anis (1893).
- 20) Histoire des Evêques du Mans - Dom COLOMB (1837).
- 21) Revue Atlantis n° 142, 146, 150, 151, 215, 216, 217, 233, 234, 235 - Vincennes.

- 22) Revue Planète n°.19.
- 23) Le Mystère Chrétien - Rudolph STEINER (1947).
- 24) Le théosophisme - René GUENON (1965).
- 25) La Tour Saint-Jacques n° 2 e 3 del 1956.
- 26) Zanoni, BULWER LYTTON.
- 27) L'Occultisme et la Franc-maçonnerie Ecossoise - Le FORESTIER (1928).
- 28) La Franc-maçonnerie occultiste au XVIII° siècle et l'Ordre des Elus COENS (1928).
- 29) Histoire et Doctrine des R+C. - SEDIR.
- 30) Les Vies des Papes de Rome - B.A. PLATINE (1651).
- 31) Le Saint-Sépulcre et les Croisés du Maine - A. LEGENDRE (1898).
- 32) Musée Archéologique du Mans - F. HUCHER (1895).
- 33) Traitez de la Condamnation des Templiers - DUPUY (1654).
- 34) Rose Croix et Templiers - AMBELAIN.
- 35) Histoire Héroïque et Universelle de la Noblesse de Provence - ARTEFEUIL (1757).
- 36) Bibliographie de l'Ordre des Templiers - M. DESSUBRE (1966).
- 37) La Parole est à M. Vincent - Marcelle AUCLAIR (1960).
- 38) L'Ordre des Templiers - John CHARPENTIER (1961).
- 39) Les Mystères des Templiers - Louis CHARPENTIER (1967).
- 40) Archeologia (Présence et énigme des Templiers) n° 27 (1969).
- 41) L'œuvre Royale de Charles VI Roi de France.
- 42) Les Evêques Concordataires - Chanoine SIFFLET (1927).
- 43) Les Monnaies Royales de Hugues Capet à Louis XVI - L. CIANI (1926).
- 44) Châteaux de la Sarthe - Duc de la FORCE et Paul CORDONNIER-DETRIE (1962).
- 45) Dans les Pas des Croisés - Régine PERNOUD (1959).

- 46) N.-D. du Mans - A. VOISIN (1866).
- 47) Instructions sur les Devoirs des Chevaliers de Malte - Père F.A. POUGET (1712).
- 48) L'Affaire des Templiers - Guy FAU (1966).
- 49) Chevaliers de Malte - Roger PEYREFITTE (1967).
- 50) Histoire de l'Ordre de Malte - Claire-Eliane ENGEL (1968).
- 51) Malte - René BORRICAUD (1968).
- 52) Manuscrit des Actes de 1503 à 1723.
- 53) Manuscrits des Discours Philosophiques (2° Tome) - David RIVAULT.
- 54) Manuscrits du «Parfait Tuileur» - Maçonnerie Ecosaise (1812).
- 55) Histoire et Rituels des Hautes Grades Maçonniques - P. NAUDON (1966).
- 56) La Franc-maçonnerie rendue intelligible à ses Adeptes. L'Apprenti - Le Compagnon - Le Maître - OSWALD WIRTH (1968).
- 57) Le Rite Ecosais pour l'Ecosse - R.S. LINDSAY 33° (1961).
- 58) La Franc-maçonnerie et l'Etat en France au 18° siècle - G.H. LUQUET (1963).
- 59) La Franc-maçonnerie - Serge HUTIN (1960).
- 60) Symbolisme Maçonnique et Tradition Chrétienne - J. TOURNIAC (1965).
- 61) Dossier Français de la Franc-maçonnerie Régulière - J. BAYLOT (1965).
- 62) Les Loges de Saint-Jean - Paul NAUDON.
- 63) Le Cowan - J. PIEROL.
- 64) Constitution et Règlement Général de l'Association du G.O.F. (1937).
- 65) La Franc-maçonnerie jugée objectivement - E. Bd LEROY 33° (1934).
- 66) Ce que doit savoir un Maître Maçon - PAPUS (1952).

- 67) Le Vrai visage de la Franc-maçonnerie - C. CHEVILLON (1955).
- 68) De la maçonnerie occulte et de l'Initiation Hermétique - J.M. RAGON (1946).
- 69) Notes pour servir à l'histoire de la Franc-maçonnerie à Nancy - Ch. BERNARDIN (1909).
- 70) Rite Ecossais Ancien et Accepté (Rituel 3° degré).
- 71) Le Symbolisme de l'Univers - L. HOYACK (1930).
- 72) Pour comprendre la Kabbale. - A.D. GRAD (1966).
- 73) Les temps de Kabbalistes - A.D. GRAD (1967).
- 74) La Symbolique Maçonnique - Jules BOUCHER (1953).
- 75) Parchemins et Documents manuscrits allant de 1317 à nos jours.
- 76) Légenda des FARC - Pierre PHOEBUS - Roger CARO.
- 77) Pour la Rose Rouge et la Croix d'Or - J.P. GIUDICELLI de CRESSAC BACHELERIE (2007).
- 78) Pourquoi la Résurgence de l'Ordre du Temple - PERRONICK (1975).
- 79) La Science des Mages - PAPUS (2003).
- 80) Secret de l'Art Perdu de la Prière - Greg BRADEN.
- 81) Devenir Super Conscient - Joe DISPENZA (2017).
- 82) Les Templiers - Jacques ROLLAND (2008).
- 83) Ulrich de Mayence, la Bible de l'An 2000 - Michel de ROISIN (1997).
- 84) Concordances Alchimiques - Roger CARO (1959).
- 85) Che cos'è un figlio di DIO - Aivanhov (2003).
- 86) Il potere di adesso - Eckhart Tolle (1997).
- 87) Come mettere in pratica il potere di adesso - Eckhart Tolle (2001).
- 88) Tum-mo Le yoga de l'éveil de la chaleur interne - Gleb MOUZROUKOV (2013).

TABLE OF CONTENTS

AUTHOR'S NOTES	5
INTRODUCTION by <i>Enrico Baccharini</i>	11
FOREWORDS	
by <i>Simone Vacca</i>	27
by <i>Edgardo Marziani</i>	27
by <i>Fabrizio Todescato Tenerelli</i>	28
by <i>Bernardo Cornelio Bertero</i>	30
by <i>Andrea Domenici</i>	30
by <i>Adamo Fucci</i>	32
WARNING	33
THE NINE KNIGHTS	39
Why the F.A.R + C do they manifest today?	43
Who was the founder of the Order of the F.A.R + C?	45
How can the F.A.R + C claim? to know the Great Work?	46
CHAPTER I	
Templar History	47
CHAPTER II	
Church uses and customs	53
CHAPTER III	
What happened after the death of Jaques de Molay	57
CHAPTER IV	
The birth of Frères Aînés de la Rose Croix	60
CHAPTER V	
The big start	69
CHAPTER VI	
Chronological list of the Emperors	72

Alchemic historical passage	89
Conclusions	94
CHAPTER VII	
Creation of the different Rosicrucian Orders	100
CHAPTER VIII	
The Seven Starting Degrees	109
Privilege de l'Imperator	109
Les Fils de Science	110
CHAPTER IX	
Alchemical explanation of the Emerald Table	114
The way of Elia	119
CHAPTER X	
The International Christian Ecumenical Assembly Center Of Studies -Think Tank	124
Acknowledgments	125
Bibliography of the works consulted	141