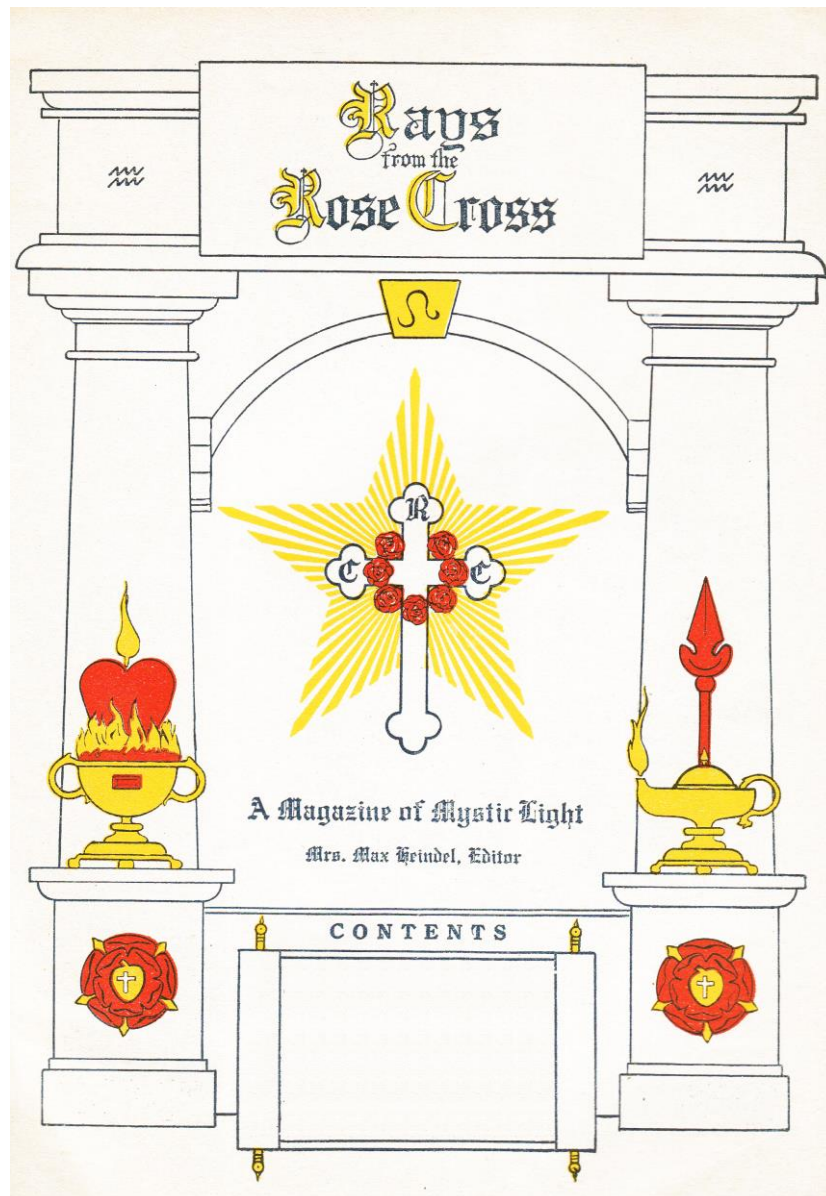


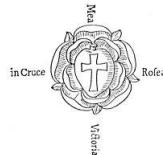
ROSICRUCIAN SYMBOLISM

THE SYMBOLOGY OF OUR NEW COVER DESIGN

BY MANLY P HALL



La Simbología de Nuestro Nuevo Diseño de Cubierta
A Simbologia do Nosso Novo Desenho de Capa



The Symbology of Our New Cover Design

MANLY P. HALL (The Designer)



THE NEW cover design of this magazine involves certain symbology which may be described as follows: The design as a whole represents a shrine, and is consequently symbolical of the human body, which is being perfected into a living altar wherein the spirit shall be enshrined. Our daily lives are building this shrine, but never until our bodies are prepared to receive it and are glorious enough to do it justice will the spirit of light descend upon our altars.

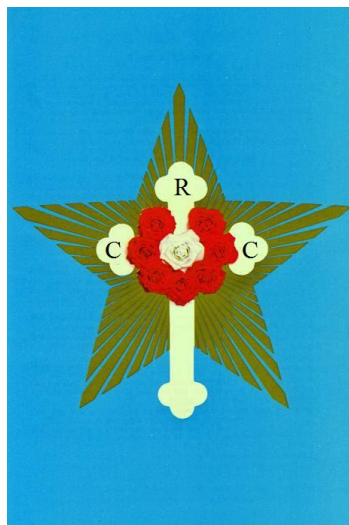
The two pillars represent the positive and negative expressions of life supporting the entablature, which represents spirit, for the spiritual consciousness of man depends for its expression and its elevation upon both the positive and negative elements of nature.

Straight lines are always symbolical of God, the Father, and Jehovah, the Holy Spirit, which are both masculine principles, while curved lines symbolize the female principle, consequently the Christ, who while represented as male is without question the spiritual feminine. Therefore the two pillars of the Father and the Holy Spirit are united by the arch of the Christ, whose symbol is the sun in Leo as shown by the keystone of the arch. It is the sun ray which, absorbed by matter, dies that the life latent in the earth may be liberated.

The two pillars also symbolize the heart and mind united by the Christ illumination. With their ornaments they are likewise symbolical of the pituitary body and the pineal gland, while in the third ventricle represented by the alcove below, the star of Bethlehem, the Christ in man, is born of the union of Joseph and Mary, the two pillars of the temple.

At the top of each pillar is the sign of Aquarius. Through one pillar Saturn rules Aquarius, while through the other pillar Uranus rules it.

In the center is the Rosicrucian emblem consisting of the Cross, the Wreath of Roses, and the Five-pointed Star.



The cross represents the four fixed signs: the lion, the bull, the man, and the eagle; also the beasts of Ezekiel and the cherubim of Genesis. The cross is symbolical of matter and material form which constitute the divine cross carried by the spirit. The twelve half-circles at the ends of the arms of the cross represent the twelve primal elements, the twelve hierarchies, the twelve mystery schools, the twelve signs of the zodiac, the twelve jewels of the high priest's breastplate, the twelve prophets, the twelve patriarchs, the twelve apostles, the twelve commandments (ten of the Old and two of the New), and the twelve initiations. The four limbs of the cross again symbolize the four elements known as fire, earth, air, and water; also hydrogen, nitrogen, oxygen, and carbon; also the four vehicles of man, the mental, the emotional, the vital, and the physical; also the four orders of creatures who are now laboring in their unfoldment; also the four dimensions of spiritual consciousness. In alchemy they represent salt, sulphur, mercury, and azoth, said to be the basis of the philosopher's stone.

The letters C R C upon the three upper limbs of the cross stand for the name of Christian Rose Cross and also for Charity, Righteousness, and Compassion, the keynotes of Christianity.

The seven roses upon the cross are very important; they represent the seven vowels which animate the unspeakable consonants, also the seven musical notes. They are the seven churches of Asia, the seven vials, the seven trumpets, the seven days of creation,

the seven Elohim, the seven colors, the seven spirits of the dawn; they also represent the seven blossoms or centers of spiritual consciousness in man, the seven spirits before the throne, the seven lesser mystery schools, the seven world religions, and the seven great Initiates. They represent the seven fundamental laws of nature as they are taught in the Rosicrucian philosophy; they also symbolize the seven years of each septenary period of life, the seven globes of our earth chain, and the seven rounds of these globes, all of which globes are contained within our physical body; they symbolize the seven root races of mankind unfolding upon the cross of experience, and the seven sub-races of each of the root races. They are also symbolical of the seven senses when unfolded, and the seven liberal arts and sciences known so well to Masons; also the seven stars of the plough now called the Big Dipper, which was worshiped by the ancients; they also represent the seven basic metals. They are the seven days of the week sacred to the seven religions of the world; also the seven ductless glands.

The star represents man with arms outstretched and feet apart. With one point upward it symbolizes mentality raised out of the four points of matter. This star is also symbolical of the soul body which shines out in those who have placed the wreath of roses over the cross of matter by liberating the life centers from form. Each one of the points has thirteen rays, which represent the Master and His twelve disciples.

At the right is a burning lamp and above it the sacred spear. These represent the positive or mental path of initiation. The lamp is symbolical of the human mind, and the flame is the tiny fire that burns at the upper end of the spinal column fed by the transmuted life essences. This is the lamp of the Rosicrucian, which burns as long as there is fuel for it, which fuel comes to those who live the regenerate life. The sacred spear is symbolical of light, for wherever it is found it disperses the demons of darkness. It is the sacred weapon with which the centurion pierced the side of Jesus to liberate the Christ. Each of us must pierce the body of matter with the spear of life and light to liberate the spark of divinity, and this process represents the path of flame—the way of reason, logic, and philosophy.

On the left-hand side is the Holy Grail Cup, from which are rising flames seeking to purify the heart floating in their midst. This represents the opposite path to that of the burning lamp, for this is the way of the mystic, while the other is the path of the occultist. With love and intuition this path leads to the Lords of Compassion, while that of the blazing lamp leads to the Lords of Reason.

The Grail Cup represents the heart path and the purification by fire; it is passive while the spear is active. In the grail cup of our living bodies are concealed the waters of eternal life, but few there are who can draw them, because the well is deep. The flames are the flames of suffering and experience which burn away the dross and oftentimes scorch the heart. Nothing can be liberated from the human heart until it is broken. The jewel in the front of the Cup represents the ruby-diamond of the philosopher, while the two handles are love and charity; its three feet are the threefold spirit of God, the divine Foundation. The lamp has but one handle, that of reason.

These two opposites are united at the veil of the temple; they are united by the arched bow of the Christ. It is the union of these two, the heart and the mind, which is in truth the Chemical Marriage of Christian Rose Cross. Let it be known now that you and I are each Father C. R. C. wandering in search of light and truth, and our spiritual consciousness is buried in the hidden room as was his. Christian Rose Cross is the spirit of man.

The two roses in the pedestals below are ancient Rosicrucian symbols and the seal of the Brothers of the Rose Cross, as has always been known to the ancients. In the blossoming forth of the Rosicrucian rose there is symbolized in its unfolding petals the liberation of the consciousness of man. As in the heart of the flower the golden pollen is concealed, so as the last petal of human consciousness is unfolded, the gold of the philosopher is revealed in its center.

The little tablet beneath "Contents" is made to represent an ancient scroll, and is symbolical of the way in which the seed atoms of the body roll up in scroll-like fashion the records of daily actions, to be unrolled backwards during the post-mortem retrospection.

There is a great deal more that could be said concerning these symbols, but each individual should reason out for himself what they mean to him. The entire figure represents nothing more nor less than the human body, the living temple of the living God, which the Rosicrucians have called the microcosm. But as man was made in the image of his God, it is also symbolical of the macrocosm or the great world ruled over by God and His seven Sons.

It was in this way, by symbology, that all of the ancient Rosicrucian doctrines were given to the world. The student of occult philosophy will do well to consider these symbols in the light of his own knowledge, for when he does this, he will find out just how much or how little he knows, since symbolism can only tell one the things which he has already earned the right to understand. In fact this is all any teaching can do. If we live the life of compassion, purification, knowledge, service and broadmindedness, we will have little difficulty in understanding the symbols of the Rosicrucians.



ROSICRUCIAN SYMBOLISM

The Symbology of Our New Cover Design

- Manly P Hall (The Designer)

Rays from the Rose Cross, The Rosicrucian Fellowship Magazine of Mystic Light, Edited by Mrs. Augusta Foss Heindel, July, 1923, pages 113-114 and 130.

http://rosanista.tripod.com/pdfs/1923_07_Jul_Rays_from_the_Rose_Cross.pdf

La Simbología de Nuestro Nuevo Diseño de Cubierta

MANLY P. HALL
(El diseñador)



El nuevo diseño de cubierta de esta revista conlleva cierta simbología que podría ser descrita de la siguiente manera... El diseño como un todo representa un santuario y es por consiguiente simbólico del cuerpo humano, el cual se ha ido perfeccionando hasta llegar a ser un altar vivo donde el espíritu debe ser consagrado. Nuestras vidas diarias están construyendo ese santuario, pero no hasta que nuestros cuerpos estén gloriosamente preparados para recibirlo, que la justicia hará que la luz del espíritu descienda sobre nuestros altares.

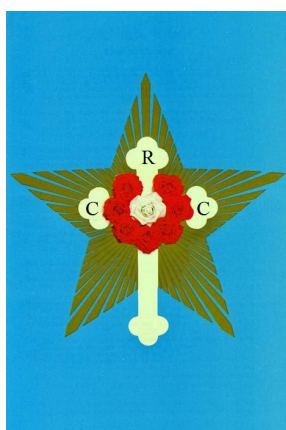
Los dos pilares representan las expresiones positiva y negativa de la vida sosteniendo el entablamiento que representa el espíritu, pues la conciencia espiritual del hombre depende de su expresión y de su elevación por encima de ambos elementos positivo y negativo de la naturaleza.

Las líneas rectas son siempre símbolo de Dios, El padre y Jehová y el Espíritu Santo, ambos principios masculinos, mientras que las líneas curvas significan el principio femenino. Por consiguiente, el Cristo quien, si bien se ha representado como varón, es sin duda el principio

espiritual femenino. Por lo tanto, los dos pilares del Padre y del Espíritu Santo están unidos por el arco del Cristo, cuyo símbolo es el sol en leo como muestra la piedra clave del arco. Es el rayo de sol que absorbido por la materia se extingue para que la vida latente en la tierra pueda ser liberada. Las dos columnas también simbolizan el corazón y la mente unidos por la iluminación de Cristo. Los ornamentos simbolizan igualmente el cuerpo pituitario y la glándula pineal, mientras que, en el tercer ventrículo representado por el hueco de abajo, la estrella de Belén, el Cristo en el hombre, nacido de la unión de José y María, los dos pilares del templo.

En la parte superior de cada columna se encuentra el signo de Acuario. Mediante una de las columnas Saturno rige Acuario, mientras que, con la otra columna, Urano la rige.

En el centro está el emblema Rosacruz, que consiste en la cruz, la corona de rosas y la estrella de cinco puntas.



La cruz representa los cuatro signos fijos, el león, el toro, el hombre y el águila. También las bestias de Ezequiel y los querubines del Génesis. La cruz es símbolo de la materia y de la forma material que constituye la cruz divina llevada por el espíritu. Los doce semi-círculos en los extremos de los brazos de la cruz representan los doce elementos primarios, las doce jerarquías, las doce escuelas de misterio, los doce signos del zodiaco, doce 12 joyas del pectoral del gran sacerdote, los doce profetas, los doce patriarcas, los doce apóstoles, los doce mandamientos-diez de los antiguos y dos de los nuevos-y las doce iniciaciones. Los cuatro lados de la cruz, de nuevo simbolizan los cuatro elementos conocidos como fuego, tierra, aire y agua. También hidrogeno, nitrógeno, oxígeno y carbón. Asimismo, los cuatro vehículos del hombre como el mental, el emocional, el vital y el físico. También las cuatro órdenes de criaturas que están trabajando ahora en el desenvolvimiento. También las cuatro dimensiones de la conciencia espiritual. En alquimia, también representan la sal, azufre, mercurio y azoth, consideradas como las bases de la piedra filosofal.

Las letras CRC sobre los tres brazos superiores de la cruz representan el nombre de Christian Rose Cross y también la Caridad, la Virtud y la Compasión, las tres notas de la cristiandad.

Las siete rosas encima de la cruz son muy importantes, pues representan las siete vocales que animan el las consonantes mudas, también las siete notas musicales. Son asimismo las siete iglesias de Asia, los siete viales, las siete trompetas, los siete días de la creación, los siete Elohims, los siete colores, los siete espíritus del amanecer. También representan los siete centros de conciencia espiritual Enel hombre, los siete espíritus ante el trono, las siete

escuelas de misterios menores, las siete religiones del mundo y los siete grandes iniciados. Representan las siete leyes fundamentales de la naturaleza como son enseñadas en la filosofía Rosacruz. También significan los siete años de cada periodo septenario de la vida, los siete globos de nuestra cadena planetaria y las siete rondas de dichos globos, todos ellos contenidos en nuestro cuerpo físico. También simbolizan las siete razas-raíces de la humanidad desarrollándose sobre la cruz de la experiencia y siete sub-razas de cada raza-raíz. También simbolizan los siete sentidos una vez desarrollados, así como las siete artes liberales y ciencias conocidas tan bien por los Masones. Asimismo, las siete estrellas de la Osa Mayor que eran veneradas por los antiguos. También representan los siete metales básicos, los siete días sagrados de la semana para las siete religiones del mundo. También las siete glándulas sin conductos.

La estrella representa al hombre con los brazos extendidos y los pies separados. Con una punta hacia arriba simboliza la mentalidad elevada de los cuatro puntos de la materia. Esta estrella también es simbólica del cuerpo-alma que brilla en aquellos que han superpuesto la corona de rosas sobre la cruz de la materia al liberar los centros de la vida de la forma. Cada una de las puntas tiene trece rayos que representan al maestro con sus doce discípulos.

A la derecha hay una lámpara encendida y encima de ella la lanza sagrada. Estas últimas representan lo positivo o el camino mental de la iniciación. La lámpara es símbolo de la mente humana y la llama es el fuego pequeño que arde en la parte derecha al final de la columna vertebral, alimentada por las esencias de vida transmutadas. Esta es la vida del Rosacruz, que arde siempre que exista combustible para ello, combustible que viene a aquellos que viven una vida regenerada. La lanza sagrada es símbolo de luz, pues dondequiera que se encuentre dispersa a los demonios de la oscuridad. Es un arma sagrada con la que el centurión atravesó el cuerpo de Jesús para liberar al Cristo. Cada uno debe perforar el cuerpo de la materia con la lanza de vida y luz para liberar la chispa de la divinidad. Y este proceso representa el sendero del a llama de la razón, de la lógica y de la filosofía.

A mano izquierda está el Cáliz del Santo Grial, del que salen llamas buscando purificar el corazón flotando en el medio. Esto representa el sendero opuesto a aquel de la llama encendida, pues este es el camino del místico, mientras que el otro es el sendero del ocultista. Con amor e intuición este sendero conduce hacia los Señores de la Compasión, mientras que la de la lámpara flameante conduce a los Señores de la Razón.

El Cáliz del Grial representa el sendero del corazón y la purificación a través del fuego. Es pasivo, mientras que la lanza es activa. En el cáliz del Grial de nuestros cuerpos vivientes están ocultas las aguas de la vida eterna, pero hay muy pocos que pueden extraerla ya que el pozo es muy profundo. Las llamas son las llamas del sufrimiento y la experiencia que queman los desechos y en ocasiones chamuscan el corazón. Nada puede ser liberado del corazón humano hasta que esté quebrado o abatido. La joya enfrente del Cáliz representa el rubí- diamante del filósofo, mientras que los dos mangos son, el amor y la caridad. Sus tres patas son el triple espíritu de Dios, la Fundación divina. La lámpara solo tiene un mango, la de la razón.

Estos dos opuestos están unidos en el velo del templo. Están unidos por el arco arqueado del Cristo. Es la unión de ambos, el corazón y la mente, lo que es en realidad el matrimonio químico de Christian Rose Cross. Sepamos ahora que tanto tú como yo somos el Padre CRC

errantes en busca de la luz y la verdad, y nuestra conciencia espiritual está sepultada en una guarida oculta como estuvo la suya. Christian Rose Cross es el espíritu del hombre.

En los pedestales de abajo, las dos rosas son antiguos símbolos Rosacruces y el sello de los hermanos de la Rosacruz, como siempre ha sido para los antiguos. El florecer delante de la rosa rosacruz el símbolo de sus pétalos desplegados significa la liberación de la conciencia del hombre. Así como el polen dorado está oculto en el corazón de la flor, también así el último pétalo de la conciencia humana se despliega, revelando en el centro el oro del filósofo.

La pequeña tabla debajo de "contenidos", es para representar un antiguo rollo de papel, y es símbolo de la manera en que los átomos simientes de nuestro cuerpo se enrollan de forma de rollos de archivos de nuestras acciones diarias para ser desarrolladas durante la retrospectión post-morten.

Hay mucho que se podría decir sobre estos símbolos, pero cada individuo debería razonar y verlo que significan para él. La figura entera significa nada más y nada menos que el cuerpo humano, el templo viviente del Dios vivo, a lo que los Rosacruces han llamado el microcosmos. Pero como el hombre fue creado a la imagen de Dios, es también simbólico del macrocosmos o el gran mundo regido por Dios y sus siete hijos.

Fue de esta manera, por simbología, que todas las doctrinas antiguas Rosacruces fueron dadas al mundo. El estudiante de filosofía oculta hará bien en considerar estos símbolos en la luz de su propio conocimiento, ya que cuando haga eso, descubrirá qué mucho o poco sabe, ya que el simbolismo solo puede decirnos las cosas que hemos ganado el derecho de comprender. De hecho, es todo lo que cualquier enseñanza puede hacer. Si vivimos una vida de compasión, purificación, conocimiento, servicio y apertura de la mente, tendremos pocas dificultades en comprender los símbolos de los Rosacruces.



SIMBOLISMO ROSICRUCIANO

La simbología de nuestro nuevo diseño de portada

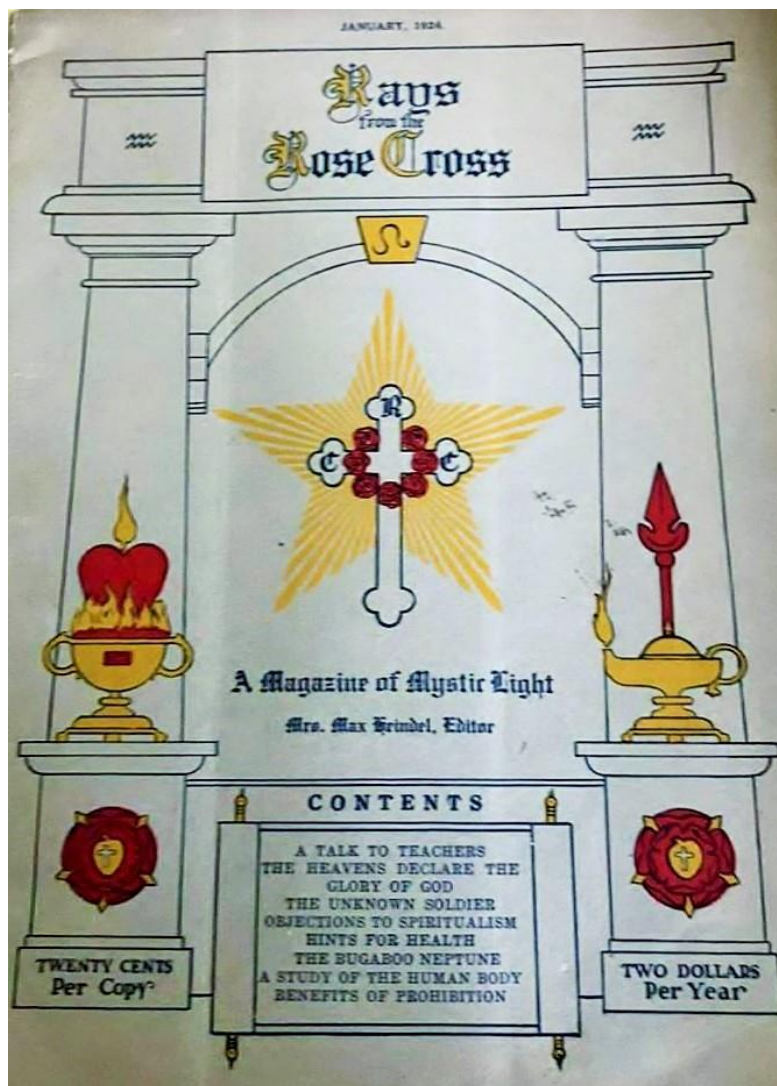
- Manly P Hall (El Diseñador)

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http://rosanista.tripod.com/pdfs/1923_07_Jul_Rays_from_the_Rose_Cross.pdf

A Simbologia do Nosso Novo Desenho de Capa

MANLY P. HALL
(O Designer)



O NOVO desenho da capa desta revista envolve certa simbologia que pode ser descrita da seguinte forma: O desenho como um todo representa um santuário e, conseqüentemente, é simbólico do corpo humano, que está sendo aperfeiçoado em um altar vivo onde o espírito será consagrado. Nossas vidas diárias estão construindo este santuário, mas nunca até que nossos corpos estejam preparados para recebê-lo e sejam gloriosos o suficiente para fazê-lo justiça, o espírito de luz descerá sobre nossos altares.

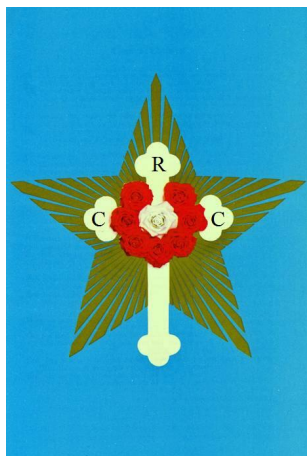
Os dois pilares representam as expressões negativas e positivas da vida que sustentam o entablamento, que representa o espírito, pois a consciência espiritual do homem depende de sua expressão e de sua elevação tanto sobre os elementos positivos como negativos da natureza.

As linhas retas são sempre simbólicas de Deus, o Pai, e Jeová, o Espírito Santo, que são ambos princípios masculinos, enquanto linhas curvas simbolizam o princípio feminino, conseqüentemente o Cristo, que enquanto representado como homem é sem dúvida o espiritualmente feminino. Portanto, os dois pilares do Pai e do Espírito Santo estão unidos pelo arco do Cristo, cujo símbolo é o sol em Leão, como mostrado pela pedra angular do arco. É o raio do sol que, absorvido pela matéria, morre que a vida latente na terra pode ser liberada.

Os dois pilares também simbolizam o coração e a mente unidos pela iluminação de Cristo. Com seus ornamentos são igualmente simbólicos do corpo pituitário e da glândula pineal, enquanto no terceiro ventrículo representado pela alcova abaixo, a estrela de Belém, o Cristo no homem, nasce da união de José e Maria, os dois pilares do templo.

No topo de cada pilar está o signo de Aquário. Através de um pilar, Saturno governa Aquário, enquanto através do outro pilar Urano o governa.

No centro está o emblema Rosacruz consistindo da Cruz, a Coroa de Rosas e a Estrela de Cinco Pontas.



A cruz representa os quatro signos fixos: o leão, o touro, o homem e a águia; também as bestas de Ezequiel e os querubins do Gênesis. A cruz é simbólica da matéria e da forma material que constitui a cruz divina transportada pelo espírito. Os doze semicírculos nas extremidades dos braços da cruz representam os doze elementos primordiais, as doze hierarquias, as doze escolas de mistério, os doze signos do zodíaco, as doze jóias do peitoral do sumo sacerdote, os doze profetas, os doze patriarcas, os doze apóstolos, os doze mandamentos (dez do Antigo e dois do Novo), e as doze iniciações. Os quatro membros da cruz simbolizam novamente os quatro elementos conhecidos como fogo, terra, ar e água; também hidrogênio, nitrogênio, oxigênio e carbono; também os quatro veículos do homem, o mental, o emocional, o vital e o físico; também as quatro ordens de criaturas que agora estão trabalhando em seu desenvolvimento; também as quatro dimensões da consciência espiritual. Na alquimia, eles representam sal, enxofre, mercúrio e azoth, a base da pedra filosofal.

As letras C R C nos três membros superiores da cruz representam o nome de Christian Rose Cross e também Caridade, Retidão e Compaixão, as notas claves do Cristianismo.

As sete rosas na cruz são muito importantes; elas representam as sete vogais que animam as consoantes indescritíveis, também as sete notas musicais. São as sete igrejas da Ásia, as sete

taças, as sete trombetas, os sete dias da criação, os sete Elohim, as sete cores, os sete espíritos da aurora; eles também representam as sete flores ou centros de consciência espiritual no homem, os sete espíritos diante do trono, as sete escolas de mistérios menores, as sete religiões do mundo e os sete grandes Iniciados. Elas representam as sete leis fundamentais da natureza como são ensinadas na filosofia Rosacruz; elas também simbolizam os sete anos de cada período de vida setenário, os sete globos de nossa cadeia terrestre e as sete rondas desses globos, todos os quais estão contidos em nosso corpo físico; elas simbolizam as sete raças-raízes da humanidade que se desdobram na cruz da experiência e as sete sub-raças de cada uma das raças-raízes. Elas também são símbolos dos sete sentidos quando desdobrados, e das sete artes e ciências liberais tão conhecidas pelos maçons; também são as sete estrelas do arado atualmente chamadas de Ursa Maior, que era adorada pelos antigos; elas também representam os sete metais básicos. São os sete dias da semana sagrados para as sete religiões do mundo; também são as sete glândulas endócrinas.

A estrela representa o homem com os braços estendidos e os pés afastados. Com um ponto para cima, simboliza a mentalidade criada a partir dos quatro pontos da matéria. Esta estrela é também simbólica do corpo alma que brilha naqueles que colocaram a coroa de rosas sobre a cruz da matéria, libertando os centros de vida da forma. Cada um dos pontos tem treze raios, que representam o Mestre e Seus doze discípulos.

À direita está uma lâmpada acesa e, acima dela, a lança sagrada. Estes representam o caminho positivo ou mental da iniciação. A lâmpada simboliza a mente humana, e a chama é o minúsculo fogo que arde na extremidade superior da coluna vertebral, alimentado pelas essências da vida transmutada. Esta é a lâmpada do Rosacruz, que arde enquanto houver combustível para ela, combustível esse que vem para aqueles que vivem a vida regenerada. A lança sagrada é simbólica da luz, pois onde quer que seja encontrada, ela dispersa os demônios das trevas. É a arma sagrada com a qual o centurião perfurou o lado de Jesus para libertar o Cristo. Cada um de nós deve perfurar o corpo da matéria com a lança da vida e da luz para liberar a centelha da divindade, e esse processo representa o caminho da chama - o caminho da razão, da lógica e da filosofia.

Do lado esquerdo está a taça do Santo Graal, a partir da qual estão surgindo chamas buscando purificar o coração flutuando no meio deles. Isto representa o caminho oposto ao da lâmpada acesa, pois este é o caminho do místico, enquanto o outro é o caminho do ocultista. Com amor e intuição, este caminho leva aos Senhores da Compaixão, enquanto o da lâmpada ardente leva aos Senhores da Razão.

A taça do Graal representa o caminho do coração e a purificação pelo fogo; é passivo enquanto a lança está ativa. Na taça do cálice dos nossos corpos vivos estão ocultas as águas da vida eterna, mas poucos são os que podem atraí-los, porque o poço é profundo. As chamas são as chamas do sofrimento e da experiência que queimam a escória e, muitas vezes, queimam o coração. Nada pode ser liberado: do coração humano até que seja quebrado. A jóia na frente da Copa representa o diamante rubi do filósofo, enquanto as duas alças são amor e caridade; seus três pés são o triplo espírito de Deus, a Fundação divina. A lâmpada tem apenas uma alça, a da razão.

Estes dois opostos estão unidos no véu do templo; eles estão unidos pelo arco arqueado do Cristo. É a união destes dois, o coração e a mente, que é na verdade o Casamento Químico de

Christian Rose Cross. Que se saiba agora que você e eu somos, cada um, o Pai C. R. C. vagando em busca de luz e verdade, e nossa consciência espiritual está enterrada na sala secreta como era a dele. Christian Rose Cross é o espírito do homem.

As duas rosas nos pedestais abaixo são antigos símbolos Rosacruz e o selo dos Irmãos da Rosa Cruz, como sempre foi conhecido pelos antigos. No florescimento da rosacruz, simboliza-se em suas pétalas que se desdobram a liberação da consciência do homem. Como no coração da flor, o pólen dourado é oculto, assim como a última pétala da consciência humana é desdobrada, o ouro dos filósofos é revelado em seu centro.

O pequeno tablete abaixo de " Conteúdos " é um maço para representar um pergaminho antigo e simboliza o modo pelo qual os átomos-semente do corpo enrolam em forma de pergaminho os registros de ações diárias, a serem desenrolados para trás durante a retrospectiva post-mortem.

Há muito mais que poderia ser dito sobre esses símbolos, mas cada indivíduo deveria raciocinar por si mesmo o que eles significam para ele. A figura inteira representa nada mais nada menos do que o corpo humano, o templo vivo do Deus vivo, que os Rosacruz chamavam de microcosmo. Mas como o homem foi feito à imagem de seu Deus, é também simbólico do macrocosmo ou do grande mundo governado por Deus e Seus sete Filhos.

Foi assim, pela simbologia, que todas as antigas doutrinas Rosacruz foram dadas ao mundo. O estudante de filosofia oculta fará bem em considerar esses símbolos à luz de seu próprio conhecimento, pois quando ele fizer isso, descobrirá quanto ou quão pouco sabe, já que o simbolismo só pode dizer às coisas que ele tem, já ganhou o direito de entender. Na verdade, isso é tudo que qualquer ensinamento pode fazer. Se vivermos a vida de compaixão, purificação, conhecimento, serviço e mente aberta, teremos pouca dificuldade em compreender os símbolos dos Rosacruz.



SIMBOLISMO ROSACRUZ

A simbología de nosso novo desenho de capa
- Manly P Hall (O Desenhista)

Rays from the Rose Cross, The Rosicrucian Fellowship Magazine of Mystic Light, Edited by Mrs. Augusta Foss Heindel, July, 1923, pages 113-114 and 130.

http://rosanista.tripod.com/pdfs/1923_07_Jul_Rays_from_the_Rose_Cross.pdf

Rosicrucian Fundamentals in Questions and Answers

Question: Who are the Rosicrucians and what does the name signify?

Answer: The ancient Rosicrucian Brotherhood consisted of high spiritual beings who had advanced far beyond ordinary man in purity and spiritual wisdom. They were learned alchemists, doctors, and mathematicians -- *twelve Supermen* of the fourteenth century, who were guided by and who worked with a thirteenth known by the name of Christian Rosenkreuz (Christian Rose Cross). These thirteen august men worked secretly. They formed themselves into a Brotherhood known as the Rosicrucian Order or Order of the Rose Cross. The teachings of this Order were given only to a very few wise men; nothing was printed until the year 1614 when a small pamphlet written in the German language was circulated among those only who were ready to receive these teachings.

This secret brotherhood is still in existence, is still working with and for the upliftment of humanity. Only those who are highly evolved spiritually are admitted into this inner branch of the Rosicrucian movement, and these physicians of the soul may be found among those who are at the helm of some great movement or country and are directly concerned with the forward movement of the world and its work. These Brothers never make themselves known and work unselfishly for the good of mankind.

In 1908 Max Heindel, who was of Danish birth, was chosen as a messenger of these Brothers to carry the Rosicrucian Teachings to the western world, and after spending some time under their direct tutelage, was instructed to return to America and give to the world publicly what previously had been held secret. At this particular time in the world's work, mankind had reached the stage where it could be given a more exalted phase of the Christian religion and when the mysteries (which the Christ spoke of in Matthew 13:11, and Luke 8:10) should be given to the many instead of the few.

After Max Heindel reached America he had these exalted teachings printed in the textbook entitled *The Rosicrucian Cosmo-Conception*, which has been translated into various languages and continues to be shipped into all parts of the world. He also established The Rosicrucian Fellowship as the Preparatory School for the Rosicrucian Order, with International Headquarters at Mt. Ecclesia, Oceanside, California. The Fellowship has no connection with any other organization, even if the latter does use the word "Rosicrucian" as a part of its title.

Question: Do the Rosicrucians teach that the Christ was a divine Messenger -- the Savior of the world?

Answer: Yes, Christ Jesus was the greatest being that has ever functioned in a physical body on our Earth. However, the Rosicrucian Teachings explain that Jesus was a man, and that at the Baptism, he surrendered his lower vehicles to the Christ Spirit to use in His ministry on the material plane. At the Crucifixion the Christ was released from the bodies of Jesus and entered into the Earth. This great Archangel is still the indwelling Spirit of the Earth, is still the Savior of mankind. After a careful study of the teachings as given out by the Rosicrucian Fellowship, the Christ becomes a living factor in the lives of students, who not only recognize the divinity of Christ but who make every effort to follow in His footsteps.

Question: Does the Rosicrucian student believe in a life after death?

Answer: Yes, the Rosicrucian Teachings take the sting of sorrow out of death because they prepare the aspirant for what he is to expect in the life to come. A journey into foreign lands is made pleasant when we are prepared and know of the country into which we are to travel; likewise it is a great comfort to know of conditions existing in that land which has been made so mysterious by the dark shadow of ignorance which has rested over man for so many ages. Knowledge of the life beyond the grave is most comforting to the one who has lost loved ones.

The Elder Brothers of the Rose Cross, with their superior knowledge of the spiritual worlds bring to us the proof of an existence of these higher worlds; also many advanced students have received positive proof of life after death: to them it is no longer a theory but a Truth. It is possible, with the development of a finer sense, to actually experience and see the conditions existing in this invisible land of the so-called dead which is interpenetrating our dense physical world, although unseen by those who have only the sense of physical sight developed. As John McCreery says in his beautiful poem:

"They are not dead. They have but passed
Beyond the mists that blind us here,
Into a new and larger life
Of that serener sphere."

Death to the Rosicrucian student is but a shifting of consciousness, a casting away of a worn-out garment (the physical body) to take on that spiritual body which Paul tells us about in the 15th Chapter of 1st. Corinthians.

Question: Do the Rosicrucians believe in Rebirth and the law of consequence?

Answer: In the 17th chapter of Matthew verses 11, 12, 13, Jesus gave his disciples a very wonderful demonstration of the philosophy of rebirth. After his transfiguration he plainly said that Elias had come already and the disciples understood he had reference to John the Baptist. The 8th chapter of Job and the latter portion of the 19th chapter tells us of rebirth.

The Rosicrucians teach that all the causes set into action in one life cannot ripen in one existence, and that all things must reach a stage of fruition, that "Whatsoever a man soweth that shall he also reap." This is one of the biblical teachings, that man must reap his own harvests from the seeds he has sown, be they good or evil; therefore each individual passes through a number of earth lives during which he builds character. It is at this stage of his living that he either enjoys the fruits of his past building, or is suffering from the results of his evil deeds.

Each life is as a day in school, where the spirit learns its lessons. We are told in Genesis that God made man in His own image; if man is divinely made he must also become as wise as the Father Who made him. Naturally this cannot be accomplished in one life, but a slow process of evolution is necessary to lift man from that tiny spark of divinity to become as wise and all knowing as his Father in heaven.

Question: Tell us something about the Rosicrucian method of healing the sick.

Answer: In each of the four gospels we find that the Christ preached the gospel of healing. He healed all who came to Him and He sent His disciples out into the world with the two commands: *Preach the Gospel and Heal the Sick*. These two commands are also given to the Rosicrucians, who are physicians of the soul, for sickness is first manifested in the Vital Body, which is the vehicle of the soul and healing can be best accomplished through this invisible vehicle. During the time of sleep when man is free from his physical body and functioning in the spiritual world, healing is more quickly accomplished. The esoteric students are trained for this particular work.

Full details regarding healing may be secured by writing to The Rosicrucian Fellowship, Oceanside, 92054, U.S.A.

Question: We understand that the Rosicrucians do not set a price upon their lessons nor upon their healing ministrations. Is not the workman "worthy of his hire?"

Answer: In the 10th chapter of Matthew, Christ tells His disciples to go to the lost sheep of Israel and to preach the gospel and heal the sick. But he also tells them to provide neither gold, silver, brass, nor scrip for their journey. In the 10th chapter of 1st Corinthians, Paul also holds out this thought, to preach the gospel without charge. The Rosicrucians have followed this practice from the very beginning and never set a price on their teachings. No true believer of this exalted teaching will charge for lessons or require a monthly membership fee. This at once brands him as an impostor. If we have faith and work unselfishly, God will always take care of His own and the Love offerings will be sufficient to keep the aspirant in his simple needs.

Question: But will this not encourage some to take all and give nothing? Will it not develop selfishness in some? There is a law in nature that we cannot obtain anything for nothing.

Answer: Yes, numbers are attending the churches, lectures and classes, never dropping a penny into the collection baskets, feeling this unnecessary unless they are approached and, naturally, they will take all and give nothing. But they do not reason the matter from the standpoint of God's laws which are silently operating through the laws of Cause and Effect; sometime, somewhere, these debts will come to the Ego who thinks he is slipping through life defrauding, taking all and giving nothing.

"Be not deceived, God is not mocked,
For whatsoever a man soweth, that shall he also reap."

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ROSICRUCIAN WISDOM

Max Heindel School



We are glad to know you have become interested in the Western Wisdom Teaching.

A new Age is dawning, and wonderful opportunities await those who understand and cooperate with the cosmic forces operating to break humanity's bond of materialism and usher in a new order upon higher spiritual concepts. As we bring ourselves into harmony with these forces, we not only greatly hasten our own progress, but make it possible for us to aid in the great work of uplifting all humanity.

You are an Divine Ego, a spirit spark from God, and within your spiritual being lie all divine possibilities. You are made "in the image and likeness of God," but the powers of the Ego are as yet only potential. In the Rosicrucian Teachings a path is pointed out which leads to unfoldment of the divine qualities in a normal, natural way, and at the same time so attunes your consciousness to the spiritual and material plane that more harmony will be expressed in every phase of your life.

The function of this Teaching is to create an enlarged horizon, a breadth of vision, a more mature judgment and greater self-control. The use of this knowledge will allow fewer mistakes, bring security in action, and give faith and courage to face life in all its vicissitudes, with the peace, poise, and confidence that are born of knowledge and understanding.

This group, that adheres to Max Heindel's teaching and is administered by members of The Rosicrucian Fellowship, is not sanctioned by the organization of the Fellowship. This group is in support of the Rosicrucian Fellowship teachings. Please do not use this group for advertising other organizations.

We are improving communication in the group. Members will have three options: (1) Post messages in English; (2) Post in their native languages with a joint English translation; (3) Post in their native languages without the English translation. In the third option the message will be posted on their names along with an English translation by an administrator.

Wishing you a full measure of the joy and happiness that rewards every spiritual aspirant, we are,

Sincerely

Max Heindel's Rose Cross Philosophies Center



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