

Foundations

The Great Virtue of Desert Life: To be of the desert was, as they knew, a doom to wage unending battle with an enemy who was not of this world, nor life, nor anything but hope itself; and failure seemed God's freedom to mankind. We might only exercise this our freedom by not doing what it lay within our power to do, for then life would belong to us, and we should have mastered it by holding it cheap.

The Great Virtue of Desert Life brings to us humility, discretion, and single mindedness.

The Great Virtue of Common Life: The appearance of the R+C has been but a dream, a lost vision veiled by the confusion manifested in the minds of prophets. As such, that appearance has yet to manifest, has yet to be born because those who should have had the power to create, rather instead, chose by virtue of their God given freedom to hold it cheaply giving us only the key by way of a symbol.

The Great Virtue of Common Life which states that we must never pass judgment upon others.

ἀναρχος γνῶσις

The Creed

1. God exists, ἀγέννητος (agennetos) and is known to exist in memory where God is first sought.
2. It is from the language of God that we know of God's existence. That knowledge comes to us by virtue of what God does (contentual) and not by what God is or is not (contextual).
3. The epistemology of God is circuitous and cataphatic (defined positively), not linear and apophatic (defined negatively).
4. At the instant of first life, the memory of God and God Language is known by everyone perfectly, but not necessarily completely. One must pursue that art of knowing individually and assertively.

The Rosicrucian Creed

1. It is the directive of the brothers that the Creed of the R+C, the rightness of thinking, of which much has been hidden, be brought to mind, presented, and remembered.
2. Our Path is that of intellection as presented and set forth by Alcinoüs and later made demonstrable in the *Philokalia* in the Western lands and al-Kindī in Irāq.
3. Our technique is the language of intellection which was learned by Plotinus; passed to Eunomius who interpreted it correctly; preserved by Theophilus the Indian in Arabia Felix, Ulfilas in Europe, the Mu'tazilites (within which there were those who professed the existence of a state between belief and unbelief); documented in the Rasā'il of the Brotherhood; and learned by our Father in Damcar (Dhamār).
4. It is from our use of figurative language, metaphorical logic, and symbolism which, in accordance with learning, such language ceases to be elusive to the Rosicrucian and thereby becomes a vivid and convincing picture, sufficient in itself, to be accepted as such.

Make of this what you will.

Sibb' æfre ne mæg wiht onwenden þām ðe wel þenceð.