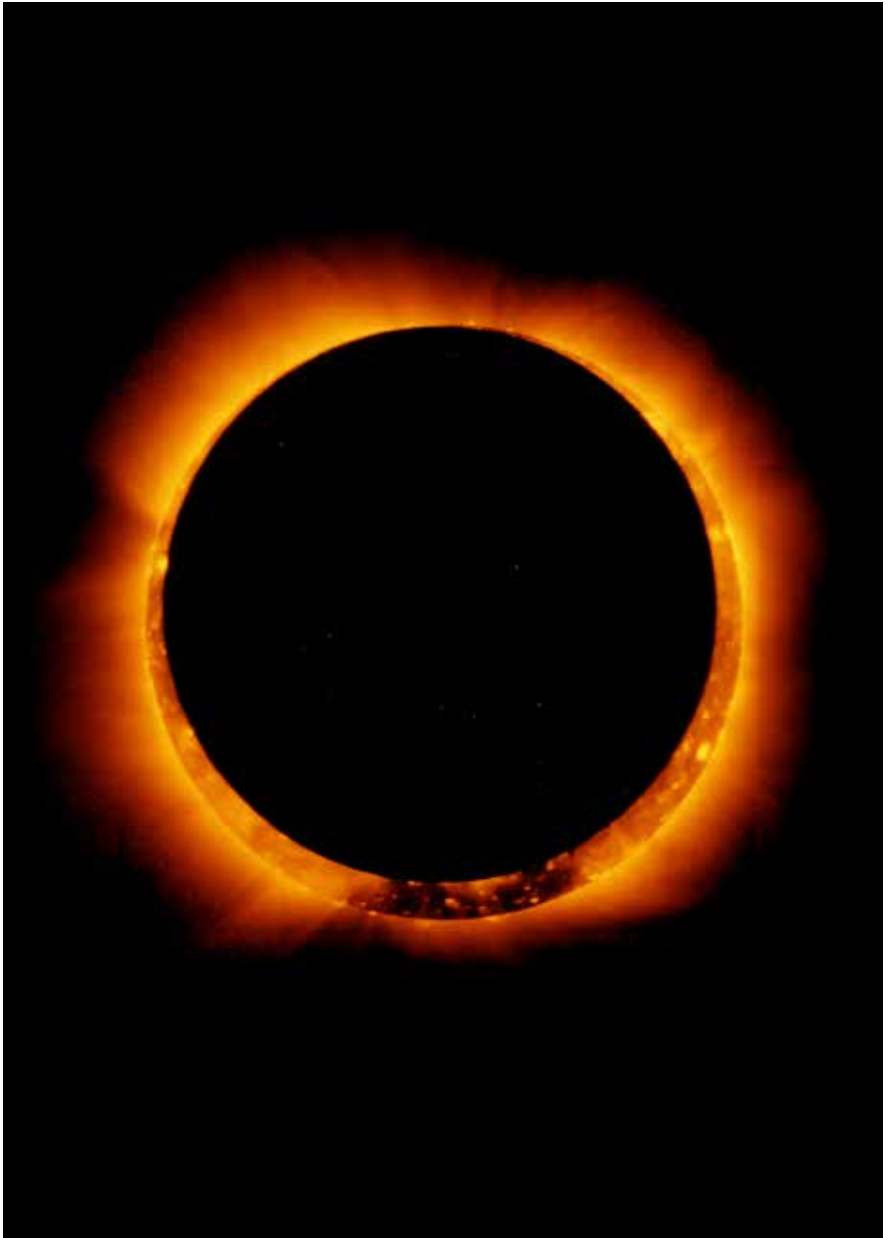
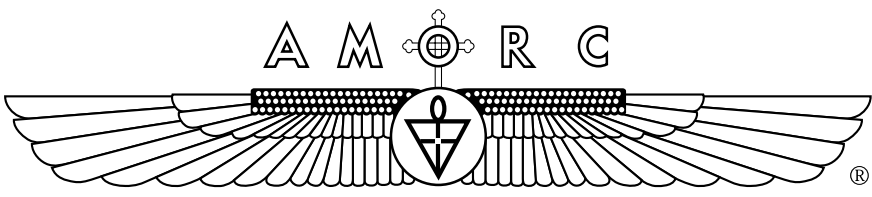


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ROSICRUCIAN FORUM

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SECULARITY AND SPIRITUALITY

Christian Bernard, FRC
Imperator, 1990 to present



Some subjects are always delicate to deal with, but in these troubled times when certain values are being called into question throughout the world, and all manner of ideas are streaming out everywhere on the Internet, I would like to put forward a few considerations concerning secularity and its relationship with spirituality. It must be clear to all of us that while the slide into religious extremism is in full flow and practically out of control, a

slide into secularism is also taking place.

What we see occurring is that, in certain countries, religious fundamentalism has driven some political leaders and institutions into adopting an increasingly robust stance that supports secularity; in the circumstances, this is healthy, because what must absolutely be avoided is a situation where that which belongs to the field of religion comes to replace the laws which govern the public arena. However, such concerns must not foster the belittling of religious beliefs, let alone of spirituality in general.

For some time, we have been seeing the rise in influence of a non-religious, or secular, fundamentalism that borders on secularism, whose objective seems to be the setting of moral values onto an atheistic footing, and the promoting of rationalism as much as rationalness. However, as the most inspired philosophers of the past have demonstrated so admirably, secularity and spirituality do not in any way conflict with one another, and can harmoniously co-exist.

This phenomenon is certainly not a new one – for example, it was widespread in the French, Russian, and Chinese revolutions, as well as in many others over the last few centuries – and, supported by certain movements, including political ones, it continues to oppose all forms of spirituality.

Spirituality arose in human consciousness at Humanity's very beginnings, and has gone hand in hand with the development of art, literature, architecture, and other fields that are an integral part of history, culture, and tradition. Secularity, in the sense given to it today, is really a socio-political precept that is relatively recent, and not universal in nature. Be that as it may, spirituality and secularity have become inseparable, and need to have mutual respect for each other. For this reason, even if they have no spiritual inclinations, atheists ought to show that they are just as open-minded as those who are spiritually-inclined but have no religion.

Set out as 12 points that might be described as "Rosicrucian," the following are some thoughts on this subject:

1. If religious fundamentalism is reprehensible, then so too is secular, or non-religious, fundamentalism; for it also leads to intolerance, discrimination, and oppression.

2. There should be no laws or civil dictates to prevent a person from freely living their faith, as long as they respect public legislation and their fellow citizens while doing so.

3. All religions deserve respect in terms of the best they offer their followers for peacefully living their faith and making a positive contribution to "living together in harmony."

4. Spirituality is broader than religiousness, in the sense that a person can be spiritually-inclined, without having a religion or following a religious creed.

5. No religion holds a monopoly on faith or truth, and no religion is meant to dominate the entire world.

6. The best service that a follower can perform on behalf of their religion is to openly condemn any fundamentalist or fanatical behavior that claims to be carried out in its name: a failure to do so amounts to encouraging and supporting the worst that religiosity can give rise to.

7. It is true that religion has caused clashes, conflicts, and wars over the ages: yet politics have caused even more; and it is in religious and mystical writings that the most calls for fraternity and peace can be found.

8. Paradoxical though it may seem, civil society should encourage dialogue between the religions, because this is a way for believers, who are members of society as well, to give special attention to mutual tolerance, not to mention goodwill.

9. Given that it is impossible to prove either the existence or the non-existence of God or the Divine, those who believe should have respect for atheists, just as atheists should have respect for those who believe.

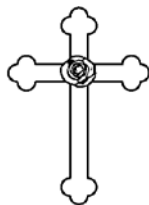
10. Even though politics and religion – just like rationalness and faith – are two separate and distinct fields, they should not be set against one another, but applied jointly to the serving of the common good.

11. Since every human being has a soul, spirituality is an integral part of everyone's nature and a vital requirement that cannot be fulfilled by either atheism or materialism.

12. Although secularity is necessary in order to ensure that a society does not slide into theocracy, spirituality should be a source of inspiration for all of its members, both those who are governing and those who are being governed.

I am pleased to have been able to share with you these few thoughts, which are intended to be universal, rather than personal, in nature.

May wisdom enlighten minds and the whole world!



THE PSYCHOLOGY OF MENTAL REACTIONS

H. Spencer Lewis, FRC

Imperator, 1915 – 1939



Not many years ago specialists of various kinds were seriously engaged in studying and analyzing reactions to certain nerve stimuli and mental stimuli. In the field of psychiatry and in the field of neurology the common and uncommon, normal and abnormal reactions to the stimuli of various classifications, both physical and mental, or nervous, enabled specialists to diagnose and properly index the physical and mental status of persons

who were suffering either from chronic conditions of an unknown origin or strange complexes resulting from suspected causes.

As a result of the many years of analytical study tabulated in minute reports which were gradually brought together and put into a cumulative index of discovered facts, there appeared to be certain forms of reaction which, by their continued manifestation in more than the average case, warranted specialists in calling these reactions the standard or the normal or natural, while all other reactions were looked upon as abnormal, subnormal, extraordinary, or unique.

The actions and reactions of minute animals and household pets were finally involved in the program of scrutiny by the specialists, and we were made acquainted with the psychological as well as the physiological reasons for the little dog striking out in proper method to swim in the lake upon the occasion of his first contact with water. The mystery of his ability to know what to do without any previous instruction and without ever having been in the water before was explained on the basis of reaction to uncommon or abnormal stimuli applied to his nervous system by the sudden contact with the wet and cold water.

We learned that the same reactions to unusual stimuli caused the little bird to spread out its wings and attempt to fly when it was pushed away from the edge of the nest for the first time. We gradu-

ally learned to understand why children called out in fright at seeing some horrifying picture, or why they so naturally ran to one parent or the other in a moment of seeming danger. A careful reading of the books dealing with this matter would lead one to think that all of us as human beings, and with the same kind of consciousness in all of our cells, lived and acted and did our thinking and reasoning wholly in accordance with the automatic reactions aroused in our physical, psychic, nervous, or mental systems. The seeking of food when hungry is but a reaction; the desire for drink when the moisture of the body is causing a stimulus upon the part of the nervous system is really another reaction. The pleasure we derive from music or from a ride in the open country or from the taste of some wholesome food or from the smell of a pleasant odor are other forms of reactions resulting from certain specific stimuli.

All of this brought to our understanding certain fundamental actions on our part that were previously looked upon as primitive, natural instincts. But psychology made plain to us that some of these, such as the automatic attempt to preserve our own selves and our own well-being, were not purely subconscious instincts held over in our present consciousness from the days of our primitive existence. The claim was made by the new school of reactionists that whatever endangered us momentarily acted as a stimulus upon the mental or nervous system and this in turn produced the automatic reaction that manifested itself as an attempt to protect or preserve ourselves.

We have always believed that self-preservation was the first law of conscious existence, and that every living conscious creature from the lowest cell to the most complex group of cells known as the human body would express this instinct when in the face of danger, and do it without having had any special stimulus to bring it about.

But we learn from the psychology of mental reactions, apart from the study of physiological reactions, that there are certain other natural or normal instincts common to all human beings, that may or may not derive from ancient primitive periods of living, but may be a new product of our present higher form of evolved existence. In other words, some such universal instinct among civilized beings may be the direct result of higher evolution of the human consciousness. It may be something born of our modern progress and unfoldment and not of our primitive life.

One such almost universal instinct is to refuse to accept and obey the command of another person without careful analysis and ultimate agreement with the intent and purpose of the command. We do not have to delve deeply into clinical psychology nor spend months and years analyzing the conduct of children in kindergarten and throughout the years of public school attendance to note that the human mind is reluctant to accept a command from another mind. The natural normal reaction to any external command is most often manifested by the immediate exclamation of the question, "Why?"

If two men are walking along the street in opposite directions, and as one approaches the other the one says to the other, "Get off this sidewalk, and let me pass!" the other will react normally and naturally by drawing up his body to its full height and with a glaring look of the eye, manifest this normal instinct of refusal to obey by asking, "Why should I?"

I have used a very unusual illustration to make plain my point, and it is more than likely that if the above incident were to occur in certain places and among certain types of people there would be more reaction than the mere demand for an explanation. Nevertheless, while this illustration is very bold and uncouth, and lacking entirely in subtlety, it does illustrate the principle involved.

Psychology teaches us that the only successful way by which to make another mind obey a wish of our own mind is to present that command or desire in such a subtle manner that it will be either unconsciously or willingly accepted by the other mind and acted upon with cooperation and approval before it has had time to analyze it and resent it. But the instinct to resent a direct command is always present, and this natural and normal resentment must be overcome if we would have other persons do our bidding. That is why, probably, we have gradually developed certain polite formalities in expressing our desires, but even so, a direct command worded in the very finest of polite language would not wholly overcome the natural resentment manifesting itself in a hesitation to obey.

If the one man had said to the other, "Will you kindly, my dear and respected sir, venture to step entirely from the sidewalk and allow me ample space to progress on my way!" it is doubtful if the other man

would hurry himself out of his position with any more agreeableness than he would have done if requested by the former command. There would be a difference in his reactions undoubtedly, or he would pause a moment to analyze the unusual formula and verbosity of the request, polished with an extraordinary degree of politeness, and come to the conclusion that the individual making the request was either mentally unbalanced or suffering from a superiority complex. In either case, his pause for reflection and analysis of the request would terminate with the same ultimate reaction of resentment and refusal to move without a further explanation.

But the fact remains as a psychological law that as soon as the average human being is old enough to feel that he is a living entity with certain rights and privileges of his own, he resents almost automatically and most stubbornly any command from an external source that appears to abrogate or take from him or modify his established rights and privileges. Even when these rights and privileges are mistaken ideas and are merely assumed and based upon nothing but personal belief, or even when these rights and privileges are not his at all but are fictitiously assumed for the moment and they are known to be false and unwarranted, still the one who is commanded will resent the right and privilege of the other to make such commands.

A woman may step from the graveled paths of a well-kept city park and trample upon the well-cared-for grass lawn with a sign before her to remind her to "Keep off the Grass," and if a civilian like herself approaches her and commands her to "Get off the grass" she will resent the command from the stranger, even though she knows that the command is not an attempt to make her abrogate any of her proper rights, for she knows that she has no right to trample upon the grass lawn.

On the other hand, if a police officer or one who is dressed like a park official or caretaker, or someone in higher authority in the city government, for instance, approaches her and gives the same command, she may obey, and obey instantly, but not without the natural resentment that rises up within her consciousness. Recognizing a superior authority does not take from the command the sting it has nor soften the resentment that rises in the consciousness. It simply urges immediate compliance because of that other natural instinct, the preservation of self.

We can understand, therefore, why little children when told not to do, or to do, certain things, quickly react and reply with the age-old question, "Why?" The child may not be conscious of the fact that one of his fundamental principles of free action is being jeopardized by the command he receives, but he does sense that the command is a challenge to the conclusion he has reached or the desire he wants to express, or the instinct that he senses, and wishes to carry out to the fullest expression.

Psychologists who have focused their knowledge of mental laws upon the problems of business, such as the problem of advertising and the problem of selling, have taught the astute business person the ultimate and final psychological lessons that she requires. The business person – the advertising person and the sales person – has learned that you cannot command potential purchasers to buy things without first anticipating the inevitable question, "Why?"

Regardless of the merits of the Steinway or Chickering piano, you could not expect a sales person or advertising person to succeed in building up the merits of such an instrument by publishing in newspapers or magazines or in circulars the forcible command to buy a Steinway piano. If the question of why has previously been answered by public statements describing the superior quality of the instrument, the advertising person and the sales person may attempt to rely upon that established knowledge and feel that they can ignore any further explanations of why the piano should be purchased. But it is poor psychology to trust in any person's correct understanding of the merits of any proposition to such an extent as to hope that he or she will obey a command without further investigation.

A well-known product sold throughout the United States for years was advertised on billboards and in newspapers and magazines solely and exclusively by the statement that, "Eventually (you will buy it) why not now?" This new form of advertising was expected to increase the sale of the good product greatly. But where the advertising appeared in new sections not previously made acquainted with the product, the expected sales did not materialize because it was found that thousands of possible users of the product naturally and unconsciously reacted to the command by asking, subconsciously of course, "Well, why?" What was there about the product that would make an individual inevitably buy it, and why should that individual buy it now?

With these two questions left unanswered, the human mind felt the resentment of the command and almost challengingly decided that it would not buy the product. This mental decision, born out of a natural resentment of the command, became a more powerful psychological factor than the original sales command, and was very difficult to overcome except after many years of different advertising. And so the human race, especially in so-called civilized countries, has proven to be easily affected by its normal and natural instincts and by the psychological processes of its mental reactions.

The most successful business person, advertising person, psychologists, physicians, surgeons, instructors, teachers, attorneys, and professional people in many fields have found that the easiest way, the most efficient way, and the most dependable way to bring about a desired reaction or to have another individual or group of individuals follow a course of action previously outlined for them is to suggest it instead of command it. And there has risen in the professional fields, especially in the sales and advertising fields, which include part of nearly every art and profession of today, a new school of psychology devoted to the careful study of human reactions and the subtle preparation of forceful suggestions that carry with them all of the potency of a royal command, but all of the agreeableness of a kindly suggestion. And this school of unique forms of applied psychology has discovered some very fundamental principles. It has found that there are several ways in which very potent commands or suggestions can be given or conveyed by one mind to another, and that there are several ways in which such potent suggestions or actual commands can be and are readily accepted by another mind and almost unconsciously acted upon.

In the long reports of the experts of this new school of applied psychology we come to realize that our daily lives, our daily affairs, our personal, private, intimate, and public actions and reactions are almost hourly, and certainly daily, affected by the unsuspected commands and subtly potent suggestions of a horde of highly trained specialists who are working in every field of human interest solely for the purpose of making the rest of us do what they want us to do.

They show us that what we eat for our breakfast has been carefully suggested to us but nevertheless commanded. They show us that the articles of clothing we wear and particularly the novel devices from garters to hatpins or types of shoes to cuff links are purchased and used

by us, not from any desire born within our own consciousness, but as a result of and reaction to a command subtly created in our minds and acted upon voluntarily. They show that the kind of homes we build, the professions we select for our children, the theaters we attend, the books we buy to read, the kind of medicine we take, the terminology for the identification of our physical complaints, and even the kind of operations that we demand in hospitals, and the final form and type of funeral service are the result of desires magically created in our minds without our least suspicion. Reading these reports, one begins to wonder whether any one of us ever has an original idea of our own, or a desire uniquely conceived and born in our consciousness without the parenthood of some mental trickster.

But the analysis of their classifications of methods of producing subtle and effective commands shows us that there are three methods whereby the commands or ideas can be conveyed from one mind to another and accepted by the other mind almost unconsciously and turned into a law or a power that instantly sets into motion reactions that are uncontrollable.

The first of these methods of conveying such potent ideas is by cleverly worded phrases uttered in unsuspected garb, and offered with the most agreeable candy coating. The second method is by offering the same idea or the same thought, with all of its potency, in the form of an unspoken suggestion, usually by gesture or silence when spoken words were anticipated. The third method is a combination of the first two, but presented in pictorial form either through a drawing, a painting, a motion-picture, or photograph, a diagram, or a list of statistical figures or other symbols.

In fact, the psychology of the process seems to be this: If you can offer a potent idea to another without letting the other person suspect for a fraction of a moment that you are anxious to have him adopt the idea, it will be more readily adopted and accepted and acted upon than if a suspicion is aroused that you are trying to transplant an idea of your own into the other's consciousness. Another very subtle point in connection with this psychological process is that if you, in presenting your carefully veiled command and carefully worded or formed suggestion, can involve it, decorate it, and clothe it so that the other person's mind will hear it or recognize it or see it without immediately under-

standing its real nature, but will later on evolve it and mature it into a living, vital idea of the individual's mind, then that individual will think or believe that the idea is one of her own conception, her own logical and reasoning conclusion, and (vanity of all vanities) because it is her own conceived and developed idea it must be true and correct and therefore worthy of immediate acceptance and highly enthusiastic adoption.

Reducing all of the foregoing wanderings through the highways and byways of modern psychology, we find that the principle is simply this: If the individual, Mr. A, wishes to have another individual, Mr. B or Mrs. B, do certain things, believe and feel certain things, and act according to certain fixed ideas, he — instead of going to Mr. or Mrs. B and commanding him or her to do these things, or even politely suggesting them — presents the idea in a roundabout way, perhaps in an allegory, parable, analogy, a citation from something he has read or heard somewhere, or by indirectly referring to a news item in the paper or a wonderful scene in some motion-picture drama now current. He then drops the matter without any indication that he was more than casually interested in it.

If, however, he has used the proper psychology in presenting the idea to Mr. or Mrs. B, we will find that a little later on when the two persons are separated and no longer in contact with each other, Mr. B will begin to recall some of the incomplete thoughts given to him by Mr. A and will analyze them, probably trying to solve the mystery of the missing link in the story or trying to find an application of the analogy to present circumstances, and will gradually develop the idea in his own consciousness to a far greater extent than Mr. A presented it to him.

Finally—after an hour's time, a day's time or perhaps the passing of a week or a month—Mr. B will discover, as now being interesting to him, some point or some part of the idea that had been presented to him and which he evolved in his own mind to a greater extent, or that may have suddenly quickened into interest by some new incident that had just occurred in his own affairs or his own life or his own body, and instantly he becomes fascinated by the idea and analogy and relationship that he has created in connection with this idea and he reaches a conclusion about it, a decision, and finds in it some essence of a truth.

This pleases him and causes him to give more thought to the matter and finally to decide that he has made a discovery or he has evolved an idea that must be of value to him and certainly of significance to him or his mind would not be so occupied with it.

Here is the point where the potency of Mr. A's process reaches its grand climax, for now the command and idea is no longer that which came from Mr. A. The command is no longer something created in the mind of A and passed on to B. It is now the magnificent command of Mr. B's own mind, and of course there can be no rejection and no resentment when the idea is one's own and so gloriously evolved through one's own clever analysis and rational reasoning.

So at once the command of A becomes the command of B, and B is within its grasp, within its influence, and unconsciously its victim whether it be for good or evil. This, then, is a part of the psychological process of mental reactions.

This article was first published in 1937 as a chapter in the book *Mental Poisoning*, which is available for free at:

<https://www.rosicrucian.org/rosicrucian-books-mental-poisoning>.

2017 REMAINING HIERARCHY DATES

THURSDAY, AUGUST 17

THURSDAY, NOVEMBER 16

Rosicrucian members who have reached Monograph No. 1 of the Twelfth Temple Degree receive instructions on how to perform a special experiment on specific dates four times per year at 8 pm local time. The remaining dates for 2017 are listed above.

BEHOLD THE SIGN

Ralph M. Lewis, FRC

Imperator, 1939 – 1987



Ideas are born out of things. The human mind seeks to attach a meaning or give identity to each external thing which it experiences. The unknown is aggravating to intelligence, even to the intelligence of the primitive mind. Consequently, nothing that commands attention, or seems to touch our lives continually, is left unexplained by us. Where the natural causes are not observed, others are imagined by the fertile human

mind. The primitive person has an explanation for every phenomenon in his world of experience.

There are, however, some objects which we perceive which not only suggest their own nature to our minds, but likewise depict other ideas or concepts which we have had. In other words, such objects are representative of something other than themselves. Such objects become symbols. Natural symbols are principally the result of suggestion. There is something about the form of the sign which resembles an element or elements of some previous group of ideas in our experience. By association, the symbol continually makes us aware of these other ideas. A dark cloud, for example, is a natural symbol. It suggests all of that which is associated with a storm. Such natural symbols are obviously quite generally accepted by humankind, because they are related to common human experiences.

On the other hand, there are artificial symbols which a person or a group of people may create to represent notions of their own. Such artificial symbols or devices will be related to their own particular experiences and may mean nothing to any other group of persons. For example, we have the signs that are used by physicists and electrical engineers to depict instruments in an electric circuit. To the lay person, they are unintelligible. These artificial symbols may exist for an indeterminate time, such as family escutcheons, or signs adopted by

secret societies to represent their purposes. Frequently they gradually or suddenly pass into oblivion. Conversely, natural symbols persist, since they are rooted in some phenomenon of nature which people of each century perceive more or less alike. The interpretation of the natural symbol may alter, namely, there may come about an elaboration of the ideas it represents, but it will continue to be related to the original conception.

Artificial and natural signs are combined by the mind to form true mystical symbols. Just how is this combination accomplished? Intelligent men and women, those who have inquiring minds, look out upon nature. They study her, they observe her, to ascertain lessons from her operations. They look at the heavens above and they look at things of earth and they discover certain uniform occurrences in phenomena. When certain things happen time after time, they find that the same conditions prevail with each happening. In other words, people discover that phenomena depend on certain basic conditions – that fire, for example, cannot exist or become manifest until these conditions become existent, and that there cannot be a flow of water, for further example, unless certain other conditions prevail. These uniform conditions of dependency are what people have decided to call laws.

Laws, therefore, are irrevocable Cosmic truths. They are immutable, so far as human consciousness is concerned. The important point to remember in connection with mystical symbolism, or rather symbols having a mystical meaning, is that a discerned truth, such as a natural law which we discover, creates in our mind its own symbol. The meaning we perceive in a law of nature is the symbol itself. When there flashes into our consciousness the realization that we are discerning a law, a Cosmic truth, the shape which that meaning, that understanding, takes in our consciousness, as a mental form, becomes the symbol itself. It is far closer to depicting the truth of which we are conscious than any other symbol which we could later devise or design to mean the same thing.

There are, therefore, no substitutes for true mystical symbols. A mystical symbol is the very thought form of the Cosmic law itself. We may say that a mystical symbol is the mental reflection of a Cosmic truth which we have discerned. We cannot discern any Cosmic truth without at the same time engendering a picture of it in our mind as a

symbol. Therefore, I repeat, we cannot have substitute mystical symbols, because any sign we create that does not arise spontaneously in our mind from the discerned truth itself, is not a mystical symbol, no matter what we may call it.

Let us examine in this book a few, a very few, of these eternal mystical symbols. We say they are eternal, because they have come forth from truths which early people came to know, and which mean the same to people today as they did to the ancients. When each of us, today, contemplates age-old truths, the same symbols shape themselves in our minds, so they are truly eternal.

Below are the descriptions of three mystical symbols.

The Hermetic Rose Cross

This intricate symbol is called the alchemical and hermetic Rose Cross, and is a very old mystical symbol. It is composed of two Rose crosses united into one: the small Rose cross at the center – representative of a human, the microcosm – is in turn the center point of a larger rose residing at the heart of the large cross – symbolic of the macrocosm. Upon the four ends of the large cross are inscribed the three alchemical symbols: mercury, sulphur, and salt. At the top of the cross, mercury is placed in the center, sulphur on the left, and salt on the right. Upon the other ends of the cross the symbols have been inscribed in such an order as to conform to the esoteric tradition.

Also upon each arm, adjacent to the alchemical symbols, is the symbol of the pentagram. This five-pointed figure is a symbolic representation of the Rose Cross itself: the victory of the quintessence over the four alchemical elements. The wheel at the top of each pentagram represents the quintessence; the small triangle on the left, with the point downward and a line parallel to the base, symbolizes earth; the triangle above, with a line parallel to the base but with the point upward, represents air; the upper triangle on the right of the pentagram, with the point downward, symbolizes water; the lower small triangle on the right, with the point upward, represents fire.

On the lower arm of the figure, below the large rose, is a hexagram – symbol of the macrocosm – composed of two interlaced triangles. At its points are inscribed the six planets, according to the



The Hermetic Rose Cross

ancient astrological tradition: at the bottom is the Moon, at its right is Venus, followed in turn by Jupiter, Saturn, Mars, and Mercury. At the center of the hexagram is the Sun. The order of arrangement of these symbols conforms to certain Kabbalistic rituals.

The lower end of the longest arm is divided into four sections by two diagonal lines. These sections are colored according to the four colors of Malkuth of the Kabbalistic “Tree of Life.” The four sets of three rays which extend outward from the center of the large cross symbolize the Divine light. The letters inscribed upon each large center-ray combine into I N R I, which combination, according to the Rosicrucian historian Frater Wittemans, represents a Latin motto meaning “Nature is completely renewed by fire.” The letters upon the smaller rays represent evocative names of Latin, Egyptian, and Greek origin.

The petals of the large rose on the cross are twenty-two in number, and stand for the twenty-two letters of the Hebrew Kabbalistic alphabet. The outer circle of twelve petals represents the twelve single letters of this alphabet, and in particular the twelve signs of the Zodiac. The next circle of seven petals symbolizes the seven double letters—in particular the seven astrological planets. The innermost circle of three petals represents the three Mother-letters – air, fire, and water.

At the center of the large rose is the microcosmic rose cross, an unfolded cube with a five petaled rose at its center. Four barbs emerge from behind this cross, pointing into the four directions in space.

The complete symbol or “Encyclopedic” Rose Cross symbolizes all the majesty, power, beauty, and protection of the Rosicrucian Order.

Oldest Rosicrucian Allegory

Emblem 21 in Michael Maier’s *Atalanta Fugiens*

This symbolic illustration is the most revered of all Rosicrucian ones for it depicts the fundamental tenets of the Order’s philosophy. The large circle is emblematic of the macrocosm, the universe as a whole, being complete without beginning or end. Within the circle is the triangle, the symbol of perfection representing the law of duality, the binary forces of nature combining to produce all creation.

The smaller circle with the human figures within it alludes to the microcosm, the small world of which humanity is a part, and which is governed by the same laws as the macrocosm, of which it is a part.

The square symbolizes stability and indicates that all human conduct, in accord with the principles of the macrocosmic and microcosmic worlds, is proper and will lead to a life of security.

In the allegorical scene are also shown numerous geometrical symbols, which are to teach us that the laws of the universe are orderly truths and as dependable as the axioms of mathematics, one of the sciences based upon these universal laws.



Oldest Rosicrucian Allegory
Emblem 21, *Atalanta Fugiens*

The Double Interlacing Triangle

The double interlacing triangle is used in very many of the Jewish Synagogues, and is called the Shield [or Star] of David. The two Yods in the center are not part of the shield, but are sometimes placed as shown; they are also used in the center of a triangle, and are an abbreviation of the word Jehovah, and are used by the Jews to express that word, on account of the prohibition to pronounce or write the word in full.

To the Rosicrucian, the triangle is the symbol of perfection. It depicts the unity of two polarities of a different nature resulting in a manifestation. All through nature, whether in the macrocosm or microcosm world, the law of duality exists, and when these opposites are brought together a creation results whether it be a material, spiritual, organic, or inorganic creation. Two points of the triangle allude to the opposite polarities, and the third point, therefore, is the place of their meeting or unity. It is the culmination of the law. The interlaced triangles, as in the above illustration, represent the perfection of the law of duality on both the material and spiritual planes.



This article is an excerpt from the book entitled *Behold the Sign - Ancient Symbolism* (first published in 1944), which is available for free at:

<https://www.rosicrucian.org/rosicrucian-books-behold-the-sign-ancient-symbolism>

Bequests and Donations

Because of the transformative life experiences members have had as a result of studying the monographs and applying the lessons learned in their lives, many members want to remember the Rosicrucian Order in their wills and make donations to the great work of our beloved Order.

Bequests

Remembering the Rosicrucian Order in your will is a lasting way to demonstrate your appreciation to the Order and to help the Order continue its important contribution to the evolution of consciousness.

When your legal professional prepares your will, the legal name and address to use are:

The Grand Lodge of the English Language Jurisdiction of the AMORC
1342 Naglee Avenue
San Jose CA 95126 USA

United States Federal Tax Identification Number: 94-1156620.

The Grand Lodge maintains a plaque in the Grand Temple at Rosicrucian Park that honors members who remember the Order in their Wills, Trusts, and/or Insurance Policies. In memory of these thoughtful gifts, the names of members making bequests to the Grand Lodge are permanently memorialized by being inscribed on this Grand Temple Plaque.

Donations

The easiest way to make a donation to the Order is by logging in to your secure membership portal at <https://amorc.customerhub.net> or you can mail your gift to the address above.

All donations are fully tax deductible, as allowed by the IRS tax code.

You may also donate stocks directly to the Order.

If you have any questions, please contact gmo@rosicrucian.org.

Thank you for helping the Rosicrucian Order to continue to contribute to the evolution of consciousness and to perpetuate the Rosicrucian teachings for generations to come!

ROSE CROIX

JOURNAL

The *Rose+Croix Journal* is an international, interdisciplinary, transdisciplinary, peer-reviewed online journal that focuses on topics that relate to the sciences, history, the arts, mysticism, and spirituality, especially interdisciplinary topics and transdisciplinary inquiries that traverse and lie beyond the limits of different fields of study.

To read the current issue, to submit a paper, or to volunteer to serve as an editor, translator, proofreader, or other member of this team, please visit:

www.rosecroixjournal.org.

THE TRADITIONAL MARTINIST ORDER



The Traditional Martinist Order operates under the auspices of the Rosicrucian Order, AMORC. Our Imperator is the Sovereign Grand Master of the TMO, and our Grand Master is the Grand Master of the TMO. The Traditional Martinist Order offers initiations, systematic and inspiring studies conducted within a Temple, and a ritual followed by open discussion among our members.

For more information and to apply for membership, please visit:

www.martinists.org

Mystical France

October 16 - November 14, 2017



The Chateau d'Omonville, Rosicrucian Order, AMORC

Join Grand Master Julie Scott, other Rosicrucians, and friends on this mystical journey through France, spending time in Paris, at the Chateau d'Omonville (headquarters of the French Grand Lodge of AMORC), in Chartres, Lyon, Arles, Carcassonne, Toulouse, Lourdes, and Rocamadour.

Together, we will experience the mysteries of Paris and the south of France, including those relating to the Black Madonna, Mary Magdalene, and the Cathars, exploring together the influence of these streams on the Rosicrucian Tradition in France.

www.regonline.com/france-2017

The last day to register is August 15.