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World of Action

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THE FIRST ORDER OF THE
ROSY CROSS

WORLD OF ACTION

PART I.

THE CEREMONY OF RECEPTION
INTO THE
GRADE OF NEOPHYTE,

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PRIVATELY PRINTED

MCMXVI.

THE OFFICERS OF THE GRADE.

1. THE HONOURABLE FRATER PHILOSOPHICUS,
id est, Propositum Conscium Dei - - -
Master of the Temple.
 2. THE HONOURABLE FRATER PRACTICUS,
id est, Desiderium Conscium Dei - - -
Warden of the Temple.
 3. THE HONOURABLE FRATER THEORETICUS,
id est, Mens Conscia Sponsi - - -
Guide of the Paths and Grades.
 4. THE AUXILIARY FRATER ZELATOR, id est,
Terra Illuminata - *Proclamator et Lucifer.*
 5. THE FRATER THURIFICANS, id est, Thuribu-
lum Ferens - - - - *Thurifer.*
 6. THE FRATER AQUARIUS, id est, Aquam Bene-
dictam Ferens - - - - *Aquarius.*
 7. THE FRATER OSTIARIUS, id est, Custos Liminis,
a Novice of the Rosy Cross - - *Guard.*
-

N.B.—The Emperor, or Chief of the Rite, presides *ex officio* in all Grades of the Fellowship, either personally or by his appointed Substitute.

In those cases where certain Offices are taken by Sorores of the Fellowship, the necessary alterations are made in the modes of address.

THE CLOTHING OF CELEBRANTS AND OFFICERS.

1. **THE HONOURABLE FRATER PHILOSOPHICUS** wears a green robe over his black habit and a collar of red silk, from which depends a circular lamina, inscribed with the letter YOD. The green colour of the Master's robe represents the growth in life which is of GOD. The symbol of the Lion is embroidered thereon, upon the left side, with the inscription : **FACIES TERTIA, FACIES LEONIS**. The Master bears a Wand, surmounted by a Calvary Cross, having four circles at the end of the four arms and one circle toward the centre of the lowermost arm.
2. **THE HONOURABLE FRATER PRACTICUS** wears a yellow robe over his black habit, symbolising the beginning of transmutation in GOD. The symbol of the Eagle is embroidered thereon, upon the left side, with the inscription : **FACIES QUARTA, FACIES AQUILÆ**. His collar is of violet silk, from which depends a circular lamina, inscribed with the letter HE, being the first HE of the Divine Name. He bears a Wand surmounted by a flaming heart.

THE CLOTHING OF CELEBRANTS AND OFFICERS

3. THE HONOURABLE FRATER THEORETICUS wears a blue robe over his black habit, symbolising the aspiration and desire which initiate the great quest and reflect things unrealised. It bears the symbol of the Man embroidered thereon, upon the left side, with the inscription: FACIES SECUNDA, FACIES HOMINIS. His collar is of orange silk, from which depends a circular lamina, inscribed with the letter VAU. He bears a Wand, surmounted by an open eye, signifying the eye of mind.
4. THE AUXILIARY FRATER ZELATOR wears a cloak of reddish brown, corresponding to the Adamic earth and symbolising the first movement of the Divine Spirit toward the making of a living soul. The symbol of the Ox is embroidered thereon, with the inscription: FACIES UNA, FACIES CHERUB. His collar is of blue-green silk, from which depends a circular lamina, inscribed with the letter HE, being the HE final of the Divine Name. He bears a Wand, surmounted by a Calvary Cross, having a crown upon the upper arms. The Frater Zelator is in symbolical correspondence with the Guide of the Paths and Grades.
5. THE FRATER THURIFICANS wears a red surplice and a collar of green silk, from which depends a circular lamina, inscribed with an equilateral \triangle , having the apex upward, as a symbol of Fire. He is in symbolical correspondence with the Master.

THE CLOTHING OF CELEBRANTS AND OFFICERS

6. THE FRATER AQUARIUS wears a blue surplice and a collar of orange silk, from which depends a circular lamina, inscribed with an equilateral ∇ , having the apex downward, as a symbol of Water. He is in symbolical correspondence with the Warden.
7. THE FRATER OSTIARIUS, who is not strictly an Officer, has no special vestments. He carries a Wand, surmounted by a Dove of Peace. There is no Sword in a Temple of the Rosy Cross.
8. In addition to the black habit, the Frater Ostiarius and all unofficial members wear a collar of white silk, emblematic of purification in progress, from which depends a crimson Calvary Cross. It is the general jewel of the whole Fellowship on the external side.
9. In Grades below the Third Order, the Imperator wears the general Rose-Cross of the Third Order and the clothing of an officiating Adeptus Minor. He carries a Wand surmounted by a triple Sephirotic Cross.

THE FELLOWSHIP OF THE ROSY CROSS.

GRADE OF NEOPHYTE, 0-0.

THE SOLEMN CEREMONY OF OPENING THE TEMPLE IN THE LIGHT.

The Arrangement of the Temple is shewn in the Official Diagram.

The Officers and Brethren being assembled within, and the door of the Sacred Precincts having been secured and guarded by the Frater Ostiarius, who is stationed on the hither side, the Imperator—as Inspector of Temples and Permanent Director of Ceremonies, or him failing his Substitute and him failing the Master of the Temple—goes before the vacant Thrones of the East, gives a Battery of one knock—¶—and makes the first proclamation thus, uplifting his Wand of Office:—

Imperator.—To order, Fratres et Sorores. The Lord is my Light and my Help. In the Name of Him Who rescues us from the darkness and unredeemed places, and by the power in me vested (*But in the case of a Substitute or Master: By the power to me deputed*), I direct the

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Officers and Brethren to assume the clothing of their rank and Grades. Invest our Portals, O Lord, and guard our Thresholds. Do Thou clothe us in Thy grace and truth.

If a separate room has been set apart for vesting, this direction is given therein, and the Temple is entered subsequently in a processional form, led by the Imperator of the Temple, followed by the Fratres Proclamator, Thurificans and Aquarius, the ordinary Members and finally the Three Celebrants.

In either case it is only after the ceremonial direction that the Officers and Brethren assume their vestments and insignia, which is accomplished in solemn order and in the reverence of holy silence.

The Imperator goes to the Eastern end of the Temple, before the Thrones, and with uplifted Wand recites

THE PRAYER AT THE EAST.

Imperator.—O Immanent and Transcendent Source and End of All, Lord of the Two Worlds, Thou hast set up Thy holy signs in all the quarters of the heavens, a revelation of Eternal Mind unto the mind of man. Thou dost speak to us by day and by night in Thy greater and lesser luminaries, Thy Suns and stars and constellations. Grant, we beseech Thee, that the hidden grace and the Radiant Light which abide in the Supernal Crown may be communicated to the Thrones of this Temple. May those whom Thou hast placed thereon dispense Thy light and Grace, through the mediation of this Holy Order and by virtue of their High Office. May they illuminate the Path of Thy Mysteries, and may that Light lead us even unto the attainment of the Quintessence, the Tingeing Stone of the Wise, the Wisdom which has its root in Thee and the Beatitude which is found in Thy Presence.

The Imperator goes to his place ; the Celebrants and Lesser Officers assume their invariable stations ; and the ordinary Brethren are ranged North and South, according to the precedence of their Grades. All Members are seated, and a short pause of inward recollection follows.

*Master of the Temple—*Ÿ—

All rise.

The Auxiliary Frater Zelator lifts up his Lamp and Wand.

Master of the Temple.—Fratres et Sorores of the Salvator Mundi Temple (*vel Templum aliud*), duly assembled under warrants for the Mysteries of the Rosy Cross, assist me to open the Temple of our Holy Order in the Grade of Neophyte.

Frater Zelator (speaking from his place in the West, with uplifted Lamp and Wand).—The Light of the Supernals be upon us in the place of our devotion, and the Lord Who is with us from the beginning insure the end.

He lowers his Lamp and Wand.

Master of the Temple.—Frater Ostiarius, see that the Temple is guarded on the further side of the Portal, as an outward sign of the mysteries of prudence that are within.

A Temple of the Rosy Cross has no outer guarding, like Lodges of the Lesser Mysteries. The Frater Ostiarius makes answer therefore thus :—

Frater Ostiarius.—Honourable Master, the Temple is guarded without by the Invisible Keepers of the Mysteries : the Portal is secured within, and I stand on the hither side as a witness of vigilance and a gage of prudence.

Master of the Temple (with raised eyes and uplifted Wand).—Fratres et Sorores, let us put away the thoughts of the outer world. The Temple is guarded without : let the heart be guarded within.

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The Master lowers his Wand, and there is the pause of a moment.

Master of the Temple.—Auxiliary Frater Zelator, Lucifer of this Holy Temple, lift up your Wand of Office and remembering the All-Beholding Eye, assure yourself that those who are here and now present have seen the Light of the Crown.


Frater Zelator.—Fratres et Sorores of the Holy Order of the Rosy Cross, I demand the manual profession of the Secret Light.

It is given by all present with extended hands, the Master and the Lucifer excepted. The Frater Proclamator et Lucifer lowers his Wand and communicates the Sign to the Master.

Frater Zelator.—Honourable Master of the Temple, the Orient from on High hath visited us.

The Sign is repeated by the Master of the Temple.

Master of the Temple.—Watch with me therefore one hour, ye Brethren of the Rosy Cross.

The Master gives a Battery of one knock——and leaving his Throne turns to the East, proceeding to the Assoilment of the Temple. All present stand up and turn Eastward. With the first and second fingers and with the thumb of his right hand, the Master seals his forehead and says : ATEH. He seals his breast and says : MALKUTH. He seals his left shoulder and says : VE GEBURAH. He seals his right shoulder and says : VE GEDULAH. He clasps his hands before him, holding his Wand under his left arm, and says : LE OLAMH. AMEN. The operation hereof is more especially for his own cleansing, that he may be worthy to purify without.

The Master traces the Cosmic Cross of four equal arms—✠—with uplifted Wand in the Eastern quarter, and pronounces slowly and distinctly the Sacred Name : YOD, HE, VAU, HE.

He moves to the South, carrying his Wand uplifted in front of his face. He traces the — ✠ — in the South and utters the Sacred Name : ADONAI.

He moves in the same manner to the West, performs the same working, and utters the Sacred Name : EH-YEH.

He moves in the same manner to the North, performs the same working, and utters the Sacred Word : AGLA.

He returns in the same manner to the East, having thus circumambulated the Temple. This is the Assoilment of the Temple, and is a realisation of the reign of GOD as an Indwelling Presence in the world of manifested things. The Members have faced each quarter in succession, following the Master, who again faces the East, extends his arms as on a cross and says :—

Master of the Temple.—Before me, RAPHAEL. Behind me, AURIEL. At my right hand, MICHAEL. At my left hand, GABRIEL. And above me the HOLY SHEKINAH, the Glory of GOD in His Temple.

This is the Angelical Formula, which brings the Holy Hills about the Jerusalem of the Temple and makes the Temple itself as a ring of Holy Hills about his own Jerusalem within. He finishes, as he began, with the Sealing Prayer, which signifies the closing of the gates within and without against the images of evil. Every Member should join in this Sacred Working, repeating the words mentally, so that it may have effect upon him.

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The Master of the Temple returns to his Throne and faces West. The Officers and Members resume their usual positions.

Imperator.—Frater Aquarius, in the Sign of Understanding, and remembering the Great Sea, I direct you to sanctify with Water this Fellowship of the Rosy Cross.

The Frater Aquarius follows the course of the Sun, coming Eastward from his place in the Temple. He faces the Most Honoured Imperator and offers his Vessel for benediction. The Imperator blesses with the Cosmic Cross and says :—

Imperator.—Sanctify us, O Lord, in Thy mercy, and bless this creature of Water, which I have here set apart to Thy service, as an outward sign of graces that are communicated within.

Dipping the Aspergillus in the Vessel of Hallowed Water, the Aquarius makes a —⌘— therewith before the Thrones in the East and sprinkles thrice. He proceeds, sprinkling as he goes, and performs the Ceremony in the four quarters, returning to the East, where he faces West before the Thrones, lifts up the Vessel of Water and says :—

Frater Aquarius.—Waters of Understanding, Waters of the Great Sea: I have sanctified with Water.

He returns to his place with the Sun.

Imperator.—Frater Thurificans, in all symbols of Divine Desire, and by the sparks of aspiration flying upward, I direct you to sanctify with Fire this Fellowship of the Rosy Cross.

The Frater Thurificans follows the course of the Sun, coming Eastward from his place in the West. He faces

the Most Honoured Emperor and offers his Vessel for benediction. The Emperor blesses with the Cosmic Cross and says :—

Emperor.—Sanctify us, O Lord, in Thy mercy, and bless this creature of Fire, which I have here set apart to Thy service, as an outward sign of graces that are communicated within.

The Frater Thurificans makes a—✠—with his Thurible and censes thrice in the East. He proceeds, censing as he goes, and performs the same Ceremony in the four quarters, facing each point. He returns to the East, where he faces West before the Thrones, lifts up his Vessel of Fire and says :—

Frater Thurificans.—The Desire of the House of the Lord hath eaten me up. I have sanctified with Fire.

He returns to his place with the Sun.

Emperor.—Stand about us in Thy Holy Place, O Lord, and keep us pure in Thy Precincts.

This is said with raised eyes and uplifted Wand, and there follows the pause of a moment.

Master of the Temple.—Fratres et Sorores, before this Temple is opened, let us recall, with gratitude and reverence, the graces and lights which are represented by the Offices of the Grade, that they may be realised in the hearts of the Celebrants and of all who are here present. Honourable Frater Practicus, Warden of this Holy Temple, how many are the Celebrants-in-Chief who communicate the Worshipful Mysteries of the Rosy Cross in the Grade of Neophyte ?

Warden of the Temple.—They represent in their triplicity below, the Supernal Triad which is above. They are the

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Master of the Temple, its Warden and the Guide of the Paths. They have descended from a world which is above, to administer the benefits and consolations belonging to this Holy Grade.

Master of the Temple.—What do you testify concerning the Lesser Officers?

Warden of the Temple.—These also are three, the Ostiarius excepted, who is the Novice in the Portal of the Rosy Cross and is therefore without the Triad. They are the Auxiliary Frater Zelator, who is Proclamator and Lucifer of the Temple; the Frater Thurificans, who carries the Sacred Fire; and the Frater Aquarius, Keeper of the Holy Water. Their Offices are particular to the Fourth Mystical World, or that comprised by the First Order of the Rosy Cross.

The Aquarius, standing in his place, raises the Vessel of Water.

Frater Aquarius.—My place is in the West of the Temple, on the Northern side, and I bear the Water of my Office. My Office is greater than I am, and I ask to be dissolved therein. In the grace of that union I am the Waters of Salvation which pour upon the World of the Soul. As the hart panteth after the water-brooks, so doth the Soul within me desire after Thee, O GOD. It is in this sense that I sanctify my Brethren and Co-Heirs of the Order, and the Novice at his reception with Water.

The Vessel of Water is lowered. The Thurifer, standing in his place, raises the Vessel of Fire, with incense fuming.

Frater Thurificans.—My place is in the West of the Temple, on the Southern side, and I bear the Thurible of my Office. My Office is greater than I am, and I seek to be consumed thereby. In the grace of that union I am

the heat of the Supernatural Fire which consumes all lusts of the flesh, lusts of the eyes, and pride of life. My soul hath thirsted for the Lord in the pathless and waterless deserts of the dark places. I am the desire of GOD which has burnt up all earthly roses and has wasted all false gardens of delight, so that the soul can find neither food nor wine therein. It is in this sense that I sanctify my Brethren and Co-Heirs of the Order, and the Novice at his reception by Fire.

The Thurible is lowered. The Auxiliary Frater Zelator, standing in his place, lifts up his Lamp and Wand.

Frater Zelator.—My place is in the middle West, and I bear the Lamp of my Office. My Office is greater than I am, and I ask to be Light therein. In the sense of that union I am the Secret Light which abides in the World of Grace, shining therefrom upon the world of sensible things. I am the body of man in its redemption, looking for a robe of glory. I am he who testifies in the World of Action; and I go before the Novice at his reception, as GOD goeth before the elect on the path of their return to Him.

The Lamp and Wand are lowered. The Guide of the Paths raises his own Wand.

Guide of the Paths.—My seat is in the middle place of the Temple, between the Pillars of the Mysteries, between Mercy and Judgment, Light and Darkness. I am the Mediator and Reconciler between them. My Office is greater than I am: I have prayed to be made one therewith. In the faith of that union I am even as the Divine Presence between the Cherubim on the Mercy Seat, in the Sanctuary of the Elect. I am the bond and path of union. I am Mind and the light of Mind. I have consecrated all the images. I watch over Spiritual Espousals and Divine

Marriages. I am the middle way, by which ascent is possible to the height. I direct, in the grace of purity, all higher aspirations of the soul. In virtue of this my Office and of its high symbolism, I am Guide of the Paths, and I lead in the true way.

The Wand of the Guide is lowered. The Warden uplifts his Wand.

Warden of the Temple.—My place is in the East of the Temple, on the Northern side. I am Love and the Desire therein. My Office is greater than I am; I have aspired to be one therewith. In the grace of that union I am the Divine Love descending, clothed in the Light of Glory. The Lord has enlightened my darkness. The quest and the end are mine. The truth is with me in the stillness. I follow the way to GOD. I have seen the height ascending. In virtue of my high Office, I am Warden of this Holy Temple, seated on the right hand of the Master who rules therein.

The Wand of the Warden is lowered. The Master uplifts his Wand.

Master of the Temple.—My place is in the East of the Temple, on the Southern side. I am the will of man in its redemption, in its union with Divine Will. My Office is greater than I am; I have wrought that I may be joined therewith. In respect of that union I represent the purpose of GOD, coming down into the worlds below and raising them to the Holy Height. I am therefore the Master of the Temple, who rules in all the Grades. I am he who communicates the Mysteries under their Sacred Seals. I am he who is authorised from beyond to give expression in eternal symbolism to the things which are beyond the veil. I am the point at which Faith passes into experience. In virtue of my high Office, its titles and prerogatives, behold I serve.

The Wand of the Master is lowered.

*Frater Zelator (with uplifted Wand).—*Blessed be the Servant of the Lord in the place of his ministry.

*Master of the Temple.—*Let us declare the sanctity of GOD in the reverence of Holy Prayer, that the Light and Darkness of Humanity may unite to bless the Lord.

The Imperator and Celebrants-in-Chief descend from their Thrones and face East, with the other Officers and the rest of the Brethren.

*Master of the Temple.—*Our wills and life are Thine, O Will Most High. Establish us, Thy children, in the freedom of Thy holy purpose. Our minds and thoughts are Thine, O Mind Supreme. Transmute our natural minds and let our thoughts be reborn in Thee. The heart and its needs are Thine, O Heart and Centre of all things. Uplift us in the way of our research, that we may attain the knowledge of Thy presence. Enlighten our darkness, increase our light, O Lord of Light and Darkness.

The Imperator and Celebrants return to their places and all face as usual.

*Master of the Temple.—*Auxiliary Frater Zelator, Proclamator of the Temple, in the Name of Him Who is our strength, our refuge and our term from everlasting, I command you to proclaim that the Temple is open in the grace of the World of Action.

The Auxiliary Frater Zelator lifts up his Lamp and Wand, saying loudly and clearly :—

*Frater Zelator.—*Fratres et Sorores, Blessed is the Temple of our Fellowship in the Light of the Rosy Cross. I testify that the Temple is open in the Grade of Neophyte.

The Sign of the Neophyte Grade is given by all present.

Master of the Temple.—BENEDICTUS DOMINUS—¶—

Warden of the Temple.—DEUS NOSTER—¶—

Guide of the Paths.—QUI DEDIT NOBIS SIGNUM—¶—

The Auxiliary Frater Zelator, as Proclamator of the Temple, comes forward to the Western side of the Altar, carrying his Wand only, which he lifts on high.

Frater Zelator.—Silence in the mouth of the Almighty One.

He returns direct as he came. The Officers and Brethren are seated.

Here ends the Solemn Ceremony of Opening the Temple in the Light.

THE CEREMONIAL ADMISSION OF A NOVICE IN THE PORTAL OF THE ROSY CROSS.

The Postulant is alone in the Vestibule on a Prie-Dieu in full light, with a scroll in his hands containing versicles on the fulfilment of earthly life in life eternal and Divine Union. A ewer and basin are provided for the Lavabo which precedes his reception.

Master of the Temple.—Fratres et Sorores, I beseech you to lift up your hearts and to pray that the Divine Assistance may be with us efficaciously in the work which I am delegated to perform as an authorised Preceptor of the Mysteries. I have been intrusted with a Warrant from the Most Honoured Imperator of the Fellowship for the admission of A . . . B . . . to the First Circle of Initiation in the Portal of the Rosy Cross. I depute therefore the Honourable Frater Theoreticus, Guide of the Paths and Grades, to take in charge the preparation of the Postulant and to see that the things within are symbolised by the things without.

The Guide of the Paths rises, and having reached the hither side of the threshold, he turns Eastward, makes with recollection the Sign of a Neophyte and then passes without the Portal. His seat is removed from the middle place of the Pillars to a convenient point left free for this purpose.

Master of the Temple.—The things that are without are in analogy with the things which are within. The eyes of

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our Postulant at the Gate of the Mysteries are darkened for a period, to symbolise the cloud that rests upon the Sanctuary of his Soul. The body of our Postulant is enveloped to typify the material yoke which he carries in the World of Action, seeking the Home of the Spirit. He cannot walk alone and hence he depends upon our guidance. He will not be deserted in his need. He will be brought safely and surely into the secret place of our Light. There is faith and there is hope in his heart, and that which leads him in the narrow way is the hand of love.

During this annunciation the Guide prepares the Postulant by administering the Rite of Lavabo, and thereafter placing the hoodwink over his eyes and a black garment about his body. While this is being done :

Guide.—From a Temple of the Spirit, in the Name of GOD and of His Light, I have come into the ways without, that I may bring you into a deeper knowledge of the world which is within. By the Brotherhood at the heart of our Fellowship, I bid you remember that what is begun here and now will find its fruition only when it ends in GOD. There is darkness on the eyes of mind, but the mind shall enter into day. The yoke of the world is upon you, but the Soul shall enter into freedom.

The preparation being ended, the Guide gives an alarm — ♪ — on the outer side of the Portal. The Ostiarius replies — ♪ —

Ostiarius (addressing the Frater Zelator).—Frater Zelator, there is a report on the further side.

Frater Zelator.—Honourable Master of the Temple, the Mediator between Light and Darkness, the Guide of the Holy Paths, stands at the door and knocks.

Master of the Temple.—Do you certify, Frater Zelator, that he returns in the name of his mission, for the beginning of a work of redemption?

Frater Zelator.—He looks to lead that which is begun in order to a perfect term.

Master of the Temple.—GOD made the world without as He made that which is within. May the Peace of the Lord fill those who are seeking His Light. I give you permission to admit A . . . B . . ., who puts aside henceforth in these precincts his earthly titles and dignities, receiving at our hands that name which represents his aspiration on entering here among us. He will be known hereafter as Frater Adveniat Regnum (*vel nomen aliud*), and may he that enters the Kingdom receive the Crown of Life. Auxiliary Frater Zelator, with the uplifted Wand of your Office, by the purifying Sign of Fire and in the Holy Water of Regeneration, go forward with your Assistant Officers and receive him who has been called.

This is done accordingly. The lights are turned down. The Ostiarius opens the door and withdraws immediately. The Postulant enters the Portal, led by the Guide of the Paths. They move slowly forward, preceded by the Auxiliary Frater Zelator, as Lucifer of the Temple, with raised Lamp, and followed by the Fratres Thurificans et Aquarius, who have stood as they entered on either side of the threshold. The Portal is closed and secured.

Guide of the Paths (as he leads the Postulant).—The darkness is also God's minister. The darkness shall lead his servant.

Frater Thurificans.—The treasure of the hidden fire shall shine therein.

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Frater Aquarius.—It is over the great sea and in the deeps thereof.

Lucifer of the Temple.—The night shall be enlightened by the day.

Master of the Temple.—Inheritor of night and time, what seek you in the places of the Soul ?

Guide of the Paths (as spokesman for the Postulant).—Through the darkness of time and night, I have come to the Gate of the Temple, looking for light within.

Master of the Temple.—Place the Postulant on the Western side of the Altar with his face to the East, symbolising the desire after that light which GOD shall grant to the seeker who is well and properly prepared.

This is done by the Guide of the Paths, who so leads the Postulant throughout the Ceremony that he is not permitted to kneel or rise, or make any movement whatever, of his own accord. The Lucifer of the Temple and his Assistants have returned to their places, where they remain standing.

Master of the Temple.—We hold your signed application for admission to this Fellowship, which exists for the increase of spiritual knowledge among those who have awakened in the spirit. We hold also your solemn testimony to a desire conceived in your heart for the realisation of Eternal Life and Divine Union. We are taught that the things which are Cæsar's must be rendered duly to Cæsar but to GOD the things which are GOD'S, and the secrets of the Sanctuary are reserved to the Sanctuary alone. Before your reception can proceed, it is necessary for you to take a Solemn Obligation to maintain the Veils of the Order, and as in the world without you are bound by the canons of morality and the code of society to keep


the laws of both, so you must be covenanted herein to observe the rule of the Temples and never to disclose without that which you learn within. But it is just on our part to assure you, as I do now in GOD'S Name, that the pledge which we exact does in no wise derogate from the laws of man, but leads to their better fulfilment in the Light of Divine Law. Are you willing to take this meet and salutary obligation?

The Postulant is prompted by the Guide.

Postulant.—I desire the Light of the House, and I take its laws upon me.

The Master of the Temple, in conformity with the symbolism and accompanied by the Warden, descends from his Throne and goes to the East of the Altar, saying:—

Master of the Temple.—It is written that I will visit the hearts of men, for my delight is in the way of justice.

He stands facing the West. The Warden proceeds to the Northern side of the Altar and the Guide to the Southern side. The Postulant in the West forms therefore with the Celebrants a Cosmic Cross corresponding to the Altar symbol, the Rose therein being the common centre of both. The Master of the Temple gives a battery of one knock—— The Brethren of all Grades rise and remain standing while the Obligation is taken.

Master of the Temple.—Postulant in this Home of the Spirit, looking for grace to come, in the Name of the Lord of Grace, Who is the Fountain of all our Light, I bid you kneel down as a sign of worship and obedience. Give me your right hand, which I place upon this Holy Rose in the centre of the Cosmic Cross. Lay your left hand in mine, as a pledge of the sacred and sincere intention which your heart brings into this Order, that it may be married to the

sincerity and holiness which abide in its own heart. Bow your head reverently, as one who has come out of the world looking for those gifts that do not belong to the world. For the first and last time in the presence of this Fellowship, recite your earthly name and say after me.

The Postulant follows the Master.

THE SOLEMN OBLIGATION OF A NOVICE IN THE FELLOWSHIP OF THE ROSY CROSS.

I, A . . . B . . . , in the presence of the Eternal Father of Light, Who recompenses those who seek Him out, and in the presence of the Brethren who are gathered here together in the Grace of His Divine Name, do of my own will and in the consciousness of my proper act and deed, submitted in conformity with the act and will of GOD, most solemnly pledge the honour of my Soul to hold inviolate the Glory of the Rosy Cross and the Mysteries contained therein. I will not speak of them in the world without when I go forth herefrom. I will not disclose the name of this Holy Temple but will keep all secrets of the Sanctuary as I would keep those of my King and GOD, speaking to me in the inmost places of the Soul. I will conform to the Laws of the Order and to the Bye-Laws of this Temple. I will have no part or dealing in respect of the Order, its Rites, Proceedings or its Knowledge, with any person, who—for what reason soever—is no longer integrated in the mystical body of the Fellowship, nor will I recognise the living membership of any claimant to Initiation who is not in possession of the Temporal Password which is communicated at each Equinox by the Imperator of the Rite, his Substitute or Successor, lawfully

appointed. I include hereby within the category of this Sacred Pledge whatever information I may have received concerning the Order prior to my admission therein. I lift up my heart to GOD, Who is my Judge, and seeing that I have come hither actuated by the most solemn motives which are conceived by the soul of man, I promise solemnly from this moment that I will persevere with courage and devotion in the Path of Divine Science, even as I shall abide undaunted through this Ceremony which is its image; and whatsoever I may learn or attain in this Temple and in the Order I will receive as from the hands of GOD and to His Hands will return it in purity. I certify hereby and hereon that I desire above all things the Knowledge of the Rosy Cross, and I covenant that at no time and under no temptation will I apply it to the works of evil. I will hold myself dedicated henceforth, so far as in me lies, to the consecration of my outward and inward nature, that I may deserve to leave the darkness and dwell in the World of Light. I will abide with my Brethren in union, rectitude and purity, remembering that peace is with GOD. Bending over this Holy Symbol of the Rose and Cross of Light, I swear to observe all parts and points of this pledge without evasion, equivocation, or mental reservation of any kind, praying—as I deal herein, in all high faith and honour—that my Secret Name may be written in the Book of Life, even as its symbol will be registered this day in the Books of the Order. Deal with me, O Lord, in Thy Mercy, strengthen my heart and my reins. Into Thy Holy Hands, for judgment or reward, I here commit my spirit. Aid me, Thou Sun of my Soul; enlighten me in the dark places, and bring me in fine to Thee.

A short pause follows.

Master of the Temple.—Rise, Novice of the Portal Grade in the Fellowship of the Rosy Cross.

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The Novice is assisted accordingly. The Master and Warden of the Temple return to their Thrones. The Guide and Novice are left standing by the Altar. Other Members are seated.

Master of the Temple.—Being mindful, O Honourable Guide, that all things are within, all joys, all dangers, all hopes, all fears, with the ways of the height and deep, let the Novice be sanctified in the four parts of his personality—that having entered into the freedom of our Fellowship he may find the life therein.

The Auxiliary Frater Zelator comes forward with his Assistants, and they go before the Guide, who has put back the Novice toward the Western wall of the Temple. The Frater Zelator—as Lucifer—lifts up the Lamp of his Office before the face of the Novice.

Frater Zelator.—Be thy body as a robe of light and a vesture of redemption.

The Frater Aquarius comes forward, cross-marks the Novice on his forehead and sprinkles three times before him.

Frater Aquarius.—In the Name of the Fountain of Living Water, which cleanses the Children of Earth, I consecrate you with Water.


He falls back. The Frater Thurificans comes forward, raises his Thurible before the face of the Novice, makes the Sign of the Cross therewith and censes him three times.

Frater Thurificans.—In the Name of the Divine Desire, which transmutes the life of earth, I consecrate you with Fire.

He falls back to the side of the Frater Aquarius, the Lucifer of the Temple being in front. They move slowly and reverently through the Northern Side of the Temple. The Guide follows, leading the Novice.

N.B.—In the case of several Postulants each must be consecrated separately.

Master of the Temple (as the procession moves forward).—I asked to be taken from the darkness, and holy hands led me in the covert of holy wings.

The procession pauses in the Middle North of the Temple. The Warden gives a battery of one knock—— and rises in his place.

Warden of the Temple.—Change thou the form of thy desire, and thou shalt see the Spiritual Sun in the place of knowledge.

He resumes his seat. The Frater Aquarius, turning in his place, cross-marks the Novice on the forehead and sprinkles three times before him.

Frater Aquarius.—In the Name of the Fountain of Living Water, which cleanses the heart of man, I consecrate you with Water.

He turns Eastward. The Frater Thurificans, moving about in the same manner, raises his Thurible before the face of the Novice, makes the Sign of the Cross therewith and censes him three times.

Frater Thurificans.—In the Name of the Divine Desire, which converts the heart of man, I consecrate you with Fire.

He turns again Eastward. The procession moves slowly forward through the Northern and Eastern sides. While this is being done :

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Master of the Temple.—I asked to be brought into the Light, and the loving wings were closed about the face of me, lest I should see GOD and die.

The Procession pauses in the Middle East of the Temple, behind the Pillars. The Guide goes in front of the Novice and gives a battery of one knock—¶—

Guide of the Paths.—In stillness and purity of thought prepare the Temple of Mind as a place of the Presence, and that which shall fill thy Temple is the Spirit of Divine Mind.

The Guide resumes his place on the right of the Novice. The Frater Aquarius turns to cross-mark the Novice on his forehead and sprinkles three times before him.

Frater Aquarius.—In the Name of the Fountain of Living Water, which cleanses the thought of man, I consecrate you with Water.

He turns again Southward. The Frater Thurificans, moving about in the same manner, raises his Thurible before the face of the Novice and censes him three times.

Frater Thurificans.—In the Name of the Divine Desire, which transmutes the thought of man, I consecrate you with Fire.

He turns again Southward. The Procession moves forward through the Eastern and Southern sides. While this is being done :—

Master of the Temple.—I asked to kneel on the steps of the House of GOD, and they set me in the Holy Place, even by the Tabernacle.

The procession pauses in the Middle South of the Temple. The Master gives a battery of one knock—¶— and rises in his place.

Master of the Temple.—If thou make unto thyself a new creature of will and an end in Holy Purpose, thine end shall abide in GOD and thy will be His.

The Frater Aquarius, turning in his place, cross-marks the Novice on the forehead and sprinkles three times before him.

Frater Aquarius.—In the Name of the Fountain of Living Water, which cleanses the will of man, I consecrate you with Water.

He turns again Southward. The Frater Thurificans, moving about in the same manner, raises his Thurible before the face of the Novice, makes the Sign of the Cross therewith and censes him three times.

Frater Thurificans.—In the Name of the Divine Desire, which transmutes the will of man, I consecrate you with Fire.

He turns again Westward. The procession moves slowly forward through the Southern and Western sides, completing the circumambulation of the Temple and pausing in the middle West. While this is being done :

Master of the Temple.—O GOD, how wonderfully is Thy work declared in the heart of man: I will walk in Thy ways for ever.

The Procession moves slowly forward to the Western side of the Altar and there divides. The Novice is left kneeling where the Obligation was taken previously. The Guide of the Paths moves round the Altar to the Southern side. The Lucifer of the Temple stands at some distance behind the Novice, with Fratres Thurificans et Aquarius on either side. The Master of the Temple rises in his place. The Auxiliary Frater Zelator gives a battery of one knock—¶— The Ostiarius turns up the lights.

Frater Zelator.—Light in the place of Light, Light shining in the Darkness, Light in the Soul of man, for the illumination and deliverance of those who dwell in the House of Bondage and in the Shadow of Death.

The eyes of the Novice are unbound. He sees the Master of the Temple, standing at his Throne with uplifted arms.

Master of the Temple.—I am the witness of the Light, shining in the darkness of material things, reigning in the Soul of man. I am he who declares its mysteries. I am the Guardian of the Veil, and I speak in the opening of the eyes, proclaiming the path of will and the Law of Divine Purpose.

The Master of the Temple leaves his Throne and passes Westward, bearing his Wand. The Auxiliary Frater Zelator gives a battery of one knock—¶—


Frater Zelator.—Hail unto the Light enkindled, the Spiritual Light, the desire of the eyes of the world.

The Master of the Temple pauses between the Pillars and says slowly and clearly :—

Master of the Temple.—I come in the Will of the Light ; I come in the Light of Purpose ; I come in the Mercy of the Light. The Light has healing in its Wings.

And afterwards at the East of the Altar :

Master of the Temple.—Behold, I wait without Thy door and knock. Open thy heart, O Novice of this Order. Take in thy spiritual hands the desires and aspirations which have brought thee to our Holy Temple, and kneeling with bended head, place them with humility and reverence on our Altar of Sacrifice.

The head of the Novice is bowed, and he is directed to cross his hands on the Altar. The Master of the Temple gives a Battery of one knock——and all present rise up.

Master of the Temple.—O Thou who sanctifiest the heart of man, Who leadest our desires into attainment and our aspirations to the steps of Thy House, sanctify, Eternal GOD, this Novice of our Order. Lead him to the perfection which is in Thee, into the splendour of Thy Great White Throne. May that which I have here and now restored to him in the outward signs of Thy most blessed sacraments and Thine all sacred symbols be ratified above in Thy presence and realised essentially within him, to the Glory of Thy Name, world without end, Amen, and to the joy of Thy Redeemed Hierarchies.

The Novice is assisted to rise. The unofficial Brethren resume their seats. The Master of the Temple, the Warden and the Guide join their Wands above his head.

Guide.—Thou who wouldest be saved and hast come out of the ways of darkness, enter into thy Holy Inheritance.

Warden.—Thou in whom the world has not anything from henceforth and for ever, come into the Holy Light.

Master of the Temple.—We receive thee into the place of our sacraments, among the signs without of things that are realised within, into the pure and shining Mystery, THE SALVATOR MUNDI TEMPLE (*vel Templum aliud*), in the Fellowship of the Rosy Cross.

Guide.—BENEDICTUS.

Warden.—QUI VENIT.

Master of the Temple.—IN NOMINE DOMINI.

The Celebrants part their Wands and return to their stations.

The seat of the Guide is replaced between the Pillars.

The Lesser Officers also return to their posts.

The Novice remains standing at the Western side of the Altar still facing East.

Master of the Temple.—Auxiliary Frater Zelator, you will now impart to the Neophyte the Secret Step, Sign, Token and Words which are allocated to the o=o Grade in the Portal of the Rosy Cross. You will communicate also the Temporal Password proclaimed at the last Equinox.

Leaving his Lamp and Wand, the Auxiliary Frater Zelator comes forward, turns the Novice with his back to the North, and faces him at a short distance.

Frater Zelator.—Frater Adveniat Regnum (*vel nomen aliud*), by the decree of the Honourable Master of the Temple, receive at my hands the Step, Sign, Token and Words of the Portal. The Step is given by advancing your left foot, as I now advance my own, the distance being ten inches. This is followed by advancing the right foot in front of the left to the same extent. The Step is completed by bringing the left foot level with the right and pausing in an erect posture. It is an allusion not only to the fact that you have crossed the threshold and entered the Court of the Temple, but to your intention of proceeding further and of following a life of progress in spiritual things. It is in this position that the Sign and Grip are communicated. The Sign is given by extending both arms with the hands raised vertically and the fingers separated. It has reference to the sacred number ten, which is characteristic of the whole Order. The Grip is given by crossing and clasping both hands, with interlocked fingers and thumbs joined at the tips. This again has reference

to the decade, but also to the triad which rules therein. It signifies further the welding bond of our Fellowship. The Secret Words are: *SILENCE IN THE MOUTH OF THE ALMIGHTY ONE*. The answer to this is: *UNITAS*. The Temporal Password of the Order is changed at each Equinox: at the present time it is * * * * *

Master of the Temple.—Auxiliary Frater Zelator, let the Neophyte be unclothed and reclothed, to symbolise the transmutation of the lower parts of his personality, so that they may concur in the work of the will, when the will has been turned to the light.

The Auxiliary Frater Zelator removes the coarse garment—which symbolises the unpurified life of earth—and clothes the Novice in the ordinary habit of the Fellowship. He girds him about the waist with a brown cord, interwoven with red.

Master of the Temple.—Let the Neophyte be invested also with the Mystical Badge of the Fellowship in the World of Action.

The Neophyte is invested with the collar of white silk and the red Calvary Cross.



Frater Zelator.—By command of the Honourable Master of the Temple, you have received your clothing and insignia. The habit is black, to signify that your purification is still in progress, but the brown cord, interwoven with red, indicates that the earthly element is in course of transmutation by the Divine. The white collar represents the state of purity attained and is that toward which you must work. The crimson Calvary Cross is the general jewel of the whole Order on the external side. It symbolises Divine Life dwelling in the fourfold nature of man.

Master of the Temple.—Let the Neophyte be led to the Eastern side of the Altar : let him sit with his face to the East.

This is done accordingly, and the Auxiliary Frater Zelator returns to his seat.

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), the Fellowship of the Rosy Cross extends to you its loving welcome on your admission as a Neophyte of this Temple. May there be joy in the Blessed Hierarchies at your coming out of earthly into spiritual life, and may that joy in its reflection fall—like the rain of love—into your heart of hearts. Your preparation as a Postulant was in the body, to symbolise that greater preparation which you had made already in your heart before you could be accepted as a Neophyte. The coarse outer garment which was placed upon you represented the common yoke of our mortality, and when it was in fine exchanged this signified the purification which our symbolism is intended to effect in your earthly part. The hoodwink imaged the darkness of the material mind. The cross-marking with Lustral Water and the mystical sprinkling shewed forth sacramentally the condition on which your name is registered in the Book of Life. The censuring in your several consecrations prefigured the cleansing with Fire from the Supernal Altar of Incense. May your heart and your reins be purified thereby, as if with burning coal. The Altar at which you knelt is in the form of a double cube, with its base of necessity concealed, the surfaces exposed to sight, while on the summit is that Sacred Emblem whereon you were pledged and whereby you are bound in the sight of GOD henceforth and forever. The Altar is black, to portray the state of our natural humanity before the work of GOD and of His Light is performed therein. But the matter of the work and the root of Light are within us. The cube unfolds as the Cross and displays the

Red Rose in the centre of its open arms. The White Cross placed on the Altar is therefore in macrocosmic analogy with the Black Cube raised to a state of purity and unfolded in the light. The Red Rose of five petals typifies the Immanent Divinity, which must be declared in your soul, my Brother, if you would unfold in the Light of the Spirit and become the Rosy Cross.

The Master of the Temple gives a Battery of one knock—— He stands up and extends his arms in the form of a —  —

All rise.

Master of the Temple.—Thanks be to Thee, O Lord and Father Almighty, for the Secret Light which is conceived and born in the heart. We have accepted Thy Cross and Thy Calvary because of the glorious resurrection that is to come. May Thy Light also be born in the heart of this Neophyte. May he grow in grace and truth. May the light of his attainment in its fulness be as the Glory of the King of ALL.

The Master resumes his seat, and so also the Brethren.

Master of the Temple.—Between the Thrones of the East and the Altar are the two Pillars, which are referred analogically to Seth, Enoch and Solomon, by allusion to the Secret Tradition and its perpetuation through the Guardians of the Mysteries. They are symbols of Light and Darkness, Active and Passive, Mercy and Severity, Male and Female, the pairs of opposites in all things, ever seeking equilibrium, which is attained through union at a centre. Between them lies the Narrow Path of Ascent in the Spirit. It was down this Path, my Brother, that I passed for your integration in the Light. It is the way of your return journey into the Land of the Living.

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The Master of the Temple on his Throne in the East of the Temple, at the Southern side, personifies the Pillar of Light, which, in the symbolism of the Secret Tradition, extends from the Kingdom of this world to that of Eternal Wisdom. It represents the male aspect in all manifested things and the root of the male principle in things which are Divine. For this reason, the Master of the Temple signifies in an especial manner the will of man in its union with Divine Will and therefore the Divine purpose which leads humanity at large by the open ways of life, but those who have attained election by secret paths of knowledge and the Mysteries of the Rosy Cross, into the substance of things hoped for and the evidence of things not seen. He descends from a Temple which is above for the initiation and advancement of the Postulant, as an ambassador of Wisdom and Mercy and the Victory of Holy Light. He is the Power and Will to save the soul alive when it has gone forth seeking the true life. He is also a teaching spirit at the place of the rending of veils.

The Warden of the Temple on his Throne in the East of the Temple, at the Northern side, personifies the Pillar of Darkness, which, in the symbolism of the Secret Tradition, extends from the kingdom of this world to that of Eternal Understanding. It represents the female aspect in all manifested things and the root of the female principle in things that are Divine. The Warden of the Temple signifies the part of our desires, which is in darkness upon Divine Mysteries until it is illuminated by that light which is from above; but in union therewith he typifies the Divine Love descending, so that the darkness of the mystical Pillar is really an excess of light. He also comes down from a Temple which is above for the initiation and advancement of the Postulant, as an ambassador of Understanding in Judgment and the Glory of God in the Highest. From another point of view, the Warden of the

Temple is in correspondence with that Divine Darkness which is behind all manifested Divine Light, even as the Master of the Temple is in correspondence with the Divine Light breaking forth in the Divine Darkness. Therefore, my Brother, the will and the heart of GOD watch over your progress upward.

But that progress is in virtue of the Middle Path between the Pillars, and because it is a Straight Path, leading to the height or the centre, it is called in our symbolism the Central Pillar of Benignity. Its living emblem in our Temple is the Guide of the Paths, seated between the Pillars as the Mediator and Reconciler between them. The Pillars are male and female in the distinction of these principles one from another, while the Middle Way signifies their union, which takes place in virtue of purity, as the condition of the ascent of the soul. It is in and by this quality that the Guide of the Paths descends from a Temple which is above for the initiation and advancement of the Postulant, and for the direction of his higher aspirations, as an ambassador from the Supreme Crown, the Everlasting Beauty and the Foundation built in GOD. He symbolises Divine Espousals and the return of the mind into Union, by the way of Purity. Purity is not only the condition, but in a sense it is also the term ; it is not only the preparer but the escort ; it is not only the first link in that chain which leads from earth to heaven, but it is the chain itself. It is the Ladder of Jacob, by which the aspirations go up and the great influences come down. We have been taught that religion pure and undefiled before GOD and the Father is this: To visit the fatherless and the widowed in their affliction and to keep oneself unspotted from the world. The Guide of the Paths passing from between the Pillars, and going even outside the door of the Temple into the place of the uninitiated, is sent to save that which is in dereliction. His ministry is

to those who are widowed of the Divine Spouse and to those who are fatherless, being without GOD in the world. When he goes out, therefore, it is as if a voice said : AND GOD SO LOVED THE WORLD.

But the qualities and virtues and graces which are represented by the three Celebrants dissolve one into another, and in their unity they all embody that love which is behind the universe, in virtue of which GOD is so near the heart of man that it is more easy to attain than to miss Him. This is why the path upward is natural and straight in comparison with the downward path.

In respect of the Lesser Officers, when guiding hands led you through ways of darkness, the Light of Mystical Wisdom went before you, symbolised by the Lamp of the Lucifer. Know and remember henceforward that this Wisdom, which begins in the fear of the Lord, ends in His Palace at the Centre. The Lucifer is the Light of the Term which goes before the cohorts of salvation, and in the symbolism of our Secret Tradition he represents the purified body of man. The Thurificans and Aquarius, who are seated on either side of him, carry the outward signs of those graces which sanctify within. It is in virtue of such lustrations and such consecrations that the Postulant comes at length into light, as the quest to its term and desire to its proper attainment.

A short pause follows.

Master of the Temple.—Auxiliary Frater Zelator, I call upon you to proclaim that the Neophyte has been admitted into the Mysteries of the o=o Grade in the Fellowship of the Rosy Cross.

The Auxiliary Frater Zelator rises in his place, together with his assistants as witnesses. He gives a battery of one knock—●—and lifts up his Lamp and Wand.

Frater Zelator.—In the Name of GOD Who is our Light, and by the ordinance of the Honourable Master of the Temple, I testify that A . . . B . . . , who will be known henceforth among us by the sacramental title of Frater (*vel* Soror) Adveniat Regnum (*vel nomen aliud*), has entered the Portal of the Rosy Cross and has been admitted into our bond of Fellowship in the Neophyte Grade.

They resume their seats.

Warden of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), I charge you to keep in everlasting memory the Obligation which you have taken on your admission into our Fellowship. It differs from the pledges that are administered in lesser circles of initiation, for it is concerned with your advancement in the soul. It is therefore a test of merit, and its faithful observance will be to you as a title of salvation. Remember in this sense the Mystery which you have received and continue to desire those Divine Ends that you have undertaken to seek. But remember also that if those who go before you may place you on the Path of Attainment, your soul must ascend of itself, till the grace and the power come down to abide in its Secret Sanctuary. Let the Pillars of Light and Darkness teach you, by their contrast, to distinguish between good and evil; to choose the one and put aside the other, until that time comes when goodness shall fill the heart entirely. Remember, lastly, that the Rosy Cross signifies a hidden knowledge, of which GOD is the motive and the end.

Master of the Temple.—The titles of your advancement to the next Grade of our Fellowship depend in part on yourself and in part on us. Ponder over that which is communicated in the Portal of the Secret Light. In such reflection and in the examination of your own motives you will find a further light, and that light is your warrant.

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The Auxiliary Frater Zelator comes forward, bearing his Wand only, and faces the Postulant.

Frater Zelator.—Arise, my Brother, and be prepared in your heart, for henceforth you shall be keeper of the Threshold.

He leads the Neophyte to the Portal, where he is met by the Ostiarius, who commits his Wand into his charge and is thus delivered of his duties, but remains near his successor. They are seated. The Frater Zelator returns to his place. The Allocution of the Neophyte Grade follows, and is delivered by the Imperator, but failing him by his substitute, or by the Master of the Temple.

THE ALLOCUTION OF THE GRADE OF
NEOPHYTE.

Fratres et Sorores, holding all Grades of our Fellowship, by the power vested in my Office (*But in the case of a Substitute or Master: By the power to me deputed*), I invite you to hear with recollected hearts the Allocution belonging to the Grade of Neophyte. And you, our Brother, who have been received this day among us, to you are addressed more especially these few words, desiring that they may abide in your memory and perform their office within you—to your own and to our advantage. We have called down upon you the Light of the Spirit, the Light of the Rosy Cross; and we feel that within the Secret Abode of this Order you may find not only a place of peace and contemplation, apart from the outer world of man's daily solicitude, but a Sanctuary where the Symbols of Divine Knowledge may bring to you some radiance in reflection of the direct light which shines in the Temple of the Light—that Temple which is not entered by earthly feet, or seen with the veiled eyes of this body of our mortality. We trust also that the Order may become to you one of those hearths and homes around which the love of brotherhood is gathered—that love which does not fail us in the hour of inward need. In this respect we are pledged to you whom we have admitted, as you are pledged to us. We ask you to remember this, as we also shall remember; and among the last things which we can offer you at this time is the maxim-in-chief of fraternity, founded on consanguinity of spirit: Brother, the keys of all the greater mysteries are committed to the hands of love.

And now as regards the experience through which you have just passed, we have no occasion to remind you that

in the physical order we come forth from darkness into light, or that in the intellectual order most comparisons between light and darkness offer a confused symbolism. The progress of the Postulant from the one to the other state in the Grade of Neophyte is understood among us in a particular sense. The awakening of consciousness toward GOD is like light dawning in darkness ; and though the second birth of the mystic lies far away in our symbolism of the Rosy Cross, the change of such an awakening is like birth into physical life. It is the beginning of a mystical state, a life of grace in the soul, and hereof is the whole Grade a symbol. So also when the desire of the House of the Lord is enkindled within us, our passage from darkness has already begun : we have been called to the Living Beauty. That which is termed among us the Lamp of a Hidden Knowledge is uplifted and goes before us in the way : it is the experience of those who are our precursors in the ascent of the Holy Mountain. Through the keen air of high aspiration, uplifted in the region of the mind, may we pass into that world of love wherein are the Sons and Daughters of Desire. When Desire and Aspiration have attained their term in us, may there be communicated at length that Bread and Salt of Life, which are types of this earth no longer, but a Food of Souls. May we drink of that Wine reserved for those who are athirst in the Kingdom of our Father. May our Rose blossom in the Garden of the Lord and our Light shine upon the Mystic Mountain.

During these last words the Auxiliary Frater Zelator places the Elements of Communication upon the Altar, elevating them successively in his two hands before depositing them and bending his head toward the East.

Meanwhile there are many lustrations, and the hallowings also are many, looking for that time when GOD shall

cleanse us from our stains with Living Water, pouring through the chambers of the mind, and our hearts with that Fire which being enkindled on earth shall hereafter bear us, as a Sacred Incense, to our term in Him.

During these words the Fratres Thurificans et Aquarius have encompassed the Altar, censing and sprinkling round it.

We are dealing, my Brethren, and shall continue to deal henceforward, not alone with the question of religion but with its heart and centre, behind all the external differences of systems and churches and sects. The Grade of Neophyte begins in the approach to the Court of the Mystical Tabernacle and ends in the Court itself. It is the beginning of a life of dedication to the ends of all perfection. But regarded in the fullness of their sequence the Grades of the Rosy Cross are stages of our progression in GOD. As in those which we take through the not less symbolical progression of daily life, it rests with us whether they shall remain symbolism, or whether we shall pass in them, and they shall pass in us, into a living region of experience. But because of that infinite realm which lies behind the woven circle of official religion, I counsel you to remember always the charity of the wise and to respect the outward forms, for there are many paths to the centre. The external churches are doors which open for others, if not indeed for you, and there is perhaps one of them which may open also for you into places of peace and the Hidden Church at the Centre. Looking unto that region in the Light of the Rosy Cross, let us realise that we all, who are inheritors of a world of change, must enter into another heritage in the world without end.

The minutes of the previous Convocation and the other official business, if any, are taken at this point.

THE SOLEMN CEREMONY OF CLOSING THE TEMPLE IN THE GRADE OF NEOPHYTE.

Master of the Temple.—Fratres et Sorores, in the banishment of all earthly thoughts and in the recollection of the heart, assist me to close the Temple in the Grade of Neophyte—¶—

All rise.

Master of the Temple.—Let the Keeper of the Holy Place on the hither side of the Portal, ascertain that the Temple is guarded.

The new Frater Ostiarius, instructed by him who preceded him, sees that the door is secured.

Frater Ostiarius (who is prompted).—Honourable Master of the Temple, on the hither and further side it is surely guarded.

Master of the Temple.—Fratres et Sorores, lift up your hearts. I testify on my part that the world is still without and the prince thereof. Auxiliary Frater Zelator, assure yourself that all present have seen the Mystic Rose in the centre of the Cosmic Cross.

Frater Zelator.—Fratres et Sorores, give me the outward Sign which is attributed to the First Grade of the Light within. . . . (*This being done.*) Honourable Master of the Temple, they have seen His Star in the East and have come to adore Him.

The Frater Zelator communicates the Sign to the Master of the Temple, who repeats it in due form.

Master of the Temple.—May the Angel of Great Counsel, the Prince of Peace, and the Light which enlighteneth every man who cometh into this world, give us grace and illumination in our day.

Warden of the Temple.—Let things that are Holy be reserved to those that are Holy and the Sanctuary of Initiation to consecrated and initiated men.

The Frater Zelator, as Lucifer of the Temple, lifts up his Lamp of Office.

Frater Zelator.—Blessed be the Brethren of the Rosy Cross on their return into the outer world, carrying the Symbols of the Light.

Master of the Temple.—Let us adore the Holy and Eternal GOD, Who is the Father and the Term of our desires.

The Imperator of the Fellowship with the Master and Warden of the Temple descend from their Thrones and face the East thereat. All turn East, giving and maintaining the Sign of the Grade until the adoration is over.

Master of the Temple.—O Thou Who hast called Thy Servants in all generations, Who hast set apart Thine Elect to Thy Service, Who hast filled our hearts with the aspiration toward Thy Union, and all Thy channels of Grace with the means of its attainment: Give us this day and for ever our daily desire for Thee; and grant, we beseech Thee, at the close of this Solemn Office, which we have performed to Thy Glory, that the fullness of Thine efficacious Grace may be with us on our going forth into the world, even as on our coming into Thy Sanctuary.

The Imperator puts aside his Wand and turns West. All face as usual.

Imperator.—Fratres et Sorores, holding all Grades of the Order, let us in the bodily reception of Sacramental food in common remember that Divine Substance can be also communicated to the soul.


He goes to the West of the Altar and faces East.

Imperator (communicating in the Bread and Salt).—Partake with me therefore, I pray you, of this Bread ensavoured with Salt, as emblems of Earth and its Spirit. Remember our Part of Earth and the Salt of Regeneration which ensavours it. (*Then raising the Cup of Wine.*) Drink with me now of this Chalice, and may its Wine, which symbolises Water, remind us of Waters of Life. So may our desires and emotions be as Wine upon the Altar of GOD. (*Raising the Mystical Rose.*) Inbreathe with me the fragrance of this Rose, a token of Air and the Breath of the Spirit of GOD. Let the images of our understanding and the thoughts of our mind rise as a sweet incense in the sight of GOD. (*Then placing his hands over the Fire.*) And, lastly, let your hands be touched like my own by the warmth of this natural Fire. But remember the Fire of our Purpose, which consecrates and changes the Will, so that it is raised from the body of its corruption into living conformity with the Eternal Will.

The Imperator raises the Lamp to his forehead, carries it round with him to the Eastern side of the Altar, deposits it in its former place, and serves the Master, raising and handing him each element successively, after which he returns to his Throne. This is done in silence by all, as they participate in turn. The order of communication is as follows:—The Imperator, the Master of the Temple, the other Officers, excepting the Auxiliary Frater Zelator, who stands at the South of the Altar with the Flagon of Wine, the Members according to Grade, and

then the Frater Ostiarius—who is the Neophyte of the day. When the Neophyte is at the East of the Altar, the Frater Zelator comes to the West and partakes. Having raised the Lamp to his forehead and passed to the East of the Altar, he faces East, bends his head and says :—

Frater Zelator.—In the Worship of Holy Conformity and Obedience to the Divine Will.

Master of the Temple——CONSUMMATUM EST.

The Frater Zelator turns to the West, deposits the Lamp and passes to his own place. The Sign of the Grade is given by all present.

Master of the Temple.—May that which we have received in the body represent in its symbolism to our souls the concord of purifying graces and the eternal communication, O Lord, of that life which comes from Thee for the transmutation of our personality into a true Quintessence and for the attainment of our term in Thee.

Warden of the Temple.—Fratres et Sorores, remember the perfect end.

Master of the Temple.—The end of this Grade is with us. Auxiliary Frater Zelator, In the name of our consecrated humanity and by virtue of your high office in the World of Action, I command you to close the Temple.

The Frater Zelator lifts up his Wand only.

Frater Zelator.—In the Name of GOD, Who sanctifies, and by command of the Honourable Master, I close the SALVATOR MUNDI Temple (*vel Templum aliud*) in the Grade of Neophyte.

Master of the Temple.—AD GLORIAM—¶—

Warden of the Temple.—ROSEÆ—¶—

Guide of the Paths.—CRUCIS—¶—

The Auxiliary Frater Zelator, as Proclamator of the Temple, comes forward to the Western side of the Altar, carrying his Wand only, which he lifts on high.

Frater Zelator.—SILENCE IN THE MOUTH OF THE ALMIGHTY ONE.

He returns direct as he came.

*Here ends the Solemn Ceremony of Closing the Temple
in the Grade of Neophyte.*

THE FIRST ORDER OF THE ROSY CROSS

WORLD OF ACTION

PART II.

THE CEREMONY OF ADVANCEMENT

IN THE

GRADE OF ZELATOR,

1=10

PRIVATELY PRINTED

MCMXVI.

THE FELLOWSHIP OF THE ROSY CROSS.

GRADE OF ZELATOR, 1=10.

THE SOLEMN CEREMONY OF OPENING THE TEMPLE IN THE GRADE OF ZELATOR.

The arrangement of the Temple is shown in the Official Diagram.

If the Temple should not have been opened previously in the Grade of Neophyte, the ceremonial vesting of Officers and Members, the Invocation or Prayer at the East and the Assoilment of the Temple are performed as exhibited therein. The Master of the Temple takes his place, holding the Wand of his Office. The Officers assume their stations and the ordinary Brethren are ranged North and South, according to the precedence of their Grades. All Members are seated, and a short pause of inward recollection follows. N.B.—The titles and duties of Officers are identical with those in the Grade of Neophyte.

Master of the Temple——

All rise.

Master of the Temple.—Fratres et Sorores in our Holy and Glorious Fellowship of the Rosy Cross, assist me to open the Temple with recollection and great reverence in

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the Grade of Zelator. . . . Frater Ostiarius, I direct you to see that the Temple is guarded on the hither and further sides, remembering the Treasure that is within.

The Frater Ostiarius opens the Portal pro formâ, inspects the immediate precincts, again secures the threshold, and turns to the East, with uplifted Wand.

Frater Ostiarius.—Honourable Master of the Temple, I testify by the Pearl of Great Price that the Portal is watched and guarded.

Master of the Temple.—Fratres et Sorores, let us see to the guarding of the Sacred and Beautiful Light which has come in the Rosy Cross to hearts that are prepared within.

This is said with raised eyes and uplifted Wand. The pause of a moment follows.

Master of the Temple.—Auxiliary Frater Zelator, I command you to prove the Brethren. Assure yourself that all present have been advanced to the Grade of Zelator and are zealous students, seeking the Holy Ends.

The Auxiliary Frater Zelator lifts up his Lamp and Wand.

Frater Zelator.—Fratres et Sorores, in the name of the Holy Watchers, and by the ordinance of the Honourable Master, I demand the Sign of this Grade.

The same being duly given, the Auxiliary Frater Zelator lays down his Lamp and Wand. He comes forward and pauses between the Pillars.

Frater Zelator.—Honourable Master of the Temple, in obedience to your commands, I have received from the Fratres et Sorores the Sign of Benediction, which is that of the Grade of Zelator.

He communicates the Sign to the Master, by whom it is repeated in turn. The Auxiliary Frater Zelator goes back direct as he came.

Master of the Temple.—I testify on my own part, and on behalf of the whole Fellowship, that we who are here present have been dedicated by our own free will, and have pledged and set apart ourselves, seeking the high things belonging to this Grade of Zeal. Intervene, O Lord, in Thy mercy, and so sustain those who have entered within the Gate that they may come at last to Thy Presence.

This is said with raised eyes and uplifted Wand. The pause of a moment follows.

Master of the Temple.—Let this Fellowship of the Rosy Cross be sprinkled with Holy Water, to symbolise that greater sanctification by which we are purified from stain in our earthly part.

If the Brethren have not been purified previously in the Grade of Neophyte, the Frater Aquarius comes round with the Sun to the Throne of the Master, the blessing of the Vessel of Water takes place in the prescribed form, and the Aquarius returns with the Sun to his proper place. Then—and in either case—he advances to the Pillars and, standing between them, describes a great ✠ in the air with his Aspergillus and sprinkles freely thrice. He makes obeisance to the East between the Pillars and uplifts his Vessel.

Frater Aquarius.—He that is washed needeth not save to wash his feet, but is clean every whit. I have purified the Fellowship with Water.

He returns to his place.

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Master of the Temple.—Let this Fellowship of the Rosy Cross be hallowed with Sacred Fire, to symbolise that consecration of the earthly part of our nature which GOD fulfils within us by the Fire of His Indwelling Presence.

The same form of procedure is followed by Frater Thurificans, and when he pauses between the Pillars he describes a great ✠ in the air with his Thurible and offers incense thrice, so that the fumes spread freely. Thereafter he makes obeisance to the East between the Pillars and uplifts his Vessel.

Frater Thurificans.—It is written that GOD shall save both man and beast. I have hallowed the Fellowship with Fire.

He returns to his place. The Auxiliary Frater Zelator comes forward and, standing between the Pillars, lifts up his Lamp and Wand, saying :—

Frater Zelator.—The body of the Fellowship is cleansed.

Master of the Temple.—In the sanctification of our earthly part, O Lord, grant us to see Thy Face.

This is said with raised eyes and uplifted Wand. The pause of a moment follows.

Master of the Temple.—Let us recall that part of human personality which receives its plenary consecration in the symbolism of this Grade, and the element to which it corresponds, that a sense of our election may be awakened, O Honourable Frater Practicus, in the hearts of those who are here and now present and in the uplifted heart of this Fellowship.

Warden of the Temple.—The work of the wise is performed in the body of man, which is hallowed in this

Grade and corresponds to the Element of Earth. It is written that the earth is the Lord's and His is the fulness thereof.

Master of the Temple—¶—Now, therefore, Fratres et Sorores, let us offer up our bodies in adoration, giving glory and thanks and honour to the Lord and King of Earth.

The Master of the Temple descends from his Throne and faces the East in front of it, with the other Officers and the rest of the Brethren, in their respective places.

Master of the Temple (holding his Wand upraised in the left hand).—ADONAI HA ARETZ, ADONAI MALKAH (making upon his person the Kabalistic Sign of the Cross ✠), unto Thee be the Kingdom, the Power and the Glory, MALKUTH, GEBURAH and GEDULAH, the Valley of Vision, the Seat of Judgment and the Palace of Magnificence. Unto Thee be the Rose of Sharon, the Lily of the Valley, the Indwelling Glory and Fountain of all Influx, wherewith the Garden is watered for ever and ever.

The Auxiliary Frater Zelator comes forward and pauses between the Pillars, with uplifted Wand and Lamp.

Frater Zelator.—At thy Gates, O City of Jerusalem, at thy Sanctified Gates of Light, let the Earth adore ADONAI.

He returns direct as he came. The Master of the Temple faces West, standing in front of his Throne, and says, with raised eyes and uplifted Wand :—

Master of the Temple.—And purified, consecrated, dedicated, let the part of earth of his servants, the holy body of man, adore ADONAI.

He proceeds by South around the Altar to the Western part of the Temple, and says in his solemn progress :—

Master of the Temple.—For the body is a holy sanctuary and the Lord is our light therein. Therefore we look for its adoption, a redemption in perfect transmutation, that it may be as the body of heaven in its clearness.

The Master of the Temple halts in the Middle West, facing the Tablet of the West, at a convenient distance therefrom. The Warden of the Temple proceeds by South around the Altar, where he is joined by the Guide of the Paths, who has taken the Bowl of Earth from the Altar. They assume their places respectively on the right and left of the Master. The Lucifer of the Temple brings up his Lesser Officers and stands with raised Lamp immediately behind the Master, having Frater Thurificans on his left behind the Guide of the Paths and Frater Aquarius on his right, behind the Warden of the Temple. All present are now facing West.

Master of the Temple.—From the Palace at the Centre, the Most Secret and Holy Palace, wherein is the King in His Beauty, to the Palace of material things, wherein reigns the Lord of the visible world in the likeness of the Lord of Glory, the order and sequence of high graces and mysteries are interchanged without break or interruption, and man—by their blessed intermediation—communicates with the Eternal in the heights and the depths of his nature. In the mystical name ADAM, the letter ALEPH looketh toward the Supreme Crown; the letter MEM looketh toward the Great Mother in BINAH, who is the Divine Mother of souls; but the letter DALETH looketh toward the Sephira MALKUTH and the Bride in mani-

festation. May the power of the Lord descend upon me and the brightness of the Lord encompass me, while I recite the Sacred Invocations.

The Master of the Temple places his Wand in the charge of the Warden, and taking from the Guide the Bowl of Symbolical Earth, he raises it in both hands.

Master of the Temple.—Thou hast clothed us in the earth of worlds, and thither whence we came at first do we look in our desire and longing. Lead us in the paths thereto, Thou Guide of all our ways. Remake us in the image of the ELOHIM, that which is manifest in our nature after the mode of things that are unseen by eyes of flesh, the will below in correspondence with the will which is above. Over fish in the sea, which are the lower emotions of our nature ; over fowl of the air, which are wandering thoughts of mind ; over cattle and over all the earth ; over every material thing ; give unto us the rule of Kingship, that we may subdue our part of earth. Breathe into our nostrils the breath of life, that man may become a living soul.

With the Bowl of Symbolical Earth, the Master of the Temple traces the Symbol of Earth in the Air before him.

Master of the Temple.—Sanctify our congregation, O Lord ; clothe us with the garments of salvation ; cover us with the robe of righteousness, as a Bridegroom is adorned with jewels. In the Name of ADONAI MALKAH, the Bride and Queen of the Kingdom, looking toward the Gates of Light, let the soul of our natural manhood and the earth of our human life adore ADONAI.

With the Bowl of Symbolical Earth, the Master of the Temple traces the Sign of the Bull in the Air before him.

Master of the Temple.—In the name of AURIEL, the Great Angel of Earth, in memory of the manifested Law, and by the Sign of the Head of the Bull, ye Living Souls of Earth, adore ADONAI.

The Master of the Temple returns the Bowl of Earth to the Guide, and taking from Frater Aquarius the Vessel of Holy Water, he makes a Cosmic Cross in the North and sprinkles thrice, saying:—

Master of the Temple.—By the Sacred Names and Letters which are written about the Western quarter of the universe, by the inward mystery which they communicate, by the protection from the enemy therein, and by their grace operating within us, ye Living Souls of Earth, adore ADONAI.

Returning the Vessel of Water, he takes the Thurible from Frater Thurificans, and making a Cosmic Cross, he offers incense thrice, saying:—

Master of the Temple.—By the footstool of the King of Glory, by the Kingdom which is His, by the Crown of the Kingdom in its splendour, ye Living Souls of Earth, adore ADONAI.

Returning the Thurible, he receives his Wand from the Warden and goes back by the Northern quarter to his Throne in the East. The other Celebrants and Officers return with the Sun to their places. The Guide of the Paths replaces the Bowl of Earth on the Altar. All Members face as usual.

Master of the Temple (with raised face and uplifted Wand).—See! us, O Lord, for ever with Thy Holy Names. May they be written about the hearts of Thy servants. Fratres et Sorores, the Spirit and the Bride say: Come.

And come therefore, my Brethren. Bring offerings of aspiration, and come into the House of the Lord. . . . Auxiliary Frater Zelator, in the Name of the Holy SHEKINAH, I command you to proclaim that the Temple is open in the Grade of Zeal.

The Frater Proclamator lifts up his Lamp and Wand, saying loudly and clearly :—

Frater Zelator.—In the Name of ADONAI MALKAH, the House is swept and garnished. The Temple is opened duly in the Holy Grade of Zelator—●—

Warden of the Temple—●—

Master of the Temple—●—

The Officers and Members are seated.

*Here ends the Solemn Ceremony of Opening the Temple
in the Grade of Zelator.*

THE CEREMONIAL ADVANCEMENT OF A
NEOPHYTE TO THE GRADE OF
ZELATOR, 1 = 10.

The Postulant is alone in the Vestibule on a Prie-Dieu, in full light, with a scroll in his hands, containing versicles proper to the Grade.

Master of the Temple.—Fratres et Sorores, the dispensation of the High Light has been committed to our charge, working toward the will in its conversion—through conformity with Divine Will. And, seeing that I have been entrusted with a warrant from the Most Honoured Imperator of the Fellowship for its exercise in the person of our beloved Frater Adveniat Regnum (*vel nomen aliud*), a Neophyte of this Holy Order, and am empowered to promote him from the Portal of the Rosy Cross, now therefore I call upon you to unite with me spiritually in the hallowing of his natural body, for the better manifestation, the greater preparation and liberation of the man within. Do you, O Honourable Frater Theoreticus, Guide of the Paths and Grades, as Mediator and Reconciler, Prince of Purity and Lord of Peace (*But in the case of a Soror acting as Guide of the Paths, substitute : Spirit of Peace and Purity*), go forth and prepare the Postulant, in the grace and the light, the benediction and mystical beauty, of your all-saving offic.

The Guide of the Paths rises in his place and makes obeisance with the Sign of the Grade.

Guide of the Paths.—I will take unto me the strength of the Eagle: I will unfold the wings of the Dove; and all who desire in their hearts the graces and lights which abide in the Holy Place I will bring unto the Mercy-Seat and the rest of an Eternal Sabbath.

The Guide leaves the Temple by South and West.

Master of the Temple.—Fratres et Sorores, the Neophyte is prepared in the body because he has been prepared already in his mind. He bears the outward warrants of advancement, being warranted from within the Order, seeing that we are acquainted with his zeal. That light is not hidden which he received in the Portal of the Rosy Cross. I invite you to prepare for him a place in your own hearts, that the love of brotherhood may encompass one who is on the Quest of Divine Love and the Sacred Word therein. Concur with me also in his advancement, that with recollection and reverence we may bring him beyond the Gate and place him at the entrance of that most hidden path which leads from the Court of the Temple through the Holy Place, from the place which is Holy to that which is Holy of Holies, and thence into the Mystery of GOD.

In the meantime the Guide of the Paths has greeted the Postulant on the further side of the Portal, saying :—

Guide of the Paths.—Blessed is he who cometh in the Name of the Lord. May his light shine in this Temple as a glory of the Rosy Cross.

The Guide prepares the Neophyte, who wears the collar of his Grade and is given a Fylfot Cross to carry in his right hand. In the act of giving the Cross :—

Guide of the Paths.—Purify this earthly part, O Lord: purge away the old leaven: sanctify the acts of man. And

remember on your part, my Brother of the Rosy Cross, that it is light of grace in the soul which enlightens the body as its temple. I say unto you, therefore, O Frater Adveniat Regnum (*vel nomen aliud*): Hallowed be thy soul.

While this is being done in the precincts :

Master of the Temple.—Auxiliary Frater Zelator, when the Neophyte, under gracious guidance, gives the symbolical Battery of the Grade, signifying the Great Law of Unity, as a title to the freedom of the elect, you will admit him in traditional form. Fratres Thurificans et Aquarius, follow with your Mystical Vessels and perform your allotted part by the consecration of the Neophyte for the last time in the Solemn Ceremonies of this Temple.

The Auxiliary Frater Zelator and his Lesser Officers rise in their places and proceed to a convenient point in proximity to the Door.

The Guide of the Paths has instructed the Neophyte, who gives the Battery of the Grade— ♀ —

The Frater Ostiarius turns down the lights, and at a signal from Frater Zelator he opens the Door, so that it is just ajar.

Guide of the Paths (speaking for the Postulant, while they are still on the further side).—Let me enter by the Gate of the Temple, for without are darkness and sorrow, and the eye opens in vain.

The Frater Ostiarius throws back the Door, so that they stand now on the sacred threshold.

Frater Zelator.—May that which has opened at your knocking be even as the House of GOD and to you as the Gate of Heaven.

The Postulant crosses the threshold, led by the Guide.

*Guide of the Paths (again speaking for the Postulant).—*Open to me the Gates of Righteousness: I will go into them: I will praise the Lord.

The Frater Ostiarius closes and secures the Door behind them.

*Frater Zelator.—*Come in peace. The Lord loveth the Gates of Zion more than all the dwellings of Jacob.

The Guide of the Paths advances to the Middle West with the Postulant. They halt at a short distance behind the Pillars. The Auxiliary Frater Zelator and his Lesser Officers fall in and follow behind them. All pause and turn East on hearing the voice of the Master.

*Master of the Temple.—*The beginning of wisdom is the most true desire of discipline, and the care of discipline is love; but love is the keeping of her laws; and the keeping of her laws is the firm foundation of incorruption; while incorruption bringeth near to GOD. Therefore the desire of wisdom bringeth to the Everlasting Kingdom.

*Guide of the Paths.—*I have passed through the Gates of Understanding; I have come to the Gate of Wisdom; I have crossed the threshold thereof. O give unto me the path of peace, the path which leads to the Temple and the place where Wisdom dwells. I will build my tabernacle thereby and abide in the light of that Presence.

*Master of the Temple.—*Except the Lord build the House, they labour in vain that build it. Except the Lord keep the City, the watchman waketh but in vain. May He keep your city for ever, O Neophyte of the Rosy Cross. May He build your house in beauty. By what aid

have you come to our Portal? Who has brought you across the threshold? Who leads you on this holy ground?

Guide of the Paths.—A call has come from the Emperor of this Temple, who by a gracious act of intervention has decreed the advancement of this our beloved Brother. But the call is dual and the call is also one; it is from the depths of the heart of our Postulant and from that which rules in the Fellowship—a sacred motive working in goodwill toward man. The Neophyte enters therefore by an act of permission and an act on his own part. The aids to entrance are in the sense of this twofold motive. It is written that the earth is the Lord's and the fulness thereof: the Neophyte is guided by ADONAI, the Lord of Earth. He is prepared in his mind by faith in a path to the heights; he is recognised by the warrant which you hold; the secrets of the Portal Grade are treasured in his heart; and he carries the Sacred Swastika as a Badge of Admission.

The Guide of the Paths takes the Symbol and exalts it toward the East.

Warden of the Temple.—The Fylfot Cross, or Swastika, is a great astronomical symbol which speaks to those who can interpret concerning the Divine in the universe. It is formed of 17 squares, extracted in a peculiar manner from a square of 25 squares. Observe that the Sun is in the centre and that it is surrounded by the four symbolical elements and the twelve zodiacal signs. You also are a centre in the universe, Brother Novice of the Rosy Cross: let your light shine before it. You are a centre of your own system: let the light of your consciousness be poured over your elements, over the parts of your personality, over your seals and characters and signs. The portents of the outward universe testify to the universe within.

The Badge of Admission is laid aside.

Master of the Temple.—Honourable Frater Theoreticus, you will place the Neophyte between the Pillars, with his face toward the East.

This is done in the authorised form, the Guide leading the Postulant.

Master of the Temple.—Auxiliary Frater Zelator, I direct you to receive from the Neophyte the Step, Sign, Token, Secret Words and Temporal Password communicated at the last Equinox in the Portal of our Fellowship.

The Auxiliary Frater Zelator puts aside his Lamp and Wand. He comes round with the Sun to the Postulant. Having received the Official Secrets, he faces East, giving the Salute of the Grade, and says :—

Frater Zelator.—Honourable Master of the Temple, I have received the Secrets of the First Portal Grade.

Master of the Temple.—They are outward forms of our Mysteries. Let us remember that the body of our Sacred Ritual is not without its spirit.

The Guide resumes his seat in the middle space between the Altar and the Thrones of the East. The Auxiliary Frater Zelator takes charge of the Postulant.

Master of the Temple.—He who certifies that ADONAI is his Guide when he enters our Holy Temple shall ever command our aid. The Ministers of the Rosy Cross wait upon the Followers of GOD. Stand therefore, Frater, and—erect between the Mystical Pillars—bear witness to your high intention. Do you covenant to maintain the same honourable and perfect silence on the Mysteries of this Grade which you have been pledged already to preserve

in respect of those belonging to the Portal of our Fellowship? Will you never reveal them to the world? Will you never confer them on a Neophyte, except in an authorised Temple, under warrant from the Emperor of our Order, when you are acting in the capacity of Master? And do you testify with true lips—in the presence of the Brethren who are here and now assembled—that the dispositions which brought you to the Portal have passed into a sense of dedication, and that you will continue to the best of your ability to be worthy of your high calling?

*The Neophyte (being prompted by Frater Zelator and repeating the words after him).—*I pledge my soul to silence; I will communicate only as I have received in the Ceremonies of the Temple; and the sense of my dedication burns like a holy fire in my heart.

The Auxiliary Frater Zelator comes round with the Sun to the Western side of the Altar, removes the Bowl of Earth and returning faces North, on the Eastern side of the Pillars, close to the Postulant.

Master of the Temple.—I now bid you kneel down: place both hands in the Vessel presented before you, which contains emblematical Earth and Salt. As one who calls upon his proper body in testimony, repeat in a clear voice: When his earthly part has been purified, the spirit of man shall ascend, as the sparks fly upward. I give my body to the work of Divine Life: I will follow the call of the spirit. I swear by the Earth of Zion, which became a living soul, and by the body with its activities and all the train of their consequences. Let me be uplifted on the Mountain; let me tread the wine-press of the Kingdom.

This is repeated by the Postulant—following the Master.
The Auxiliary Frater Zelator takes charge of the Bowl.

Master of the Temple.—And even as the immemorial soul, may your heart continue to demand the higher things. . . . Frater Ostiarius, in virtue of the testimony which has been borne on his knees by the Postulant, let there be a light upon his way.

*The Frater Ostiarius turns up the lights of the Temple.
The Postulant remains upon his knees. The Master of the Temple rises with uplifted arms.*

Master of the Temple.—With Water from the Wells of Understanding, do Thou cleanse us, O Lord, from sin: with Fire from the Altar of Incense, do Thou consecrate us again to Thy service: that we may offer up a clean sacrifice in Thy Holy Place.

And then, having resumed his seat :—

Master of the Temple.—Fratres Thurificans et Aquarius, approach in the grace and sanctification of your respective Offices ; purify the earthly part of our beloved Postulant.

The Frater Aquarius comes round the Pillars with the Sun, holds up his Vessel of Water in obeisance to the Thrones of the East, turns Westward, cross-marks the Postulant on the forehead and sprinkles three times before him, saying :—

Frater Aquarius.—Waters of Purification, Waters of the Great Sea, for the cleansing of earth and man, I purify with Water.

He turns Eastward, again elevates the Vessel and resumes his former place, moving with the Sun. The Frater Thurificans comes round the Pillars in the same manner, holds up his Thurile in obeisance to the Thrones of the

East, turns Westward, makes a ✠ with the Thurible before the Postulant and censes him thrice, saying :—

Frater Thurificans.—Fire from the Altar which is above ;
Fire for the consecration of earth and man : I consecrate
with Fire.

*He turns Eastward, again elevates the Thurible and—
moving with the Sun—resumes his former place. .*

Master of the Temple.—Rise, Neophyte of the Rosy Cross, an accepted Postulant for advancement to the Grade of Zelator.

The Postulant rises.

The Auxiliary Frater Zelator places the Bowl of Earth in the two hands of the Postulant, and moving with the Sun proceeds to a convenient point behind him, where he directs the Postulant in a low voice to lift up the Bowl to the full height of his arms and say after him clearly :

The Neophyte (following the Frater Zelator).—Into thy hands, O Soul of mine, for the work of the Rosy Cross, I commend my body of life.

The Auxiliary Frater Zelator should perform this part of the Ceremony so that attention may be directed to the Postulant rather than to his own prompting. The Bowl is replaced on the Altar.

Master of the Temple.—The blessing of the Order overshadows you, its welcome awaits you, its GOD-SPEED goes before you, as you pass from the Court of the Temple toward the Sanctuary that is within. You have knelt between the Pillars, to lay down the uneasy yoke and intolerable burden of the old unconsecrated life. You have risen between the Pillars, to the new and dedicated life. Between the Pillars you have been purified and made ready

in the sense of the life of dedication ; its vistas stretch before you. I bid you lift up the eyes of your spirit, for this is holy ground, and that which lies before you is the path of your attainment and return. Hail unto you, our Postulant and Brother, for your blessed dispositions toward the Light.

The Guide of the Paths rises in his place, with uplifted Wand, facing Westward to the Altar.

Guide of the Paths.—Guide us, O Lord, and guard in all our ways. Watch us, going forth and returning : watch us, our King, for ever. Lead us to our term, O Hidden Master of the Rosy Cross, that we may come alive into Thy Presence.

The Guide resumes his seat.

Warden of the Temple.—And the Lord GOD planted a Garden Eastward in Eden ; and there He put the man whom He had formed. And out of the ground made the Lord GOD to grow every tree that is pleasant to the sight and good for food : the Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil. It is the Tree of divided Knowledge ; but it shall be made one with the Supernals in that Higher Knowledge which is unity ; and it shall become the Tree of Life.

Guide of the Paths.—In the correspondence of things which are above with those that are manifested below, there is a Supernal and there is a Lower Eden. The one is the place of our desire and the place whence the influx cometh ; the other is that of our purgation.

Warden of the Temple.—The one is in a world of Understanding which is called in our traditional system the SEPHIRA BINAH ; the other is in the Kingdom of this world, which is called the SEPHIRA MALKUTH.

Master of the Temple.—From MALKUTH, which is the tenth SEPHIRA, the manifested world, there extends a Path of Life, and it is the way of your return to the heights, O Frater Adveniat Regnum (*vel nomen aliud*).

Guide of the Paths.—The Legend of Eden is an allegory of our first estate, when Divine Substance was communicated to the soul of man in a Paradise which is above. But since that immemorial pre-natal time he has been the denizen of an Inferior Garden. Yet the vestiges of his old transcendent state have not been removed utterly, and scattered fragments of the Divine Food allure him still amidst the quests of material life. To him who can receive they are administered in the Sacraments of Nature and Grace for ever and ever. They are aids and consolations on the way of his return homeward; they are sanctities in his path of liberation. You who have been nourished on fruits of the Tree of Knowledge, remember the Tree of Life. Whence you have come remember, and also whither you are going. Lift up your eyes, looking to the Land of Life, beyond the Mountains of Salvation.

The Auxiliary Frater Zelator prompts the Postulant in an undertone, from behind him.

The Neophyte (following Frater Zelator).—I stand between the Mystical Pillars; I seek the way to the heights and the Path of Life, in the Name of ADONAI.

The Guide of the Paths rises in his place, with uplifted Wand.

Guide of the Paths.—I have watched long for your coming, O Son of Truth.

He proceeds slowly Westward, and says in his progress:—

Guide of the Paths.—I rise in the place of Benignity. I come in the Name of the Light. I come from the Mercy-

Seat. I am the Preparer of the Way which leads to the Celestial Light. Peace and reconciliation are in my hands. I have the power and will to perfect all who shall enter by the path of prudence. I have seen the Tree of Life and the twelve manners of fruit. Make way for me, ye Lords of Truth. I carry the grace of mediation, and before I have finished my course I look to make all things one.

He is standing in front of the Postulant, who is directed by the Auxiliary Frater Zelator to kneel with bent head.

Master of the Temple.—May GOD be with you for ever, true Guide of the Paths and Grades. Fulfil your ministry of mercy, in the performance of which you represent in this World of Action the glorious loving-kindness descending from the Supreme Crown through the unmanifest and manifest worlds.

The Guide of the Paths gives the Ritual Benediction of the Grade over the bowed head of the Postulant. It is given with both arms extended horizontally, the fingers separated and inclined downward, symbolising the good will of the Fellowship flowing over the personality of the Recipient.

Guide of the Paths.—Frater Adveniat Regnum (*vel nomen aliud*), may GOD be with you in your Quest, and seeing whence you have come down, may His own wisdom teach you the most practical of all lessons, which is how to go back.

The Guide of the Paths lifts up the Postulant by his two arms and draws him through the Pillars.

Guide of the Paths.—You who are zealous of the Light, I will lead you, I will bring you, even unto the House of Light.

Having brought him across the threshold, the Guide of the Paths returns with the Sun to his place. The Postulant remains standing, a little in front of the Pillars, facing East. The Auxiliary Frater Zclator and his Assistant Officers go back to their own seats.

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), you were admitted in the Grade of Neophyte through the Portal of a Holy House, typically represented by that place of GOD which was built of old in Israel. You came already within the precincts, even into the Court of the Tabernacle, where stood the Altar of Burnt Offerings, on which animals were immolated in sacrifice. On such an Altar you have dedicated your body of life to the high ends of the Spirit, that in your soul you may see the Light.

Guide of the Paths.—When the Light of the Spirit is declared, my Brother, in your consciousness may the Life be communicated to you therein.

Warden of the Temple.—Between the Altar of Burnt Offerings and the entrance to the Holy Place stood the Laver of Brass, wherein the priests washed before they entered the Tabernacle of the Congregation.

Guide of the Paths.—Remember, O Brother of the Rosy Cross, that through the fires and waters of this earthly life we are prepared for the things that are of heaven.

Master of the Temple.—Having been cleansed in the Laver of Brass, having made his offering at the Altar of Burnt Sacrifice, the priests then entered the Holy Place.

The Guide of the Paths rises, with uplifted Wand.

Guide of the Paths.—From earthly into spiritual life, from places of lesser purification, come into the place that is holy. Enter into the Presence of GOD.

Master of the Temple.—The path of your symbolical progress in this Grade has brought you from the Court of the Temple into the Holy Place. Beyond it is a Holy of Holies, and yet beyond is another Mystery of Religion, leading by successive stages to a central place of experience, unto which all faiths testify, which all set forth in types.

The Guide of the Paths has resumed his seat.

Warden of the Temple.—The Golden Table of Shewbread stood on the Northern side of the Holy Place, and the twelve loaves placed thereon were symbolical of the Bread of Life, of which those who partake in the spirit are joined together into one mystical body and community of the elect. They signify to us that the material nourishment of man may become the food of souls by the power behind the sacraments, the grace and life and light which it is the purpose of all the signs of Nature to communicate under their proper veils. For this reason the twelve loaves typify the universe of manifested things, behind which the Divine Immanence abides like a Secret Light. And because the Word of God—which is sought and found in our Fellowship after an arcane manner—finds expression in creation, but is veiled also therein, the twelve loaves are referable to the twelve simple letters of the Hebrew Alphabet. They signify further—but this is in the sense of the microcosm—the Twelve Tribes of Israel, understood mystically as those who have been called and chosen, out of all tribes and tongues and peoples and nations, for Divine work in the world. They are in correspondence also with the figurative crown of twelve stars on the head of ADONAI MALKAIH, the Most Holy SHEKINAH, the Bride and Queen in manifestation, ruling in the spiritual MALKUTH, which is Sanctum Regnum, the Kingdom of the elect, in sacramental analogy with the Kingdom of this world, which is also a City of GOD. The loaves of the

Table of Shewbread may be likened again to twelve petals composing the Rose of Creation ; and on the microcosmic side of the symbol, seen under this aspect, they typify finally the Rose of our Humanity, in the centre of which is consciousness enlightened by GOD, as the world itself is enlightened by virtue of the Immanence within.

Guide of the Paths.—The Seven-Branched Candlestick stood on the Southern side of the Holy Place, wrought about with golden lilies, lighting the Altar of Incense and the Table of Shewbread. It corresponds in our Secret Tradition with the Seven Emblematical Palaces of the World of Action, or the material world, and with the seven double letters of the Hebrew Alphabet, signifying the Divine Efficacy therein, by which the Palaces of Action become the Holy Place. This Place is the glorious Palace of Holiness and the Secret Temple at the Centre. The Seven-Branched Candlestick is also in analogy with the Seven Churches of Asia ; and even as the petals of a rose, like the branches of the Light-Bearer in the Temple, are bound together, springing from one root and one stem, so are the Seven Churches one Holy Church of the Elect. And as the Angels of the Churches are Stars for the enlightenment thereof, so is there a mystical lesson in the days of the week. For those days are like Seven Churches, and it is yours, O chosen Brother, so to consecrate and rule your life within them that they shall be one Church and one Most Holy Temple, with GOD dwelling therein. Thus shall you deserve to be crowned at the end of all with that Chaplet of Seven Stars, which are the Gifts of the Spirit.

The Master of the Temple descends from his Throne and proceeds to the Eastern side of the Altar. The Frater Thurificans comes up from the West and hands his Thurible to the Master, who—turning to the East—makes a ✠ in the air therewith and offers incense thrice.

Master of the Temple (at the first censuring).—Glory be to GOD, Who is declared in the heart of man to those who are pure in heart. (*At the second censuring*). Glory be to GOD, Who is manifested in the light of created things. (*At the third censuring*). Glory be to GOD in the Transcendence, in the place of concealed mystery. We adore Thee in the presence of the veil. O take us in Thine own good time, Thy gracious and saving time, beyond all veils, behind Thy palms and pomegranates, into the Holy of Holies.

He gives back the Thurible to Frater Thurificans, who returns to his place. The Master of the Temple now faces Westward to the Postulant.

Master of the Temple.—Before the Veil of the Holy of Holies stood the Golden Altar of Incense ; but this Altar stands in the middle place of our Temple. It is in the form of a double cube, presenting the surface of things to the eye of sense, but concealing the root and the source, as He is concealed in the universe Who is Author and Cause of all. The Altar of Incense was golden to signify that perfect state which it is possible for our human nature to attain in union with its source, and wherein our human will becomes an acceptable offering, integrated in the will of GOD. But this Altar is black, because we await the conversion of our personal elements from the state of impurity into the state of living gold, because of the Divine Darkness, and because the witness of Nature to Grace is a witness in the night of time. Upon the Golden Altar were Incense, Oil and Fire, corresponding to ALEPH, MEM and SHIN, the three Mother letters of the Hebrew Alphabet. The divisions of this Alphabet, of which you have heard briefly in connection with the Table of Shew-bread, the Seven-Branched Candlestick and the Altar of Incense, are but a part of the deep symbolism which lies

behind the letters of the word of man—itself a shadow and reflection of that Eternal Word to the quest whereof we are dedicated—that Word which is concealed everywhere, but is declared in the secret heart. From the throne of your imperishable spirit, O Frater Adveniat Regnum (*vel nomen aliud*), may the Triad and the Unity therein look forth upon the Kingdom which is yours ; may the Seven Spirits and the Seven Graces encircle it ; and may the Twelve Fruits of the Tree of Life ripen in your external part.

The Master of the Temple returns to his Throne and the Auxiliary Frater Zelator comes forward, leaving his Lamp and Wand. Taking the Postulant by his two hands, he turns him with his back to the North and faces him at a short distance.

Master of the Temple.—Auxiliary Frater Zelator, you will now impart to the Postulant the Secret Sign, Sacred Words, Password and Mystical Number which are allocated to the 1 = 10 Grade in the Fellowship of the Rosy Cross.

Frater Zelator.—Frater Adveniat Regnum (*vel nomen aliud*), by the decree of the Honourable Master of the Temple, receive at my hands the official secrets which are reserved to the Grade of Zelator. You will advance to me in the first place with the step of a Neophyte. It is in this position that the Secret Sign is communicated. The Sign is given with both arms extended horizontally, the fingers separated and inclined downward, as if in the act of benediction. It signifies the goodwill of the Fellowship flowing over him who receives it, and it was by this memorable Sign that the Guide of the Paths bestowed his blessing upon you, on the part of the whole Order, as you knelt between the Pillars. The Sacred Words are ADONAI MALKAH, and—as understood among us—they have reference to the Bride or Queen of Earth, to which symbolical Element this

Grade is attributed. The Password is NAH, which signifies Ornament. It is formed from the two Hebrew letters NUN and HE, the numerical value of which is 55 ; and this is the Mystical Number. The Grip of the Neophyte Grade obtains throughout the First Order, and so also the Step.

The Grip having been exchanged between them, the Auxiliary Frater Zelator leads the Postulant to a seat between the Altar and the Pillars.

Master of Temple.—The three Great Banners in the East are Signs of the Paths which connect the Grades of MALKUTH with the Grades and SEPHIROTH that are above. These Banners are inscribed respectively in their centres with the Hebrew Letters RESH, SHIN and TAU. The Paths refer to the mode of symbolical ascent through the Grades and SEPHIROTH comprised in the Second Order of the Rosy Cross. They are symbols, my Brother, and the realities to which they correspond are states of high experience belonging to the life of the soul on its search for GOD. I bid you remember that there is an Eternal Covenant between the Divine in man and the Divine in the universe, by which there is—world without end—a way of return to GOD.

Warden of the Temple.—The four-square Tablet which stands in the Middle West of the Temple contains Divine and Angelical Names referable to the Western Quarter of the heaven and—by correspondence—to the element of earth. They teach us that the universe and man who dwells therein are encompassed by the powers and the providences, the graces and benedictions of the Divine. They serve, moreover, to remind us that GOD has given His Angels charge over all those who work for the Hidden Wisdom and follow the Quest of Him.

Master of the Temple.—I now confer on you the Mystical Title of Pereclinus de Faustis, which signifies that on this earth you are as one who walks in a wilderness, and it bids you therefore create a garden of the soul therein. Your work is the regeneration of earth in your own personality, that you may renew it in that which is about you. I give you therefore the symbol of ARETZ, being the Hebrew name of EARTH. May you so work, my Brother, that through Nature you shall enter into Grace. May you be worthy of your high calling. May you come with joy and go forth in gladness. May GOD still guide you, if haply our leading fail in the path that goes to the heights.

There is here the pause of a moment.

Master of the Temple.—Auxiliary Frater Zelator, lift up your Wand of Office; lift up the Light which you carry; and declare in this Holy Temple that our Frater Adveniat Regnum (*vel nomen aliud*) has been advanced to the Grade of Zelator and has received, by a regular communication, the titles conferred therein.

The Auxiliary Frater Zelator comes with the Sun to a point in front of the Postulant.

Frater Zelator.—The Name of ADONAI is before us; the Name of MALKAH is before us; the Lord of Earth, the Bride and Queen of the Kingdom. Honourable Master of the Temple, in those Names and obeying your high ordinance, I proclaim that Frater Adveniat Regnum (*vel nomen aliud*) has been advanced in traditional form to the Grade of Zelator, 1=10 in our Fellowship, and has received the Mystical Title of Pereclinus de Faustis, with the symbol of ARETZ.

He returns to his place with the Sun.

Warden of the Temple.—MALKUTH is a place of the darkness, a place of the shadowed light, a place of illumination in Holy and Secret Sanctuaries. The powers and the glories, the graces also and mercies, through Paths and Worlds of the SEPHIROTH above, are sent down therein. It is the first SEPHIRA in the way of our return whence we came, and it is therefore called 1 in our system. But seeing that on the outward path by which man travelled into manifestation, it is the tenth and last SEPHIRA, so also its number is 10; and it is in such sense that the Grade to which you have been advanced is described as 1=10. A corresponding symbolism of numbers obtains through all Grades of the Order on the ascent to the heights. In this dual Quest of the Spirit of Man, the world of MALKUTH is denominated a path by the Secret Tradition of Israel, and it is termed also the Resplendent Intelligence, a root and fountain of light. But this is in the restored state, when the Kingdom of manifest things has become the Kingdom of GOD. I counsel you to remember, my Brother, that for you in the work of our Fellowship the Kingdom of Heaven is at hand.

Master of Temple.—*Frater Adveniat Regnum (vel nomen aliud)*, your title to further advancement in the Grades of this Order will continue to depend upon the maintenance of that Holy Fire which your zeal has kindled within you. Guard therefore that Fire, as we on our side will guard your memory in our hearts; and be sure that when you come again to our Temple, carrying the proper warrants, asking in humility and reverence for tidings of the Holy of Holies, we shall hear your voice, and when you knock we shall surely answer. Meanwhile, you are appointed Keeper of the Threshold in this Grade of Sacred Zeal.

The Auxiliary Frater Zelator comes forward, removes the chair of the Postulant and leads him to the Door of the Temple, where he is met by the Acting Ostiarius, who delivers to him his Wand of Office.

The Allocution of the Grade follows, and is delivered by the Imperator, but him failing by his Substitute, or by the Master of the Temple.

THE ALLOCUTION OF THE GRADE OF ZELATOR.

Fratres et Sorores, by the faithful witnesses whose counsels have been transmitted from of old, we know that the Tree of Knowledge becomes the Tree of Life and is made one with the Supernals in that Higher Knowledge which is unity. In some high region of the mind, above the distinctions that obtain between good and evil, and merged in an Absolute Goodness which fills the soul entirely, there is an union that the soul attains, so that Knowledge is on all sides and is universal and holy. Looking to that end of our desire, I invite you to hear in the repose and the stillness which follow each stage of our activity, marking progress in the work, the Allocution belonging to the Grade of Zelator. And you, our Postulant, who have this day crossed that threshold to which you were brought only in the previous Degree, I solicit and claim your attention to a few salutary inferences which should be taken away from the experience through which you have just passed, being that of the advancement which follows reception into the House of our Fellowship. Here, as in other departments of intellectual and spiritual life, advancement is in knowledge and experience acquired slowly: It is the continued communication of that light which is conferred symbolically on the Postulant in the Grade of Neophyte and which it is prayed that he may realise within him. He is brought to the Door of the Temple, and if it be only in symbolism that he has earned the title for a further share in its mysteries, he is still

instructed to knock, and what follows is that the Door opens. He enters amidst the harmonious rumours which move about the activity of the Spiritual House and of the Mystical City. His face is set toward the East, as one who should see Zion on the sacred hill when the Orient from on high has flooded it, when the night and its shadows are over. Let us pray that for him and those who are like him all scales and bandages may fall from the inward eyes and that there shall be no more darkness within.

From his base on this earth he looks toward the City which is beyond and the House of his desire ; he sees the great distance stretching before him—an immeasurable distance that he is prepared to enter. He will understand also, if he have brought within the circle of our Fellowship something of the light of thought, that distances themselves are nothing, nor do places signify, because that which we reach in the height is already here. There are no greater opportunities than those of to-day ; there are no hindrances so insuperable that will and desire cannot—in their transmutation and with their tingeing power—convert into perfect paths. When the voice of the Master speaks to the Postulant of the great old allegories, of the Tree and the Garden, he knows that their inward meanings are here and now among us, that Earth's Kingdom is also a Garden, the Paradise which is below, while the Tree is not separable from these. *Fratres et Sorores*, here is the Way of the Tree of Life, now is the call thereto ; and if some swords are broken at the entrance-gate, if for some the sword of the KERUBIM keep that way too keenly, there is also a Sword of the Spirit, before which even the KERUBIM raise their guard, so that those who are born for the Sanctuary may enter and go in.


Amidst such intimations, and such awakenings within, is the Postulant brought from the Court of the Temple to the Holy Place, and is told of the Mysteries that are beyond,

of religion behind religion, and of that which is the centre of all, worlds without end of symbolism and one world of experience—the key and explanation of all. But in the deep places of his mind he will know that the world about him is truly the Court of the Temple, that here is the Holy Place and a Holy of Holies within it for those who are qualified to enter. So also—and whether we are conscious or not of His Divine Presence—the Reconciler is always with us, speaking from the Mercy-Seat and preparing the way to the Celestial Light. In GOD'S most spiritual Temple—at once manifest and concealed—you are the burnt-offerings, my Brethren; you are also the altar. It is by the sacrifice of your proper selves, and so only, that you can enter truly and essentially that Holy Place which you have now entered symbolically. There is the Bread of Life, which is shewn in our symbolism to correspond with the whole of creation, because GOD nourishes His children, substantially and super-substantially, on all the planes; and the high angels, which guard the inmost precincts of the Mysteries, do communicate—to those who can receive—the Food of Souls, in every region of the universe. In that Temple also are held—as if in archives—the hidden doctrines of Divine Mystery, leading by steep paths to the crown of all experience in the term of sanctity. After this manner does the Mystical Temple, of which this is the type and symbol, contain all things. The last message which it communicates to the Postulant in this Grade is that the path of life in which it has pleased GOD to call him is the nearest way of his election. The Mystery of the Tenth Path, about which you have just heard, shews that MAL-KUTH is understood after more than one manner, that the pearl of great price is in your own House, in the Temple of your own personality, while that which is begun on earth from every point of departure may be completed also on earth in the Heaven within you.

For there is a certain mode of mind which is other than logical understanding—more resplendent and more highly enthroned. A light descends therefrom through an ordered channel ; it is called the Light of the Spirit ; and this channel is that path by which the Zelator goes up.

If the Minutes of any previous Meeting or other official business are to be taken in the Grade of Zelator, the Temple must be reduced at this point to the Grade of Neophyte. By the power of his Wand, the Master must close in the Higher Grade, open by Fiat in the Lower, and after the business has been completed must similarly close therein and re-open in the Grade of Zelator.

THE SOLEMN CEREMONY OF CLOSING
THE SACRED TEMPLE IN THE
GRADE OF ZELATOR.

Master of the Temple.——

All rise.

Master of the Temple.—Fratres et Sorores Zelatores, I pray you to assist me with one mind in the closing of the heart against the world.

Warden of the Temple.—Honourable Master of the Temple, I testify on behalf of the Brethren, I testify on my own part, that the heart is guarded.

Master of the Temple.—Let that which is watched within, even in the sacred precincts, be protected also beyond, in the world to which we return. . . . Frater Ostiarius, remembering the correspondence between things within and without, I direct you to see that the Temple is duly secured.

The Frater Ostiarius, having seen that the Door is fast :—

Frater Ostiarius.—Honourable Master of the Temple, the precincts are guarded without by the Invisible Keepers of the Mysteries ; the Door is secured within ; and I stand on the hither side as a witness of vigilance and a gage of prudence.

Master of the Temple.—The Earth is full of His goodness ; the Pillars of the Earth are the Lord's ; the Earth is full of His riches : Let us adore the Lord and King of Earth.

The Master and Warden descend from their Thrones and face East, with uplifted Wands. All present face East.

Master of the Temple.—ADONAI IIA-ARETZ, ADONAI MALKAH, we have desired Thee in all generations. Spirit of the Lord, say : Come. Bride of the Lord, say : Come. We have watched in the night because of Thee : we have worked in the day because of Thee : we die in the endurance of our longing. Make us alive in Thee. O Earth, Earth, Earth, part of the Earth in us, hear the Word of the Lord. Amen.

The Master of the Temple turns Westward with extended arms.

Master of the Temple.—The Guide of the Elect, the Abiding and Indwelling Presence, remain with this Temple for ever, and in the hearts of the Brethren. Hail unto the Holy SHEKINAH on the Mercy-Seat, between the folded wings of the KERUBIM.

The Master of the Temple lays aside his Wand and turns to the Warden, who turns also to him and lays aside his own Wand. They approach one another. The Master gives the Benediction of the Grade to the Warden, who receives it with bowed head.

Master of the Temple.—Remember the end, my Brother.

Warden of the Temple.—The end is Unity.

The Master of the Temple returns to his Throne and there remains standing. Members face as usual. The Guide of the Paths lays aside his Wand and turns to the Warden of the Temple in the Middle East. They approach one another. The Warden gives the Benediction of the Grade to the Guide, who receives it with bowed head. They exchange the previous Formulary. The Warden returns to his Throne and there remains standing. The Guide of the Paths turns Westward and proceeds with the Sun to a point in front of the Pillars. The Auxiliary Frater Zelator comes forward and pauses between the Pillars. The Guide gives the Benediction of the Grade to the Frater Zelator, who receives it with bowed head. The Formulary is exchanged between them. The Guide returns to his seat with the Sun and there remains standing.

The Auxiliary Frater Zelator returns direct as he came, and standing in his own place he turns to the Frater Thurificans, who turns also to him. The Auxiliary Frater Zelator gives the Benediction of the Grade to the Frater Thurificans, who receives it with bowed head. The Formulary is repeated. The Frater Thurificans carries the Benediction to the Frater Aquarius, who receives it with bowed head. The Formulary is repeated.

The Frater Aquarius proceeds with the Sun to the first unofficial Brother in the South-East and gives the Benediction of the Grade. The Formulary is repeated. It is communicated from Member to Member on the Southern side in the same manner. Meanwhile the Frater

Aquarius proceeds with the Sun to the first unofficial Brother in the North-East and gives the Benediction. It is communicated from Member to Member on the Northern side. The last recipient gives it to the Frater Ostiarius, who is the Postulant of the day.

The Frater Ostiarius, under direction from the Frater Aquarius, proceeds with the Sun to a point between the Altar and the Pillars, facing East.

The Most Honoured Imperator of the Fellowship comes round to that point with the Sun and receives the Benediction of the Grade from Frater Ostiarius with bowed head. The Formulary is exchanged, as in all cases previously. The Frater Ostiarius is led back to his place and there remains standing.

The Most Honoured Imperator turns Eastward with extended arms.


Imperator of the Fellowship.—And GOD shall be all in all.


Having said this in a clear voice, and with great reverence, the Imperator returns to his place. All face as usual.


Master of the Temple.—Our hearts are licensed to go forth into the world without, carrying the memorials of the covenants made within. Depart in the peace of the Eternal. Depart to your proper places, your paths in life and their activities. . . . Frater Zelator, by virtue of your High Office in the World of Action, I command you to close the Temple.

The Frater Zelator lifts up his Wand only.

Frater Zelator.—The graces and benedictions of ADONAI be upon us, as Children of the Restored World. Be we ready for the call of His service, under the Banner of the Rosy Cross. In the Name of the Holy SHEKINAH, I declare this Temple closed in the Grade of Zeal.

Master of the Temple——

Warden of the Temple——

Guide of the Paths——

Here ends the Ritual of the Grade of Zelator,
and
Here ends the First Order of the Rosy Cross.

The First Order Of The Rosy Cross

World of Action
Part III

Solemn Festival of the Equinox

Ceremonies of the Fellowship of the Rosy Cross

As it is essential to the symbolism of this ceremonial observance that it should take place concurrently with the event that it exists to commemorate in ritual, deviation from the due-date is permitted only in cases of recognized necessity, as e.g., when the Equinox falls on a Sunday and from the external circumstances of the place of meeting or those of the members at large, it may be difficult or indeed impossible to hold a celebration on that day. The average due dates are reckoned as March 21 and September 21.

If any grades of the Fellowship are conferred at the same convocation, the Festival of the Equinox shall be celebrated last of all.

The officers required for the observance are the Imperator of the Fellowship or, him failing, his substitute appointed previously, and those of the Neophyte Grade.

The arrangement of the temple is shown in the official diagram of that grade, and the temple is opened therein, unless this has been done previously for the admission of a Novice.

MASTER OF THE TEMPLE: Fratres et Sorores of the holy and glorious Order of the Rosy Cross, in virtue of the power to me committed, and with the grace of your devout assistance, we will proceed to commemorate the occurrence of the Vernal (vel Autumnal) Equinox (*knocks once*).

All rise. The Master of the Temple lifts up his arms holding his wand of office, and says with raised face and eyes;

Solemn Festival of the Equinox

MASTER OF THE TEMPLE: To the glory of God in the highest, and to the brightness of the Everlasting Light.

The pause of a moment follows.

MASTER OF THE TEMPLE: Auxiliary Frater Zelator, lift up the lamp of your office: a light shall shine upon our ways.

The Auxiliary Frater Zelator passes directly to the western side of the altar and, facing east, he lifts up his lamp and wand.

MASTER OF THE TEMPLE: The Light of the Lord shall lead us. You have my command to declare the Equinox. He shall ordain a lamp for His anointed.

FRATER ZELATOR: Blessed be the Name of the Lord, in the Temple which is called by His Name and the Place of His Sanctuary. By the Holy and Incommunicable Word, and under the ordinance of our Honourable Master, I declare the Vernal (*vel Autumnal*) Equinox.

The Auxiliary Frater Zelator returns direct to his place.

MASTER OF THE TEMPLE: (*Knocks once*) He shall quench not the lamp of Israel.

The Imperator rises from his seat, which is between the thrones of the Celebrants in the due east, but at a little distance behind them. He goes forward in advance of the thrones.

Ceremonies of the Fellowship of the Rosy Cross

IMPERATOR: The Lord preserve our inheritance. By the power in me vested as Keeper of the Sacred Mystery, I proclaim the revocation of the temporal password * * * * *

The Emperor returns to his seat.

MASTER OF THE TEMPLE: Thy Word is the fountain of wisdom. The Word shall preserve Thy children and the part of Thine inheritance forever. Confirm Thou Thy Word upon us.

This is said with raised eyes and uplifted wand. The pause of a moment follows.

MASTER OF THE TEMPLE: Let us sanctify with due worship the mystic festival of the Equinox. Seal us at Thy feasts, O Lord, in the house of Thy foundation, the place of praise for Thy people. We have set our house in order; the altar and house are sanctified.

The Master of the Temple gives a battery of one knock.

MASTER OF THE TEMPLE: Light of the world without. Shadow of the world within.

FRATER ZELATOR: Darkness of material things. Obscure night of the soul.

Solemn Festival of the Equinox

MASTER OF THE TEMPLE: Orient of the cosmic world. Golden dawn of the spirit. Life and the Life of life. Gate of entrance.

FRATER ZELATOR: Land of the setting sun. Passing of the soul in glory. Gate of going forth.

GUIDE OF THE PATHS: Clear height of the air. Stellar spaces. Mind which the Lord hath moved. Show unto us Thy Mind, O Lord.

WARDEN OF THE TEMPLE: Waters of the world without. Water of Life. The soul is a great sea. Pass over the waters of the soul. Come to us in the great waters.

The Guide of the Paths gives a battery of one knock. He extends his arms.

GUIDE OF THE PATHS: Peace of reconciliation. Peace between the east and west. Equipose and harmony of all. Marriage of heaven and earth. I am the reconciler between them.

The Emperor rises from his seat and goes forward in advance of the thrones. The Auxiliary Frater Zelator passes directly to the western side of the altar and facing east, he lifts up his lamp and wand.

FRATER ZELATOR: Silence in the Mouth of the Almighty One.

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The Emperor gives the sign of a Neophyte.

IMPERATOR: Fratres et Sorores, in the union of body and mind, and with the mystical sign of the grade, seek for the reconciliation that is within. In the silence of the lips, my brethren.

All present repeat the sign. The Emperor and Auxiliary Frater Zelator return directly to their places. The Master of the Temple gives a battery of one knock.

FRATER THURIFICANS: Summer's heat and harvest. Fervent zeal of desire, kindled in the sons of the doctrine.

He lifts up his smoking thurible and offers incense in the west.

FRATER AQUARIUS: Winter's frost and cold. Restoring sleep of nature. Sleep of the Divine in man. Life-giving rain of doctrine.

He lifts up his vessel of water and sprinkles Water in the west.

FRATER THURIFICANS: House of the sun in its zenith. Realm of clemency. Turn our captivity, O Lord, as a stream in the South.

He offers incense as before.

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FRATER AQUARIUS: Gate of the north. Holiness is in the gate of Thy judgment. Show unto us Thy sun of justice.

He sprinkles water as before.

MASTER OF THE TEMPLE: Fire of the world without. Holy Fire of the will. Fire of Divine Law. Baptise us with Holy Fire.

FRATER ZELATOR: Earth, which is the footstool of spirit. Body, which the spirit cleanses. Purify our earthly part.

The Guide of the Paths gives a battery of one knock. He extends his arms.

GUIDE OF THE PATHS: Peace between the north and the south. Peace between the times and seasons. Peace of the earthly part. Peace of the will in union. I am the reconciler between them.

The Imperator rises from his seat and goes forward in advance of the thrones. The Auxiliary Frater Zelator passes directly to the western side of the altar and facing east, he lifts up his lamp and wand.

FRATER ZELATOR: Silence in the Mouth of the Almighty One.

The Imperator gives the sign of a Neophyte.

Ceremonies of the Fellowship of the Rosy Cross

IMPERATOR: Fratres et Sorores, in the union of heart and will, and with the mystical sign of the grade, seek for the peace that is within. In the silence of the heart, my brethren.

All present repeat the sign. The Emperor and Auxiliary Frater Zelator return directly to their places. The Master of the Temple gives a battery of one knock.

WARDEN OF THE TEMPLE: Soul suspiring.

MASTER OF THE TEMPLE: Will sustaining.

GUIDE OF THE PATHS: Mind concurring.

FRATER ZELATOR: Body, as the vehicle of all.

The Guide of the Paths gives a battery of one knock. He extends his arms.

GUIDE OF THE PATHS: Quintessence, Summum Bonum, self-knowing Spirit. I am the reconciler in all things.

The Emperor rises from his seat and goes forward in advance of the thrones. The Auxiliary Frater Zelator passes direct to the western side of the altar and, facing east, he lifts up his lamp and wand.

FRATER ZELATOR: Silence in the Mouth of the Almighty One.

Solemn Festival of the Equinox

The Emperor gives the sign of a Neophyte.

IMPERATOR: Fratres et Sorores, in the union of the soul and its purpose, and with the mystical sign of the grade, seek for the Spirit that is within. In the silence of the soul, my brethren.

All present repeat the Sign. The Emperor and Auxiliary Frater Zelator return directly to their places. The unofficial members are seated. The Master of the Temple descends from his throne, passes directly through the pillars and thence proceeds by south to the western side of the altar. He elevates his wand, with his face upraised.

MASTER OF THE TEMPLE: In the Name of God, Who is my strength, I received the wand of my office. At the revocation of the password *****, I lay it down in peace. (*He crosses himself.*) In peace, in that I will sleep and will rest in the mercy of Thy service, my Lord and my God. (*He has laid his wand against the altar and has taken up the lamp of fire. He holds it with both hands in front of him.*) Plead with us, O Lord, in our flesh; purge us with Thy refining fire.

He returns by north to the pillars, thence directly to his throne, where he stands in front of the pedestal, facing west and holding the lamp in his hands. The Warden of the Temple descends from his throne, passes directly through the pillars and thence proceeds by the south to the western side of the altar. With face upraised, he elevates his wand.

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WARDEN OF THE TEMPLE: In the Name of the Lord of Hosts, I received the wand of my office. At the revocation of the password *****, I lay it down in purity. (*He crosses himself.*) Thy counsel is a Tree of Life. Deliver me by the strength of Thine hands, that I may keep the mystery of faith with a clean heart. (*He has laid his wand against the altar and has taken the cup of sacramental wine. He holds it with both hands in front of him.*) Thine are the vials of gold, and the golden cups are Thine. The Lord is the portion of my chalice; my cup runneth over.

He returns by north to the pillars, thence directly to his throne, where he stands in front of the pedestal, facing west and holding the cup in his hands.

The chair of the Guide has been set aside. He passes from the middle place of the pillars to the western side of the altar, following the sun. With face upraised, he elevates his wand.

GUIDE OF THE PATHS: In the Name of Messiah the Prince, I received the wand of my office for the work of redemption, O Lord, in the temple of Thy service. At the revocation of the password *****, I lay it down in perfect charity. (*He crosses himself.*) My scepter, O Lord, shall not depart from this temple till the coming of the Peace-Maker. (*He has laid his wand against the altar and taken the Sacramental Rose. He holds it with both hands in front of him.*) The mind which looks to Thee is a Rose that unfolds in Thy Light.

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He passes round the altar by the north and turns at the eastern side, facing west. The Auxiliary Frater Zelator goes up directly from his place to the west of the altar. With face up-raised, he elevates his lamp and wand.

FRATER ZELATOR: In the Name of the holy and beautiful Light, Light of the mind and heart, Light of the desiring soul and the Holy Spirit in man, I received my lamp and wand. At the revocation of the password *****, I lay down my wand of office. Do you, O Honourable Guide, receive this sacred lamp and guard the fire thereof in the mystery that we are about to perform.

He crosses himself.

GUIDE OF THE PATHS: This Rose also shall pass through to you, and you shall receive it from my hands, a sign of the bond of union between the worlds above and below.

They have passed from one to another the Sacramental Rose and the mystic lamp, saying:

GUIDE OF THE PATHS: In the light of understanding the Lord shall lead His people.

FRATER ZELATOR (*extending the Rose before him with both hands*): The Rose of Thy benediction, O Lord, is a pure essence of Life.

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The Frater Zelator has laid down his wand against the altar and passes with the Rose to a middle place between the altar and the west, where he faces east.

The Guide of the Paths returns to the pillars, stands between them and there lifts up the lamp.

GUIDE OF THE PATHS: The uncorrupted splendor of the law is the brightness of Everlasting Light. O kindle Thy justice as a star.

He lowers the lamp. The Frater Thurificans goes direct from his place to the western side of the altar and there raises his vessel of Fire, saying with uplifted face:

FRATER THURIFICANS: In the Name of our fire of longing, I received the thurible of my office. At the revocation of the password *****, I lay down the hallowing vessel. (*He crosses himself.*) O Lord, our souls shall burn as a perpetual incense before Thee. (*He has laid his thurible on the altar and has taken up the paten of bread, holding it in his two hands.*) Satisfy us with the bread of Heaven, O Lord. Visit us in the giving of bread.

The Frater Thurificans goes directly to his proper place in the west, where he remains standing, holding the paten.

The Frater Aquarius moves directly from his place to the western side of the altar and there raises his vessel of water, saying with uplifted face:

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FRATER AQUARIUS: In the name of the water of salvation, flowing from the temple which is above, I received the vessel of my office. At the revocation of the password *****, I lay down the purifying symbol. (*He crosses himself.*) I have seen that Water flowing; the soul is whiter than snow which is washed thereby. (*He has laid his vessel on the altar and has taken up the platter of salt, holding it in his two hands.*) Savor me with the salt of wisdom, O Lord. Remember the salt of Thy covenant.

The Frater Aquarius goes directly to his proper station, where he takes up his place and stands holding the platter.

The Imperator gives a battery of one knock. All rise. With wand lifted up and alone, the Imperator of the Rite begins his solemn circumambulation of the temple, proceeding from his place in the east. When he readies the middle south he turns directly thereto. Celebrants and members face the same quarter. The Master of the Temple uplifts his lamp.

IMPERATOR: I saw, as it were, a sea of glass, mingled with fire. In the Name of Thy Holy Shekinah and by the White Rose of Thy mercy, come to us in the baptism of the Spirit, O Lord. Kindle us with Thy saving fire. Be the fire of Thy zeal in Zion, that we may do the will of our Father.

The Imperator of the Rite makes the sign of the Cosmic Cross with his wand. The Imperator passes to the west, while is faced by all present. The Fratres Thurificans et Aquarius lift up the bread and salt.

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IMPERATOR: The kingdom of earth is Thine, and the kingdom to which we are called. In the Name of Thy Holy Shekinah and by the union of red and white in the Mystical Rose of benignity, awaken us to the life that is eternal. May Thy kingdom be declared in us. May it reign in our earthly part, as in the Spirit which is Thine, from henceforth and forever. So shalt Thou give us from day to day our super-substantial bread.

The Emperor of the Rite makes the sign of the Cosmic Cross with his wand and passes thereafter to the middle north, which is faced by all present. The Warden of the Temple raises his sacramental cup.

IMPERATOR: The Spirit of God moved upon the waters of Creation, and the life of the universe began. Spirit of the Life of life, move upon the waters of the soul. In the Name of Thy Holy Shekinah and by the Red Rose of Thy justice, show unto us the ineffable mysteries which abide therein. Show unto us Thy Sacred Presence abiding in the soul of man.

The Emperor of the Rite makes the sign of the Cosmic Cross with his wand. He passes thereafter to the mideast, between the thrones of the Celebrants, but a little in front of them. All face east. The Auxiliary Frater Zelator lifts up the Rose.

IMPERATOR: Thou didst call the firmament Heaven. We praise Thee in the firmament of Thy power. In the Name of Thy Holy Shekinah, by the union of Jehovah and Elo-

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him, show unto us Thy mind, O Lord. Give us the desire thereof.

The Emperor of the Rite makes the sign of the Cosmic Cross with his wand. The Emperor returns to his seat and stands thereby. All face as usual.

The Guide of the Paths lifts up the lamp of the Lucifer, standing between the pillars.

GUIDE OF THE PATHS: My spirit has descended into the deep, O Lord, and has found Thee in the dark regions. My spirit has gone up into the heights and has adored Thee in places of concealment, before the Throne of Thy Glory. At the extremities of the universe and the end of all the spaces, I have known Thy Holy Presence. I have found Thee in the palace at the Center. I am the self-knowing spirit — O God, my God — and I have realized Thee in my inmost being. O Lord, Thy Light is our service; the Light is Thine aid extended. Give unto us the equal light, Thou sun of our souls. Give unto us the quintessential light, to complete our human nature. Thou Who has made us in Thine image, remember us by that glorious likeness. Deliver us from the obscure night. Shine on us from the zenith of Thy knowledge; show unto us the vision which is Thou. Let us live in Thy pure Light, Thy full Light, in Thy high Light forever.

He makes the sign of the Cosmic Cross with the lamp of the Lucifer. The Emperor speaks from his place.

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IMPERATOR: O honorable Master of the Temple, the end of this time is upon us, and that which remains to be done thou shalt do quickly.

What follows takes place in complete silence. The unofficial members are seated. The Master of the Temple passes to the western side of the altar, lifts up and lays down his Lamp, returns with the sun to his throne, deposits his robe and collar thereon, and takes a seat proper to his grade among the unofficial members. The same form is observed by the other officers in succession, the Guide of the Paths coming last. He raises the lamp of the Lucifer to its full height and passes in this manner to the altar. As he stands at the western end, facing east, the lamp being still lifted up, he says:

GUIDE OF THE PATHS: Selah.

He puts down the lamp. All the officers have deposited their robes and collars on their respective seats and have found their proper places in the body general of the temple. All present being seated, there follows a short pause. The Emperor rises and goes before the thrones in the east.

IMPERATOR: The mystery of the Equinox is perfect in all degrees. I declare the offices of the temple suspended. The rite is in the hands of the headship, and the headship is under the providence of God.

He returns to his seat; another pause follows, and thereafter he again rises, but remains in his place.

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IMPERATOR: There Was Silence In Heaven For The Space of Half-An-Hour.

The Frater Ostiarius rises in his place.

FRATER OSTIARIUS: Brethren of the First and Second Orders, arise and follow me.

He opens the door and, with wand uplifted, leads them forth from the temple.

The ceremony of installing the new Master is performed in accordance with the authorized ritual. At its conclusion one of the brethren of the Third Order passes to the door, which he throws open and says:

FRATER ADEPTUS MINOR: The brethren of the First and Second Orders will resume their places in the temple.

They are led in by the Frater Ostiarius, with wand lifted up, and when all are seated, the Imperator rises and goes before the thrones in the east.

IMPERATOR: By virtue of the power in me vested, I proclaim the Restoration of the Rite, and I communicate to you the secret word *****; to prevail as a temporal password during the ensuing six months. May the grace of its sacrament be poured abundantly upon all. (*A pause.*) By virtue of the power in me vested, I announce that the solemn ceremonies of this temple will be discharged as set forth herein.

He reads the list of official appointments and then continues as follows;

IMPERATOR: Fratres et Sorores of the Fellowship of the Rosy Cross, behold your Master, the honorable Frater Signum Lucis (*vel nomen aliud*), who has been regularly installed and enthroned. By the power in me vested, I proclaim him the revealer of mysteries among you for the six months intervening between the Vernal and Autumnal Equinox (*vel vice versa*), being part of that temporal period through which we are led into the light. Honorable Frater Signum Lucis (*vel nomen aliud*), in the presence of the sons and daughters of your temple, I call upon you to make your confession.

He resumes his seat. The Master of the Temple rises and recites the ensuing:

CONFESSION

Fratres et Sorores of the Order: Seeing that the whole intention of the lesser mysteries, or of external initiation, is so to lead the soul — by the intervention of symbol, ceremonial and sacrament — that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth: Seeing also that, thus withdrawn, the soul must be brought, under true direction, to the study of Divine things, that it may offer the only clean oblation and acceptable sacrifice, which is Love reaching outward and inward to God, man and the universe: Now therefore, I confess and testify hereunto from my throne in this temple;

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and I promise, so far as in me lies, to lead you by the rites of the Fellowship, faithfully conserved and exhibited with becoming reverence, that through such love and such sacrifice you may be prepared in due time for the greater mysteries, the supreme and interior initiation.

In the absence of a special representation on the part of the new Master, this confession shall be read from the vellum scroll on which it is inscribed.

The Master of the Temple resumes his seat. The investiture of officers follows and should be performed by the Master of the Temple, since the right inheres in his office, as well as in that of the Imperator, who, for purposes of convenience, usually assists in the clothing.

Master of the Temple (knocks once): By virtue of the power to me committed, I proceed to invest my officers.

He cites each in succession by name, and each is brought to his pedestal by the Imperator, or him failing, the Immediate Past Master, who bears the clothing and insignia particular to each office, the wands and instruments included. The newly-appointed Warden of the Temple is brought first to the east, and being invested with cloak and collar:

MASTER OF THE TEMPLE: By the power to me committed, I ordain you Warden of this Temple until the next festival of the Equinox. I pray that from your throne in the east you may lead the Fratres et Sorores to the full light of the end. I

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present you with your wand of office. May it symbolize to you and to the brethren that God is known of the heart.

WARDEN OF THE TEMPLE: In the Name of the Lord of Hosts, and by the word *****, I receive my wand of office and accept the duties which it signifies as a servant of God and my brethren in the sacred bonds of the Order.

He passes directly to his throne in the north-east and takes his seat thereon. The newly-appointed Guide of the Paths is led to the east and invested in the same manner.

MASTER OF THE TEMPLE: By the power to me committed, I ordain you Guide of the Paths and Grades until the next festival of the Equinox, and I pray that — between the pillars — you may lead the Fratres et Sorores into the equilibrium of perfect reconciliation. I present you with your wand of office. May it symbolize to you and to the brethren that God is seen of the mind, when the eye of mind is open unto Divine Light.

GUIDE OF THE PATHS: In the Name of Messiah the Prince, and by the word *****, I receive my wand of office and accept the duties which it signifies as a servant of God and my brethren.

The Guide of the Paths passes with the sun to his place between the pillars and takes his seat.

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The newly-appointed Auxiliary Frater Zelator is led to the east and invested.

MASTER OF THE TEMPLE: By the power to me committed, I ordain you Proclamator and Lucifer of this temple until the next festival of the Equinox. It is your part to go before the Postulants with the torch of the higher luminaries, uttering the watchwords of the day. Thanks be to God, my brother, for the admirable light which illuminates our earthly part. I present you with your wand of office. May it symbolize to you and to the brethren that perfect purification of our humanity which is attained in the life of the Cross. Receive also this lamp, and see that your light is burning.

FRATER ZELATOR: In the Name of the Secret Light, and by the Word *****, I receive my wand and lamp, accepting the duties which they signify as a servant of God and my brethren.

The Auxiliary Frater Zelator passes with the sun to his place in the due west and takes his seat.

The newly-appointed Frater Thurificans is led to the east and invested.

MASTER OF THE TEMPLE: By the power to me committed, I ordain you Thurificans of this temple until the next festival of the Equinox, to watch over the fires of the temple and to perform the consecrations by fire. Remember the sweet odors of the sanctuary and the savor of the beauty of the

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house. I present you with the thurible of your office. Thanks be to God, my brother, for that true incense which hallows our life.

FRATER THURIFICANS: In the name of our fires of longing, and by the word ***, I assume the thurible of my office and accept the duties which it signifies as a servant of God and my brethren.

The Frater Thurificans passes with the sun to his place in the due west of the temple and takes his seat.

The newly-appointed Frater Aquarius is led to the east and invested.

MASTER OF THE TEMPLE: By the power to me committed, I ordain you Aquarius of this temple until the next festival of the Equinox, to watch over the cup of cleansing water and to purify therewith the brethren of all grades and the Postulants. May you also in your own soul be sprinkled as with hyssop and cleansed. May you be washed and made whiter than snow. I present you with the lavacrum of your office. Thanks be to God, my brother, for that Living Water which cleanses the whole creation.

FRATER AQUARIUS: In the name of the Waters of Salvation, and by the word ***, I receive the lavacrum of my office and accept the duties which it signifies as a servant of God and my brethren.

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The Frater Aquarius passes with the sun to his place in the due west of the temple and takes his seat. The Master of the Temple gives a battery of one knock.

MASTER OF THE TEMPLE: To order, Fratres et Sorores. My house is a house of prayer.

All rise and face east.

MASTER OF THE TEMPLE: Renew us, O Master of All, in the sanctity of Thy daily service. Fortify the rites of this temple with the prevention of Thy plenary grace. Make it, we pray Thee, among things that testify below, a type of Thine Eternal Presence. Lift up our hearts therein. Be unto us an indwelling spirit, a glory in the midst thereof. So shall we encompass Thine altar, clothed in the understanding of Thy law, clothed in a robe of splendor, which is the showing forth of Thy will within us. Call us, in fine, from the ministry of Thy sacraments in the world of manifested things to the ineffable world of Thine union. (*And then turning westward, with wand uplifted,*) Fratres et Sorores, by the power to me committed, I proclaim that the sun has entered Aries (*vel* Libra), the sign of the vernal (*vel autumnal*) Equinox. Light from the eternal and glory of everlasting worship be with us forever and ever.

The closing is then taken in the Grade of Neophyte.

HERE ENDS THE SOLEMN CELEBRATION OF THE EQUINOX.

The First Order Of The Rosy Cross

World of Action Part IV

The Ceremony of Consecrating A Temple for the Mysteries of The First and Second Orders

The Consecration of a Temple of the Rosy Cross may arise in either of two manners: (1) in response to a petition presented to the Chief of the Rite in the names of at least seven Brethren who are living members of the Fellowship, i.e., are attached to some active Temple or Temples; (2) By the power vested in the Chief of the Rite for the time being, in the exercise of his sole discretion; but he shall be bound on his own part to proceed in conformity with the General Rule of the Fellowship, so that the title of each Temple may be clear and regular.

The petitioners in the one case, and the co-opted brethren in the other, together with the joining members and visitors, being assembled in the vestibule, or in a room adjacent to the place chosen for consecration as a Temple, the Imperator, who has assumed already his vestments and insignia, gives a battery of one knock and makes the first proclamation thus, lifting up his wand of office:

IMPERATOR: Fratres et Sorores in the Fellowship of the Rosy Cross, the Lord is our light and our help. In the Name of Him Who rescues us from the darkness and the unredeemed places, and by the power in me abiding, I call upon you to assume the vesture of your rank and grades. Do Thou clothe us in Thy grace and truth, Great Master of all our ways.

The members put on their clothing and insignia. The Acting Fratres Thurificans et Aquarius assume also their surplices and see that the vessels of their respective offices are prepared and charged with live fire and with water.

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When all things are in readiness, a procession is formed without, headed by the Imperator of the Rite. He is followed by the Fratres Thurificans et Aquarius, side by side, the Banner-Bearers and the brethren in the order of their grades, two and two in like manner.

When the Chief of the Rite reaches the door of the place about to be consecrated, he comes to a pause thereat, lifts up his wand and says:

IMPERATOR: May this door be blessed, sanctified and commended to the Lord. May it be ever as a gate leading to the Land of the Living for those who enter here by.

The Imperator opens the door and crosses the threshold, saying:

IMPERATOR: Invest our portals, O Lord; consecrate and guard our thresholds; vouchsafe to visit this place.

The procession passes by the north toward the east of the hall, he who has been deputed to act as Ostiarius entering last and securing the door behind him. He remains on the hither side of the door. When the Chief of the Rite has reached the due east he pauses and faces west. The Fratres Thurificans et Aquarius take up their places on either side of him, also facing west. The members of the higher grades pass on to the southern side of the hall and stand by their seats in that quarter. The members of the lower grades halt on the northern side, standing by their seats.

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The Emperor of the Rite proceeds to the consecration of Fire and Water in the terms of the First Portal Grade of the Rosy Cross.

The Fratres Thurificans et Aquarius have parted to the right and left as before. The incense is kept fuming. The Emperor lifts up his hands, holding his wand of office.

IMPERATOR: The power of the world is Thine, and Thine is also the glory. Send down Thy power upon me. Make of me a free channel, through which Thy grace shall pass and authorize the solemn consecration that I am about to perform in Thy Name.

The Emperor and his assistants turn eastward. The prayer at the east and assoilment take place as exhibited in the Ritual of the Grade of Neophyte.

[Editor's note: Next two pages were missing from the original document]

IMPERATOR: In the name of the Water of Regeneration and by the Font of Life, flowing from the World of Life, quickening the hearts of men, I purify and dedicate this altar to the service of the Rosy Cross, being part of the Divine service. May those who are pledged hereon enter into the life of purity, and may the power that leads them in the mystical paths of our Fellowship through the worlds of return to God, bring them in due time to that place, beyond this temple, wherein the double cube of the altar unfolds as a cross of Life.

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Having returned to the eastern side of the altar, he gives back the vessel and aspergillus, taking the thurible from Frater Thurificans, who receives the wand from Frater Aquarius and retains it. The Emperor offers incense as previously at the four sides of the altar and on the upper surface, saying as he moves through the quarters:

IMPERATOR: By the Fire of salvation, and by the incense that Michael the High Priest offers on the Supernal altar, I consecrate and dedicate this altar to the service of the Rosy Cross, being part of the Divine service. May those who make hereon the offering of their lives in sacrifice be accepted as holy oblations, and when the perishable part of us each has been burnt to ashes, may the soul ascend to GOD — as the sparks fly upward.

The Emperor restores the thurible to Frater Thurificans and moves to the western side of the altar, where he faces east. He lifts up the bread salver and supports it on his left hand.

IMPERATOR: By the power in me vested, and in the name of Melchisedek, priest of the Most High God, I bless ☩, dedicate ☩ and consecrate ☩ this vessel for the food of man. May those who partake herefrom, under the obedience of this Holy Rite, be nourished in a spiritual sense with the bread of Life, the substance of things Divine communicated to the soul of man.

The Emperor lays down the salver and now lifts up the chalice.

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IMPERATOR: By the power in me vested, and in the Name of Melchisedek, priest of the Most High God, I bless ☩, dedicate ☩ and consecrate ☩ this vessel for the food of man. May those who partake herefrom, under the obedience of this Holy rite, be nourished in a spiritual sense with the blessed wine of the Kingdom, wine of Divine Life and wine of Union. May they realize in their inmost souls that it is super-essential blood and that this blood is Life.

The Emperor puts down the chalice, opens the lamp and lights it. Having closed it again, he raises the lamp on high.

IMPERATOR: Thou art my lamp, O Lord. The Lord is my light. The Lord shall enlighten my darkness. The torch of a faithful guide goes before me in the dark ways. I shall pass through the paths of darkness. O kindle Thy Light in my heart. By the power in me vested, and in the name of the Great White Light shining from the Great White Throne, I bless ☩, dedicate ☩ and consecrate ☩ this outward and sacramental sign of the light shining from within. May the eyes of its bearer look ever to the perfect day.

The Emperor lays down the lamp. The banners of the temple are brought up. He raises each of them in succession and consecrates them together in the one formula.

IMPERATOR: Thou art our banner, O Lord, and Thy banner is love flowing over us. Lift up our banners of love on the high mountain of our desire for Thee. By the power in me vested, and in the Name of the Omnipotent and Eternal

Consecrating A Temple for the Mysteries of the First and Second Orders

God, Who is the blessing and consecration of all things, I bless ☩, dedicate ☩ and consecrate ☩ this banner of the Rosy Cross to mark the east of the temple and to point the path upward that leads through the days and the years, even into the mystery of God. I bless ☩, dedicate ☩ and consecrate ☩ this banner of the Rosy Cross to mark the west of the temple, to divide the light from the darkness and to reflect on the outer ways the peace of the ways that are within.

The bearers erect the banners at their proper points in the temple. The Emperor proceeds to consecrate the altar-symbol. He takes the aspergillus from Frater Aquarius, and sprinkles the symbol cross-wise.

IMPERATOR: Blessed be this sacrament of our Fellowship, and blessed be She by whom the waters of our desires are spiritualized.

He returns the aspergillus and takes the thurible from Frater Thurificans. The Emperor censens the symbol.

IMPERATOR: By the power in me vested as Chief of the Rite and keeper of this sacred mystery, I bless ☩, dedicate ☩ and consecrate ☩ this sacrament of our Fellowship with Fire. Blessed be She by whom the will is uplifted in the fire of a sacred purpose that attains its term in God.

He returns the thurible and then exalts the symbol, holding it with both hands.

IMPERATOR: May the Holy Shekinah descend and dwell in this temple, shining as an abiding presence in the centre of this sacred symbol. The rose of the world are Thou, O high lady of quest, leader of the quest in God. From the Center to the four quarters extend the rays of Thine influence. From the four quarters to the Center the grace of Thine attraction draws. Bring us to the rest in the Center, that we may repose under the shadow of Thy wings. Fulfill us in the activity of the Center, the intercourse and joy of union. The Guide of the Paths art Thou, and Thine are the worlds of quest. Lady of severity and judgment on the side of the fear of the Lord, come to us in the fear of separation. Lady of compassion and of mercy on the side of the love of the Lord, come to us in the love of the Holy One. Lady of benediction, Lady of the Middle Pillar and all the kingdom of benignity, lead us from the kingdom of this world, that we may behold the bounty of our Master and the sun of righteousness in Tiphereth. Lead and still lead us onward, and in the World of Supernal Knowledge, show unto us that Jehovah is Elohim in the union of God and His Shekinah.

The Imperator deposits the rose-cross symbol in the middle place of the altar and receives his wand. He passes with the sun to the throne of The Master of the Temple and proceeds to bless and to consecrate with Fire. The Fratres Thurificans et Aquarius have followed him. He receives the thurible in exchange for his Wand.

IMPERATOR: By the power in me vested, and by the grace descending from Chokmah through the pillar and paths of mercy,

Consecrating A Temple for the Mysteries of the First and Second Orders

I bless ☩, dedicate ☩, and consecrate ☩ with Fire this throne of the Master of the Temple. May the Fire of supernal wisdom flow over the temple and its members. I bless the work of the Master in the name of victory, in the power of the grade of Philosophus, and I hail him by the secret name of FRATER THEOTOKOS, ID EST, A DEO NATUS.

He gives back the thurible in exchange for his wand. He turns now to the west, with wand lifted up.

IMPERATOR: Fratres et Sorores in the Fellowship of the Rosy Cross, I proclaim that the pillar of mercy in the Tree of Life, on the return journey to God, has its basis in this temple and is represented by the throne of the Master, who is a living symbol of the Sephira Netzach.

The Imperator proceeds with the sun to the throne of the Warden of the Temple, followed by the Fratres Thurificans et Aquarius. He proceeds to bless and consecrate with Water receiving the aspergillus from Frater Aquarius in exchange for his wand.

IMPERATOR: By the power in me vested, and by the grace descending from Binah through the pillar and paths of severity, I bless ☩, dedicate ☩ and consecrate ☩ with Water this throne of the Warden of the Temple. May the waters of understanding flow over the temple and its members. I bless the work of the Warden in the name of glory, in the virtue of the grade of Practicus, and I hail him by the Secret Name of FRATER CHRISTOPHOROS, ID EST, CHRISTUM FERENS.

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He gives back the aspergillus in exchange for his wand. He turns now to the west with wand lifted up.

IMPERATOR: Fratres et Sorores in the Fellowship of the Rosy Cross, I proclaim that the pillar of justice in the Tree of Life, on the return journey to God, has its basis in this temple and is represented by the throne of the Warden, who is a living symbol of the Sephira Hod.

The Emperor proceeds with the sun to the seat of the Guide in the middle place of the temple, followed by the Fratres Thurificans et Aquarius. He proceeds to bless and consecrate the seat of the Guide with Fire and Water. He takes the aspergillus in exchange for his wand.

IMPERATOR: By the power in me vested, by the union Of mercy and judgment, by the ineffable virtues and graces coming down from the Crown of the Tree, through the pillars and paths of benignity, I bless ☩, dedicate ☩ and consecrate ☩ with Water: *(then returning the aspergillus and taking the thurible)* I bless ☩, dedicate ☩ and consecrate ☩ with Fire the seat of the Guide of this temple. May Divine understanding above all earthly knowledge, the wisdom enthroned in the Highest and the Light of the Father of Mercies meet in the pillar of benignity, flowing over the temple and its members. I bless the work of the Guide in the name of the Holy foundation, the sacrifice of the just therein, and in the mystery of the grade of Theoreticus. I hail him by the secret name of DESMOS MONADOS, ID EST, VINCULUM UNIONIS.

Consecrating A Temple for the Mysteries of the First and Second Orders

He gives back the thurible, receives and uplifts his wand.

IMPERATOR: Fratres et Sorores in the Fellowship of the Rosy Cross, I proclaim the bond of union, the mystery of espousals in God and the work of the Guide therein, who is a living symbol of the Sephira Yesod.

The Emperor passes directly to the seats in the due west, followed by the Fratres Thurificans et Aquarius. He proceeds to bless and consecrate the seats in the west with Water and with Fire. He takes the aspergillus in exchange for his wand.

IMPERATOR: By the power in me vested, and in the name of Shekinah descending to dwell in the hearts of men, I bless ☩, dedicate ☩ and consecrate ☩ with Water (*then returning the aspergillus and taking the thurible*): ☩ I bless ☩ dedicate ☩ and consecrate ☩ with Fire these seats of the Herald and his ministers. May the graces and powers of all the mystical worlds, emanating one from another and poured upon the kingdom of this world, flow over the temple and its members. I bless the work of the Herald and their work who serve with him as the bearers of Sacramental Water and Fire. I bless them in the name of the Kingdom and in the mystery of the grades of Malkuth.

He gives back the thurible in exchange for his wand. He turns now to the east, with wand lifted up.

IMPERATOR: Fratres et Sorores in the Fellowship of the Rosy Cross, I proclaim that the pillar of benignity in the Tree of

Life, on the return journey to God, has its basis in this temple and is represented by the seat of the Herald, or Proclamator and Lucifer of the Rite, who is a living symbol of the Sephira Malkuth.

The Emperor proceeds to the east, followed by the Fratres Thurificans et Aquarius, who part and go to their seats, which are respectively in the south and north of the temple, at the head of the two columns formed by the unofficial brethren. The Emperor stands between the thrones of the east, facing west.

Imperator: I proclaim that the Salvator Mundi Temple (*vel Templum aliud*) is duly dedicated and consecrated to the Glory of God in the Highest.

The procedure that follows hereon is the appointment and investiture of officers. The brethren of the First and Second Orders are led forth at this point from the temple, and the Master Designate is installed according to the Ritual of the Inner Working. The brethren are recalled and the ceremony proceeds according to the Ritual of the Equinox.

The Master of the Temple proceeds in the next place to open the newly consecrated temple in the grade of Neophyte, the prayer at the east, the assoilment of the temple and the blessing of the Water and Fire being omitted.

In the event of there being a postulant for reception into the Order, the Ceremony of Initiation follows.

Consecrating A Temple for the Mysteries of the First and Second Orders

The laws of the Fellowship of the Rosy Cross are read in full, as also the authorized by-laws, the latter being put for confirmation by the brethren.

Any general business set forth in the agenda of the consecration summons is then taken.

The temple is closed according to the Ritual of the Grade of Neophyte.

HERE ENDS THE SOLEMN CEREMONY OF CONSECRATING A
TEMPLE OF THE ROSY CROSS FOR THE MYSTERIES OF THE
FIRST AND SECOND ORDERS.

THE SECOND ORDER OF THE
ROSY CROSS

WORLD OF FORMATION

PART I.

THE CEREMONY OF ADVANCEMENT

IN THE

GRADE OF THEORETICUS,

2=9

PRIVATELY PRINTED

MCMXVI.

THE FELLOWSHIP OF THE ROSY CROSS.

GRADE OF THEORETICUS, 2=9.

THE SOLEMN CEREMONY OF OPENING THE TEMPLE IN THE GRADE OF THEORETICUS.

The Arrangement of the Temple is shewn in the Official Diagram of the First Point.

The Celebrants or Officers of this Grade are the Master of the Temple, the Warden, and the Guide of the Paths, in addition to the Ostiarius, who should be the last Candidate to have received advancement therein.

If the Temple should not have been opened previously in one of the Lower Grades, the ceremonial vesting of Officers and Members, the Invocation or Prayer at the East, and the Assoilment of the Temple are performed as exhibited therein.

The Master of the Temple assumes his Throne, holding the Wand of his Office. The other Celebrants repair to their stations, and the ordinary Brethren are arranged North and South, according to the precedence of their Grades. All Members are seated and a short space of inward recollection follows.

Master of the Temple——

All rise.

Master of the Temple.—Fratres et Sorores, by the bond of our Fellowship, which is the union of consecrated minds, and in the Name of the Lord of Hosts Who leads the

6 THE CEREMONY OF ADVANCEMENT

cohorts of salvation, assist me to open this Temple of the Rosy Cross in the Grade of Theoreticus, as a light of salvation to minds which are called herein. Frater Ostiarius, I direct you to see that the Temple is guarded on the hither and further sides, that we may keep without the Gate those who distract from the term.

The Frater Ostiarius opens the Portal pro formâ, inspects the immediate precincts, again secures the threshold, and turns to the East with uplifted Wand.

Frater Ostiarius.—Honourable Master of the Temple, the guard is maintained duly on the outer side by those who have kept the threshold from the beginning of our Sacred Mysteries. I keep the guard within, and I will ever remember the end.

Master of the Temple.—Honourable Frater Theoreticus, you will receive from those who are present the external warrants in virtue of which they have entered our Holy Temple in this Grade.

The Guide of the Paths, standing in his place, lifts up his Wand of Office.

Guide of the Paths.—Fratres et Sorores, united in the Mystical Fellowship of the Rosy Cross, I demand the Sign of a Theoreticus.

He turns in succession to the four quarters and receives it from all present, the Master of the Temple excepted. The Guide turns to the Master, giving it on his own part.

Guide of the Paths.—Honourable Master of the Temple, the Glory of the Holy Heights and the Splendour of the Great White Crown uplift the minds of the Fellowship.

The Sign is repeated by the Master.

Master of the Temple.—I have also beheld that Light, and because of it I am glad for ever. Herein is the consecration of the mind part of the Fellowship. The Brethren who can give this Sign have entered the Theoretical Grade. Unto them be the graces thereof and the Mystery of YESOD revealed in the Sanctuary of Thought.

This is said with raised eyes and uplifted Wand. There follows the pause of a moment.

Master of the Temple.—Let us recall the abiding graces which prevail in the Mysteries of this Grade, that their living presence may be declared in our own consciousness and renewed in the mind of the Fellowship.

Guide of the Paths.—The Grade of Fratres Theoretici is the Grade of the SEPHIRA YESOD, and the presence of SHEKINAH is therein, as Mistress of the Middle Pillar, and the form of our desire for GOD.

Warden of the Temple.—It is in correspondence by symbolical attribution with the macrocosmic element of air, and with the natural understanding in man. The Children of Disobedience shall become the Sons and Daughters of the Law, and the Law shall enlighten the mind by the rays of the Sun of Justice.

Guide of the Paths.—In the mystical astronomy of the soul, the moon is like natural reason, a realm of reflected light, peopled by wandering thoughts and plastic images. But we seek, O Honourable Master, the direct illumination at another and eternal source. I am the Reconciler between them, standing in the Middle Path, looking towards the Glorious Sun of TIPHERETH, as a purified Moon of Mind, and testifying to the Bond of Union.

Warden of the Temple.—The way of attainment is the way of progression in the Tree, even unto the Holy of

Holies, into the great mystery of which our entrance is by the 32nd Path, the Path of TAU. This is the Ladder of Jacob, and a surc testimony that man is made for the heights.

Master of the Temple——

The Master of the Temple descends from his Throne, and faces the East thercat. The Warden also descends. All Members face East. The Master uplifts his Wand.

Master of the Temple.—Ye who are in search of the Life of life, lift up your hearts in worship. Lift them in aspiration and in longing unto Him Who lives for ever. Praise unto Thee, EL CHAI and SHADDAI, Lord of the Heavenly Spheres, Lord and King of Mind. Our thoughts are stayed on Thee, the head and the heart are Thine. O lead us on the Holy Mountain, in the Paths that approach to Thee. Raise into the consecrated places those who are born for Thy Sanctuary. Beyond the natural reason, out of the errant thoughts and the flux of images, draw us—we beseech—and raise us. Take us into the still rest of the Active Centre. May we be fixed on Thee, and after all reflections, and all the borrowed lustre, give us Thy light for ever. Amen.

The Master of the Temple turns Westward, with arms uplifted.

Master of the Temple.—Fratres et Sorores, let us offer up our minds in dedication, giving glory and thanks and honour to the Lord and King of Air.

The Master of the Temple turns to the middle East. The Warden and Guide of the Paths take up their places behind him, so that the three form a triangle of which the Master is the apex. All present are still facing East. The Master of the Temple traces the Symbol of Air in front of him, using the head of his Wand.

Master of the Temple.—Let there be lights in the firmament of heaven to enlighten the earth of our humanity. Thou hast given us, O Master, the borrowed light of mind, to rule in the night of our mortality. Give unto us thy Sun of Justice, and it shall be day therein. Shew unto us Thy Knowledge in the night, Shine upon us more and more until it be perfect day.

He takes up the Mystical Rose which is placed on the Altar before the Tablet of the East, and describes with it the Sign of the Man.

Master of the Temple.—In the Names EL CHAI and SHADDAI, the Living GOD Almighty, Lord of the Heavenly Spaces, adore your Creator. Minds of the Brotherhood, adore Him. Word of the mind, confess Him. Receive the Word of the Holy One. Breath of the Spirit of Life, enter and abide within us, that we may live in Thee. In the Sign of the Holy Living Creature, the Mystic Head of the Man, adore, adore, adore.

He makes the Sign of the Cross with the Mystic Rose.

Master of the Temple.—From the places of reflections and of images, from the realm of flux, from the world of created light, seek in aspiration and in purity the fixed and constant refuge. In the name of RAPHAEL, the Great Angel of Air, invoked for the consecration of this all-wandering element ; by that which it signifies within us, in whom are all the Keys, by that which we have cleansed and dedicated, ye Living Minds of Men, adore your Creator.

He replaces the Mystical Rose, and again uplifts his Wand.

Master of the Temple.—By the power of the Sacred Names, Names from everlasting to everlasting, Names of the Eastern Quarter, set about the height and the deep for

the protection of the mind of man, Spirit of the Inmost Mind, Height and Deep of Thought, adore your Creator. By the Word of the Living GOD, adore, adore, adore.

The Celebrants return with the Sun to their places. All Members face as usual.

Master of the Temple.—Fratres et Sorores, we have come out from the Magia of illusory things, in thought seeking the realisation that is within. May the symbols and sacraments of all that testifies without lead us from the world of images into union with the Mind of God. Honourable Frater Theoreticus, Guide of the Paths and Grades, from your place in the World of Formation I direct you to announce that the Temple is open in the 2=9 Grade.

The Guide of the Paths turns Westward, with uplifted Wand.

Guide of the Paths.—Praise unto Thee, EL CHAI and SHADDAI, Lord of Life and Thought. In Thy Most Holy Name I declare that this Temple of the Rosy Cross is open in the Grade of Theoreticus for the dispatch of GOD'S work in this world.

Guide of the Paths——

Warden of the Temple——

Master of the Temple——

The Celebrants and Members are seated.

*Here ends the Solemn Ceremony of Opening the Temple
in the Grade of Theoreticus.*

FIRST POINT.

The Cereimonial Admission of a Zelator in the Path of TAU.

The Postulant is alone in the Vestibule on a Prie-Dieu, in full light, with a scroll in his hands containing versicles proper to the Grade.

Master of the Temple.—Fratres et Sorores, may the union of dedicated minds be overshadowed by the mind of GOD, and directed to the service of our Brethren in the Offices of this Holy Rite. By the power to me committed for the authorised communication of Mysteries, I declare that the lineal Path of TAU, the 32nd Path, leading from the deeps to the height, is open to those who are prepared for the Sacrament of this Grade of our Fellowship, and other manner of ascent has not been revealed to us in the world of symbolism. It is also our high duty to give of that which we receive, and I hold a warrant from the Most Honoured Imperator of the Order for the advancement of our Zealous Frater Adveniat Regnum (*vel nomen aliud*), who has dwelt as a Zelator amongst us. Honourable Frater Theoreticus, Guide of the Paths and Grades, the Postulant stands at the door. Teach him to knock thereat; prepare him that he may enter worthily, and bring him across the threshold.

The Guide of the Paths rises in his place, takes the Bowl of Earth from the Altar, passes by South and West to the door of the Temple, where he turns Eastward and makes obeisance with the Sign of the Grade. His chair is removed.

Guide of the Paths.—Between the Sacred Pillars of the Temple, Pillars of Severity and Mercy, Pillars of the Four Worlds, I will keep for ever and ever a free path to the East, and it shall be called the Path of Benignity.

The Frater Ostiarius opens the door, and the Guide leaves the Temple, which is immediately secured behind him.

Master of the Temple.—Fratres et Sorores, our Frater Adveniat Regnum (*vel nomen aliud*), having been brought in the Grade of Zelator from the Court of the Tabernacle into the Holy Place, was left to contemplate therein the embroidered veil, the curtain of palms and pomegranates, before the entrance to the Holy of Holies. He has guarded the fire within; he has maintained the zeal of quest; he desires to pass behind the veil into the mystery of symbolism that is beyond. He does not know that which awaits him, but he has heard of the Land of Life; he is moving on the path of attainment and return to the central place of experience. By the force of perseverance, by the grace of patience, he has earned a title to advancement. He stands now on the threshold of the Path of TAU, leading from the World of Action, which is that of manifested things, to the World of Formation in GOD. Do you therefore, my Brethren, unite your intention with mine, that he who comes among us in the darkness of natural mind may attain the inward light, and that he who carries the mystical Cross may rise at last to the Crown.


Meanwhile, the Guide of the Paths has greeted the Postulant on the further side of the Portal, saying:

Guide of the Paths.—Glory be to GOD in the Highest, and grace to the mind uplifted towards Divine Attainment in the Light of the Rosy Cross.

The Guide prepares the Zelator by placing in his hands the Bowl of Sacramental Earth and the Cubical Cross about his neck.

Guide of the Paths.—Purify the mind, O Lord ; consecrate the world of images ; sanctify the thoughts of man. And remember, on your part, my Brother of the Rosy Cross, that it is the pre-occupation with GOD and His union which hallows the mind of the Postulant. The body is the Holy Place and the mind is the Holy of Holies, when GOD dwells therein. I say unto you, therefore, O Frater Adveniat Regnum (*vel nomen aliud*), hallowed be thy mind.

While this is being done in the precincts the Frater Ostiarius rises, and following the Sun, proceeds to the East of the Temple, and sees that the Altar Symbols of the Elements are set as follows :—The Rose on the Eastern side ; the Lamp on that of the South ; and the Cup of Water on the North. The place of the Bowl of Earth is on the Western side.

The Guide of the Paths gives the Battery of the Grade— 

The Frater Ostiarius turns down the lights and opens the door. As the Guide of the Paths enters with the Postulant :—

Guide of the Paths.—Come from the natural to the supernatural light, from the material which is without to the spiritual that is within.

The door is closed behind them. The Guide of the Paths pauses with the Zelator at or near the entrance.

Master of the Temple.—There is a path which no fowl knoweth and which the vulture's eye hath not seen. Teach me Thy way, O Lord, and lead me in a plain path. I will go in the light of Thy commandments, and Thou wilt shew

me the Path of Life. I have loved Thy service from the beginning. Thou shalt draw me, Thou shalt bring me to Thy High City and to Thy Hill.

The Guide of the Paths advances again, very slowly, leading the Postulant, who bears the Bowl of Sacramental Earth.

*Guide of the Paths (as they step forward).—*Shew me Thy way, O Lord ; teach me Thy paths. Hold up my goings therein, that my footsteps slip not. I have come from afar in the darkness ; send me Thy saving light.

As the Guide of the Paths comes to a pause and stays also the Zelator :—

*Master of the Temple.—*Honourable Frater Theoreticus, Guide of the Paths and Grades, you will lead the Zelator to the West, and place him between the Mystical Pillars, as at the Portal of that Path by which he will be led in his progress from the Kingdom of Holiness in Malkuth to the Sanctuary which is in the Holy of Holies, unto the mysteries and graces whereof we have prayed that our hands might bring him in the meet and acceptable time.

The Guide of the Paths leads the Zelator and he is placed in the middle way between the Pillars.

*Master of the Temple.—*Frater Adveniat Regnum (*vel nomen aliud*) you will communicate to the Guide of the Paths the proof of your regular advancement to the Grade of Zelator.

The Guide of the Paths takes the Bowl of Sacramental Earth from the Postulant and sets it aside for the moment. He passes round the Pillars with the Sun and faces the Postulant.

*Guide of the Paths.—*Give me the Sign of Benediction with which you were blessed on the part of the whole

Fellowship in the Grade of Zelator. Give me the Step and the Grip which you received in the Grade of Neophyte. Give me the Word of a Zelator. Give me the Mystical Pass-word, and the Number drawn therefrom. Give me the Title and Symbol which you received in the last Grade.

These things are done accordingly by the Postulant, but he is prompted if need should be. The Guide of the Paths gives back to him the Bowl of Sacramental Earth, and turns Eastward with uplifted Wand.

Guide of the Paths.—Honourable Master of the Temple, I have received from our Frater Pereclinus de Faustis the proofs of his regular advancement to the Grade of Zelator.

He returns behind the Pillars, following the course of the Sun.

Master of the Temple.—They are also a condition of your advancement to the next Grade of our Mystery. In virtue of the Sign of Benediction you were brought from the Portal of the Rosy Cross, even from the Court of this Tabernacle into the Holy Place and the Kingdom of Manifested Light. May the Step which you have taken be the first sign of that progress which will bring you to the Holy Mountain. May the Grip foreshadow the union of the Divine in the universe with that which is Divine in your nature. May the Bride and Queen of the Kingdom lead you by secret paths to the Kingdom that is within. May the Word Ornament given to you in the Grade of Zelator mean for you the adornment of your dedicated life and lead you to the goal of the blessed. In virtue of all these saving Signs and Emblems, I demand whether you are willing to keep the Laws of the Sanctuary and the silence imposed thereby, even as you took and have maintained the Pledges of the Kingdom and the Rule of the Holy Place in the previous Grades.


*The Zelator (prompted by the Guide of the Paths).—*I will dwell in the House of the Lord for henceforth and for ever. I will keep the secrets of the House.

As directed by the Guide of the Paths, the Zelator raises the Bowl of Sacramental Earth to the full height of his arms, and says after him :—

The Zelator.—May my earthly part in the manifest World of Action be henceforward a clean vehicle wherein the Body of Redemption can be prepared by the powers of the Formation World.

The Guide of the Paths takes the Bowl from the Zelator and going behind him raises it over the head of the Zelator.

Guide of the Paths.—Fratres et Sorores, in the Fellowship of the Rosy Cross, I testify that this consecrated earth of humanity is earth of the City of Zion, and that the Temple is built thereon.

The Master of the Temple gives a Battery of one knock——and rises in his place, with uplifted arms.

Master of the Temple.—Transmutamini, transmutamini, de lapidibus mortuis in lapides veros philosophicos.

He resumes his Throne. The Guide of the Paths moves with the Sun and deposits the Bowl of Sacramental Earth on the Western side of the Altar. He returns, bearing the Sacramental Rose, which he places in the hands of the Postulant, and then resumes his station behind the Pillars.

Master of the Temple.—Fratres Pereclinus de Faustis, come in peace, and in the spirit of brotherhood. Offer up your mind in sacrifice, praying that the Divine Light may be enkindled within you. I bid you therefore kneel down.

(*The Guide assists the Postulant*). Lift up the Rose which you carry, and say in a clear voice: By the Wisdom and Understanding which are above the Knowledge of MALKUTH; by the aspiration of the mind's eye which is fixed thereon; by the light and bearers of light in the great dome of Heaven, give unto me the light which I seek.

This is repeated by the Postulant, following the Master.

Master of the Temple.—Rise, Zelator of the Rosy Cross, an accepted Postulant for advancement to the Grade of Theoreticus.

The Postulant rises. The Guide of the Paths directs him in a low voice to raise the Mystical Rose to the full height of his arms and to say after him clearly:—

The Zelator (following the Guide).—Into Thy hands, O Lord, for the work of the Rosy Cross, I commend my life of mind.

The Guide of the Paths should perform this part of the Ceremony so that attention is directed to the Postulant rather than his own prompting.

Master of the Temple.—It is written that there shall be no more night. May all material darkness dissolve; may there be no cloud upon the sanctuary of your mind. The darkness of the Temple which is around you is the veiling of the Divine Glory.

The Guide of the Paths moves with the Sun round the Pillars, and faces the Postulant, whom he draws between the Pillars.

Guide of the Paths.—Bring us forth into the Light, O Lord. Shine upon the Way of Prudence, the Path which leads to Thee.

He takes his place on the right of the Postulant. They are now facing the East.

Master of the Temple.—From the manifest World of MALKUTH, from the Grades of Neophyte and Zelator attributed thereto in our system, three Paths lead to the Degrees that are beyond. They are the 31st, 32nd and 30th Paths, and their Banners are inscribed with the corresponding letters of the Hebrew alphabet, as displayed before you in the East. The Guide of the Paths shall lead you, seeking the goal of quest, that you may pass in your journey of the mind from natural to supernatural light, from the material which is without to the spiritual that is within.

The Guide of the Paths moves forward slowly in the North of the Temple, leading the Postulant.

Guide of the Paths (speaking on behalf of the Postulant).—Guide us, O Lord, and guard us in all our ways. Behold, I am purified in the body and confess the dedication therein. All that is within me desires to dwell in the presence of the Lords of Truth. Let us enter the Path of Severity, because Zion shall be redeemed with judgment.

When they have reached the middle North, they are brought to a pause by the Warden of the Temple rising from his Throne with outstretched Wand, holding the Vessel of Water in his left hand.

Warden of the Temple.—There is peace upon the heights in the presence of the holy desires, and the still fountains shine. There is peace upon the deeps of the waters, and the waters reflect the heights. Who are ye that move in the twilight, with faces born of the twilight, and foreign to this holy ground?

Guide of the Paths.—We come from between the Mystical Pillars, seekers for a way to the heights and the Path of Life, in the Name of the Living God Almighty.

Warden of the Temple.—I am desire and emotion, manifesting in the soul of man. The desires of my soul are purified ; the desires of the soul are indrawn ; this is the way of peace. I am on the seat of judgment, trying and sifting the elect, but not beyond their strength. You have called upon the Name of the Lord ; return in that Name of Majesty. Not here is your Path to the heights.

He makes the Sign of the Eagle with his Cup. The Guide leads back the Zelator by the same way, that is, against the Sun, and sets him between the Pillars.

Guide of the Paths.—Watch us going forth and returning ; watch us, O Lord, for ever. Let us enter the Path of Mercy.

The Guide of the Paths moves forward slowly, leading the Postulant through the South of the Temple, and therefore against the Sun.

Guide of the Paths.—The light shall disperse the darkness, and in the Holy of Holies the mind shall be uplifted.

When they have reached the Middle South, they are brought to a pause by the Master of the Temple rising from his Throne with out-stretched Wand, holding the Sacramental Fire in his left hand.

Master of the Temple.—There is no part of me that is not in conformity. I have fulfilled the precepts. I stand at the apex of all the ways that are below, to indicate those that are above. Who are ye that move in the darkness, with faces born of the darkness, and foreign to this holy ground ?

Guide of the Paths.—We come from between the Mystical Pillars, seekers for a way to the heights and the Path of Life, in the Name of the Living GOD Almighty.

Master of the Temple.—I am the Will in the covenant of its obedience, united to the Divine Will. My rule is on the side of Mercy. I am the Providence of GOD in its compassion, over-watching the elect of Israel. It is not in the law and the order to overleap everything and attain perfection at once. Return in the Name of the Lord ; not here is your Path to the heights.

He makes the Sign of the Lion with his Lamp. The Guide leads back the Postulant by the same way, and sets him again between the Pillars.

Guide of the Paths.—Lead us to our term, O Lord, that we may come alive into Thy Presence.

Master of the Temple.—The way of ascent in this Grade is by the Path of TAU only, the 32nd Path, in the middle place of progression.

Warden of the Temple.—Straight and narrow is the path that leads to the height. May it be unto you a reflection of the Mystery of Union and the rest of the Great Sabbath.

Guide of the Paths.—Let us enter the Path of Benignity. I am the mind in consecration, and the mind is the light of the world, as GOD is the light of the mind.

The Guide of the Paths again moves forward slowly, leading the Postulant, but this time through the middle way of the Temple to the due East.

Guide of the Paths.—My seat is on the intellectual throne. I have co-ordinated the wandering thoughts and the flux of mental images. I rule and govern therein.

Master of the Temple.—When the body is made whole and clean, when it is dedicated and set apart to the service, let us enter into the region of the mind, that this may be also consecrated, that the thoughts which dwell therein may be pure and fixed and holy.

Warden of the Temple.—O Lord of Light, the darkness fleeth from before Thee. Thou art our Lamp, O Lord. The Lord will enlighten my darkness.

Guide of the Paths.—We traverse the Paths of Darkness. We draw to the hour of Light.

They have reached the western side of the Altar, which stands in the due East, between the Thrones, having the Banner of the Path of TAU above and behind it. The Guide of the Paths falls back behind the Postulant. The Three Celebrants raise their Wands and join them above the head of the Postulant.

Master of the Temple.—Amidst the darkness of material things, O Lord of Light, lift up our thoughts unto Thee.

Warden of the Temple.—Bring us forth into the Light, O Lord. Shine upon the Way of Prudence, the Path which leads to Thee.

Guide of the Paths.—Open thy mind, O Brother of the Rosy Cross, and receive the Light of the World.

The Frater Ostiarius turns up the lights of the Temple.

Master of the Temple.—The darkness is past; the light shineth; the cloud hath been removed from the Sanctuary.

The Celebrants part their Wands. The Guide of the Paths takes the Mystical Rose from the Postulant, whom he faces, and raising it in his right hand, makes with it the Sign of Aquarius.

Guide of the Paths.—I am the Spirit of the Path of TAU, which is the furthest extension of the Paths that lead outward from within, and the first of those that go back to our source and end. The light shall dawn in the mind.

He lays the Rose on the Eastern side of the Altar. The Master of the Temple lifts up his hands over the head of the Postulant.

Master of the Temple.—Enter into the mind and purify ; come into the thoughts and consecrate : Holy, Holy Light. Illuminate the thoughts of the mind, that in Thy Light we may see light.

The chair of the Guide has been replaced and the Guide returns thereto. The Celebrants resume their seats. The Postulant remains standing before the Altar.

Warden of the Temple.—The Cubical Cross on your breast is composed of 22 squares inscribed with the letters of the Hebrew alphabet, to intimate that Divine Word of which the expressed word is an echo and reflection from afar. Behind the logical understanding and the natural mind of man there is realisation after another mode. The Word in transcendence is represented by silence rather than by the uttered voice. It is breathed into all things and is the Divine Immanence in all. It is in earth, air, fire and water, corresponding to the parts of our personality, or the four utterances of the Sacred Word in man. It is the testimony of all that is visible to all that is unseen by the eye of flesh. May the Word be realised within you.

The Master of the Temple indicates the diagram on the Altar.

Master of the Temple.—The lesson in chief of that Path of TAU, through which you have passed in your progress from the Grade of MALKUTH, is shewn in the Great Symbol of the Path. Within an oval of 72 circles there is depicted a female figure having the lunar crescent on her head. The Four Living Creatures of Ezekiel's Vision, placed outside the oval, are in correspondence with the four letters of the Sacred Name JEHOVAH, while the circles

forming the oval are in correspondence with other Divine Names communicated in our secret tradition. They signify together the Divine Powers which stand about the whole creation, the in-dwelling of that Word which is intimated everywhere in Nature, but passes into expression nowhere. This is on the macrocosmic side, on which also the female figure represents the perfection of the universe as an expression of Divine Law and Order. The two wands signify active and passive, the positive and negative currents, the fixed and volatile, the inbreathing and outbreathing which alternate continually in Nature. Of these the female figure is at once the equilibrium and the synthesis. In another form of symbolism, she is in the act of dancing, to indicate the ecstacy and joy with which the harmonious creation came into manifested being. She is thus archetypal Nature, and for this reason is shewn to the Zelator on his issue from that World of Action which is Nature in travail. You now see her in all the original perfection with which she was adorned at the beginning as an Image in the Divine Mind. But she is manifested with a veil about her, because Nature is a woman, and her mystery is not declared in this Grade. The lunar crescent intimates that all her lights are borrowed or reflected, and that their source is in GOD. The Star of the Heptagram above her refers to the number of creation. There is also the macro-psychic side of the symbol, but its deep unfolding of the life of souls in GOD belongs to a later stage of your progress. I can say only that she is the law and state of Paradise, the Divine Presence within and without ourselves, represented by the SHEKINAH. There is, however, the personal, or microcosmic side of the symbol, and as such it typifies that state which is delineated by the work of the World of Formation in the Fellowship of the Rosy Cross: the re-making of man, male and female, in the perfect terms of the archetype. For us and for our concerns, the

female figure is therefore the Restorer of Worlds, and of you, my Brother, in the likeness of the Elohim. For this reason she is shewn to you on the threshold of the World of Formation, whereto you now stand. She is the Guardian of the Gate.

The Guide of the Paths comes forward and takes charge of the Postulant.

Master of the Temple.—Fratres Adveniat Regnum (*vel nomen aliud*), remember the Abiding Glory between the Cherubim on the Mercy-Seat. Remember the Indwelling Presence within you. You have traversed the Path of TAU. I salute you as Son of the Path. Follow your Guide, who will lead you outside the Temple, and the Ceremony of your Reception in the Grade of Theoreticus will take place on your return.

Guide of the Paths.—The Great Symbol of the Path is surrounded by a Sacramental Lamp, Rose, Vessel of Water and Bowl containing Earth. They typify the four mystical elements, the four parts of our human personality. They are in correspondence also with the Four Living Creatures and the letters of the Divine Name. They stand for modes of the utterance of that Name in man. These symbols were in use at various points of your passage through the Path of TAU. They rest now on the Altar, as the parts of your personality will repose, my Brother, when they have attained the perfect consecration.

The Guide of the Paths leads the Postulant by South and West to the door, without passing through the Pillars. The Postulant leaves the Temple.

Here ends the Ceremonial Admission of a Zelator in the Path of TAU.

SECOND POINT.

THE CEREMONIAL ADMISSION OF A ZELATOR TO THE GRADE OF THEORETICUS, 2=9.

The arrangement of the Temple is shewn in the Official Diagram of the Second Point. The Temple is in light.

Master of the Temple—[•]—To order, Fratres et Sorores. The Lord lift up the light of His Countenance upon us; the Lord give us peace in our work.

There is here the pause of a moment.

Master of the Temple.—Honourable Frater Theoreticus, like the Paths of the Lord, there is mercy in all your ways. I bid you go forth, therefore, carrying the gifts of mercy. Bring back into our Holy Temple the zealous Frater Adveniat Regnum (*vel nomen aliud*). See that he enters duly, giving the Battery of the Grade, and that he carries his title of admission.

As the Guide of the Paths rises from his seat, and moves with the Sun Eastward.

Guide of the Paths.—GOD shall send forth His Mercy and His Truth. I will lead those who are given me. I will bring them by a sure way from the wilderness and the waste place to the Court of the Tabernacle, from the Court into the Holy Place, even into the Holy of Holies.


He has now reached the door, and, giving the Sign of the Grade, he leaves the Temple. He prepares the Zelator by decorating him with the Badge or Collar of an Auxiliary Frater Zelator, but not with the other insignia belonging to that office.

N.B.—This Badge has been worn previously by the Guide of the Paths beneath his own collar, as a jewel about his waist. While so doing:—

Guide of the Paths.—Purified in the earthly body and now consecrated in the mind, O Brother of the Rosy Cross, I bid you remember that the spirit of man ascends by a path of love, and that he who traverses the Path of TAU enters into the life of benignity.

While this takes place in the precincts:—

Master of the Temple.—Our Brother came recently among us to the threshold of the Path of TAU, carrying a Cross of 22 squares, another meaning of which is the operation of Sephirotic graces in the heaven of the Zodiac. It is macro-cosmic under this aspect, but it applies here more especially to the astronomy of the soul. For within us are the height and the deep, the abyss of light and the abyss of darkness. Brethren, let us pray that the Divine which is concealed in the Zelator may be also made manifest within him.

The Battery of the Zelator being heard without—  *—*

Master of the Temple.—To those who have knocked it shall be opened. Frater Ostiarius, guarding the hither side of the Portal, give free way in the West.

The Ostiarius having opened the door, the Guide leads in the Zelator.

Guide of the Paths.—Open unto us a door of utterance, that we may enter into the House of the Lord, with lips of praise, keeping a clear mind and a heart of thanksgiving.

The Guide of the Paths pauses with the Zelator in the North-West of the Temple. The door is secured behind them.

Master of the Temple.—In the Name of the Living GOD Almighty, be welcome on your return to the Temple. This is the Divine Name which is magnified in the life of all. It is that which is ever living, with and within all. May it be magnified in your own spirit my Brother, for every spirit which can utter it in the true form shall know the eternal joy in GOD our Saviour.

The Guide of the Paths leads the Zelator and places him between the Pillars.

Master of the Temple.—The Court of the Tabernacle, to which you were brought in the Grade of Neophyte, is the place of the Proselytes of the Gate, the place of Novices, of those who desire to be cleansed, that they may dwell in the Holy House. The more external offices of purification are symbolised in this Grade. In that of Zelator you entered the House itself and were taught that the body in its purification becomes the Holy Place. You stand now at the threshold of the Holy of Holies, the place of the Ark and the Kerubim which covered the Ark, the place of SHEKINAH, manifesting on the Mercy-Seat.

Warden of the Temple.—By what Sign have you entered this secret place of the Temple, O Son of thought?

The Zelator (as prompted by the Guide).—It is borne on the heart of the Auxiliary Frater Zelator in the Grades of the World of Action; it is borne on my own heart. It is the Sign of SHEKINAH descended and dwelling in the hearts of men.

The Master of the Temple rises in his place with uplifted arms.

Master of the Temple.—O Lord of Truth, Who hast given us knowledge of the manifested world, grant us to know the hidden world of cause in the mind which is linked therewith.

The Master resumes his seat.

Guide of the Paths.—I have passed through the Gates of Heaven, O Lord of Truth. I have carried up the Holy Mountain the higher aspirations of the mind.

Master of the Temple.—By the purified mind of the Postulant, by his thoughts in the dedication thereof, bring him across the threshold.

The Guide of the Paths comes round with the Sun, and draws the Zelator through the Pillars.

Guide of the Paths.—The mind from its base in MAL-KUTH shall rise by aspiration to the throne of GOD in KETHER. The wings of the intellectual faculty shall abide in Wisdom and Understanding.

Master of the Temple.—You stand now amidst the mystery of the Holy of Holies, or the Place of Divine Presence, manifesting as the Glory of SHEKINAH on the Mercy-Seat. It is represented in our Temple by the Rose resting in the centre of the Cross on the Altar. It has therefore an intimate correspondence with the Great Symbol belonging to the Path of TAU, as it has also with the Table of Shewbread and the Seven-Branded Candlestick in the Grade of Zelator. The SHEKINAH is always with us in the Mysteries of the Rosy Cross, and the Rose is her chief symbol. She is more especially presented to your consideration in this Grade because of the Holy of Holies, and

the fact that you have entered within those all-sacred precincts should lead you to realise that you are passing through priestly offices in the Rites of our Fellowship, from the time of your first purification as a Neophyte in the Court of the Tabernacle, like the ancient priests of Israel in the Laver of Brass, to the present stage of your advancement, when in virtue of the mind's consecration you have entered that place which the High Priest of old could enter but once a year. Herein and hereby, therefore, I give you the counsel of the Grade, and this is—Holiness to the Lord.

The Guide leads the Postulant to the Western side of the Altar, and resumes his seat.

The Master of the Temple leaves his Throne and passes by South to the Western side of the Altar, where he stands on the right of the Postulant. He indicates with his Wand the Diagram above the Altar.

Master of Temple.—Look upon this Symbol, which represents at once, according to our traditional teaching, the immemorial journey of your spirit, by which it was brought into the manifest world, and also the path of your return. Before you is the Tree of the SEPHIROTH, having its roots apparently in MALKUTH, the World of Action, the incorporation of man's spirit in flesh. As such, it is the Tree of Knowledge of Good and Evil. It is only by righteous judgment between the two qualities that man can ascend whence he came. But there is a certain place or point of the ascent at which the Tree of Knowledge becomes the Tree of Life, which stood in the midst of the Garden, and is that Mystery of Divine Life by which MALKUTH is united with BINAH (*These SEPHIROTH are indicated by the Master with his Wand*). The path to the Tree of Life is by the way of knowledge, and the union with the Supernals in DAATH, or Divine Know-

ledge, is by the Middle Path of Benignity. In the Ritual of the Path of TAU, you came out from the SEPIIRA MALKUTH by a straight road (*which the Master indicates on the Diagram*). It is called the 32nd Path in the Secret Tradition, and also the Executive Intelligence, being a reference to the Immanent Power behind the manifested world. This is the furthest extension of the paths leading outward from within, and the first which takes back to our source. It is in union with its hidden power that the Path is traversed by Postulants, the Veil of the Holy of Holies is raised on the further side, and those who are chosen for the Mystery approach and go in. From the Path of TAU, wherein you were consecrated mystically, you have been brought, therefore, into the SEPHIRA YESOD, into the region of the purified mind, and this is the Holy of Holies (*The Master indicates YESOD on the Diagram*), the Heart of the World, the Place of the Voice, the Place of the Daughter of the Voice, who is SHEKINAH. There are 22 paths by which the SEPHIROTH are connected one with another, and they are inscribed on this symbol with the letters of the Hebrew Alphabet. But the SEPHIROTH are themselves counted as Paths, the number of which is, therefore, 32. That of YESOD corresponds to the 9th Path, and it is called the Purified Intelligence, an understanding in the heart. May that name of grace sink into your own heart. May you be purified in all your ways, as one who is clothed with fine linen, clean and white, which is the righteousness of saints.

The Master of the Temple returns with the Sun to his Throne, and standing thereat says, with extended arms and uplifted eyes :—

Master of the Temple.—Almighty Lord, and Lord Who livest for ever, we have consecrated our Brother by the sacramental offices of this Holy Temple. We have given

unto him a clean mind and a pure body. Do Thou keep him in perfect peace. May his mind be stayed on Thee, remembering Thy covenants.

The Master resumes his seat. The Guide of the Paths comes forward, places the Postulant with his back to the North, and assumes a position facing him.

Guide of the Paths.—Frater Adveniat Regnum (*vel nomen aliud*), the Sign of this Grade is given by placing both hands thus upon the forehead, with all the fingers interlaced and the palms turned outwards. It refers to the Ten SEPHIROTH of the Tree of Life grafted in the mind of the Postulant. The Sacred Words are SHADDAI and EL CHAI, the living GOD Almighty. The Pass-Word is MAH, a Secret Name of the World of Formation, formed of the two Hebrew letters MEM and HE, the numerical value of which is 45, and this is the Mystical Number. I invest you with the girdle of a Theoreticus, the colour of which is blue, being that assigned to the Moon in the symbolism of the Rosy Cross. The Moon is referred to this Grade because it is an emblem of SHEKINAH, the Moon of Heaven and Earth. In the spiritual mystery of the elements, the Grade of Theoreticus is in correspondence with Air, symbolising the mind in nature, the world of thought in man. It is these that we seek to re-establish according to the Law of the Holy of Holies, which is the Law of Wisdom and Understanding, the Fountain of Life and Generation. YESOD is a Mystery of Generation. The four-square Tablet which stands in the middle-East of the Temple, containing Divine and Angelical Names referable to the eastern quarter of the heaven, is in correspondence with the element of Air, and is set up as a symbol in our Temple for the sanctification of the mind in man.

The Tablet is indicated by the Guide, who again turns the Postulant to the East, and then goes back to his place.

Warden of the Temple.—The Banners before you are symbolical Banners of the Paths leading from the Grade of Theoreticus to the SEPHIROTH of further Grades. That in the South-East signifies the Path of Entrance to the Grade of Philosophus, and that on the North-East the Path to the Grade of Practicus. The Banner in the due East is that of the Path which leads to Higher Mysteries beyond the World of Formation. It is a straight and vertical Path, leading to the term of our desire. Keep in your heart, my Brother, the memory of the straight way.

Master of the Temple.—The Mystical Title of Poraïos de Rejectis is conferred upon you in this Grade. It means that you are saved from rejection. Fear not, therefore, the infernal mansions, the false and treacherous seas or the wastes about the garden of the wise. I now give you this title, and I give you the symbol of RUACH, as a memorial of the Divine Breath which imparts the Life of Life. Honourable Guide of the Paths, I bid you announce that he who was once a Zelator in the Fellowship of the Rosy Cross has been advanced to the Grade of Theoreticus.

The Guide of the Paths comes forward and taking the Postulant by the right hand leads him about the Altar, where they turn to the West, so that he is in the general sight of the Brethren. The Guide uplifts his Wand.

Guide of the Paths.—In the Name of the Living GOD Almighty, and by the ordinance of the Honourable Master of the Temple, I proclaim and testify that Frater Adveniat Regnum (*vel nomen aliud*) has been admitted by a lawful communication to the Grade of Theoreticus, that he is a Son of the 32nd Path, and that he has received the Mystical Title of Poraïos de Rejectis, with the symbol of RUACH. May he enter into his inheritance in the World of the Life of Life.

The Guide turns Eastward with the Postulant.

Master of the Temple.—Having attained in the symbolism of this Grade to the state of Purified Intelligence, I commend to you the realisation of its sanctity in all the thoughts and operations of your mind. Herein is the study in chief which will qualify you for further advancement in the Grades of our Order. It is in such manner that the true and inward Adam is made in the likeness of the ELOHIM. So is the sign of the Man manifested, and so shall He also be declared Who is the Son of Man, the Hierophant of the Mysteries of ADONAI. The Archangel Raphael, who is referred to the element of Air, goes before this Man, proclaiming to the living and the dead that He is come Who was expected, and we do not look for another. Enter, O Frater Theoreticus, into the sacred places of the mind.

The Guide of the Paths leads the Postulant with the Sun to his proper place in the Temple, which is that of Ostiarius, and he receives from his predecessor the Wand of that Office. The Guide resumes his seat.

The Allocution of the Grade follows, and is delivered by the Imperator, but him failing by his Substitute, or by the Master of the Temple.

THE ALLOCUTION OF THE GRADE
OF THEORETICUS.

In the name of that splendid and uncreated light which passes through the worlds that are within, in the Name of GOD Who is within, Almighty and Ever-living, I invite you, Fratres et Sorores, Cohæredes et Sodales, and you in particular who have been received this day among us, I invite you, on behalf of this Fellowship, to hear the Inward Message and Allocution of the 2=9 Grade. Hereof is a part in symbolism of the long story concerning that Holy House which is not entered by earthly feet, for it is in that region of our spiritual being which does not confess to limitations of time and space. We have set before you, O Frater Theoreticus, a shadow in Ritual of your further interior progress, that having carried the signs and warrants of your manifestation here on earth, you may begin to realise your life as a process of Formation in GOD. Be therefore the aspiration of your mind, henceforth and for ever : Open ye gates, and open ye everlasting portals, and let the King of Glory enter, even into our penetralia.

The making of the Second Adam in the image and likeness of the ELOHIM continues in this Grade. It is one of the successive consecrations performed in the Fellowship of the Rosy Cross, so that all parts of the personality may be transmuted and become a Quintessence, even that great Quintessence, the condition of which is the summum bonum. It is in particular the hallowing, the dedication of the Postulant's natural mind, and we pray, as a result of his experience, that his inward faculties of thought may be brought into the harmonies of dedicated life, into the fixed intent of unity. May you therefore, O Frater Theoreticus,

so occupy the period which will intervene between your advancement on this day and the next stage of your progress that the things which you have learned in ceremony may pass into the grade of life. So shall the moon of your natural mind be a mirror in its fulness of the Sun of Beauty, its reflection and its glass of vision. The sun is like thought in its intentness, when thought is fixed upon our last end and upon things Divine. The moon is like thought in its inconstancy, a reflected light and a wandering fire. The sun is like that life of higher consciousness which dwells behind the logical understanding. The moon is like natural reason, which again is a reflected light. Practise the fixation of this Grade, that you may see through your glass, brightly.

Remember the deep intimations of that Cubical Cross which you bore in the course of your progress through the Path of TAU. Remember the symbolism of those letters out of which are formed in their expression the words of all wisdom, human and Divine. But remember more than all that Secret Word which is expressed only in the heart—of which all letters are the shadow—because it is declared in silence rather than in speech. Yet is it instilled everywhere and abides in all, the Executive Intelligence of the 32nd Path, the Immanence of Divine Power in the essence of created things, the grace behind the manifest. From things of the body of man into things within and beyond; into realms of hidden force, into their mysteries and graces, you have entered symbolically in the SEPHIRA YESOD. So from the light which is within Nature do we pass to the light that is beyond; but the light without testifies to the light within, as Nature bears witness to Grace.

The Grade of Theoreticus is the Grade of the Holy of Holies, and in its true understanding this is a hidden world. You have made acquaintance therein with the

Mystery of the Tree of Life, which is the immemorial story of the soul, and a prophecy of its future destiny. The Tree of Life is also the Tree of Knowledge at the beginning of the return journey, because man must ascend in virtue of those principles by which his descent was brought about. In this sense, the evil itself must assist him towards the height. He goes back whence he came in proportion as he escapes from its toils ; it is, therefore, his great opportunity. No one knows the evil in its true nature until he has embraced the good, and he is then as the cross which it carries. You are assumed in this Grade to have made that choice beyond which lies the way of true knowledge and the point of union between the Tree of Knowledge and the Tree of Life.

Stand, therefore, Frater, seeking the one thing needful, so that your higher part may rest upon DAATH, as upon the threshold of a supernal world, the wings of aspiration and desire, upon CHESED and GEBURAH. From these stages of attainment we shall rule the inconstant thoughts within us, interpreting the witness of the mind, the testimony of the senses, and all the forces about us which minister to these, distinguishing the things of illusion, their marvels and enchantments, from the grace of the great reality, and the truth that comes down with power. Stand with your gates open to receive that truth and grace in their plenary descent.

Let us pray that at some far time of our searchings that which is immortal in us, and did once proceed from Him, may be delivered from the age-long spaces and be withdrawn in GOD to the repose and activity of the centre—even from the created light into that which is eternal. And seeing that the Name of the Lord is set in all things and is the seal of all things, let us so order the many forces of our nature that the Name may be declared in us, and

that we, in our own degree and from the height of intellectual thought, may be even as a light of the world, as an orient from on high visiting it.

If the Minutes of any previous Meeting or other official business are to be taken in the Grade of Theoreticus, the Temple must be reduced at this point to the Grade of Neophyte. By the power of his Wand, the Master should close in the higher Grade, open in the lower by fiat, and after the business has been discharged should close similarly therein and re-open in the Grade of Theoreticus.

THE SOLEMN OFFICE OF CLOSING THE SACRED TEMPLE IN THE GRADE OF THEORETICUS.

Master of the Temple——

All rise.

Master of the Temple.—To order, Fratres et Sorores Theoretici, incorporated for the work of illumination, the fundamental work, and the work of sanctity, in the Fellowship of the Rosy Cross. Let us realise in our minds and hearts that we have striven to attain the term, within the measures to us allotted in this Grade of Mind.

There is here the pause of a moment.

Master of the Temple.—The Mysteries of the Temple are guarded in the heart of the Temple, and the Holy Grades lie behind one another, circle within circle, leading to the

central point. Frater Ostiarius, in the name of the Palace at the Centre, I command you to see that the Temple is guarded without.

The Frater Ostiarius opens the portal pro forma, inspects the immediate precincts, again secures the threshold, and turns to the East with uplifted Wand.

Frater Ostiarius.—Honourable Master of the Temple, the Lord keepeth the Mystic City, and the watchman waketh not in vain.

Master of the Temple.—Do we therefore, both now and henceforward, maintain the inward vigil, cherishing the Divine messages which come to us in this Holy Place, expecting on the mountains that encompass it, O Fratres et Sorores, beautiful feet upon the mountains, bringing all high tidings near.

This is said with raised eyes and uplifted Wand. There follows the pause of a moment.

Master of the Temple.—Honourable Frater Theoreticus, assure yourself that all present have heard with their own ears that which was told by our fathers, the men of vision, and that which you and I have testified continually to one another concerning the hallowed Grade of Theoreticus.


The Guide of the Paths, standing in his place, lifts up his Wand of Office.

Guide of the Paths.—Fratres et Sorores, consecrated in body and mind, give me the outward Sign of those who are saved from rejection.

He turns in succession to the four quarters and receives the Sign of the Grade from all present, the Master of the Temple excepted. The Guide turns to the Master, giving it on his own part.

Guide of the Paths.—Honourable Master of the Temple, the Divine protection stands about the mind of the Fellowship, keeping it for salutary and holy service, and saving it from the void of unreason.


The Sign is repeated by the Master.

Master of the Temple.—Let us offer up our minds in worship to the Lord of understanding——

The Master of the Temple descends from his Throne, and faces the East thereat. The Warden also descends. All Members face East. The Master uplifts his Wand.

Master of the Temple.—Life of life and Light of light, Living GOD Almighty, like burning coals upon the altar of the heart is heaped our love for Thee. Grant us the desirable end—to fall into Thy holy hands, wherein we commend our spirits. Amen.

The Master and Warden turn again to the West. The Guide uplifts his Wand, still facing the East, with the unofficial Members generally.

Guide of the Paths.—Let us raise our wandering thoughts, and fix them upon the Lord of all—— Seal us, O Master, with the simplicity which seals Nature. Give unto us recollection ; give us aspiration and desire ; give unto us the knowledge of that secret way, through which we shall pass behind the things of material reason into the living sun of Thy truth. All roads are straight, and every way is fair which leads to our end in Thee.

Then, with raised eyes and uplifted arms :—

Master of the Temple.—Depart in the peace of the Eternal ; depart in the Eternal Name, O Brethren of the Rosy Cross. Ye who have been called to the work are licensed to depart therefrom. May the Spirit of the Lord,

Who rules the realm of mind, and the Grace of the Spirit be upon you. Rest, but remember His service, and be ready at the call thereto.

The Master and Warden of the Temple resume their Thrones, but remain standing thereat.


Warden of the Temple.—Peace in the palaces of mind, peace in the halls of thought ; rest unto all who wander ; satisfaction to those who yearn ; attainment to those who seek. O be there peace in your places, Brethren ; peace in the world which does not belong to the world ; and may you return in purity when called to our Holy Convention.

Master of the Temple.—Honourable Guide of the Paths, the purified mind beholds the theory of the work in transmutation of the self and its environment. The end of this Rite is upon us, and having attained our term therein, I direct you to close the Temple in the Grade of Theoreticus.

Guide of the Paths.—Fratres et Sorores, as Guardian of the Mysteries of YESOD, with the generations of mind therein, and in the Name of the Living GOD Almighty, I close this Holy Temple in the Grade of Theoreticus.

Guide of the Paths——

Warden of the Temple——

Master of the Temple——

Here ends the Ritual of the Grade of Theoreticus.

THE SECOND ORDER OF THE
ROSY CROSS

WORLD OF FORMATION

PART II.

THE CEREMONY OF ADVANCEMENT

IN THE

GRADE OF PRACTICUS,

3=8

PRIVATELY PRINTED

MCMXVI.

THE FELLOWSHIP OF THE ROSY CROSS.


GRADE OF PRACTICUS, 3=8.

THE SOLEMN CEREMONY OF OPENING THE TEMPLE IN THE GRADE OF PRACTICUS.

The arrangement of the Temple is shewn in the Official Diagram of the First Point.

The Celebrants or Officers of this Grade are the Master of the Temple, the Warden and Guide of the Paths, in addition to the Ostiarius, being the last Candidate who has attained Advancement therein.

If the Temple should not have been opened previously in one of the Lower Grades, the ceremonial vesting of Officers and Members, the Invocation or Prayer at the East, and the Assoilment of the Temple are performed as exhibited therein. The Master of the Temple assumes his Throne, holding the Wand of his Office. The other Celebrants repair to their stations, and the ordinary Brethren are ranged North and South, according to the precedence of their Grades. All Members are seated, and a short pause of inward recollection follows.

Master of the Temple——

All rise.

Master of the Temple.—Fratres et Sorores, united in the Mystical Fellowship of the Rosy Cross, I bid you remember the end, being mindful also of the paths which lead thereto. And because of our zeal concerning them, assist me—I pray you—to open this Holy Temple in the Grade of Practicus, for the further progress of the work and the contemplation of its joyful mysteries. Frater Ostiarius, in recollection and great reverence, I direct you to see that the desire of the world is outside these Holy Gates.

The Frater Ostiarius opens the Portal pro forma, inspects the immediate precincts, again secures the threshold and turns to the East with uplifted Wand.

Frater Ostiarius.—It is written, O Lord of the East, that flesh and blood cannot inherit the Kingdom of God. I testify that they have no place herein: they cry at the Gates in vain. The Temple of Light is guarded.

Master of the Temple.—Let them not enter, my Brethren. There is a Sacred Fire in the heart, and so is the Temple guarded. It is reserved for the Lord of Hosts, Who is the desire of all generations. . . . Honourable Frater Practicus, prove in the perfection of their work the Brethren here assembled. See that they are practised in GOD'S presence, in the work of dedication and in the peace of the heart in its stillness.

The Warden of the Temple, standing in his place, lifts up his Wand of Office.

Warden of the Temple.—Have you sought Him in the heart, my Brethren? Give me the Outward Sign of the Inward Grace. I demand the Sign of a Practicus.

He receives it from all present, the Master of the Temple excepted. The Warden turns to the Master, giving it on his own part.

Warden of the Temple.—Honourable Master of the Temple, the desire of the Holy Height has sealed the hearts of the Fellowship.

The Master of the Temple has turned to the Warden, repeating the Mystical Sign; and then facing West:

Master of the Temple.—I testify at the East of the Temple that God is known of the heart. Hide us in the secret of Thy presence, in the House of Thy dedication. Fratres et Sorores, the Lord send you help in His Sanctuary, and be the beauty of His Countenance herein.

This is said with raised eyes and uplifted Wand. The pause of a moment follows.

Master of the Temple.—May the Grace of our Symbols be with us. May the sense of their plenary attributions be awakened in power within us. May their presence be declared in our consciousness and renewed in the Soul of the Order.

Warden of the Temple.—The Grade of Practicus is in correspondence by symbolical attribution with the macrocosmic element of Water, typifying the emotions and desires in the microcosmic world of man. We cast out the evil that is within them, remembering, O Lord my GOD, Thy desirable ways and the Land to which we return.

Guide of the Paths.—The planet Mercury is a symbol in the celestial heavens of that which is desired by the Wise. I testify to the Mystery herein. There is a star of peace and truth which rises over the stillness of emotion and shines upon its crystal sea. There is a desire which is below, and a desire also that is above, in a Holy Heaven.

MASTER OF THE TEMPLE: In man is found the corner stone of all life. It is by man that we may experience Mercury as both a symbol of the physical nature and of the emotional nature. It is within this grade of Practicus that the postulant shall manifest changes within his spiritual realm.

WARDEN OF THE TEMPLE: Honored Guide of the Paths, do you testify that by the physical nature of Mercury that man can change and develop his placement upon the throne of stars?

GUIDE OF THE PATHS: It is not by the physical nature, Honored Warden of the Temple, that the postulant will brace his development upon the throne. His development comes from within the womb of the stars.

The Warden of the Temple, facing north with uplifted wand.

WARDEN OF THE TEMPLE: It is the balancement of both the interior and exterior that man may experience that of which is above, and below. By Adam, man may experience both.

MASTER OF THE TEMPLE: Within this light, we can balance good and evil.

He proceeds to the North, bearing his Wand, and encompasses the Altar, following the Sun. He takes the Vessel of Water from the Altar and holds it in his left hand. The Warden of the Temple descends from his Throne and goes Northward. In the middle region of the Temple he is joined by the Guide of the Paths. Both follow the Master, who says in the course of his progress :—

Master of the Temple.—We are the vessels of Thy desire. The desire after Thee and Thy justice is the Tree of Life. Make us lovers of good things in Thy presence. Still the hunger which Thou hast kindled : satisfy the thirst for Thee

The Master of the Temple halts in the Middle North, facing the Tablet of the North. The Warden takes up his place at a certain distance on the right, in the same line. The Guide of the Paths occupies a point behind them, so that the three form a triangle, with its apex downward. All present are now facing North.

Having placed his Wand in charge of the Warden, the Master traces the Symbol of Water with his Aspergillus in the air before him.

Master of the Temple.—Let there be a firmament in the midst of the waters, and let it divide the waters from the waters, the lights of the world above from the light of understanding in man. Let the desire after things unseen raise him from the desires of earth ; that he may have dominion over the lower attractions and over material emotions, as over the fish of the sea ; that he may rule over the waters within him, as over seas of the greater world. In the Name of ELOHIM, which is the Sacred Name in manifestation, in the Name of ELOHIM TZABAOTH, the Lord of Hosts, Lord of the great waters, Lord and

King of life. By the Graces and Powers that are above, Powers and Graces that are below, let the heart of our natural manhood, and the desires of our human life, adore the Lord and GOD.

He describes the Sign of the Eagle with the Aspergillus.

Master of the Temple.—Waters that are below the firmament, Waters that are above: the Waters that are below desire after the Waters that are above. Thoughts and emotions that are beneath and the still thought of the Holy One, Who is inaccessible to the heart of man, except in the Mystery of Union. May the peace of that Union be upon us; be we dissolved therein. In the Name of GABRIEL, the Great Angel of Water, bearer of Water from Heaven, by which evil is expelled from the habitation of the heart of man, and in the Mystical Sign of the Eagle, ye Living Hearts of Men, adore your Lord and GOD.

Then making the Sign of the Cosmic Cross with the Aspergillus.

Master of the Temple.—Bind about the part of our emotions, O Lord, the Seals of Thy Divine Names. Send down Thy messengers to receive and carry our prayers upwards. O Powers of the heart within us, soul of desire within. By the power of the Sacred Names, Names which are emblazoned for ever in the Northern quarter of the heaven, set about the height and the deep for the protection of our human life, ye Living Hearts of Men, adore your Lord and GOD.

He lifts up the Aspergillus on high.


Master of the Temple.—By the Waters of Understanding, by the Sea of Glass, clear as crystal, by the River and Fountain of Life, ye Living Hearts of Men, adore your Lord and GOD.


He receives his Wand from the Warden, and the Celebrants return to their places, following the Sun. The Master, in passing, deposits the Vessel of Water on the Altar. All Members face as usual.

Master of the Temple.—The Powers and the Graces which are shewn forth in the world without are shadows of those that are within. The Spirit of GOD moved upon the face of the Waters, and the Spirit of the Most High GOD shall move upon the Waters of the Soul. He shall say unto them: Peace, be still—and there shall follow a great calm. We shall know His voice in the stillness, passing over our Great Waters, stilling the heart in Him. . . . Honourable Frater Practicus, Warden of this HOUSE OF GOD, I direct you to announce that the Secret Sanctuary is open in the 3=8 Grade.

The Warden lifts up his Wand.

Warden of the Temple.—ELOHIM TZABAOTH, Lord of the Great Armies, Lord of the Hosts within, in Thy Most Holy Name, Thy Great and Glorious Name, I open this Temple of the Rosy Cross in the Grade of Practicus, which is a Grade of our desire for Thee.

Warden of the Temple——

Master of the Temple——

Guide of the Paths——

The Celebrants and Members are seated.

*Here ends the Solemn Ceremony of Opening the
Temple in the Grade of Practicus.*

FIRST POINT.

THE CEREMONIAL ADMISSION OF A
FRATER THEORETICUS IN THE
PATH OF QUOPH.

The Postulant is alone in the Vestibule on a Prie-Dieu in full light, with a scroll in his hands containing versicles proper to the Grade.

Master of the Temple.—Fratres et Sorores, the Lord give us a perfect heart, a heart of understanding, a new heart and a new spirit, whereon He may look with compassion when we prepare our ways to His service. By the power to me committed as a Guardian of the Veil and an Expositor of Mysteries to the souls of those who are chosen under the obedience of the Rosy Cross, I declare that I hold a dispensation for the advancement of Frater Adveniat Regnum (*vel nomen aliud*) in the way of the Secret Light. By virtue of the same power, and for the same high purpose, I open the Path of QUOPH leading from the SEPHIROTH which are below to the glory that is revealed in HOD. Consecrated in body and mind by the sacraments of the preceding Grades, the Postulant shall receive at our hands a new quality of virtue in another world of whiteness. May that which we impart in symbolism be received in the vital essence as a reality to the man within. . . . Honourable Frater Theoreticus, Guide of the Paths and Grades, let the High Office of your Mercy be continued in respect of our beloved Brother, that the blessings which we

have set about him in the way of his mystical progress may not fail of their fruit in his nature. Seek him in the place of vigil; tell him that you have explored the vistas and have found another path to the height.

The Guide rises in his place.

Guide of the Paths.—Visit me in Thy grace, O Lord, because of the mission which Thou hast given me, in the Paths that lead to Thee. I will bring Thee a true account of my stewardship when I have finished my work. I will cast myself freely into the abyss if I may draw Thy children out of it. I have sworn that I will save all souls which come into my hands. I will marry the East and the West, the North and the South. I will bring the four elements from the four quarters into the place of the Quintessence at the centre. I will mediate in all the SEPHIROTH and prepare in all the Paths which lead to the Divine.

Taking with him the Sacramental Rose from its place on the Altar, the Guide of the Paths passes by South and West to the Door of the Temple and there gives the Sign of the Grade. The Door is secured behind him.

Master of the Temple.—Fratres et Sorores, our Frater Adveniat Regnum (*vel nomen aliud*) has traversed the Path of TAU and has entered with uplifted mind into the Holy of Holies. He has received therein the high intimations of the Sanctuary concerning the covenant between GOD and man, the scheme of our reintegration in GOD. He has heard also the rumours of a Secret Doctrine which lies behind the Mysteries of the Expounded Law. Where do we consecrate, my Brothers, the heart of the Postulant, the emotions and desires of Nature, that he who came among us to receive good service at our hands may be innocent henceforth in his own and may go up the


Mountain of GOD ? It is here in the SEPHIRA HOD ; it is here in the Light of Glory, which was said to be good by the ELOHIM and is reserved to the Sons of Desire. In the passage of the 32nd Path the restored state of humanity was shewn to our Postulant in a symbol, and in the passage of the Path of QUOPH he shall learn that we go back whence we came by the purging of the fire within us.

In the meantime the Guide of the Paths has greeted the Postulant on the further side of the Portal, saying :—

Guide of the Paths.—I come in the purification of desire. Glory be to GOD in the Highest and peace in the heart uplifted to Divine attainment by the Light of the Rosy Cross.

The Guide of the Paths prepares the Postulant by placing in his hands the Sacramental Rose and about his neck the Cross of 13 Squares.

Guide of the Paths.—Purify the heart, O Lord ; transmute the natural emotions ; sanctify the desires of man. And remember on your part, my Brother of the Rosy Cross, that it is the hunger after GOD and His union which ordains the heart of the Postulant. I say unto you therefore, O Frater Adveniat Regnum (*vel nomen aliud*), seek after light and consecration, and hallowed be thy heart.

The Guide of the Paths gives the battery of the Grade—  *—*

When this has been done in the precincts, the Frater Ostiarius turns down the lights and opens the Door. In the act of opening :—

Warden of the Temple.—Open in the Grace and the Power of GOD. Open in the Name of GOD, in the Name of the Lord of Hosts, and remember the Great Rest.

The Guide of the Paths brings in the Postulant saying :—

Guide of the Paths.—He hath put a new song into my mouth. I will praise the Name of GOD, in a song before the Throne of Him. He has prepared His Throne in the heavens, and the same is upholden by mercy.

The Door is secured behind them. The Guide of the Paths pauses with the Postulant at or near the entrance.

Master of the Temple.—Thou hast led me in the Path of the Elect: Thou hast brought me by a straight road to a sure place. I have given Thee my heart for ever. I have ascended: I have seen the heights. So do we arise out of the evil, leaving it in our purgations behind us and for ever going up to Thee.

The Guide of the Paths leads the Postulant and places him between the Pillars. As they are moving slowly forward :—

Guide of the Paths.—I have finished my quest: I have found the perfect way. Be assured of my guidance in the darkness, for I know that there is light beyond.

As they stand between the Pillars, the Guide being a few inches behind the Postulant :—

Master of the Temple.—Hail unto the Guide of the Perplexed, on the threshold of the height of Zion, glorious in the leading of the soul. And do you, O Honourable Warden, receive from our Brother in the Spirit those external titles and warrants which were communicated to him in the previous Grade of our Mystery.

The Warden descends from his Throne and proceeds with the Sun to the West, where he pauses, facing the Postulant between the Pillars. The Guide of the Paths has taken the Sacramental Rose from the hands of the Postulant.

Warden of the Temple.—*Frater Adveniat Regnum (vel nomen aliud)*, as a *Frater Theoreticus*, where do you plant the Tree of Life in giving the Sign of the Grade?

Frater Theoreticus (who is prompted by the Guide).—In the purified world of mind.

The Guide directs him to give the Sign of the 2 = 9 Grade.

Warden of the Temple.—Unto whom was your homage in the mind when you stood in the Holy of Holies, in the place of purified intelligence?

Frater Theoreticus (who is prompted by the Guide).—I called upon the Name of Eternal Life, upon Him Who is the Life of life, the Living GOD Almighty.

Warden of the Temple.—What is the Mystical Number and the Word from which it is formed?

Frater Theoreticus (who is prompted).—It is the Word of the World of Formation, wherein is the power of the ELOHIM to remake man in their image, as a reflection below of the grace and glory above. The Word is MAH, the number is 45, and this is reduced to its mystical root by the Pentad, the issue of which is 9, being the number of the Grade itself, and 2 is its equivalent in our system, signifying the two consecrations through which I have passed in the body and mind.

The Rose is returned to the Postulant. The Warden passes with the Sun to his Throne and there faces the Master.

Warden of the Temple.—Honourable Master of the Temple, I have received from our *Frater Theoreticus* the proofs of his regular advancement to the 2 = 9 Grade.

The Warden resumes his seat, and the Master addresses the Postulant.

Master of the Temple.—May their graces abide in your heart and be increased within you. May you grow in the likeness of the ELOHIM. May your world be reformed in GOD.

Warden of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), testify concerning yourself. Beyond the Holy of Holies there is another Sanctuary, which you are about to enter by the Path that leads thereto. Will you keep the secrets of that Sanctuary and the mystery of the ways within? Will you enter with clean thoughts and an ordered mind, offering the heart in sacrifice and praying that the Divine Light may be increased within you?


The Frater Theoreticus (prompted by the Guide of the Paths).—I testify concerning myself. I will keep the pledges of the Path and the House of GOD.

As directed by the Guide of the Paths, the Frater Theoreticus raises the Sacramental Rose in his right hand and says after him:—

The Frater Theoreticus.—May the powers of the mind bear witness, the thoughts of the mind bear witness, and the images which are types of truth in the world of human understanding.

The Guide of the Paths takes the Sacramental Rose and holding it in his right hand raises it over the head of the Postulant.

Guide of the Paths.—Fratres et Sorores in the Fellowship of the Rosy Cross, I testify that the purified mind of humanity is mind of the City of GOD, and that the consensus of all its Holy Ones is the sense of the Holy Spirit.

The Master of the Temple gives a Battery of one knock——and rises in his place, with uplifted arms." data-bbox="131 908 893 961"/>

Master of the Temple.—Remember the glorious end, O Frater Adveniat Regnum (*vel nomen aliud*). Remember the way of its attainment. The end itself shall draw you, lest you enter the desert or fall unawares into the abyss. You are the natural mind, conceiving by dedication the presence of the Divine within it.

He resumes his Throne. The Guide of the Paths moves with the Sun, deposits the Sacramental Rose on the Eastern side of the Altar and returns with the Vessel of Water, which he places in the hands of the Postulant and then resumes his station behind the Pillars.

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), I now bid you kneel down (*the Guide assists the Postulant*); place both hands in the Vessel of Sacramental Water (*the Guide holds the Vessel for this purpose*); and say in a clear voice: I will consecrate the Waters of Desire. I seek the Fount of Living Waters. Purge me with Water and with Fire. Bring me forth, O Lord, unto the light, for my life and my salvation art Thou.

This is repeated by the Postulant, following the Master. The Vessel is removed by the Guide, who hands a white napkin to the Postulant for the drying of his hands.

Master of the Temple.—Rise, Frater Theoreticus, an accepted Postulant for advancement to the Grade of Practicus.

The Postulant rises. The Guide of the Paths replaces in his hands the Vessel of Sacramental Water, directing him in a low voice to raise it to the full height of his arms and say after him clearly:—

The Frater Theoreticus (following the Guide).—Into thy hands, O soul of mine, for the work of the Rosy Cross, I commend my heart of life.

He lowers the Vessel. The Guide of the Paths should perform this part of the Ceremony so that attention is directed to the Postulant rather than to his own prompting.

Master of the Temple.—May the Glory of Understanding in the Great Sea of BINAH be reflected in the Waters of your Soul.

The Guide of the Paths moves round with the Sun and faces the Postulant, whom he draws between the Pillars.

Guide of the Paths.—Lead us in Thy Light, O Master ; lead us in the dark ways. The darkness and the light are both alike to Thee.

He takes his place on the right hand of the Postulant. They are now facing the East.

Master of the Temple.—From the SEPHIRA YESOD and the Grade of Theoreticus attributed thereto in our system, three Paths lead to the SEPHIROTH that are beyond. They are the 28th, 26th and 29th Paths, and their Banners—inscribed with letters of the Hebrew alphabet thereunto attributed—are displayed before you in the East. The Guide of the Paths shall lead you, seeking a goal of quest, looking towards the path of your return, as the soul in its darkness looketh to Thy City, O Lord, the City of an Eternal Sun.

The Guide of the Paths moves forward slowly, leading the Postulant through the middle way of the Temple towards the due East.

Guide of the Paths.—Let us enter by the Path of Benignity, O Brother of the Rosy Cross. It is the way, as you have been told, to the heights.

Master of the Temple.—A glory of ineffable radiance cometh down from a Region of Life, from the Land of the Living.

Warden of the Temple.—The turbid waters of the soul are troubled in its quest for the Divine. The rapid and flowing waters of the soul, clear as crystal, set towards the great sea. The stilled waters of the soul receive the Spirit of GOD moving upon the face of its waters.

As the Guide of the Paths and the Postulant are brought to a pause at the Western side of the Altar, the Master and Warden descend suddenly from their Thrones and come to the East of the Altar, barring further progress.

Warden of the Temple.—The Middle Path opens upon Higher Mysteries which are beyond the Second Order of the Rosy Cross.

Master of the Temple.—Keep in your heart the memory of the straight way. Look to that time, and desire it, when you shall enter by the Path of AYIN; but the time is not yet.

The Master and Warden return, as they came, to their Thrones. The Guide also leads back the Postulant by their way of advance—that is, against the Sun—and sets him again between the Pillars.

Guide of the Paths.—There rose a fire in the South and a great wind which fanned it. Thou hast burnt up all my houses, and henceforth I have no refuge but in Thee.

The Guide of the Paths moves forward slowly, leading the Postulant through the South of the Temple and therefore against the Sun. When they have reached the Middle South, they are brought to a pause by the Master of the Temple rising from his Throne, with outstretched Wand.

Master of the Temple.—The counsel of GOD is a pure Fountain of Life. He hath given us the Law of Life and the knowledge of His Light therein. Return on the Path

which you have travelled, in the name of that Sacred Law. Not here is your ascent to the heights.

*The Master of the Temple is again seated on his Throne.
The Guide leads back the Postulant by the same way
and sets him again between the Pillars.*

Guide of the Paths.—I say unto you that I will finish my quest. I will satisfy the longing of the soul in the deep ocean of GOD.

Warden of the Temple.—The way of ascent in this Grade is by the Path of QUOPH only. Let the Postulant pass through the Pillars and thus issue from YESOD on the way of his progress upward.

Guide of the Paths.—I say unto you that the quest draws to its term, and that the glorious light rises.

*The Guide of the Paths again moves forward slowly in
the North of the Temple, leading the Postulant with
the Sun.*

Warden of the Temple.—His Law is a Fountain of Water. His Doctrine is a River of Life. He hath refreshed us from Wells of Salvation.

Master of the Temple.—A pool of living waters in Lebanon, and the pool is deep.

Guide of the Paths.—He has filled the Waters of the Soul with sweetness. He has scaled the sea with peace.

*They have reached the Throne of the Warden, and he has
risen with uplifted arms. The Banner of the Path of
QUOPH stands at his right hand.*

Warden of the Temple.—Heal Thou our waters, O Lord. Pour upon our waters of desire. Encompass our waters with Thy presence. The voice of the deep within us calls upon Thine eternal deep.

Guide of the Paths.—Open thy heart, O Brother of the Rosy Cross, and receive the Water of Life.

Master of the Temple.—Kindle Thy Justice in our hearts, as the light of a lamp is kindled, as the torch of a faithful guide in the way of darkness.

The Master has risen at his Throne, and the Frater Ostiarius now turns up the lights of the Temple. The Master resumes his Throne.

The Warden lifts up his hands over the head of the Postulant.

Warden of the Temple.—Fountain of fountains, and of all fountains. Chalice of saving rain. Grace on the soul descending, as rain on the dry grass. Life-giving Rain of Doctrine. Mystical Fruit of the Doctrine. Dew of Divine Speech, falling in stillness on the heart, filling the soul with Knowledge. Enter into the heart and purify; come into the soul and consecrate.

The Warden resumes his Throne. The Guide of the Paths leads the Postulant with the Sun to the Western side of the Altar and directs him to deposit thereon the Vessel of Sacramental Water. The Postulant is left standing, and the Guide returns to his seat. While still standing, thereat :—

Guide of the Paths.—The Rivers of Eden flow from a central source in DAATH, which is the Higher Knowledge. Lead us, O Lord, in Thee to the union of CHOKMAH and BINAH.

The Guide resumes his seat.

Master of the Temple.—As GOD is the desire of the world, so did Divine Desire for the manifestation of eternal beatitude bring the universe and its creatures into being.

It is in this sense that the Secret Law of Love, the Eternal Law, lies within the manifest world, as the Immanence of the Father of all. The manifestation of Love is the Light begotten of the Father, by which the worlds were made, according to the Gifts of Understanding. The union of Light and Love signifies the bond of the Spirit, the Comforter Who is with all things and leads them into the Truth of Love. The testimony is without in the world, my Brother, and the testimony is also in the soul. But emotion and desire must die in the mystical sense, yet so only that they may be born again. I ask you to regard the old life of desire as dead henceforth within you, for you have entered into a new world of emotion, a new era in your psychic path ; and this is the life of the Sanctuary.

There is here the pause of a moment.

Master of the Temple.—The Cross which you bear on your breast, as one of your titles of admission to the Path of QUOPH, communicates an analogical message to that in the Grade of Zelator. On the surface it depicts the Sun encompassed by the Zodiacal Signs, which are collected, according to their triplicities, on the arms of the Cross. The correspondences of those triplicities are found in the parts of your personality—the will, the rational mind, desire or the part of emotion, and the physical organism by which they manifest in the World of Action. In the centre of all is the Self-Knowing Spirit, and the Sun of that Spirit is Love.

The Warden of the Temple descends from his Throne and proceeds to the Eastern side of the Altar.

Warden of the Temple.—The Path by which you have travelled is that from which you will enter the Holy SEPHIRA HOD in the Second Point of the Grade. It is called the Corporeal Intelligence, and it is referred by

the Secret Tradition to the principles of natural life, growth and development in the world of manifested things. But on the Path of the Soul and her progress it has reference to the life which is above Nature, the world that is beyond and within. The mystery of this Path is therefore one of development and growth in grace, and the intelligence of this mystery is called corporeal by allusion to the vesture of the soul.

The Warden of the Temple turns Eastward, with Wand uplifted.

Warden of the Temple.—Give unto our souls, O Lord, the Robe of Glory, that we may approach and contemplate in Thee. Give unto us the Mantle of the Master. In the darkness of material things, clothe us with purified desire ; lift up our hearts to Thee ; and in the world to come, which is the portion of our inheritance, unclothe us from all our vestures, that as naked we came forth into separation so naked we may return into union.

He turns again to the Altar.

Warden of the Temple.—There is also the 31st Path of SHIN (*indicating the Banner in the North*), by which the influences of HOD are communicated to the SEPHIRAH MALKUTH, but it is not travelled in our system, and you were sent back therefrom when you entered it in the Grade of Theoreticus. It is called the Collecting Intelligence, and it summarises the Law of Grace, which is concealed in the Pillar of Severity, the loving-kindness which prevails in all things, and the art of wisdom by which we over-rule all things in virtue of that law. Receive its message into your heart : so shall it be travelled in the spirit.

Both Paths are in communication with the Pillar of Severity, and that of QUOPH, through which you have passed in

your progress from the Grade of YESOD, is shewn in the Great Symbol of the Path. On the surface it is an emblem of Justice, adorned with all her attributions. The mind of our natural humanity conceives this virtue and brings it to birth in life ; but there is also a Justice which is above, working in the souls of the Chosen Ones. It is said in the Secret Tradition that he who is on the Seat of Judgment has Hades upon his left hand, Paradise on his right, the Sword of the Angel of Death suspended over his head, and the Tree of Life behind him. Herein is the Justice of the Elect, reflected from her who is President of the Supernal Tribunal, the Most Holy SHEKINAH. The outward attributions of Justice are as her vesture, and herein, as in one of her aspects, she leads the soul through the Pillar of Severity from the life of separation into the Mystic Life of Union.

The lesson in chief of that Path of SHIN on which you have looked in your journey, is shewn in the Symbol of the Path. It is called the Tower and exoterically it is that of Babel, as signifying utter overthrow, ruin and confusion. It is therefore in analogy with all symbolical events which carry the same suggestion, and most obviously with the traditional Fall of Man. But in the Secret Tradition, Babel is the wisdom of man, or the word of man in separation from the Word of God, and the confusion visited on its builders is that which befalls the human mind in its divorce from things that are Divine. You have been in this state of separation, my Brother of the Rosy Cross. You have erected in your own personality a Tower of Babel, a Palace of Art, hoping to reach up into heaven from the roof thereof, which is the apex of the natural mind. When you enter into the mystical life, this Tower has to fall, and that by which it is destroyed is the glorious and all-holy violence of the Divine Will, called down by your Divine Spirit to break up the Kingdom of this world

within you, to cast out the Kings of old who have reigned therein. Then shall your Tower be rebuilt after another manner, and the mystery of its building shall be that of Babel no longer, but it shall be a Tower of Ivory, a House of Gold, and He Who shall reign therein will be truly King of Israel.

The Warden of the Temple returns direct to his Throne and takes his seat thereon.

Master of the Temple.—The desires of the soul in its darkness are like the troubled face of the deep when the earth was without form and void, when darkness dwelt thereon. The desires of the soul in their stillness, when the purified heart reflects the Divine Image, are like the shining face of the waters when the Spirit moved thereon. Frater Adveniat Regnum (*vel nomen aliud*), the benediction of Purifying Love be with you henceforth and for ever. You have traversed the Path leading to the Glory of HOD and have received consecration therein. I salute you as Son of that Path. I bid you retire for a season, to contemplate with recollection of heart on the experience through which you have passed, and to prepare for the Greater Mysteries which will be communicated in the Grade of Practicus.


The Guide of the Paths comes forward and leads the Postulant by South and West to the Door, without passing through the Pillars. The Postulant leaves the Temple. The Door is secured behind him.

Here ends the Ceremonial Admission of a Frater Theoreticus into the Path of QUOPH.

SECOND POINT.

THE CEREMONIAL ADVANCEMENT OF A FRATER THEORETICUS TO THE GRADE OF PRACTICUS, 3=8.

The arrangement of the Temple is shewn in the Official Diagram of the Second Point. The Temple is in light.

Master of the Temple.—To order, Fratres et Sorores——
The Lord shall heal our soul, the heart and the breaches thereof, the bruises of our desire for Him. The Lord shall heal our captivity : in HOD is the place of healing. O lead our captivity captive, my Lord and my GOD. We shall put away the raiment of bondage and shall enter at some far time into the liberation of Thy union.

There is here the pause of a moment.

Master of the Temple.—Honourable Guide of the Paths, do thou pass with free offerings and gifts beyond the Gate of this Temple, for there is one in the ways without who hath prayed in a land of captivity, and the same shall do service in freedom to the honour of our Holy House.

As the Guide of the Paths rises from his seat and moves with the Sun Westward :—

Guide of the Paths.—In the Name of the Heavenly Spouse on the day of ineffable union ; in the name of HOD, which is Glory : he shall follow the Spouse on that day. He shall enjoy celestial peace to the end of time.

The Guide has reached the Door and, giving the Sign of the Grade, he leaves the Temple. The Door is secured behind him.


The Guide of the Paths prepares the Frater Theoreticus by decorating him with a Badge or Collar corresponding to that which is worn by himself, or alternatively with his own collar.

N.B.—The Guide wears also the HE final of the Divine Name, as a jewel about his waist.

Guide of the Paths.—Purified in body and mind, and then made clean of heart, O Brother of the Rosy Cross, remember now and henceforward the Waters of Divine Grace, and pray for their descent into the soul.

While this takes place in the precincts :—

Master of the Temple.—The Glory of Understanding in the Great Sea of BINAH descends upon the Waters of the Soul. He who has purified his desire shall find in a great upreaching that the desire will sustain him, and he who has beheld in his heart the Messenger of the Greater Mysteries shall afterwards hear also that which is the Voice of Understanding. What powers of Divine Nature, O Fratres et Sorores, move upon the face of the deep waters within us? The Path of the Lord of Hosts is over the Great Waters:

As directed by the Guide of the Paths, the Battery of the Frater Theoreticus is given without—  *—*

The Ostiarius opens the Door, and the Guide leads in the Theoreticus.

Guide of the Paths.—We have walked in the Shadow of Light. We have offered up a new light declared in the heart.

The Guide of the Paths pauses with the Frater Theoreticus in the North-West of the Temple. The Door is secured behind them.

Master of the Temple.—Honourable Frater Theoreticus, Guide of the Paths and Grades, I have opened a Secret Door which gives entrance from the Path of QUOPH to the Holy SEPHIRA HOD. In the Name of the Lord of Hosts, Who is the King of Glory, may our eyes look upon the King. Let us go to worship and to seek Him, O Frater Adveniat Regnum (*vel nomen aliud*). You have opened the Temple that is within you. You have passed through the Court of the Tabernacle at the beginning of your life of consecration. In the purification of your active part, symbolised by the natural body, you have dwelt in the Holy Place. The dedication of your mind has revealed it to you as a Holy of Holies, in the suggestive mystery of our symbolism. Behind the Holy of Holies, the great official religions and the Temples built with hands, there lieth a Secret Church and a higher state of soul. Behind the logical understanding there lieth another realm of consciousness, which is also a world of memory. These two are one, and both are represented in our system by the Mystical Garden of Eden, wherein, as the Secret Doctrine teaches in its living parable, the soul was nourished by fruits of the Tree of Life, not by the material Tree of Knowledge, the admixture of good and evil. You are now in that Garden of Eden, the place of the two Trees, wherein is also the Altar on which Adam sacrificed the clean oblation of desire and will to the Lord of Glory and received, by the mediation of the Tree of Life, the Mysteries of Eternal Wisdom. . . . Honourable Guide of the Paths, you will place our Beloved Brother between the Pillars of the Temple.

It is so done accordingly, and as they stand, facing the East :—

Guide of the Paths.—This is the Gate of the Lord : let the pure in heart enter thereby.

Warden of the Temple.—By what Sign have you come to this secret place of all Temples, O Son of Desire ?

The Frater Theoreticus (as prompted by the Guide).—It is borne on the heart of the Guide, who leads me in the Paths and Grades : it is borne on my own heart. It is the symbol of the SEPHIRA YESOD, the place of purified mind, the Sacred Letter VAU, which is the Tree of Life.

Warden of the Temple.—Remember, O Frater Adveniat Regnum (*vel nomen aliud*), that consecrated aspiration which brings the Sons of Desire into the presence of the Lord of Glory.

The Master of the Temple descends from his Throne and pauses before it, facing West.

Master of the Temple.—By the purified heart of the Postulant ; by his desire in the conversion thereof ; by the stilled sea of passion, and in the name of that peace which stills it, bring him across the threshold.

The Guide of the Paths comes round with the Sun and draws the Postulant through the Pillars.

Guide of the Paths.—There is for ever and ever a Secret Gate which gives upon the Garden of Eden.

As the Master of the Temple approaches the Western side of the Altar :—

Master of the Temple.—And still in the hush of the night, for those who study the Doctrine, the Lord Who is blessed comes down and speaks with them in the Garden of Eden.

The Guide of the Paths leads the Frater Theoreticus to the Western side of the Altar, where the Master is now standing, and then returns to his place.

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), the most practical of all paths is that by which we go back whence we came—from the exile of the soul in separation into the Paradise of the soul in union. The Temple in this Grade is a memorial of that Sanctuary which is called the Lower Eden, the place of the just clothed in ethereal envelopes, signifying all-perfect purity. Herein is reflected the Supreme Mystery of Faith and the Living Presence of SHEKINAH. As such, it is that Garden which is watered by the glorious and unfailing river flowing down from the Eden that is above. There is the Supernal Paradise, the place of which is in BINAH, and there is the Divine Presence of MATRONA and TABOONA, the SHEKINAH in transcendence. This altar in the middle place of our Temple represents the Altar of Sacrifice which was erected, speaking symbolically, for the unspotted offerings of desire and will in the world before the traditional Fall of Man. That world is understood as the Lower Eden, and it is sometimes identified with MALKUTH; but it is not the Kingdom of this world in the material sense. It is rather a spiritual place or state preceding, in our symbolism, that which is physical, and intermediate for man between the earth on which he now dwells and the heaven to which he belongs.

The Altar by which you stand is in the form of a double cube, and the cube unfolds as a cross. On such a cross is the figure of a man extended in the Great Diagram before you, which represents the Tree of Life in the Transcendence. Above KETHER the Power and the Glory of Unmanifest Deity descends from the Region AIN SOPH. Prior to the generation of beings and of things it is called

the Closed Eye of the Unknown Darkness ; but for the evolution of the cosmic worlds and the manifestation of the Divine therein, it is said that the Eye opened, and the Radiance of the Ineffable Spirit poured through the æons and the spaces. KETHER represents the first movement of the Divine in self-unfoldment through begotten worlds and for manifestation to hierarchies of intelligence generated therein and thereby. KETHER is called the place of GOD and His SHEKINAH in the state of absolute union ; but the procession of the Great Law brought them forth in a state of distinction, which is not to be understood as separation. They became in this manner the ABBA, or Father, in CHOKMAH and the Great Mother, AIMA, who is the transcendent SHEKINAH in BINAH, corresponding respectively to the letters YOD and HE of the Divine Name. These are male and female, and they produced—as the fruit of their union—a Divine Son, who is shewn in the Diagram extended on the Sephirotic Cross. His head rests upon DAATH, which is Supernal Knowledge ; the arms stretch to CHESED and GEBURAH, while TIPHEREETH is over the region of the heart ; and that which in the purity of the Secret Tradition is termed an organ of holiness is veiled by the SEPHIRA YESOD. The feet of the figure rest on MALKUTH ; to indicate that the Kingdom of this world is in subjection to the Kingdom of Heaven. Among the letters of the Divine Name, this Divine Son is in correspondence with VAU. He is the First-Begotten of the Mighty Ones, but He came into generation with Her Who is His Divine Bride and Sister, the HE final of the Sacred Name and the second aspect of SHEKINAH. She was at first contained within Him, as Eve in the nature of Adam, but was afterwards brought forth like Eve, and they abode together in the unity of mystical marriage.

There came, however, a change upon the face of things,

and this union was broken. The HE final was divided from the VAU and descended or fell to MALKUTH, where the Lower SHEKINAH is located in the Great Diagram. It is part of the legend concerning the Fall of Man, whom she followed into the exile of separation, being driven out with him. But her expulsion was for the salvation of the world, and a day will come when all nations shall enter under the wings of SHEKINAH; the VAU will raise up the HE; the divided Name will be restored in all perfection; and man—having entered into his birth-right—will dwell with GOD in unity. It is she meanwhile who leads him on the path of his return to GOD.

Such is the Legend of the Grade of Practicus, derived from the Secret Tradition, and it is to be understood in the following manner, for in the life of the mystic we are concerned with Divine Principles and not with Personalities as such. The ADAM MICROPROSOPUS, or Son, is the Divine Nature which is immanent in the manifest universe, and in the soul of universal humanity. For the great theosophists of Israel, He is the Messiah or Deliverer to come, the Eternal Word of the Father, by Whom the worlds were made. The SHEKINAH, the Twin-Sister, who came forth from Him, is the soul in the universal sense, as He—in Christian Theosophy—is the Christ-Spirit, with Whom each soul of man is called to dwell in unity. From another point of view she is the love-part of humanity, directed to Divine Things. And as all creation is a question of marriages, to intimate everywhere that the marriage of the soul with GOD is the last end of being, so is SHEKINAH the state of espousals understood upon all planes, because of analogy, but above all things in the spiritual and Deific sense. The soul's Divine Origin is symbolised by the coming forth of SHEKINAH from the Great Adam of the universe, and the soul's return is symbolised by the raising of the HE final. Eden is the

return accomplished, the state of mystical marriage. The Supernal Eden is that state which is called mystically absorption in GOD, not that we are satisfied with the expression, but because the heart needs a language to body forth its longing.

In our Fellowship of the Rosy Cross, the Master of the Temple reflects the power and the grace coming down from the Father in CHOKMAH, while the Warden mirrors the influences descending from the Great Mother in BINAH. The Guide of the Paths represents the Herald and Vice-gerent of the Divine Son, the Bride in union with the Spouse. You, lastly, my Brother, are the man of election on the way of his return to the heights. Hereof is the Mystery of Love revealed to the purified heart in the Grade of Practicus. For all that is intimated in this most holy parable, remember that a way of attainment is reserved for you here and now.

The Master goes back to his Throne. The Warden of the Temple comes forward. He turns the Postulant with his back to the North, and assumes a position facing him.

Warden of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), the Sign of this Grade is given by laying both hands thus upon the heart, with the fingers interlaced and the palms turned inward. It refers to the Ten SEPHIROTH of the Tree of Life rooted in the heart of the Postulant. The Sacred Words are ELOHIM TZABAOTH, and in the ordinary sense of Scripture they signify Lord of Hosts; but in the Secret Tradition they contain an allusion to SHEKINAH under her title as Lady of Battles in the World of Action. The Password of the Grade is ELOHA, another Divine Name, formed of the Hebrew Letters ALEPH, LAMED and HE, the numerical value of which is 36, and this is the Mystical Number. . . . I invest you with the Girdle of a Frater

Practicus, the colour of which is yellow, being that assigned to HOD in the symbolism of the Rosy Cross. Mercury is referred to this Grade, in the sense of Philosophical Mercury, or desire in a state of fixation on the end in GOD. It is that which is sought by the Wise. . . . In the spiritual mystery of the elements, the Grade of Practicus is in correspondence with Water, symbolising the psychic nature, the emotions and desires of man. It is these that we seek to establish under the Law of Paradise. . . . The four-square Tablet which is placed in the middle North of the Temple, containing Divine and Angelical Names referable to the Northern quarter of the heavens, is in correspondence with the element of Water, and is set up as a symbol in our Temple for the sanctification of the heart of man. . . . The Banners before you are symbolical Banners of the Paths leading from the Grade of Practicus to the SEPHIROTH of the Grades beyond. That in the due East is the Way of the Greater Mysteries. That in the South-East communicates between HOD and TIPHERETH, wherein is another Grade in the sacred and glorious world which is called the Third Order. The Banner in the due South is that of the Path which you will travel to enter NETZACH, at the next stage of your progress. . . . The SEPHIRA HOD is called in the Secret Tradition an Absolute and Perfect Path, reserved to the Sons of the King. It is a channel which draws from above and communicates to that which is below. It is on the side of Severity and Judgment; yet it is a Path of Roses, and the Red Rose of SHEKINAH sheds down its fragrance thereon from the realm of GEBURAH. It contains also within it a hidden peace and mercy. Remember, on your part that when purity is restored to the soul, when there is peace upon its crystal sea, then is the Reign of Mercy.

The Warden returns to his Throne.

Master of the Temple.—You are qualified to receive in this Grade and—by the power to me entrusted—I now confer upon you the Mystical Title of Monokeros de Astris, which means the Unicorn from the Stars, signifying the imputed purity of soul and the restored virgin state which you have received in the ceremonial consecration of your desire part. I give you also the symbol of MAIM, which is the Hebrew name of water. Let them both be memorials of your cleansing within, and may that which is fulfilled in ritual be realised in your life and essence. The Lord of Hosts be with you. The Lord of the power without be declared in the power of grace through the depths and heights of your being. . . . Honourable Warden of the Temple, I bid you announce that he who was Frater Theoreticus in the Fellowship of the Rosy Cross has been advanced to the Grade of Practicus.

The Guide of the Paths comes forward and taking the Postulant by the right hand leads him about the Altar, where they turn to the West, so that he is in the general sight of the Brethren. The Warden of the Temple rises in his place with uplifted Wand.

Warden of the Temple.—In the Name of the Lord of Hosts, and by the ordinance of the Honourable Master of the Temple, I proclaim and testify that Frater Adveniat Regnum (*vel nomen aliud*) has been admitted to the Grade of Practicus in virtue of a lawful communication, that he is a son of the 29th Path, and that he has received the Mystical Title of Monokeros de Astris, with the symbol of MAIM.

The Guide of the Paths turns Eastward with the Postulant.

Master of the Temple.—The students of the Mystical Doctrine are grafted on the Tree of Life, and if those who have been so integrated should neglect the study of the

Doctrine they would be cut off from that Glorious Tree. It is nourished by the sacrifice of prayer and by aspirations from the heart of the elect, going up the Path of Attainment. This is the Middle Pillar and the Holy Pillar of Benignity. For these reasons, but in another form of symbolism, the Tree is itself the elect. The blessings which are poured continually upon the outer world descend from it and from them. They are the Blessed Company in the Sanctuary of the Hidden Church. When the elect shall enter into perfect liberation, the whole world will be nourished by the Tree of Life, sustained and enlightened by SHEKINAH. That faith which passes into experience is the means of attainment in respect of the Tree of Life. Remember this saving faith. Remember also that prayer is the organ of Divine Intercourse ; but there is the prayer of silence. Contemplate the Mysteries into which you have been received this day. Go before the ceremonial advancements which still await you in the Fellowship by a return in the purified heart along the road that leads to God. Through worlds of symbolism our steps can guide your course, but to the Palace at the Centre you must approach alone, my Brother, and you will enter also alone.

The Guide of the Paths leads the Postulant with the Sun to his proper place in the Temple, which is that of Ostiarius, and he receives from his predecessor the Wand of this Office. The Guide resumes his seat.

The Allocution of the Grade follows, and is delivered by the Imperator, but him failing by his Substitute, or by the Master of the Temple.

THE ALLOCUTION OF THE GRADE OF
PRACTICUS.

Fratres et Sorores, by the power in me vested for the communication of sacraments of Knowledge through channels of symbolism [*But in the case of a Substitute or Master of the Temple: By the power to me deputed*], I say unto you: SURSUM CORDA. Lift up your hearts. And I pray that my lips may be cleansed to pronounce the Allocution belonging to the Grade of Practicus. To you, my Brother, who have received it this day at our hands, I speak—as before—especially, and I would remind you of certain things which have been implied in the course of your progress. The Mystery of the Neophyte Grade was to you as a Mystery of Purifying Love and the beginning of Supernatural Life, leading through the experience of religion to the heart thereof, even the Secret Shrine. The Grade of Zelator typified a stage of advancement in spiritual life, an opening of the Portal of Wisdom, the dream of the Mystic City. Something of the Legend of the Soul was exhibited in the High Ceremony to the Seeker after the Path of Life. He saw also the Holy Place and learned, as he stood symbolically therein, that the Reconciler is always with us, to those who on the altar of the heart can offer up themselves in sacrifice. In the Grade of Theoreticus he learned more concerning the Holy House, the making of the Second Adam, and he entered into the Holy of Holies, as one who after long wandering in the outward ways discovers that within his own consciousness there is a gate which opens into a secret and sacred world. But the Grade of Practicus signifies a

further progress, a fuller and more fruitful image. The Spirit of GOD moves upon our waters of desire, that the heart may be remade in His likeness, the soul filled with sweetness, and its deeps sealed with peace. It is throughout the imagery of aspiration exalted above the formless world, the ebb and flow of reflections, to be fixed henceforth on the centre, that point of being and of life in union with which a Mystic cannot err. The Ritual of the Path of QUOPH is concerned with the purification of desire for the attainment of its fruition in GOD. Having entered the SEPHIRA HOD, in the Ceremony of the Grade itself, the Postulant is led beyond the Holy of Holies, to behold in a vision the hidden world of Paradise, which is the world of a Sanctuary withdrawn, of a Secret Church in the heart. Therein is the Light of the Supernals, the reflected splendour of the Superior Eden, sphered in the Waters of Understanding, the Great Sea of BINAH. The separation of the soul and the Word is typified by the descent of SHEKINAH, and the Law of Reunion is typified by the providence which brought about the descent. The state of Paradise is that of the Immanent Divinity in man realised, and the oneness of this Immanence with that which is Divine in the universe embraced by consciousness. Beyond it there are deeper states, and these are symbolised in the Higher Grades of the Rosy Cross.

Frater Adveniat Regnum (*vel nomen aliud*), now Practicus of our Order, I bid you remember that man in his material state, apart from the life of the spirit, is an earth which is formless and void. But when the spirit, established in consciousness, rules the whole man, a King—as you have been told—is reigning over the Israel within. The Waters of Understanding sweep away the old order and mystery; the glory of God illuminates the heaven of purified heart and mind; and the material parts of our personality participate in the service of the Lord. For the

soul which so enters into liberation, the rays of Divine Influence extend and impinge everywhere. This is symbolised by the Greek Cross, with the Sun in its centre and all the grades of its manifestation gathered about it in the Zodiac.

May GOD be with you, my Brother. May He grant that what here and now you have come to discern in symbolism, by your own efforts and our instruction, shall so sink into your heart that you will be penetrated by its active meaning, and will attain it at first hand in the way of experience. So shall the wavering and inconstant emotions which now aspire to Him in the restless sea of our desires be led into the true light through understanding and love. Again, and for ever, my Brother, the Way is now before you : the Gate can open now.

If the minutes of any previous Meeting or other official business are to be taken in the Grade of Practicus, the Temple must be reduced at this point to the Grade of Neophyte. By the power of his Wand, the Master should close in the superior Grade, open in the lower by fiat, and after the business has been discharged he should close similarly therein and re-open in the Grade of Practicus.

THE SOLEMN OFFICE OF CLOSING THE
SACRED TEMPLE IN THE GRADE
OF PRACTICUS.

Master of the Temple——

All rise.

Master of the Temple.—To order, Fratres et Sorores. He hath said unto us : Peace, be still. Assist me to close the Temple in the Grade of Practicus, remembering His coming. . . . Frater Ostiarius, in the love of men and angels, and in the zeal of the Secret Doctrine, guard this Sanctuary of the Heart and the graces of consecration symbolised in the Mystery of this Grade.

The Frater Ostiarius, having seen that the Door is secured :—

Frater Ostiarius.—Honourable Master of the Temple, the heart in its Secret Sanctuary is guarded surely.

Master of the Temple.—Who keep the sacred precincts ?

Frater Ostiarius.—The Invisible Defenders of the Mysteries.

Master of the Temple.—Honourable Frater Theoreticus, who keeps the Holy Temple on the hither side ?

Guide of the Paths.—As Ambassador of the Prince of Peace, I keep it for ever and ever till SHILOH comes.

Master of the Temple.—Let Him be declared in the heart.

The Master and Warden descend from their Thrones and face East, with Wands uplifted. All present face East.

Master of the Temple.—O ELOHIM TZABAOTH, O Lord of Hosts, Ruler of the heart in man, King of the Great Waters, about the Sanctuary of the soul the world crieth in vain. May the Angel of Thy Great Council and the Prince of Thy Perfect Peace bring us into stillness of heart. Waters of Life in Understanding, renew the Waters of the Soul. Fires of Salvation in Wisdom, save us by Holy Fire. Light of the Crown, enlighten. CHESED, GEBURAH and TIPHEREETH, concur in the descent of the Gifts—Gifts from above, Gifts of the Supernal Triad, inestimable Gifts of Grace.

The Master and Warden turn again to the West, and with his Wand again uplifted :—

Warden of the Temple.—Powers of the waters that are within us, sea unfathomable. In the deeps of the heart let us pray for the Sabbath that is to come, when there shall be harmony and equipoise in the outer worlds, and in that hidden world which is our own.

Then, with raised eyes and uplifted arms :—

Master of the Temple.—The Peace of ELOHIM be upon you, and the Blessing of the Lord of Hosts. Depart in reconciliation, depart in light, O Brethren of the Rosy Cross. Go forth and carry the tidings, the glad tidings of peace in the inward stillness.

The Guide of the Paths turns Westward, with arms out-stretched.


Guide of the Paths.—Go, but return at your call to the work of consecrated hearts.

Master of the Temple.—Honourable Frater Practicus, the heart is the speaking witness, and the purified heart testifies to the practice of the work, that we may enter into the good things in the Land of the Living, which is the World of the Second Birth. The Hour of the Rite is over, and having attained our term therein, I direct you to close the Temple in the Grade of Practicus.

All Members face as usual.

The Warden lifts up his Wand.

Warden of the Temple.—Let purified hearts go forth, as vestals clothed in white, knowing that life in this world, and life in the world to come, is attained by the study of the Doctrine. The Doctrine is also the Tree. Fratres et Sorores, let us dwell with the Tree of Life and attain the Life of the Tree. In the Name of the Lord of Hosts, I close this Holy Temple in the Grade of Practicus.

Warden of the Temple——

Guide of the Paths——

Master of the Temple——

Here ends the Ritual of the Grade of Practicus.

The Second Order of the Rosy Cross

World of Formation

Part III

The Ceremony of Advancement
in the
Grade of Philosophus

4 = 7

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The Fellowship of the Rosy Cross

Grade of Philosophus

4 = 7

THE SOLEMN CEREMONY OF OPENING THE TEMPLE IN THE GRADE OF PHILOSOPHUS

The arrangement of the temple is shown in the official diagram of the First Point.

The celebrants or officers of this grade are the Master of the Temple, the Warden and Guide of the Paths, in addition to the Ostiarius, being the last candidate who has attained advancement therein.

If the temple should not have been opened previously in one of the lower grades, the ceremonial vesting of officers and members, the invocation or prayer at the east and the assoilment of the temple are performed as exhibited therein.

The Master of the Temple assumes his throne, holding the wand of his office. The other celebrants repair to their stations, and the ordinary brethren are ranged north and south, according to the precedence of their grades. All members are seated, and a short period of inward recollection follows.

MASTER OF THE TEMPLE: (*Knocks*)

All rise.

PHILOSOPHUS INITIATION

MASTER OF THE TEMPLE: To order, Fratres et Sorores, in the union of consecrated wills. The grace of the Lord be with us, the Light of the Lord be with us, the Holy Spirit of the most high God be with us henceforth and for ever. In His name who is King of the heavenly armies, assist me to open the temple that we have built for His service in the grade of Philosophus. Frater Ostiarius, in the spirit of conformity, I direct you to see that this house of the Rosy Cross is guarded against the spirit of the world.

The Frater Ostiarius opens the portal, inspects the immediate precincts in the accustomed manner, again secures the threshold and turns to the east, with uplifted wand.

FRATER OSTIARIUS: Against the will of the world and the will of unreconciled men, it is closed, O Master of the Temple.

MASTER OF THE TEMPLE: To the will of God and to those who are born of God, be it open for ever, my brethren. Honorable Guide of the Paths, assure yourself that all present have been established in the solemn dedication of this grade of wisdom.

The Guide of the Paths, standing in his place, lifts up his wand of office.

GUIDE OF THE PATHS: Fratres et Sorores, by the fourfold bond of our Fellowship and the yoke of the Rosy Cross, I demand the sign of a Philosophus.

He turns in succession to the four quarters and receives it from all present, the Master of the Temple excepted. The Guide turns to the Master, communicating it on his own part.

GUIDE OF THE PATHS: Honorable Master of the Temple, they have given me the sign of the will restored in purity.

The sign is repeated by the Master.

MASTER OF THE TEMPLE: Unto them be fruition therein, and the sacred Sephira Netzach declared in the spirit of the brotherhood. JEHOVAH TZABAOth, God of the great armies, give us joy in the sign of Thy SHEKINAH.

FELLOWSHIP OF THE ROSY CROSS

This is said with raised eyes and uplifted wand. The pause of a moment follows.

WARDEN OF THE TEMPLE: May the gift of understanding in our symbols and the fullness of their inward meaning be renewed in the spirit of the Fellowship. Let us declare the mystery of this grade in the sacramental attributions thereof.

MASTER OF THE TEMPLE: The grade of Philosophus is the grade of the Sephira Netzach, and it is in correspondence ~ by symbolical attribution ~ with the macrocosmic element of Fire. But this is the Fire of brightness, symbolizing the will of man in its union with the Divine Will.

WARDEN OF THE TEMPLE: The star of the Philosophical grade is the planet Venus spiritualized, and great is the mystery thereof. EST OMNIS ANIMA VENUS, in which doctrine is the secret of the second birth and the science of union.

GUIDE OF THE PATHS: The way of attainment is the way of progression in the Tree by the path of Pe, even unto the victory that is Netzach and the presence of SHEKINAH therein as the white rose of our purpose, awaiting our rebirth in God.

MASTER OF THE TEMPLE: (*Knocks*) Open the gate, O Lord, by which we shall go out of our exile.

The Master and Warden descend from their thrones. All present face east. The Master lifts up his wand.

MASTER OF THE TEMPLE: We have worshipped Thee as ELOHIM TZABAOTH on the side of Thy justice, and we have seen Thy glory, which is Hod. We adore Thee as JEHOVAH TZABAOTH, for the victory of Thy mercy has been shown to us in the Sephira Netzach. Turn upon us the eye of Thy compassion, the eye of the world of life, the blessing of Thy people, Israel. Place us in Thy great assembly between Jehovah and Elohim, in the equilibrium of Thy mercy and Thy justice. The deliverance of Thine elect is hidden in the sacrament of Thy Holy Name.

The Master of the Temple turns westward with uplifted arms.

PHILOSOPHUS INITIATION

MASTER OF THE TEMPLE: My will is to do the will of Him that sent me. Take away my spirit of rebellion. Suffer Thou my will in Thy service.

The Master moves slowly southward, and says in his passing:

MASTER OF THE TEMPLE: Greater love than this no man has ~ that he should lay down his life for his friend. I loved my life and I have lost it. I laid it down in my desire for Thee, and it was dissolved in Thy love. I would live, but not I; live Thou, O Lord, in me.

The Master of the Temple halts in the middle south facing the tablet of the south. The Warden and Guide of the Paths occupy two points on the same line at a convenient distance behind him, so that the three form a triangle, having its apex upward. All present are now facing south. The Master of the Temple hands his wand to the Warden and takes up the thurible in front of the tablet of Fire. He traces the symbol of Fire in the air before him.

MASTER OF THE TEMPLE: Let there be lights in the firmament of heaven, in the microcosmic heaven within. Let the greater Light of the Spirit rule over the mind below; so shall it be as day therein ~ sunshine of Divine Will and transforming purpose. Let the lesser lights of the mind rule over our earthly part, in the night of material things. And God set them in the firmament, to rule therein. In the name of Elohim, who dispenses to the world in justice; in the name of Jehovah Tzabaoth, supernal grace, life of the world to come and minister of mercy, let the will of our natural manhood and its purpose shaping life, adore the Lord and God.

The master of the Temple offers incense, describing the sign of Leo.

MASTER OF THE TEMPLE: In the name of Michael, the great angel, whose mission is to kindle the sacred Fire on earth, as it is maintained in heaven, and in the mystical sign of the lion, ye living wills of men, adore your Lord and God.

Then, making the sign of the cosmic ☩ with the thurible:

MASTER OF THE TEMPLE: In the Holy and Divine names. Names about the quarter of the south, blazoned in a heaven of light, let the rectified will of man adore our Lord and God.

FELLOWSHIP OF THE ROSY CROSS

The Master replaces the thurible and resumes his wand. The three celebrants return with the sun to their places. All members face as usual. Standing at his throne, the Master uplifts his wand.

MASTER OF THE TEMPLE: In the sanctification of undivided self, in the utter dedication of our being, in the name of Jehovah Tzabaoth, mighty armies of our nature and the God who rules therein, I declare that the temple is open in the grade of Philosophus and of the will that is turned to Him.

MASTER OF THE TEMPLE: (*Knocks four times*)

WARDEN OF THE TEMPLE: (*Knocks four times*)

GUIDE OF THE PATHS: (*Knocks four times*)

The celebrants and members are seated.

This ends the solemn ceremony of opening the temple in the grade of Philosophus.

FIRST POINT THE CEREMONIAL ADMISSION OF A FRATER PRACTICUS IN THE PATH OF PE

The postulant is alone in the vestibule on a prie-dieu in full light, with a scroll in his hands, containing versicles proper to the grade.

MASTER OF THE TEMPLE: Fratres et Sorores, may we come by the study of the doctrine to know the ineffable name of our Master. May we see Him with our own eyes. May we hearken with our own ears to the utterance of the great voice. The Lord be with us until that day of unveiling, and the Lord be with us now in the work that we are about to perform for the glory of His manifested name. By the power to me committed under the

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dispensation of the Third Order, I open that gate that leads to the sanctuary in Netzach, through the sacred path of Pe, for the advancement of our beloved frater Adveniat Regnum (*vel nomen aliud*). He shall look upon the mysteries therein. Honorable Frater Theoreticus, you are the Guide of the Paths. Heaven and earth may pass away, but the mercy that you symbolize shall abide in the world within until God is All in all. Go therefore unto our postulant and brother. Say to him that we have heard his voice, crying in the watches of the night, and that God shall give him his desire in the presence of a chosen people.

The Guide rises in his place.

GUIDE OF THE PATHS: He shall know that the Reconciler is with us. I will proclaim the mystery of redemption and the time of salvation at hand. The heaven and the earth were created for Thine elect, O Lord. Their place is in Thy holy temple.

Taking with him the sacramental lavacrum from its place on the altar, the Guide of the Paths passes by south and west to the door of the temple and there gives the sign of the grade. The door is secured behind him.

N.B. The orientation of the temple is purely arbitrary and for purposes of convenience only in the path of Pe.

MASTER OF THE TEMPLE: Fratres et Sorores, our Frater Adveniat Regnum (*vel nomen aliud*) has beheld the light of our symbolism on the plane of material things. He has been purified in his earthly part. In the free spirit of the Air he has felt the wind of the Spirit and has been consecrated in his mind to God's service. We have hallowed the sea of his emotions and declared the presence of God in his psychic part. O Lord, save his soul. May he give unto Thee his will for ever. May he know that his path is in Thee. Take him, that he may be wholly Thine and that nothing may be left within him that does not belong to Thine union.

In the meantime, the Guide of the paths has greeted the postulant on the further side of the portal, saying:

GUIDE OF THE PATHS: I come in the purification of the will. Glory be to God in the highest and peace of fulfilled purpose to seekers for Divine union in the Light of the Rosy Cross.

FELLOWSHIP OF THE ROSY CROSS

The Guide of the Paths prepares the Frater Practicus by placing in his hands the vessel of sacramental Water and about his neck the Calvary cross of ten squares.

GUIDE OF THE PATHS: Purify the will, O Lord; redirect the hearts intention; sanctify the purposes of man. And remember on your part, my brother of the Rosy Cross, that it is the quest after God and His union that turns the whole nature. Herein is the second birth. I say unto you therefore, O Frater Adveniat Regnum (*vel nomen aliud*), be the quest of our end before you, and hallowed be your will.

The Guide of the Paths gives the battery of the grade (knocks three times, then one knock after a short pause).

When this has been done in the precincts, the Frater Ostiarius turns down the lights and opens the door. In the act of opening:

MASTER OF THE TEMPLE: In the name of the God of grace and captain of mercy: enter in the name of the Living God.

The Guide of the Paths brings in the postulant, saying:

GUIDE OF THE PATHS: Kindle in the soul and the heart the desire of the eternal hills. Show unto us the sun of righteousness, shining in the temple of the Most High.

The door is secured behind them. The Guide of the Paths pauses with the postulant at or near the entrance.

MASTER OF THE TEMPLE: In the darkness of nature, in the gloom of the winter tide, teach us, Thy children, to remember that life is in Thee, Amen, for ever and evermore. Give unto them the Life of life. Give unto Thy beloved the sleep that is sweet in Thy refuge and to awaken in the sun of Thy beauty.

The Guide of the Paths leads the postulant and places him between the pillars. As they are passing slowly forward:

GUIDE OF THE PATHS: We move in the shadow of light. We offer up the new light declared in the heart.

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As they stand between the pillars, the Guide being a few inches behind the frater Practicus:

MASTER OF THE TEMPLE: Frater Adveniat Regnum (*vel nomen aliud*), testify concerning your titles. Give me the outward signs of the inward grace communicated to the purified heart in the mystery of Hod.

The Guide of the Paths has taken the vessel of Water from the hands of the postulant. He dictates the answer of the postulant in an undertone.

FRATER PRACTICUS: I received the sign of the grade as a testimony to the Tree of Life rooted in the heart of the postulant. (*He gives the sign.*) There were communicated to me the sacred words ELOHIM TZABAOth, signifying Lord of Hosts. The password of the grade is ELOHA, which is also a name of God, formed by the letters Aleph, Lamed, and He. The mystical number drawn from this name, is 36. I was given the symbol of Water in the Hebrew word MAIM, and the title MONOKEROS DE ASTRIS, for the consecrated soul is a virgin and the daughter of the bright stars.

The Guide of the Paths replaces the vessel of Water in the hands of the postulant.

MASTER OF THE TEMPLE: Frater Adveniat Regnum (*vel nomen aliud*), earth and heaven are founded on the alliance of God with man. The mysteries of this temple are mysteries of a Divine covenant. Will you take them into your heart as such? Will you keep them as secrets of God? Will you enter the sanctuary, by the path that leads thereto, as into the inmost place of your spirit, and place upon its holy altar the oblation of your consecrated will in conformity with the Divine Will.

FRATER PRACTICUS (*who is prompted by the Guide of Paths*): As a fire upon the altar of God, I will purge the fire of the will. I place it in the hands of Michael, the great angel. Sacrifice me among the souls of the just. I will keep the mysteries of the path and the holy temple.

The Guide of the Paths takes the vessel of Water and moving behind him, raises it over the head of the postulant.

FELLOWSHIP OF THE ROSY CROSS

GUIDE OF THE PATHS: Fratres et Sorores in the Fellowship of the Rosy Cross, I testify that the purified desire of humanity is zeal of the city of God, and therein is the Water of life.

The Master of the Temple gives a battery of one knock, and rises in his place, with uplifted arms.

MASTER OF THE TEMPLE: By the fire in the heart that purifies, the fire of the mind that enlightens, and the fire of the will when the spirit is turned to God, may you be carried up the holy mountain. May you walk in the light of your fire.

He resumes his throne. The Guide of the Paths moves with the sun, deposits the vessel of Water on the northern side of the altar, and returns with the sacramental lamp, which he places in the hands of the postulant and then resumes his station behind the pillars.

MASTER OF THE TEMPLE: Frater Adveniat Regnum (*vel. nomen aliud*), I now bid you kneel down (*the Guide assists the postulant*). Raise up the sacramental lamp with both hands, and say in a clear voice: I will consecrate the fire of the will. I seek after the will of God. Make me one with Thy Divine purpose, which moves through all the worlds; shape me to Thine ends, O Lord.

This is repeated by the postulant, following the Master.

MASTER OF THE TEMPLE: Rise, frater Practicus, an accepted postulant for advancement to the grade of Philosophus.

The postulant rises. The Guide of the Paths directs him in a low voice to lift up the sacramental lamp to the full height of his arms and say after him clearly:

FRATER PRACTICUS (*following the Guide*): Into Thy hands, O Lord, for the work of the Rosy Cross, I commend my life of will.

He lowers the lamp. The Guide of the Paths should perform this part of the ceremony so that attention is directed to the postulant rather than to his own prompting.

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MASTER OF THE TEMPLE: May the victories of wisdom in the supernal world of Chokmah be reflected into the life of your being.

The Guide of the Paths moves round slowly with the sun and faces the postulant, whom he draws between the pillars.

GUIDE OF THE PATHS: I say unto you that the darkness grows toward morning and that the day of the Lord is nigh.

He takes his place on the right hand of the postulant. Both are facing the east.

MASTER OF THE TEMPLE: There is a mystery concerning the paths that lead from the Sephira Hod to the Sephiroth and grades that are beyond. It is indicated by the banners of the 23rd and 25th paths in the north west of the temple, inscribed respectively with the letters Mem and Samech. The heights loom about you as you advance further, under the obedience of the Rosy Cross; but ~ as on previous occasions ~ not every path on the threshold of which you stand is free for your traveling. The Sephira Hod is in communication with worlds beyond your ken and two of its gates of issue are in darkness of great darkness, which the eyes in this temple are not meant to penetrate. By the power to me deputed, I have opened before you the sacred path of Pe, as a lineal mode of communication between Hod and Netzach. The Guide of the Paths shall lead you, seeking a goal of quest, with all your will in the darkness directed toward things Divine.

The Guide of the Paths moves forward slowly, leading the postulant.

GUIDE OF THE PATHS: Let us enter this path of reconciliation, under a bond of compassion and judgment. The fire of Divine love is behind the universe, and the heart of justice is mercy.

MASTER OF THE TEMPLE: The life giving heat of Divine Love is revealed to the soul in its darkness. The saving will of the soul reaches up toward Divine ends.

WARDEN OF THE TEMPLE: The will of the soul is love, and this love can unite you with the Divine in the universe. The root of the soul is the root of the world, my brother.

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GUIDE OF THE PATHS: If I dwell in the noon, I am with Thee. If I abide in the midnight, I shall see Thee. In the veiling of Thy light I will have faith in the coming of Thy perfect splendor. Thou art my glory and my star. My steps shall not falter. I shall behold the Light that is in Thee.

They have reached the western side of the altar, which stands between the thrones. The Master of the Temple has risen with uplifted arms.

MASTER OF THE TEMPLE: Let the sons of the priesthood put Fire upon the altar of the heart.

GUIDE OF THE PATHS: Plead with the Fire of our love. Plead with us in Thy Holy Fire. Give answer in heaven to our longing.

MASTER OF THE TEMPLE: Descend upon our mountain, O Master, and the bushes shall burn with fire. Come into our temple and consecrate the fires therein.

The Warden of the Temple has risen with uplifted arms.

WARDEN OF THE TEMPLE: The desire of the soul is to Thy Name and to the remembrance of Thee. Thy worship is a Tree of Life. We seek the knowledge of Thy ways.

The Frater Ostiarius turns up the lights of the temple. The Master raises his hands over the head of the postulant.

MASTER OF THE TEMPLE: Be unto us a consuming Fire and purge our grosser wills. Enter into our purpose and purify; come into the will and consecrate. Open thy temple, O brother of the Rosy Cross, and receive the will of the Holy One.

The Master and Warden of the Temple resume their thrones. The Guide of the Paths directs the postulant to deposit the sacramental lamp on the eastern side of the altar. The postulant is left standing at the western side and the Guide returns to his seat. While still erect thereat, he lifts up his wand, saying:

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GUIDE OF THE PATHS: O glorious SHEKINAH, Holy, Holy spouse, bring us into the white rose of Thy presence, symbol of that Divine alliance that sustains the worlds.

WARDEN OF THE TEMPLE: Lead us, O Lord, in Thee to the union of Chokmah and Binah.

The Guide resumes his seat.

MASTER OF THE TEMPLE: Frater Adveniat Regnum (*vel nomen aliud*), between the pillars of severity and mercy, you have followed a path that leads to a place of mercy, because it signifies a state of union between the active intention of man and that law of eternal being that is understood as Divine Will. It is by such integration that the soul fulfils itself and attains the perfect fruition of its own being. The will that dies to itself, in the personal or separate sense, enters into true life. It does not therefore die but is changed by a new birth in time, and moves thereafter in concurrence with the purpose of the Cosmos. The pure all penetrating flame of that Divine purpose will transmute the fires of your nature and will permeate your whole being. The flame is also light, intelligible light of mind, a word speaking within and leading into all truth. He who listens in his heart and he who hears it within him becomes himself the true and the good. When it speaks in your heart, my brother, hearken to the voice of Fire.

There is here the pause of a moment.

MASTER OF THE TEMPLE: The cross that you bear on your breast, as one of your titles of admission to the path of Pe, is the unfolded form of the cube, and herein is a great mystery ~ not to be declared in this grade. When the cube is closed up it represents the altar of incense, upon the material correspondence of which, in the temple of the Rosy Cross, you have offered up yourself in sacrifice ~ signifying sanctification and self attainment in God. The Calvary cross is inscribed with the names of the Sephiroth. May the cross of your manifested personality, my brother, be written within and without by the graces and virtues that are signified by those titles. So shall there be a crown of your life and a kingdom of God within you.

WARDEN OF THE TEMPLE: The path by which you have traveled is that from which you will enter the holy sephira Netzach in the Second Point of the grade. It is called the 27th path and also the active intelligence, a

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spirit that informs all things and is the motion thereof. It is an allusion to the mystery of the will, and in the first place to that of the Divine Being, wherein is the root of activity, the perfection and consummation of all things; but in the second place to that of man as the native power ~ that under the eternal guidance ~ carries him through the paths of eternity. Its work is by the way of intentness, desire, and love. The banner of this path is displayed in the due east.

The Warden of the Temple rises with uplifted wand.

WARDEN OF THE TEMPLE: Give us, O God, recollection. Give unto us aspiration and desire. And give unto us a knowledge of those secret ways through which we shall pass behind material reason into the living sun of Thy truth.

He resumes his seat.

WARDEN OF THE TEMPLE: The 28th path of Tzaddi, which is a channel of communication between Netzach and Yesod, is called in our secret tradition the natural intelligence. It is said to perfect, after its own kind, the nature of every being under the orb of the sun. It refers more especially to the mind, which is allocated to the Sephira Yesod. The ascent into Netzach is not through the natural mind but by that directing power that works within it. There is also the 30th path of Resh, which connects Netzach and Malkuth. It is called the collective intelligence, and the tradition that we have received tells us that herein is the law of judgment concerning celestial signs and the stellar influences, SAPIENS DOMINABITUR ASTRIS, and such intelligence is for us the law of grace and loving kindness that obtains in all things. It is also an art of wisdom by which we overrule all things in virtue of that law.

The Warden has indicated the several banners at the proper points of his discourse.

MASTER OF THE TEMPLE: All these paths are in communication with the pillar of mercy, which is mystically on the masculine side of the Tree, and their meanings are explained and extended by the great pictorial symbols attached to the paths. Each of them illustrates the operation and influence of SHEKINAH, not only as the guide of the soul in the paths that are actually traveled but in those that are only passed by on the ascent of the

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holy mountain. The symbol that lies uppermost on the altar is that of the 27th path. It represents SHEKINAH as the Lady of Reconciliation and lady of the pillar of benignity, intermingling and reconciling the influences of Chesed and Geburah, regarding as cleansing water and saving fire. They are poured forth from two chalices, which have a meeting point at Yesod and descend thence as a river of life in Malkuth. In the ascent of the Tree this symbol signifies the will toward rebirth, being the last mystery unfolded by the grades of the Rosy Cross at that point where the world of formation merges in the world that is beyond. In the descent of the influences from above it signifies the virtues and graces of the pillars on the right and the left uniting with those that come down from the middle pillar, represented by SHEKINAH, who is herself the vesture of Messiah. Her chalice is a chalice of salvation, a principle of sacramental life. Her cup is the cup of benedictions. It is an eternal cup of mercy, uplifted in the worlds of the Tree. It is also a well of cleansing, even as the laver of Moses, and a deep water of illumination, like the sea of Solomon. Open your heart, my brother, and its blessing shall descend upon you. It shall be as the cup of your consecrated being, hallowed by the desire of Kether, the crown and term of all.

The Master of the Temple exhibits the second symbol.

MASTER OF THE TEMPLE: The symbol of the 28th path represents SHEKINAH as the new moon on the side of Mercy, looking towards the glorious sun of Tiphereth and reflecting its sacred radiance. The animals below are the unregenerate instincts of the natural man in Malkuth, while the crayfish reaching up toward the land is the evil part of our nature. SHEKINAH is the soul-part shining in the region of material darkness, ignorance and savage fear. She reflects over the sad region of our suffering estate the Divine Light of the self-knowing spirit. The two towers signify the ramparts of the visible world, and the space between them is the issue into the unknown. In another and not less important aspect, the moon is the natural mind, the state of reflected and partial light, the illusion, the glamour and the uncertainties of the logical understanding in the presence of the great problems. I have said that the new moon is on the side of Chesed; in the waning it is on that of Geburah; and at the full it is said to reflect the sun of beauty and righteousness. These also are aspects of the mind, which in the glory of its fullness reflects the mind of Christ, thus corresponding to SHEKINAH, whom I have termed the vesture of Messiah.

The Master of the Temple exhibits the third symbol.

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MASTER OF THE TEMPLE: The symbol of the 30th path is an analogue of that which stands first in the present sequence. It is SHEKINAH again in the act of dispensing the powers and virtues from above. The pillars of mercy and severity are represented by their Sephiroth in the form of stars. Tiphereth is immediately above and appears as a star of six points, by reference to the Christ nature. She herself bears upon her breast the star that corresponds to Yesod, and at her feet is Malkuth, whereon her urns of life are emptied. They are urns of Water and of Fire – the rain of doctrine, the dew of Divine speech, the great Water of understanding; and the Fire of the Holy Spirit, the tongues of flame, the splendor of supernal wisdom.

The Guide of the Paths comes up direct from his seat and takes charge of the postulant.

MASTER OF THE TEMPLE: Frater Adveniat Regnum (*vel nomen aliud*), you have now passed in our symbolism through a complete consecration of personality. May the Divine Will rule henceforth therein and realize in your life itself the things that we have presented in ritual. You have traversed the path that leads to the victory, which is Netzach. I salute you as son of the path. I bid you go forth in peace, to contemplate its mysteries and to prepare for your final experience in the world of formation.

The Guide of the Paths leads the postulant to the door without passing through the pillars. The postulant leaves the temple. The door is secured behind him.

Here ends the ceremonial admission of a Frater Practicus into the path of Pe.

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SECOND POINT

THE CEREMONIAL ADVANCEMENT OF A FRATER PRACTICUS TO THE GRADE OF PHILOSOPHUS, 4 = 7

The arrangement of the the temple is shown in the official diagram of the Second Point. The temple is in light.

MASTER OF THE TEMPLE: God save you, Fratres et Sorores. Our Frater Adveniat Regnum (*vel nomen aliud*) has offered up his willing sacrifice. That is the act of dedication on his own part. We have communicated to him the mystery of those paths of grace and enlightenment that lead from Sephira to Sephira and in fine to the sanctuary of Netzach. That is the consecration in symbolism that we have performed upon our part. Another phase of Rosicrucian doctrine will now be committed to his charge. Then will the worlds of action and formation have given to him that which is theirs - a light dawning in the darkness and the evidence of a light beyond. Honorable Guide of the Paths, as the priest of mediation in this holy temple, say unto our beloved brother that the time of the contemplation is over, that the mystical gate is open and the sanctuary awaits his presence.

As the Guide of the Paths rises from his seat and moves with the sun westward:

GUIDE OF THE PATHS: In the name of supernal wisdom, of the word that restores the worlds, prevailing from end to end, strongly and sweetly overruling all things, and in the perfect sanctification of will, he shall know the victory that is Netzach. I will teach him the way of prudence.

He has now reached the door, and - giving the sign of the grade - he leaves the temple. The door is secured behind him.

MASTER OF THE TEMPLE: There is a Water of the wise in Chesed. There is a Fire in the Water of the wise. That Sacred Fire is an influx from Chokmah, communicating to the purified will in Netzach the wisdom that is above understanding and preparing it toward the second birth. Fratres et Sorores, may that Fire descend upon us for the reintegration of our wills in God. May it descend upon him who is about to be received among us at this pregnant epoch of his progress. May he look toward the hidden

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sanctuary and the desire of the eyes in Tiphereth, as one who knows that his Redeemer lives and that after the captivity of Zion there is the freedom of the spiritual city. O wisdom from the mouth of the Most High, scepter of the house of Israel, Immanuel, our King and law giver, come and set us free in Thy mercy. Delay no longer.

While this takes place in the temple, the Guide of the Paths prepares the Frater Practicus in the precincts by decorating him with a badge or collar corresponding to that which is worn by a Warden of the Temple, but not with the other insignia belonging to this high office. While so doing:

GUIDE OF THE PATHS: Purified in the body and mind, consecrated in heart and will, O brother of the Rosy Cross, remember, I pray you, that the high mystery of the soul in union begins in a mystery of the will.

The Guide of the Paths directs the frater Practicus to give the battery of the grade on the outer side of the door, thus knocks four times in rapid succession.

The Ostiarius opens the door and the Guide leads in the Practicus

GUIDE OF THE PATHS: Beneath him are the everlasting arms, and the shadow of the wings is over him.

The Guide of the Paths pauses with the Practicus in the north west of the temple. The door is secured behind them.

MASTER OF THE TEMPLE: The Lord has heard his voice crying in the wilderness of material things.

GUIDE OF THE PATHS: The Lord has raised him up and brought him through a sacred gate into a holy place.

As the Guide of the Paths leads the Practicus and places him between the pillars:

WARDEN OF THE TEMPLE: We have opened the gate of Light, that in God he may see Light.

When the Guide and the Practicus stand between the pillars:

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MASTER OF THE TEMPLE: Frater Adveniat Regnum (*vel nomen aliud*), open your gates, open your spiritual portals; so shall the King of glory come in and abide in your secret temple. You heard in the grade of Practicus concerning a secret church and a higher state of soul, represented in our symbolism by the mystical garden of Eden. You are again on the threshold of that sanctuary and are called to enter therein, as one who would search more deeply into the hidden mysteries of union.

WARDEN OF THE TEMPLE: By what sign do you enter this house of victory, O son of consecrated will?

FRATER PRACTICUS (*as prompted by the Guide*): It is borne on your own heart, O Honorable frater Practicus; it is borne also on mine. It is the symbol of the Sephira Hod; it is the sacred letter He and the sign of consecrated hearts.

WARDEN OF THE TEMPLE: Remember, O Frater Adveniat Regnum (*vel nomen aliud*), that man doth not yield himself to God and the Divine purpose utterly, save only by the fortitude of his sanctified will.

The Master of the Temple descends from his throne and pauses before it, facing west.

MASTER OF THE TEMPLE: By the dedicated will of the postulant, by his complete consecration of personality, and in the name of the all-hallowing God, bring him across the threshold.

GUIDE OF THE PATHS: The will of man in redirection ascends like a pure fire toward the Supreme Being, whose essence is also will.

As the Master of the Temple approaches the western side of the altar:

MASTER OF THE TEMPLE: The will of man in its union is of the substance of Divine Will.

The Guide of the Paths leads the postulant to the western side of the altar, where the Master is now standing, and then resumes his seat.

FELLOWSHIP OF THE ROSY CROSS

MASTER OF THE TEMPLE: The banner that overshadows the altar in this grade represents that Divine estate in paradise that preceded the condition depicted in the grade of Practicus. Some intimations of it have reached you already in the legend recited therein, and the two allegories - taken together under our mystical interpretation in the light of the Rosy Cross - offer lessons of deep importance. In the mystery that was unfolded on the severity side of the Tree you heard rumors also concerning the traditional fall of man, which brought about a separation between the Divine son and the Immaculate Bride who is SHEKINAH. That separation had its high purpose in the scheme of human redemption, as presented by the secret tradition of Israel; but one of its results was a division in the sacred name, for - as it is said - the He fell to earth; and it is only in the fulfillment of the scheme - or at the end of the redeeming process - that perfection will be restored to the name. But that which is to come is that which has also been, and in this great allegory of being and of states, the past depicts the future, while the future restores the past.

You see no longer before you a SHEKINAH in exile abiding in a desecrated kingdom of this world. She is now located in Tiphereth - that is to say, in the heart of her Eternal Spouse. She is again contained within Him, and the intercourse of this union is ineffably more perfect than when she was brought forth like Eve from Adam, so that she was face to face with her Spouse and dwelt with Him in the state delineated to you as that of mystical marriage. The latter is like moonlight in its contrast with the darkness and frustration of love in earthly intercourse. The former is like sunlight in its comparison with both and dissolves them in its own splendor. The Tree of Life is itself transfigured by the union, and the Divine Name is perfect in the depths, as it is also perfect in the heights. You will see that Malkuth carries the crown that is Kether, that mercy presides over judgment and that the names and titles of the Sephiroth are counterchanged everywhere. It is indeed a new heaven and a new earth, for He that sits upon the throne has said: Behold, I make all things new.

Were these things, my brother, but the bones of some old theosophy, they could have no place in our Rosicrucian inheritance, if that is to be accounted a house of living treasures. But we have told you already that SHEKINAH in our mystical allegory is the proclamator of unity and the guide of man therein. As the He final in Malkuth, she is in the state of separation or exile, and so also is the soul of man, apart from the Spouse of the soul. In the state of union, which is the state of the middle pillar above Malkuth, the He is in union with the Vau, as exhibited by the diagram before you and as represented, also traditionally, in Rabbinical Hebrew by the exclamation VAH, which expresses a state of joy. But this union, which

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begins in Yesod and is so symbolized therein, is perfected in Tiphereth, where the Lover and Beloved are no longer face to face, in simple union no longer, but in the condition that is called UNITAS, wherein there is no passage between subject and object, for all things that belong to love have been made one in the heart of love. But this, my brother, is not only the traditional history SHEKINAH; it is that of your own soul and all souls of election on the way of their return to God. In a most particular manner it is the scheme of your proper advancement through the grades of our Fellowship, and because this illustrates a real experience within, I have intimated that our secret house of initiation contains a living treasure and not the *disjecta membra* of dead theosophical lore. As an illustration out of due time of that which awaits you beyond the second world of Rosicrucian knowledge ~ and to mark its harmony with tradition and with mystical experience ~ those who enter Tiphereth find that the Guide of their Paths, who is the living symbol of SHEKINAH, no longer leads them on the visible way. At least for the time being, her work seems done. She has gone inward into the Christ state, and the Beloved is hidden in the Lover.

You were told in the grade of Practicus that we are concerned with Divine principles, not with personalities. SHEKINAH is not for us either a Person in the Godhead or a great emanated angel. She is a principle, in virtue of which we go back whence we came. We all come forth from the center and ~ because of this principle ~ the center draws us back. The name of this principle is Love, and Love is the power whereby the Will of God ~ that works toward union ~ is done on earth, even as it is done in heaven. When you were told ~ also in the grade of Practicus ~ that SHEKINAH is the soul in the universal sense, the same truth was intimated in synonymous words, for the soul is Love ~ Love in dereliction for most of us, Love in the night of divorce, Love in the paths of loss and a thousand morganatic marriages, but always and only Love.

Brother of the Rosy Cross, I give you the last message of this unfolded mystery. Your soul is itself SHEKINAH ascending towards Tiphereth, or union with the Divine son, who is called Messiah in the tradition of Israel and Christ under the new law. Awaiting that hour of attainment in the realization of living experience, the portals of a symbolical Tiphereth may open in our order to receive you. Remember in both respects that when ~ according to the apocalypse ~ the Spirit and the Bride, say, Come, the answer of the faithful witness follows in a white flame of aspiration; even so, Come therefore ~ our Lord and our God.

FELLOWSHIP OF THE ROSY CROSS

The Master goes back to his throne. The Guide of the paths moves forward, places the postulant with his back to the north and assumes a position facing him.

GUIDE OF THE PATHS: Frater Adveniat Regnum (*vel nomen aliud*), the sign of this grade is given by raising the arms at full length above the head, with the palms of the hands outward and the thumbs joined at the tips. It refers to the ten sephiroth ruling over the whole personality and the direction of the will toward the heights of mystical attainment. The sacred words are JEHOVAH TZABAOOTH, signifying God of armies, and they are the complement of ELOHIM TZABAOOTH, referred in the secret tradition to SHEKINAH as Lady of Battles, allocated to the sephira Hod. The latter is on the feminine side of the Tree, while Netzach is on the male side. The password of the grade is CADAD, meaning sparks and alluding to the flight upward. Its numerical value is 28, and this is the mystical number. I invest you with the girdle of a Philosophus, the color of which is green, being that assigned to Netzach in the symbolism of the Rosy Cross. It has also an allusion to the planet Venus spiritualized, because the soul is in search of espousals though the path of the second birth and the growth of that life that is in God. The planet of the grade is Venus and it is traditionally a star of birth. In the spiritual mystery of the elements, the grade of Philosophus is in correspondence with Fire, symbolizing the will of man. It is this that we seek to reestablish in conformity with Divine Will. The four-square tablet that is placed in the middle south of the temple, containing Divine and angelical names referable to the southern quarter of the heavens, is in correspondence with the element of Fire, and is set up as a symbol in our temple for the sanctification of the will of man. The banners before you are symbolical banners of the paths leading from the grade of Philosophus to the mysteries of the Third Order. The banner in the due north represents the path by which you have entered Netzach. This sephira is called in the secret tradition a recondite or hidden intelligence, and it is so termed because it is the refulgent splendor of all the intellectual virtues that are perceived with the eyes of the mind and are attained in the ecstasy of faith.

The Guide turns the postulant so that he faces the east and then goes back to his place.

PHILOSOPHUS INITIATION

MASTER OF THE TEMPLE: You are entitled to receive in this grade and ~ by the power to me entrusted ~ I now confer upon you the mystical title of Pharos Illuminans, signifying a tower of Light. I give you also the symbol of Aesh, being the Hebrew name of Fire. Let them both be memorials of your inward dedication and your consecrated life henceforth. It is written, my brother, that the fourth river is PHRATH, or Euphrates. And because you have other worlds to conquer I give you that word, to keep green in your memory when the heart is athirst within you, when you long for the paradise that is above and listen in all the vistas for a voice that cries; whosoever will, let him drink the Waters of Life freely. Remember also that the waters were parted and became into four heads. Honorable Guide of the Paths, I bid you announce that he who was Frater Practicus in the Fellowship of the Rosy Cross has been advanced to the grade of Philosophus.

The Guide of the Paths comes forward and taking the postulant by the right hand leads him about the altar, where they turn to the west, so that he is in the general sight of the brethren.

GUIDE OF THE PATHS: In the name of JEHOVAH TZABAOTH, and by the ordinance of the Honorable Master of the Temple, I proclaim and testify that Frater Adveniat Regnum (*vel nomen aliud*) has been admitted to the grade of Philosophus in virtue of a lawful communication, that he is a son of the 27th path, and that he has received the mystical title of Pharos Illuminans, with the symbol of Aesh and the word PHRATH, being the fourth river of Eden.

The Guide of the Paths turns eastward with the postulant.

MASTER OF THE TEMPLE: As regards your further progress through the worlds and grades of our Fellowship I have neither counsel nor information to impart. The power to me entrusted reaches its term in Netzach, of which I am the representative and spokesman. The course of your advancement through the First and Second Orders should have taught you that the great secrets are under a great reservation, and that it is given to those only who keep themselves unspotted from the world to break the seals of the inner sanctuary or to open the Book of Life.

The Guide of the Paths leads the postulant with the sun to his proper place in the temple, being that of Ostiarius. He returns to his own seat.

FELLOWSHIP OF THE ROSY CROSS

The allocution of the grade follows and is delivered by the Emperor, but him failing by his substitute, or by the Master of the Temple.

THE ALLOCUTION OF THE GRADE OF PHILOSOPHUS

God's providence overtakes us in many places, that we may be directed into paths of Light, paths of intelligence and high paths of grace. In the following of these, we who at some time ~ when we know not, God knows ~ went forth upon the outward quest shall be drawn on the quest that is within, and He shall give us back unto Himself, after worlds of separation and exile. The soul and the Divine Spouse are both, meanwhile, in widowhood. Let us pray therefore that the grace of the centripetal attraction may continue to draw and draw, preventing the defending on all sides. May that grace also enlighten in the public thoroughfares of life, but us above all and with all ~ in the mystical ways of knowledge. Therein, by His special election, He has brought us already a certain distance in the quest that is ours and His. In this spirit, Fratres et Sorores, and realizing ~ as we are called to do ~ that for every step that we can take with our feet of desire, the Divine Lover advances on his own part through a world of distance, to meet and forestall us at the term of union ~ I invite you to lift up your hearts, to hear and accept therein the allocution belonging to the grade of Philosophus.

In the symbolism of this grade, the wings of the morning are uplifted already in the orient of mystical life. The clouds dissolve and the face of the Beloved begins to be reflected in the soul. It is but the image of the King in His beauty, yet the night and its shadows are over; a star in the east goes before us, and the vision of the sun of righteousness is at hand. The path of search is truly a path of consecration, but the language of our concern has suffered a certain change. The alliance between God and man is no longer a tongue of symbolism but a principle of work in common, an unity and integration of will and a marriage with the purpose of the worlds. The difficulty is not to do the will of God but to know it, for many earnest hearts in the world without. In the Fellowship of the Rosy Cross we have learned that Love is the key that opens every gate, and especially the gate of will. It has been said to you that will is Love. Marriage with divine purpose postulates antecedent love, and the purpose of God in the world is one at the root and one in development with that which obtains in respect of every soul. The end is union.

We are told in our secret tradition that the sole object for which man was sent into this world was to know that JEHOVAH is ELOHIM, or that God and His SHEKINAH are one. There are many deeps of meaning in the doctrine thus briefly formulated. It signifies that SHEKINAH is the Divine energy that sends out from the center and draws back thereto; that every soul come forth from God, in virtue of the principle of union, is by necessity on the quest of Him - through all its worlds of being and manifestation; and that it can attain true rest only in return to Him. But seeing that the principle, the need, the end are summed up in the word Love, the union with which they are concerned is formulated rightly and always in terms of marriage. SHEKINAH presides over marriage, is the Beloved in search of the Lover, the Bride joined to the Spouse and abiding in His heart.

All symbolism that can be derived from the cosmic and microcosmic world is taken to illustrate the path of advancement toward this end in the ritual sacramentalism of our Fellowship. From grade to grade the brother of the Rosy Cross is led through successive consecrations, ending in that of the will at the height of the Second Order. It signifies the conversion of his whole object in life and nature. He stands therefore now upon the threshold of a Second Birth, as if a change in the substance of his being. *Frater Adveniat Regnum (vel nomen aliud)*, the Second Order delivers you, who have been advanced this day among us, to the keepers of the greater mysteries, as one who in the ritual sense has been made white within and without, even as the white rose of SHEKINAH in the sphere of Netzach. May you so work and so attain that our symbolism shall become life in you, and when in a yet deeper symbolism you are called to the Second Birth, may you be truly born again. So shall the recondite or hidden intelligence descend into your soul, my brother, and be realized by the consciousness of the soul in the ecstasy of faith.

If the minutes of any previous meeting or other official business are to be taken in the grade of Philosophus, the temple must be reduced at this point to the grade of Neophyte. By the power of his wand, the Master should close in the superior grade, open in the lower by fiat, and after the business has been discharged he should close similarly therein and reopen in the grade Philosophus.

FELLOWSHIP OF THE ROSY CROSS
THE SOLEMN OFFICE OF CLOSING THE SACRED TEMPLE
IN THE GRADE OF PHILOSOPHUS

MASTER OF THE TEMPLE: (*Knocks*)

All rise

MASTER OF THE TEMPLE: To order, Fratres et Sorores. The Kingdom that is above sends down its perfect voice, and the kingdom that is below sends up its voice of gratitude, in the humility and reverence of which assist me to close this temple in the grade of Philosophus. Frater Ostiarius, guard our sanctuary of the will and the graces of dedication symbolized in the mystery of this grade.

The Frater Ostiarius, having seen that the door is secured:

FRATER OSTIARIUS: Honorable Master of the Temple, where the will of the Lord is done, we are delivered from the will of our enemies. The temple is surely guarded.

MASTER OF THE TEMPLE: Honorable Frater Theoreticus, Guide of the Paths and Grades, the secret law is Chokmah and its tradition is a Sabbath, the rest whereof is reflected into the Sephira Netzach. Assure yourself that all present have known its repose in their hearts.

The Guide of the Paths, standing in his place, lifts up his wand of office.

GUIDE OF THE PATHS: Fratres et Sorores in the Fellowship of the Rosy Cross, give me the sign of dedication belonging to this grade of wisdom.

He turns in succession to the four quarters and receives the sign of the grade from all present, the Master of the Temple excepted. The Guide turns to the Master, giving it on his own part.

GUIDE OF THE PATHS: Honorable Master of the Temple, the parts of our personality are as a chariot, and the will that cleaves to God is the Spirit that rides therein, prevailing as a victor over all things, and imposing peace on all. They have given me the sign of this Spirit.

PHILOSOPHUS INITIATION

The sign is repeated by the Master.

MASTER OF THE TEMPLE: It was said: Let there be light and the same is perfect love.

The Master and Warden descend from their thrones and face east, with wands uplifted. All present face east.

MASTER OF THE TEMPLE: May we who have incurred the judgment, lest we die therein, be saved by the name of thy mercy, JEHOVAH TZABAOOTH. Thy word is the protection of those who are united by faith in Thee. Send down the ambassador of Thy mercy, send down Thy Holy SHEKINAH to abide in us, fill of celestial benediction. Man cannot enter her hidden palace and behold her glorious face until he is reborn in Thee. Grant that after such regeneration we may live in her Holy Light and may die by the kiss of Thy SHEKINAH, that we may enter into the mystery of Thine union.

The Master and Warden turn again to the west, and with his wand uplifted:

MASTER OF THE TEMPLE: Fire of the heart and fire of the mind, fire of the will that seeks in God for wisdom. May the Spirit descend upon us in tongues of flame, and ~ even as flame leaps upward ~ so on the wings of purpose may we ascend to Him.

Then, with raised eyes and both arms uplifted:

MASTER OF THE TEMPLE: The peace of Messias be upon you and the blessing of the King of Peace. Depart in the fire of foreknowledge concerning His coming.

WARDEN OF THE TEMPLE: Go, but return at your call to the work of consecrated wills.

The Master and Warden return to their thrones, but remain standing.

FELLOWSHIP OF THE ROSY CROSS

MASTER OF THE TEMPLE: Fratres et Sorores, the palace of SHEKINAH is open to all prayers. Pray, therefore, for ever in our hearts; seek in our wills for ever the coming of the King. In the name of JEHOVAH TZABAOTH, in the name of Glorious Messiah, I close this holy temple in the grade of Philosophus.

MASTER OF THE TEMPLE: *(Knocks four times rapidly)*

WARDEN OF THE TEMPLE: *(Knocks four times at a moderate pace)*

GUIDE OF THE PATHS: *(Knocks four times, pausing after each one)*

HERE ENDS THE RITUAL OF THE GRADE OF PHILOSOPHUS, AND HERE ENDS THE SECOND ORDER OF THE ROSY CROSS.

The Third Order of the Rosy Cross

World of Creation

Part I

The Ceremony of Reception

in the

Portal of the Third Order

Being

The Second Portal Grade

Privately Printed

1916

The Fellowship of the Rosy Cross

The Ceremony of Reception in the Portal of the Third Order

THE HIGH OFFICE OF OPENING THE HOLY PORTAL

The temple is arranged for the opening and for the first point as follows: The banners of the 25th, 26th and 24th paths are displayed in the east, in the order here given. The banner of the 26th path is immediately behind and above the throne of the Celebrant. The great symbols of the paths are suspended beneath the banners from the poles on which they are elevated. The diagram of the paths and grades is laid upon the altar, which is immediately in front of the Celebrant. The four elemental symbols are grouped about the diagram in their proper quarters thus:

- *The rose on the eastern side;*
- *The lamp on that of the south;*
- *The bowl of Earth on the west; and*
- *The vessel of sacramental Water on the north side.*

The pillars are towards the west, and on the floor between them is a square frame containing the four elemental tablets, with the Tablet of Union in their center.

The throne of the east is occupied by the Celebrant of the grade, who is saluted in the ceremony by the title of Master of the Portal. He is either the Imperator of the rite or his appointed substitute. He wears the vestments

PORTAL INITIATION

of the third celebrant in the grade of Adeptus Minor, namely, an orange cassock and cloak, and the proper jewel of the rose-cross, depending from a ribbon of blue silk. He carries the ordinary wand of the Imperator.

The officers of the inferior grades, wearing all vestments and insignia, are seated thus: The Auxiliary Frater Zelator in the farthest west, with Fratres Thurificans et Aquarius on his right and left respectively. They represent the position of Malkuth on the Tree, and they correspond to the grade of Zelator, in which the earth part or body of man is purified. The Guide of the Paths is seated in front of the Auxiliary Frater Zelator, and is thus at a short distance behind the pillars. He corresponds to the grade of Theoricus, located in the Sephira Yesod, and to the purification of the natural mind. The Master and Warden of the temple are seated in front of their respective pillars, and answer, as always, to the grades of Philosophus in Netzach and of Practicus in Hod respectively, as also to the will and the emotions. The Aquarius has the lustral water and aspergillus of his office. The Thurificans has charge of the thuribulum, from which incense issues freely. The officers of the inferior grades are all facing east.

If the temple should not have been opened previously in any grade of the First or Second Order, the ceremonial clothing of officers and members takes place in the manner prescribed by the Ritual of the Neophyte Grade, and the assoilment follows as usual. It is performed by the Master of the Portal. It should be noted that as technically and sometimes actually the officers of the First and Second Orders are not all of the 5 = 6 Grade, so therefore in this ceremony, which cannot be witnessed by anyone below the Portal of the Third Order, they are not all of necessity those appointed at the last Equinox and holding positions therefrom.

The prayer at the east having been recited, if necessary, the Celebrant turns to the west before the altar, and is thus at a short distance in front of his throne. The frater Aquarius comes up, following the course of the Sun, and lifts up his vessel for consecration, according to the prescribed form of the Neophyte grade, unless so consecrated already. Thereafter the Celebrant turns to the east, having frater Aquarius on his left, from whom he takes the vessel and aspergillus in exchange for his wand. He makes the sign of the cross with the aspergillus, and sprinkles water in the east.

CELEBRANT: Pure waters and holy waters; wells of the waters of life. In the name of the living Waters.

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The Frater Aquarius goes before him, bearing his wand, and they circumambulate the temple. The Celebrant pauses and turns in the middle south, where he makes the sign of the cross with the aspergillus, and sprinkles thrice.

CELEBRANT: Cool waters and still waters; silent wells of soul. In the name of the waters of union.

He performs the same ceremony in the west.

CELEBRANT: Waters of creation; waters flowing back to their source. In the name of the waters of sanctification.

He performs the same ceremony in the north.

CELEBRANT: Influx descending from BINAH; waters of understanding. In the name of the waters of compassion.

He reaches the east for the second time, and there turning westward, lifts up the vessel of Water.

CELEBRANT: Behold, I have purified with Water.

Receiving his wand, he gives back the vessel and aspergillus. The Aquarius returns with the sun to his seat. The Frater Thurificans has risen and following the course of the sun, brings up his vessel of incense, which he elevates before the Celebrant, who consecrates it according to the prescribed form of the Neophyte grade, unless so consecrated already. The Celebrant turns to the east, having Frater Thurificans on his left, from whom he takes the thurible in exchange for his wand, makes the sign of the cross therewith, and offers incense in the east.

CELEBRANT: Fire which comes down from above; fire in the supernal world; In the name of that fire which enkindles.

The Frater Thurificans goes before the Celebrant, bearing his wand, as both circumambulate the temple. The Celebrant pauses and turns in the middle south, where he makes the sign of the cross with his thurible, and offers incense thrice.

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CELEBRANT: Fire which rises upward; fire of the soul's aspiration. In the name of our fire of longing.

He performs the same ceremony in the west.

CELEBRANT: Fire of the outward splendor; fire of the indwelling glory. In the name of that glory which is Shekinah.

He performs the same ceremony in the north.

CELEBRANT: Fire of purgation in GEBURAH; holy fire of judgment. In the name of transmuting fire.

Again he reaches the east and there, facing westward, lifts up the thurible.

CELEBRANT: Behold, I have consecrated with Fire.

He returns the thurible and receives his wand. He takes his place at the throne of the east, but remains standing. There is now the pause of a moment. Frater Thurificans has resumed his proper place.

CELEBRANT: Fratres et Sorores in the Fellowship of the Rosy Cross, brethren of the concealed sanctuary, I say unto you that the sun has risen, with light and healing in its wings. Assist me, I pray you, to open that secret path which leads from the grade of Theoricus to the hidden portal in Tiphereth and the sanctuary of the Third Order.

All rise

CELEBRANT: Honorable Frater Theoreticus, Guide of the Paths and Grades, assure yourself that those who are present have known the offices of mercy which abide in the middle path and have passed in our sacred symbolism through the mystery of the second birth.

The Guide of the Paths comes up with the sun to the western side of the altar and there faces west.

GUIDE OF THE PATHS: Fratres et Sorores in the Fellowship of the Rosy Cross, give me the sign of the portal.

FELLOWSHIP OF THE ROSY CROSS

It is so done accordingly.

GUIDE OF THE PATHS: This is the answering sign.

It is given accordingly. The Guide of the Paths turns eastward, falling back in so doing towards the middle place of the temple, and there pausing:

GUIDE OF THE PATHS: Master of the Portal, they have made their dwelling in the mystic city, and are children of the second birth in the hidden temple of the heavenly school.

He returns to his place with the sun.

CELEBRANT: Honorable Frater Philosophicus, Master of the Lower Temple and expounder of the lesser mysteries communicated therein, your station heretofore has been ever on a throne of the east. Why are you located at the western end, with the officers under your charge?

MASTER OF THE TEMPLE: On the threshold of the path of Ayin, I am seated by the pillar of Light, at the southern side, to signify the sacramental element of Fire and the consecration of the will of man. I am the grace of the Sephira Netzach. I am in correspondence with the letter Yod.

CELEBRANT: Honorable Frater Practicus, Warden of the Lower Temple, why are you placed in the west, on the northern side?

WARDEN OF THE TEMPLE: On the threshold of the path of Ayin I am seated by the pillar of Darkness, to signify the sacramental element of Water and the consecration of the desires of man. I am the power of the Sephira Hod. I am in correspondence with the letter He.

CELEBRANT: Honorable Frater Theoreticus, Guide of the Paths and Grades, what is your symbolical situation in the precincts of the Portal?

GUIDE OF THE PATHS: On the threshold of the path of Ayin, with my fellow ministers and co-heirs of the Order, I await the opening of the path, that he whom I have brought so far in our mysteries may be directed by the middle way, even to the portal of Tiphereth. I signify the sacramental element of Air and the consecration of the mind of man. I am in correspondence with the letter Vau.

PORTAL INITIATION

CELEBRANT: Auxiliary Frater Zelator, what is your station in the temple?

FRATER ZELATOR: Most Honorable Master of the Portal, my place is in the nethermost west. I stand in the sphere of Malkuth, signifying the element of Earth and the consecration of the body of man. The Thurificans and Aquarius are beside me, bearing their mystical elements as symbols of the work of sanctity. Beyond Malkuth we have no part or office in the task of preparing the candidate. I am in correspondence with the final letter He.

CELEBRANT: Yod, He, Vau, He. Herein and herewith I communicate the sacred Name which is the synthesis of our research in the lower temples of the Fellowship. I have come forth from a sanctuary that is within, bearing the Rosy Cross upon my breast, and I testify that its sacred mystery is written in my heart. I stand before the portal of the Third Order, as the witness and the messenger thereof. I am the form which the door gives up. I convey the tidings of Tiphereth. Now, therefore, my brethren in the Fellowship of the Rosy Cross, assist me to form the sacred and worshipful Name which is entrusted in the path of Ayin to those who have entered therein.

MASTER OF THE TEMPLE: Yod

WARDEN OF THE TEMPLE: He

CELEBRANT: Shin

GUIDE OF THE PATHS: Vau

FRATER ZELATOR: He

MASTER OF THE TEMPLE: The Name is Yeheshua, the savior revealed within and the Life of the world to come.

CELEBRANT: It is the veil of a great mystery, which is opened to the purified man at the epoch of the second birth. By the sacred Name and the secret veil, I open the path of Ayin.

CELEBRANT: *Knocks*

MASTER OF THE TEMPLE: *Knocks*

FELLOWSHIP OF THE ROSY CROSS

WARDEN OF THE TEMPLE: *Knocks*

GUIDE OF THE PATHS: *Knocks*

FRATER ZELATOR: *Knocks*

All are seated.

Here ends the solemn ceremony of opening the temple in the portal of the third order.

FIRST POINT THE RITUAL OF THE 26TH PATH

The Postulant is alone in the vestibule on a prie-dieu, in full light, with a scroll in his hands containing versicles proper to the time.

CELEBRANT: Fratres et Sorores, there is a door which opens from Tiphereth, and the grace of the sphere of beauty is communicated to the Sephiroth that are below. By the power in me vested as Chief of this sacred rite [*But in the case of a substitute:* By the power to me committed as a messenger of the Third Order], I have opened that door and have entered the temple which is below. Health and benediction, my brethren; light from the Rosy Cross; glory from the sun of Tiphereth. I testify also that the door opens inward for the reception of those who have been prepared in the outer ways, who carry the grace of the heights in their inmost hearts, who have turned their wills to God. I come as a herald from beyond, and my tidings are glad tidings. The time of probation is over; the days of strife are ended; and in all the parts and regions of his natural personality the dedication of our beloved Frater Adveniat Regnum (*vel nomen aliud*) is complete within the measures thereof. I have opened therefore the path of Ayin for his decreed advancement therein, and that he may receive the annunciation of his election at the Portal of the Third Order. Honorable Guide of the Paths, you have my authority to exercise your office of Mediator for the last time in respect of our Frater Frater Adveniat Regnum (*vel nomen aliud*). Seek him in the precincts without; bring him within our holy temple; place him at the western end, before the pillars of the path of Ayin, at the extremity of the Sephira Yesod.

PORTAL INITIATION

The Guide of the Paths rises in his place and gives the first sign of the Portal. Proceeding to the east, he takes the lamp from the altar and passes with the sun to the door.

GUIDE OF THE PATHS: I will show forth tidings of good. I will publish salvation. The ends of the earth shall see it. I will go forth in the brightness thereof, as a lamp that burneth.

He gives the closing sign and retires from the temple. The acting Ostiarius secures the door behind him. The seat of the Guide is removed.

CELEBRANT: Fratres et Sorores, may the vivifying rain of the secret doctrine refresh us in the wastes of time. May the Shekinah, which is an indwelling presence, bring us with both hands the bread of life. May we pass over the holy hills of incense and sacred mountains of myrrh. May the yoke of the kingdom be upon us, even the heavenly kingdom, the world to come, which is the world of the Holy One.

In the meantime, the Guide of the Paths has greeted the Postulant on the further side of the door, uplifting the lamp which he bears, as a sign of fire and light, and a sign of will.

GUIDE OF THE PATHS: I come in the light of life; I come in the life of light, the Light of the Christ-Life; and this is the life of rebirth. Glory be to God in the highest, and peace of the world to come for all who seek after God in the way of the Rosy Cross.

The Guide of the Paths prepares the Postulant by placing in his hands the lamp of sacramental Fire and about his neck the cross with equal arms, inscribed with the letters Yod-He-Vau-He and the letter Shin in the center.

GUIDE OF THE PATHS: The years of our spiritual life on earth are as certain moons following conception, during which the form of divine desire grows up within our manifest part. In a due season, clothed with this spiritual body, we shall issue forth and shall see with our own eyes that which all things now foreshadow, all faiths make evident.

The Guide of the Paths gives the battery of the Portal in the following form: Knocks four times in quick succession, pauses, knocks once.

FELLOWSHIP OF THE ROSY CROSS

The acting Ostiarius opens the door. The Guide of the Paths brings in the Postulant.

GUIDE OF THE PATHS: The mysteries are a singing voice. Let us enter the place of song. Let us hearken to the daughter of the voice.

The door is secured behind them.

CELEBRANT: He shall enter in peace. The secret doctrine is the Tree of Life for those who cultivate it. He shall enter the Kingdom of God. The law is the Tree of Life. He shall come forth with joy and be welcomed with gladness. The law is the waters of life.

The Guide leads the Philosophus to the western side of the temple, between the pillars.

CELEBRANT: Frater Adveniat Regnum (*vel nomen aliud*), I salute you by the mystical title of Pharos Illuminans, conferred on you in the grade of Philosophus. May your presence be as a tower of light in the midst of your peers. I have come from the secret places through a hidden Portal, bearing the titles of your advancement in a world unknown. Give me the symbol which you received in the 4=7 grade.

FRATER PHILOSOPHUS (*who is prompted by the Guide*): Master of the Portal, they gave me the symbol of Phrath, which is the fourth river of Eden.

CELEBRANT: I testify that it is the path of Ayin, by which you are called to ascend from the world of formation to that of Creation in God and the threshold of the Third Order. It is prolonged from the grade of Theoreticus, and from Yesod, wherein you stand, to the Holy Sephira Tiphereth. It is the path of a river of Light, and the temple is therefore in light. In front of you are the four tablets which have been bound about your personality, by the consecrations of the First and Second Orders. In the midst of them there now lies the tablet of union. It represents that which binds all parts of the personality together by a great act of dedication. I bid you therefore kneel down. (*The Philosophus is assisted by the Guide.*) Place both hands on the tablet of union. (*The Philosophus is assisted by the Guide.*) Bow your head reverently, as a token of humility and the will that is turned to God. Repeat your sacramental name, and say after me (*knocks*).

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All rise. The Guide takes charge of the lamp.

THE OBLIGATION

CELEBRANT: I, Frater Adveniat Regnum (*vel nomen aliud*), most solemnly swear that I will never communicate the secrets of this path and of the Portal of the Third Order, save only in the manner wherein and with the high authority whereby I here and now receive them. I undertake to maintain the veils between the Second and Third Orders. I invoke the four parts of my consecrated personality, the body by which I am manifested, the mind which is the seat of consciousness, the emotions and desires which uplift me, and the will which rules in all. May they bear witness to this my pledge. Deal with me in the righteousness of my intention, O just and righteous God. With all the powers of my being, hereby and hereon, I consecrate and dedicate myself to Thy service in the grades of the second birth. Send down on me, I pray Thee, the Light of the Spiritual Consciousness, that I may be truly reborn in Thee.

There is here a short pause.

CELEBRANT: Rise, searcher of the path, in the Portal of the Third Order.

The Guide of the Paths assists the Philosophus. He raises the tablets from their place between the pillars, and moving with the sun, restores them to their proper points in the temple. The tablet of union is fixed vertically to the western side of the altar. He returns to the right hand of the Postulant. The Celebrant and the brethren are seated, the Guide and his charge excepted. The lamp is restored to the Postulant.

CELEBRANT: There is a door which opens outward from each Sephira, and those who issue thereby enter the mystical path which leads to the next grade. There is a door which opens inward to each Sephira by a path of lawful traveling. There are three modes of communication upward with Tiphereth, but two of the doors are sealed. They open only from within, for the descent of influences.

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The Guide of the Paths places the Philosophus in the middle way, between the pillars.

CELEBRANT: You bear in your hands the sacramental lamp, which is one of the characteristic symbols belonging to the Philosophical grade. Raise it to your forehead, my brother, to signify the lifting up of the will as an eternal sacrifice.

It is so done accordingly.

CELEBRANT: You stand now symbolically on the threshold of the 26th Path.

The Guide moves round the pillars with the sun, and faces the Postulant.

CELEBRANT: Honorable Guide of the Paths, as a minister of mercy and high priest of redemption, I bid you bring forth the Postulant. I bid the Postulant lift up his eyes eastward, looking toward the supernal heights or opposite to the world of Malkuth, wherein is the generation of the flesh.

Taking him by his two arms, the Guide of the Paths draws the Postulant through the pillars.

GUIDE OF THE PATHS: There is a river, the waters whereof shall make glad the City of God.

The Guide of the Paths is now standing by the side of the Philosophus, both looking toward the east, with the pillars immediately behind them.

MASTER OF THE TEMPLE: The shadow of the supernal hypostases is on you. You have dwelt beneath the wings of Shekinah. You are Israel, passing out of exile, and the great gates open to receive you.

WARDEN OF THE TEMPLE: Remember, O Pharos Illuminans, that gate which is the synthesis of all gates, the grade which is a crown of grades. By such gate and grade does man enter into the knowledge of the Holy One.

As the Guide moves forward, leading the Philosophus, and again pauses:

CELEBRANT: Who enters the middle path and the path of love, which is also the path of union? Who testifies concerning him?

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The Auxiliary frater Zelator rises with his assistants in the far west.

FRATER ZELATOR: With all the voices of the earth and in all its silence, I testify concerning him, our beloved frater Adveniat Regnum (*vel nomen aliud*). He knows that Divine Love is an eternal holocaust.

They are again seated, and the Guide again moves forward, leading the Philosophus, very slowly and reverently.

GUIDE OF THE PATHS: The path of spiritual consciousness is the path of the study of the secret doctrine. But those who would study the law must also keep it. The law is understood only in the intercourse of Holy Union.

In the middle part of the temple they are brought again to a pause by the voice of the Celebrant. The Philosophus is still holding the lamp near his forehead.

CELEBRANT: Wells of doctrine; deep wells; wells of Divine Doctrine; wells of love. Enter into the wells of doctrine. The study of the doctrine is the work among all works, the worship above all worship, the prayer of prayers.

The Guide again moves forward, leading the Philosophus, and they arrive at the western side of the altar. Taking the sacramental lamp from the hands of its bearer, and moving behind him, the Guide raises it over the head of the Philosophus.

GUIDE OF THE PATHS: Master of the Portal, I testify that the Postulant has traversed all the paths and dwelt in all the Sephiroth of the First and Second Orders; that the Divine Name ~ Yod, He, Vau, He has been restored in a sacrament within him; that with the zeal of his whole being he looks towards the second birth and the sacred letter of the spirit which completes the Divine Name. He bears it on the cosmic cross, which is the badge of his admission.

The Guide restores the lamp to the southern side of the altar. His seat has been replaced in the middle west beyond the pillars, and he returns thereto. The Celebrant rises and extends his hands above the Postulant's head.

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CELEBRANT: Be thou therefore as one born among us into the mystery of God.

He resumes his seat. The pause of a moment follows.

CELEBRANT: Through whatever grades of our Order the Postulant may pass in this life, they are all symbolical stages of the ascent to the height, or otherwise of his return to the center. The diagram of paths and Sephiroth which lies before you on the altar depicts these stages. It delineates also the mystery of descent into manifestation, when the Soul had come forth from God. We are concerned with it in the former aspect, and you will see that the Sephirotic scheme has four chief divisions, corresponding to the Orders in our Fellowship. With two of these you are already familiar, having passed through the grades therein. You stand on the threshold of the Third, corresponding to Tiphereth, Geburah, and Chesed, the 5=6 grade of Adeptus Minor, the 6=5 grade of Adeptus Major, and the exalted grade of 7=4, being that of Adeptus Exemptus. Above these spheres there is the Supernal Triad, which involves the conception of a Fourth Order, subsisting in uttermost concealment ~ like the Sephiroth to which it is referred. In symbolical advancement through the grades and worlds of our Fellowship, there is no point of entrance thereto or way of communication therewith, except in the great mystery of Daath. The four-fold division which I have indicated offers a perfect correspondence with the four worlds of the secret tradition in Israel. In Malkuth is the world of Assiah, to which the life of the body corresponds, and it is called the world of action. In our scheme of degrees, it is not the material world except in an individual sense, or so far as the Postulant is concerned. It is the world of his material purification. It is natural life and the light of outward things communicated through sacraments of sense. It contains the two grades of Neophyte and Zelator. Yetzirah is the world of formation, wherein are the three Sephiroth ~ Netzach, Hod, and Yesod, corresponding to three inward parts of the natural man ~ his will, emotions, and mind. The grades of Theoreticus, Practicus, and Philosophus are allocated to these sephiroth, and the world of Yetzirah in our system is that of formation in God, leading to rebirth in Him. Yesod is the source and cause of the second birth, and for this reason you have returned thereto in this sub-grade of the Portal. Hod is the reflected glory of the world to come, or the transmutation of outward things which corresponds to conversion within. Netzach is victory over the forces which impede rebirth. In the grade of Theoreticus, the purified mind conceives the theory of the world. In that of Practicus, the heart is the speaking witness,

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and beholds in its purified state the consequence of desire diverted from the true ends. The grade of Philosophus is that of the will in union. The Postulant stands symbolically on the threshold of a great experience, an opening of the spiritual mind, and has all desire thereof, all purpose turned thereto. It is the purpose of the new man. Briah is the world of creation, the place of those reborn in the likeness of Christ, and its three grades are mysteries of mystical life, death, and resurrection. Beyond these things is the world of Atziluth, being that of withdrawal in God.

There is here a short pause.

CELEBRANT: The banners before you represent the several paths which connect the grades and Sephiroth in the Second Order of the Rosy Cross with Tiphereth in the Order that is beyond. By the hypothesis of the paths and the Tree, as delineated in the altar diagram, you will observe that it is possible to proceed from the 4=7 grade of Netzach to that of 7=4 in Chesed (*The Celebrant here indicates the path of Lamed in the diagram*); but there is no ascent to the heights along this path, either in the Second or Third Order. It seems possible also to advance from the 3=8 grade of Hod to the 6=5 of Geburah (*The Celebrant indicates the path of Mem*); but this mode of progress is closed for ever to the Practicus. There remain, however, the 24th, 25th, and 26th Paths (*these also are indicated*), by which Tiphereth communicates with Netzach, Hod, and Yesod, or the grade of Adeptus Minor with the grades that are below. The threshold of this exalted sphere is reached by the vertical or middle path of Ayin (*it is indicated*), which you have just traversed symbolically. It was by a vertical path that you passed from the Sephira Malkuth, at the beginning of your journey upward. It is by the corresponding vertical path that you enter the Third Order. The path of Tau is the only vertical path traveled in the lower worlds, and it symbolizes the making of a good beginning. At this entrance or vestibule of the Third Order, you mark a definite and vital stage in your further progress. I commend to you the saving sense of another, a most new beginning. See that it is good and true within you, as it is true and holy without, in the world of symbols. So shall you be prepared to follow henceforth the perfect rule of the reborn.

The Celebrant descends from his throne and faces the east, by the altar, on the right side of the Philosophus.

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CELEBRANT: The great symbols of the paths, displayed beneath their banners, reveal to you that in the nature of things there was no other path of ascent open than that which you have followed, namely, the 26th Path. The path of Nun, governed by the symbol of the sun, and leading from Netzach to Tiphereth, is forbidden to the Philosophus, though it would seem a direct way from the Sephira in which he has dwelt under the rule of purified will. But this symbol is one of attainment at the apex of the Christ Life, when he who in your person ~ the prototypical adept ~ is seeking the true light on the paths of return to God, shall have become an abider in light, a freeman of the Holy City and the eternal kingdom. The sun is the Cosmic Christ, the Christ Spirit, depicted as the light of the universe. The human figure immediately beneath it, with uplifted arms, is in the act of drawing down the Divine Light and diffusing it with extended healing hands, while it penetrates his own being. The solar image is therefore emblazoned on his breast. He has become, within his own measures, a prince of heaven and a manifestation of the Christ Spirit. The symbol ~ as a whole ~ reveals how the power and the majesty, the grace and glory of God encompass the whole creation, how that which came forth from Him, but fell away from its first perfection, is reinvested with the Light of His eternal beauty, through which, as through paths of sanctification, it is drawn again to Him and is a mediator of His Light to the world.

The symbol is shown to you at this stage of your progress as a glory of the unknown future which awaits you in the fulfillment of the great work of your rebirth. The path of Samech, governed by the symbol of Lucifer, and leading from Hod to Tiphereth, is forbidden by the laws of the hierarchy. The path is sealed to the Practicus, who has no title as such to enter the grade of Adeptus Minor, and it offers no means of progress to him who is already a Philosophus, for he does not return to Hod.

Remember, my brother, that you are following the path of liberation, but liberation is according to law. It is for this reason that there is a seal upon the path of Samech, and this seal is not broken. You will observe that the symbol beneath the banner of the path is in the likeness of him who was called the Son of the Morning and Light Bearer, rather than of Diabolus, or Satan. He is the Prince of this World, and the antithesis of the Christ Spirit, represented by the other symbol. It is for this reason that they are contrasted together in the paths. The Lucifer of this diagram is the desire after spiritual things, to empower the life of sense and to equip the mind in separation. He is the magus opposed to the saint, and the path of occult science in its contrast to the science of the mystics. The end of these things is bondage, represented by the chained figures shown beneath his altar in the symbol.

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CELEBRANT: That path of the secret tradition which corresponds to the letter Nun is in analogy with the gates of Light, of which the Keeper is said to be God, and with the heaven of the sun, which, in Christian tradition, is Christ, the sun of justice and of righteousness. It is held to be the ground of similitude in the likeness of beings and of things, and this is the sense in which the followers of Christ become partakers with Him, the Sons of God and the heirs of glory.

On the other hand, the path of Samech is that of temptation or of trial, and that which is our symbolism stands at the gate thereof to forbid our quest therein is called the sustaining God, while the obedience exacted is a test of mind applied to those whom God calls to his service.

And now, as to the *via media*, that path of Ayin which you have traversed, and the great symbol which it discovers for your instruction and support: you know that the middle paths, which are our way of ascent to the heights, are connected by their Sephiroth, and in these binds of union may be called a single path, which is the central pillar of benignity in the Tree of Life. The left-hand pillar is female and corresponds to severity in the symbolism. The right-hand pillar is male and corresponds to mercy. The middle pillar is bi-sexual, being the conjunction of right and left. The paths are the nexus which binds male and female together.

These things are to be understood, my brother, in the grace of the spirit and not according to the flesh, for I speak of Divine Mysteries. The key-note of our entire grade sequence is that earthly and heavenly life are both a work of marriages. At the beginning of his progress, the Neophyte was married to the quest. Male or female on the physical plane, the end of us each is union, or espousals within of the male and female sides in the Christ nature. But the Postulant must forget all sex-differentiations which belong to the body of things, because the union that he seeks is spiritual. It is only after rebirth that there can be new life, new, perfect and real nuptials.

Beneath the banner of the middle path is a symbol representing marriage. You were told in the 4=7 Grade that Shekinah is the feminine and Messiah is the male aspect of the Divine in manifestation. The union of both must be attained in us, and it is this which you see before you, the wedlock of the soul and the Christ natures, under the wings of Shekinah. The ascent into union by way of the middle pillar is the path to your own marriage. At the beginning it is like the upward breathing of a pure spirit, and the breath of the Spirit comes down. And till the great day of consummation the Spirit and the bride say, Come. The benign and gracious being who officiates at the espousals before you is also a symbol of the second birth in spiritual consciousness. She presides over marriages and births.

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He who has attained to this state of regeneration in God shall draw, my brother, all parts of his personality into the redemption of the higher nature. He shall raise up his fallen Sephiroth, including Malkuth.

The Guide of the Paths comes up to the Philosophus. The Celebrant returns to his throne and standing with uplifted wand, continues:

CELEBRANT: Fratres et Sorores, it is within ourselves, and so only, that the Sephiroth which fall in us are in us also raised. And seeing that in the progress of our mystery we leave Malkuth to abide for a season in Tiphereth, it is indubitable that we take the lower Sephiroth into exaltation. And so all things shall be one, for the immemorial miracle of the one great work of the soul. Hereunto I pray that we who have been called of old, seeing that we are chosen also, may be dedicated, now and henceforward, world without end.

The Celebrant resumes his seat.

CELEBRANT: Honorable Guide of the Paths, you have my command to lead our beloved brother to the court of this temple. Leave him to meditate therein, praying for light and guidance, aspiring to that inward change which alone can open the portal of mystic life. He has traversed the middle path, and the analogical portal of our symbolism shall be revealed to him on his return.

The Guide conducts the Philosophus by south and west to the door, without passing through the pillars. They leave the temple. The Guide returns immediately, proceeds to his seat and says, standing thereat:

GUIDE OF THE PATHS: Lord, now lettest thou thy servants depart in peace, for our eyes have seen thy salvation in the union of Tiphereth and Malkuth.

The Celebrant rises in his place, with uplifted arms.

CELEBRANT: To the glory of thine elect, would without end; in the light which is perfect love; and this is the love of perfection.

He resumes his seat.

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CELEBRANT: It is written that the princes shall lay away their robes.

In reverent and perfect silence, the officers of the First and Second Orders disrobe, putting away their vestments and insignia. The banners of the paths are removed and placed in the west. The altar is placed in the middle of the temple, and the pillars are set on either side of the throne in the east. The Banners of the East and West are on either side of the pillars. The seats of the other officers are removed, and they repair to their proper places among the ordinary members.

Here ends the ceremonial admission of a Frater Philosophicus into the path of Ayin.

SECOND POINT THE PORTAL OF TIPHARETH

The Postulant is alone in the vestibule on a prie-deieu, in full light, with a scroll in his hands containing versicles on the mystery of the second birth.

The Guide again leaves the temple and stands for a few moments on the threshold with arms crossed upon his heart. In complete silence he proceeds to prepare the Postulant by placing about his neck the collar of a Master of the Temple, and putting into his hands the sacred symbol peculiar to the second point.

The Guide gives the battery of the grade of Adeptus Minor on the door of the temple, thus knocks four times in quick succession, pauses, then knocks once.

The Acting Ostiarius opens the door and admits them, after which it is again secured. As they pause within the threshold:

CELEBRANT: It is written, Thou art my Son, and this day have I begotten Thee.

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The Guide of the Paths leads the Philosophus to a seat in the far west of the temple and then takes his own place among the unofficial brethren. That which follows lies solely between the Celebrant and the Postulant.

CELEBRANT: There is a door in Tiphereth which shall open for you, my brother. The emblazonment of visible signs does not appear thereon, but it is full of spiritual inscriptions. My throne is between the pillars thereof, and I symbolize the opening of the gate. In this sense I am the gate and way of your advancement. May it be unto you the spiritual portal of a path which leads to God. Through moons of probation, passed amidst purifying rites, through moons of quest and reflection, you have reached this stage in your pilgrimage, and it is here that the veil divides.

The Portal sub grade leading to the Third Order is a grade of rebirth in symbolism. May it be unto you an efficacious sacrament communicating the living experience within. So shall your consciousness enter into the state of union reflected from Tiphereth. So shall the Portal of the Adepts, by which you now stand, give entrance into new life, which is that of Christ in His Kingdom. You have reached it by that middle way which ~ as you were told in the 4=7 grade ~ is the path of return into unity. It was said to you in that grade that the sun of righteousness should rise. You had carried your cross previously through many paths of darkness, and now another has been given you to bear through a path of light. You took up that cross as directed and went in search of the sun. In this manner you have traversed the path of Ayin and have laid it down in purity.

Another title of admission has been granted in the symbol which you now bear. It shall be unto you a sign that the wings of the morning are uplifted in the orient of life. You will observe that in this symbol ~ to which I direct your attention in a special manner ~ the four living creatures of Ezekiel's vision are grouped together in correspondence with the inward meaning of your progress through the lower grades of our Fellowship. Leo at the summit signifies the grade of Philosophus and the dedication of your natural will. The bull at the lowermost point represents Malkuth and the consecration of your earthly body in the grade of Zelator. The man corresponds to Yesod, the grade of Theoreticus and the purification of your natural mind. The eagle has referenced to Hod, to the 3=8 grade of Practicus, and to the human emotions and desires which are hallowed therein. In the center of all is the white wheel of the spirit, the sign of the cosmic Christ, of the second birth and the Christ life in man. The four living creatures correspond in the secret tradition to the angels of the four quarters, and to the Divine names emblazoned thereon. They are the synthesis of the elemental tablets, and the wheel of the Ogdoad corresponds to the tablet

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of union. We learn also that the four sacramental elements of which man is said to have been made ~ which were gathered by the Elohim from the four quarters of heaven, and are analogous to the parts of our personality ~ will be ruled as a kingdom by those who obey the law, or ~ in other words ~ that man is detached by sanctity from the bondage of elemental life. But that by which he is liberated is the wheel of the spirit, dwelling in the center of his personality.

The cross which you carried in the path of Ayin and have now laid down at the threshold of the sacred Portal, will hereafter carry you. One of its correspondences is now shown to you in the east, borne upon the heart of the messenger who has come to you from the grades beyond. I am sealed with the Rosy Cross, and you should know that the rose in its highest understanding is a symbol of the Divine Principle operating in you and in humanity, so that the evil which is scarlet in our nature may become whiter than snow, and that the whiteness of regenerated life may be incarnadined by Divine Fire. How is that Fire communicated? It is an operation of the second birth, and the experience therein constitutes a secret doctrine, the students of which are themselves compared to roses. In this sense the rose is the Israel of God, the chosen souls of the sanctuary, and the thorns which encompass the rose form a purifying cross, from the midst of which springs up the perfect flower of election. The five petals correspond to the five virtues which lead to perfection, namely, love of God, chastity, charity, humility, and steadfastness in the experience which is called a study of the secret doctrine. But these virtues are great mystical paths. They are also five manners of wounding, by which the Adept is crucified to his lower self-center, and to that which is perishable in the world, for the manifestation of the Divine within him.

The rose is also a chalice, and its mystery is that of the chalice of salvation. It is lastly the cup of benedictions. These modes of interpretation, with many others, their seeming divergence notwithstanding, are one at the root, as a branch of many roses springing from a single stem. Except in a secondary sense, or in the world of simple images, the rose does not typify material desire immolated on the cross of suffering. On the deep personal side it represents the beatific vision, which only unfolds on the cross, though it is formulated in this temple from very far away. Those who attain the vision ~ thereby and thereon ~ bow their heads and say: It is finished. Thereafter is the indrawn state in which consciousness enters into union. You should understand further that the vision ~ as the banner of the east exhibits ~ is manifested on a background of purity. It is the simplicity and singleness and detachment and continence, concerning which it may be said that he who is sealed therewith shall be opened to Divine secrets,

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even as the Lamb slain from the foundation of the world opened the book of life. Love and understanding are the keys, the motive and the harmony of that world.

We have spoken to you of many hallowings, and I invite you, at this stage more especially, to remember the will in union, which is the deeper meaning of its consecration in the grade of Philosophus. This is the state in which the sons and daughters of the doctrine, who have become familiar by experience with the mysteries of the way, the truth and the life, are declared to be little children. They have graduated in conformity, in that union of the human with the Divine will which is an earnest of the ineffable union. It is the condition of the opening of the eyes, so that the eyes see and the heart realizes the eternal subject of research.

What is it that dawns upon the soul in the Neophyte grade? The blind sense of want, a great desire, some deeper sense of want, a longing for reality, the burden of darkness, and thereafter a first suggestion of twilight before morning. The path of search becomes a path of dedication, and this has brought you to the threshold of higher light, where in place of the desire of the Spirit there should be realization of Its abiding presence.

As a son of the paths, you have traversed the path of love. I now bid you arise. Lift up the symbol you carry. Let it rest on your forehead, supported by the two hands. Go up to the altar of God. Place the symbol on the altar. Retire into your inward self. Think well of the parts of your personality, united and made perfect in the presence of the abiding Spirit, as the Life of the life therein. I call upon you now to depose your nature, thus completed, on the supernal altar of burnt offerings before the Divine Will.

While the Postulant bends over the altar, there is silence for some moments, and thereafter the Celebrant rises with uplifted arms.

CELEBRANT: O Frater Pharos Illuminans, the Lord Himself enlighten thee. This is thine offering. The Lord thy God accept thee. This is conformity.

The Celebrant resumes his seat.

CELEBRANT: It is by such unreserved dedication in all stages of the work that those who are called on earth to an experimental knowledge of the Life of life become elect thereto; those who are chosen become heirs at law; and the heirs enter into their heritage. You have now made your offering on the threshold of the inner temple. This is the court of its tabernacle. The

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years of strife are ended. I have prayed for peace in all your habitations. The price is paid. May the peace that is signed in Heaven be declared also on earth. The time of probation is over. I have come through a gate of peace. Behold, I have come quickly, lest your steps should err in the paths. Come hither. The door is behind me. I have opened the ways thereto. You shall enter and go in.

The Postulant has approached as directed, and is now standing opposite the throne in the east.

CELEBRANT: May you enter, by the practice of the presence of God, into consciousness of God in the spirit, of God who is within. Let your heart be filled with holy expectation, and you shall hear in a high symbolism the Divine Voice speaking in the universe, the Christ-Spirit giving testimony concerning Itself, and concerning the path of your attainment.

The Celebrant rises, and still standing on the dais of his throne, speaks.

CELEBRANT: By the power in me vested, as Master of the Portal (or *in the case of a substitute*: By the power to me committed), I testify that the veil of the inner temple opens on the cross, and I give you the opening sign.

This is done with extended arms and open palms. The sign is repeated by the Postulant.

CELEBRANT: It is the Sign of Messiah extended on the Sephirotic cross, with the head resting on Daath, the arms reaching to Gedulah and Geburah, and the feet established on Malkuth. There is represented in this manner the descent of the Divine Influences from the three supernals through the temples of the Rosy Cross, their members, and the postulant passing through the various grades. There is also a closing sign, which is given thus, by crossing the arms upon the breast. (*The postulant repeats the sign after the Celebrant*). It signifies the reception of the influences into the heart of the postulant, in common with the whole Brotherhood of the Rosy Cross. The word of the Portal is Yeheshuah, which is at once a Divine Name in the personal and universal sense, signifying the Christ manifest in life and time, and the cosmic Christ. It is formed by placing the sacred letter Shin in the center of the four letters Yod, He, Vau, He, which are read by us as Jehovah. You know that these letters are inscribed on the laminae of the officers in the worlds of symbolism through which you have passed,

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under the obedience of the Rosy Cross. They signify the purified state of the four parts of personality, to which the officers correspond. The Third Order is concerned with the quest and attainment of that state which is symbolized by the letter Shin. Therefore, this sacred letter is emblazoned in the center of the rose on the Rosy Cross which I bear. I invest you with the corresponding jewel of the Third Order. See that you keep it in purity and remember the quest that you follow, being that of the Christ-state. Brother of the Rosy Cross, I look to your creation in God.

The Celebrant takes the hand of the Postulant and draws him round, so that he faces to the west. While still holding him by the hand:

CELEBRANT: To all who have entered the Portal, to the Fratres et Sorores in all grades of Adeptship, I proclaim that our Frater Adveniat Regnum (*vel nomen aliud*) is a son of the path of love, and that he stands on the threshold of Tiphereth.

The Celebrant resumes his seat.

CELEBRANT: You will now take your place among the brethren of the Third Order, toward the east of the temple.

The Postulant is directed accordingly and takes his seat.

CELEBRANT: Fratres et Sorores, when the veil of the temple is parted by reverent and holy hands, moving from within, the Holy Voice says unto each as he enters: Come in peace. The offices of our Fellowship are therefore offices of mercy, reflected from the supreme Crown. Kether is a world of mercy, the place where there is neither sorrow nor wrath, neither separation, but glory and splendor, grace, and joy. It is also supernal loving kindness, which is communicated to Chokmah as the beginning and end of all, and Chokmah is the door by which there is entrance to the King of heaven. It is good pleasure and benevolence, and in the Sephira Chesed it passes into manifested love. But by Chesed the world was made, and all the Sephiroth below are saturated with benignity therefrom. The four worlds of the Rosy Cross are therefore worlds of love, and the grades of the Third Order are high palaces thereof. Holiness, love, the works by which we are judged, the goodwill that consecrates works, the Divine intention which is their substance, the repose that remains for all who have turned to God in their hearts, the purity which is the quintessence of moral life, and God as all

PORTAL INITIATION

in all; hereof is our sum of perfection. And hereof also, O Frater Adveniat Regnum (*vel nomen aliud*), is the prospect extending before you. Searcher of the great secret, that stone of the wise which we pray to attain in this Order ~ I testify that the white stone, the true medicine thereof, and the Divine tincture, are in our inward nature. Was it not said to you of old that God is within? When the Divine Spirit is declared in our consciousness, then is the secret found. This is the doctrine of Light, and where is that Light, my Brother? Our tradition tells us that it is in the center of the Holy Cross; but this is an allegory of our own nature and another formulation of that work to which you are called henceforth. Innocent of hands and clean of heart, you will go up the mountain of the Lord in the following of that work. Remember, the temple on its summit and the aspiration of the sons and daughters of desire which beats about its golden gates. This is the last message which I deliver from the throne of the Portal. It takes us where we should be always in spirit ~ to the throne of God. But, Fratres et Sorores, and all ye chosen hearts ~ this is Arziluth.

This ends the ceremony of admission to the Portal of the Third Order.

THE HIGH OFFICE OF CLOSING THE HOLY PORTAL

The minutes of receptions into the Portal of the Third Order are read in the grade of Adeptus Minor. The temple cannot be reduced from the grade of the Portal to that of Neophyte, and no official business is therefore transacted.

CELEBRANT: Fratres et Sorores, assist me to close this holy temple according to the ritual of the 26th Path, and in the grade appertaining to the Portal of the Third Order.

All Rise.

CELEBRANT: (*Knocks Once*) To order, Fratres et Sorores.

He descends from the throne and faces east, with arms extended in the opening sign of the grade.

FELLOWSHIP OF THE ROSY CROSS

CELEBRANT: I have entered, O merciful Father, behind the veil of the temple. I have seen the glorious sun of Tiphereth. But I know that there is another world of splendor, another and more glorious sun. O, after all the radiance of the natural world, after the golden dawn and the noonday radiance, after Thy sunset lights, and behind the spiritual transfiguration of outward things, give unto us Thine own light, the true illumination that is within, the inexpressible splendor of Thy presence, and the Glory of Thy Perfect Union.

The Celebrant returns to his throne, but remains standing.

CELEBRANT: Fratres et Sorores, I declare that the word is Yeheshuah, the salvation of Christ manifest.

He gives the closing sign.

CELEBRANT: In and by that name, and in accordance with the mystic sign, I close this holy temple.

He gives the battery of the grade, knocks four times in quick succession, pauses, knocks once.

HERE ENDS THE RITUAL OF THE PORTAL OF THE THIRD ORDER.

THE THIRD ORDER OF THE
ROSY CROSS

WORLD OF CREATION

PART II.

THE PONTIFICAL CEREMONY OF
ADMISSION TO THE GRADE
OF ADEPTUS MINOR,

5=6

PRIVATELY PRINTED

MCMXVII.

THE CELEBRANTS OF THE GRADE.

THE CHIEF ADEPT, *holding by Investiture the August Grade of 7=4, being that of an Authorised Teacher. He is the living Symbol of the SEPHIRA CHESED and is the Spokesman of the Highest Grade in the Third Order. His title of nobility is Merciful Exempt Adept.*

THE SECOND ADEPT, *holding by Institution the Most Secret Grade of 6=5. He represents the SEPHIRA GEBURAH and is the Spokesman of the Mystery therein. His title of honour is Mighty Adeptus Major.*

THE THIRD ADEPT, *who is preferably a Senior Member in the Grade of 5=6. He is a Living Symbol of the SEPHIRA TIPHERETH and is the Spokesman of Adepti Minores. His official title is Auxiliary Frater Adeptus.*

In addition to the Celebrants there is a Servient Frater who acts as Keeper of the Threshold and Usher of the Grade. He is the last admitted therein, and the Postulant is more especially in his charge. His proper title is Honourable Frater Custos Liminis.

Unofficial Members are addressed as Honourable Fratres et Sorores.

THE ROBES AND JEWELS OF CELEBRANTS AND MEMBERS.

1. THE MERCIFUL EXEMPT ADEPT *wears a cassock and robe of violet. He is girt about the waist with a citrine girdle, with which colour the hood of his robe is lined. His biretta is of violet, having the square of CHESD on the front, emblazoned in gold. The symbol of Salt is embroidered on the left side of his robe. His collar is of citrine silk, from which depends the Symbolum Magnum of the Rose-Cross, which he alone is entitled to wear—in virtue of his Office. He carries a Wand surmounted by the figure of the Risen Christ.*
2. THE MIGHTY ADEPTUS MAJOR *wears a cassock and robe of red. He is girt about the waist with a green girdle, with which colour the hood of his robe is lined. His biretta is of red, having the pentagram of GEBURAH on the front, emblazoned in gold. The symbol of Sulphur is embroidered on the left side of his robe. His collar is of green silk, from which depends a golden pentagram, having a red rose of five petals in the centre. He bears a Wand surmounted by a white double cube, inscribed on the four sides with the letters YOD, HE, VAU, HE, and on the summit a SHIN, all in pure gold.*
3. THE AUXILIARY FRATER ADEPTUS *wears a cassock and robe of orange colour. He is girt about the waist with a blue girdle, with which colour the hood of his robe is lined. His biretta is of orange, having the hexagram of TIPHEREETH in the front, em-*

blazoned in gold. The symbol of Mercury is embroidered on the left side of his robe. His collar is of blue silk, from which depends the particular symbol of the Rose-Cross belonging to the Grade of Adeptus Minor. He bears a Wand surmounted by a crucifix.

4. THE HONOURABLE FRATER CUSTOS LIMINIS wears the ordinary clothing of the Adepti Minores, which is a white cassock with an orange scarf or girdle and a collar of blue silk, from which depends a gold Calvary cross, having a red rose of five petals at the meeting-point of the arms. He carries a Wand surmounted by a Dove of Peace, similar to that of an Ostiarius in the Worlds below TIPHERETH.

The colours of the robes worn by the Three Celebrants represent: Solâr Orange—the Sun of Righteousness in Christ, the splendour of mind, when illuminated by a certain grade of consciousness in GOD; Red—the victory of the soul, which overcomes death in love; Violet—royalty of the risen life and the will perfected in GOD.

The unofficial clothing worn by the Imperator of the Fellowship in the Grades of the Third Order is the ordinary white cassock and orange girdle, with the addition of a collar of white silk, from which depends a gold lamina having the Sacred Ogdoad emblazoned within its circle also in gold.

N.B.—The crown of the biretta is cruciform, with a rose of five petals at the meeting-point of the arms, but this rose is of the same colour as the biretta itself.

THE FELLOWSHIP OF THE ROSY CROSS.

THE SOLEMN OFFICE OF OPENING THE HOUSE AND SANCTUARY OF ADEPTS.

The arrangement of House and Sanctuary follows the unwritten precedents. The Veil is before the Sanctuary. The Brethren of the House have assembled, wearing their white robes, the scarf or girdle of the Grade to which they belong and the Rose-Cross of TIPHERETH. The Three Celebrants have assumed their vestments and insignia. They take up the Wands of the Rite and repair to their invariable stations, as Guardians of the Veil. The proper seat of the Servient Frater Adeptus is by the Door of the Holy House, as Keeper of the Threshold. All Brethren are seated in silence and recollection.

Adeptus Exemptus.—

Adeptus Major.—

Adeptus Minor.—

All rise.

Adeptus Exemptus.—Salvete, Fratres et Sorores Roseæ
et Aureæ Crucis.

Adeptus Major.—Health and benediction in the Lord.

Auxiliary Frater Adeptus.—Vigilate, Fratres et Sorores.

Adeptus Exemptus.—Honourable and Adept Brethren, assist me to open the House of the Holy Spirit, in the heart and the inmost heart, in the manifest life of Nature and in spiritual consciousness as the Sun of the Life of life.

There is here the pause of a moment.

Adeptus Exemptus.—Honourable Frater Custos Liminis, see that the Door of the House is sealed against all intrusion with the watchword : GOD is within.

This is done accordingly, and thereafter the Keeper of the Threshold bends in salute, with arms crossed upon his breast.

Frater Custos Liminis.—Merciful Exempt Adept, the Seal is on the Threshold of the House, and I testify that the Sacred Watchword is held in everlasting remembrance.

Adeptus Exemptus.—Mighty Adeptus Major, by what Sign do we open the House of the Spirit and its Holy Sanctuary ?

Adeptus Major.—By the Sign of Messiah extended on the Sephirotic Cross.

He has given the Opening Sign.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what is its inward meaning ?

Auxiliary Frater Adeptus.—It is the Sign of Dividing the Veil, signifying the dissolution of the veils of matter for the revelation of the Life of the Spirit and the opening of the Holy Sanctuary for the admission of the Postulant therein.

Adeptus Exemptus.—Mighty Adeptus Major, what is the deeper meaning?

Adeptus Major.—Merciful Exempt Adept, the Symbolic Veil is that of the Holy of Holies, and I testify that the Veil is Christ, manifest to eyes of flesh.

Adeptus Exemptus.—Auxiliary Frater Adeptus, by what Sign do we close the House of the Spirit and its Holy Sanctuary?

Auxiliary Frater Adeptus.—By the Sign of the Spirit received and abiding in the heart of the Brotherhood.

He has given the Closing Sign.

Adeptus Exemptus.—Mighty Adeptus Major, what is its inward meaning?

Adeptus Major.—This also is twofold. It signifies the closing of the veils of matter behind the Postulant when he has entered and gone in. But according to the deeper sense, it testifies to the necessity and perpetuity of Christ manifest as the tabernacle of Christ mystical. The Veil of this Temple opens, but the Veil is not rent. It dissolves, and again is fixed. It is neither changed nor removed.

Adeptus Exemptus.—YOD.

Adeptus Major.—HE.

Auxiliary Frater Adeptus.—SHIN.

Adeptus Major.—VAU.

Auxiliary Frater Adeptus.—HE.

Adeptus Exemptus.—YEHESHUAH.

Auxiliary Frater Adeptus.—Holy, Holy, Holy—the Veil of the Sanctum Sanctorum.

Adeptus Exemptus.—Mighty Adeptus Major, what is that Sacred Word which keeps the threshold of the House on the hither side of the Portal ?

Adeptus Major.—It is the affirmation of absolute being—ALEPH, HE, YOD, HE—reflected from the Crown of the Tree. It signifies I AM, and every Brother of the Rosy Cross who can utter it in the true sense, or in GOD Who is All in all, has attained the term of our research.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what is the Mystical Number of this Grade, derived from that Sacred Word ?

Auxiliary Frater Adeptus.—In the sequence of Orders and of Rites, the number is twenty-one.

Adeptus Exemptus.—Mighty Adeptus Major, what is the House of the Holy Spirit ?

Adeptus Major.—A ghostly palace, a Secret Church of the Elect, a School of Mystical Love.

Adeptus Exemptus.—Auxiliary Frater Adeptus, where is the Holy House symbolically situated, and on what is it built ?

Auxiliary Frater Adeptus.—On the place of Holy Mysteries, the Invisible Mountain of the Wise. Its foundation is the corner-stone, and that Stone is Christ Mystical.

Adeptus Exemptus.—Mighty Adeptus Major, how was this Secret Mountain designated by the Elder Stewards of the Mysteries ?

Adeptus Major.—As Mons Abiegnus, the Mount of Firs, but the reference is more especially to the Sacred Fir-Cone, the symbolical cone of the Ancient Mysteries. It is the place of reception, progression and final attainment. In its most withdrawn sense, the cone signifies the enfolded meanings and symbols of the written word, the manifold interpretation of things signified without. And the mountain is the place of ascent, the scale of perfection and the journey of the soul in GOD. On the summit thereof we look to greet in peace at the term of quest, when the desire of the eyes and the heart is at length attained by the soul.

Adeptus Exemptus.—Auxiliary Frater Adeptus, how is the Mountain designated in the tradition of the Rosy Cross?

Auxiliary Frater Adeptus.—It is the true Horeb and Calvary, whereon is the true Zion, a House of Living Bread.

Adeptus Exemptus.—Mighty Adeptus Major, what is the Sanctuary of the House?

Adeptus Major.—It is the most sacred place of the Mystery, revealed in the Third Order and attained by the soul in Christ.

Adeptus Exemptus.—What are the modes of this Mystery, as shewn forth in the Holy Grade of Adeptus Minor?

Adeptus Major.—Life, Death and Resurrection—the Life which follows Rebirth, Mystical and Divine Death, and the Glory of those who come forth from the great darkness, restored in union.

Adeptus Exemptus.—Auxiliary Frater Adeptus, how is the Sanctuary of the House delineated on the external side of our tradition ?

Auxiliary Frater Adeptus.—It is the sepulchre of our beloved Founder, Christian Rosy Cross, which he made in the likeness of the universe, as a door that is entered at birth and a temple opening from earthly into spiritual life. It is said that he reposed at the centre, because this is the point of perfect rest at the seat of activity.

Adeptus Exemptus.—Mighty Adeptus Major, what is implied by the Name of our mystical Founder ?

Adeptus Major.—The Rose of Christ manifested on the Cross of Human Personality.

Adeptus Exemptus.—Auxiliary Frater Adeptus, of what configuration is the Sanctuary ?

Auxiliary Frater Adeptus.—It is a figure of seven equal sides, signifying the life of Nature and the grace which is behind Nature.

Adeptus Exemptus.—Mighty Adeptus Major, to what are these seven sides referred in their deepest sense by the law of correspondence between things above and below ?

Adeptus Major.—To the seven operations of grace in the holy spirit of man ; to the seven days of our creation in the likeness of GOD, Who is our end ; to the lower SEPHIROTH, which are seven ; to the planets, which are also seven ; and to the seven maxims of the golden rule by which they are spiritualised in the Grades of the Rosy Cross. For the great mystical number prevails in the height above, even as in the depth beneath, and in the lesser as in the greater world.

Adeptus Exemptus.—Auxiliary Frater Adeptus, by what Gate do we enter the Holy Sanctuary?

Auxiliary Frater Adeptus.—EST OMNIS ANIMA VENUS. It is entered through the Gate of the mystical planet Venus, and a spouse is promised to the soul.

Adeptus Exemptus.—Mighty Adeptus Major, what is the Presence in the Sanctuary?

Adeptus Major.—It is the Eternal Love, in virtue of which GOD is immanent in Nature, the Lamb is slain from the foundation of the world and Christ abides within us.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what is the office of the Postulant?

Auxiliary Frater Adeptus.—To pass within the Veil and by his own love and desire to awaken that which is within.

Adeptus Exemptus.—Mighty Adeptus Major, what is the outward sign which I wear here on my heart, and what is its inward meaning?

Adeptus Major.—It is the SACRAMENTUM MAGNUM of the Rose-Cross, typifying the Eternal Word which is hidden in Nature and the manifestation of the expounded Word. It is the harmony and development of all Rose-Cross symbolism, and it has many meanings belonging to the Greater Mysteries.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what is the Wand of Office which you bear in your right hand?

Auxiliary Frater Adeptus.—The Sign of the Word made flesh and manifested in human life. It is for this reason that man is the key of all things and the Cross is the Sign of Glory. The letters emblazoned thereon are I...N...R...I..., containing the Mystery of the Key. It is a great mystery of being.

Adeptus Exemptus.—Mighty Adeptus Major, what is the message implied by your Wand of Office ?


Adeptus Major.—It is that which goes before and comes after, life in the hidden state, the unspoken Word and the silence of the Word withdrawn. The Cubic Altar of Incense unfolds as a Cross of Life. The Christ-Life is a sacrifice, as an incense offered on the Altar of GOD. But after the perfect oblation, the cross of life folds up its arms in sanctity, and life is withdrawn in GOD. The Cross returns into the Cube, and the Word made flesh is hidden in the rock-hewn sepulchre. The letters emblazoned hereon are YOD, HE, SHIN, VAU, HE, and I testify that there is no other Name given unto man whereby he shall be saved. It is therefore the Grand Word of the Grade.

Adeptus Exemptus.—The Sign of Resurrection is uplifted on my Wand of Office. I am He who testifies thereto from the height of the Third Order, and I bear faithful witness, in the Mystery of the Risen Word, Which overcomes death and is clothed with power and glory. The letters of this Mystery are L V X, and this is the Light of the World.

There is here the pause of a moment.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what are the words inscribed on the door of the Holy Sanctuary, and how is it guarded ?

Auxiliary Frater Adeptus.—The words are: POST CENTUM VIGINTI ANNOS PATEBO. The Door is guarded by the Sacred Letter SHIN, which is that of the Christ-Spirit. It is written: His days shall be 120 years. And it is during this symbolical period that the spirit of Christ strives with the spirit of man. When man has completed his age, the number 120 is reduced to the mystical ogdoad by an operation of three and five, producing the Christ number and the number of rebirth. The triad rules in all things, and the grace of the pentad is declared in the spirit of man, that Christ may be all in all.

The Honourable Frater Custos Liminis, as Usher of the Grade, gives a Battery of one knock—*— The Veil is parted by the Second and Third Celebrants. The Celebrant in Chief opens the Door of the Sanctuary to its full extent. He passes between the other Celebrants, who face inward with uplifted Wands. He enters the Sanctuary and proceeds with the Sun to the due East, where he turns and faces West. The Second Celebrant proceeds to the South of the Altar and the Third Celebrant to the North. They face inwards. The Three Celebrants are standing erect, with Wands uplifted in their right hands, and with their left hands placed upon the heart.*

Adeptus Exemptus.—ALEPH, HE.

Adeptus Major.—YOD, HE.

Auxiliary Frater Adeptus.—EHYEH.

Adeptus Exemptus.—It is written: Before Abraham was, I AM.

Adeptus Major.—Whom say ye that I the Son of Man am?

Auxiliary Frater Adeptus.—Christ the Power of GOD and the Wisdom of GOD.

Adeptus Exemptus.—I, N.

Adeptus Major.—R.

Auxiliary Frater Adeptus.—I.

Adeptus Exemptus.—YEHESHUA.

Adeptus Major.—NAZARÆUS.

Auxiliary Frater Adeptus.—Rex Judæorum.


Adeptus Exemptus.—LUX, the Light of the World.

The Second and Third Celebrants proceed direct to the Door and stand on either side, facing inward.


The Celebrant in Chief comes round with the Sun and passes through, saying :—

Adeptus Exemptus.—May we who are many be one body in Christ, one mind and a soul that is one in His union.

The Door being now ajar and the Celebrants standing in their places :—

Auxiliary Frater Adeptus.—Fratres et Sorores, in the Name of our Great Master and by the titles of the Christhood, I open this House of the Spirit—

Adeptus Major.—

Adeptus Exemptus.—I have opened its Holy Sanctuary
—

The Opening Sign of the Grade is given by all present.

Here ends the Solemn Office of Opening the House and Sanctuary of the Adepts.

THE FIRST POINT.

The Altar is removed from the Sanctuary and placed in the centre of the Temple. The Rose-Crucifix, Lamp, Cup, Poniard and Chain are left upon the Sacred Symbols to which they appertain. The Holy Cross of Obligation has been erected in the centre of the Sanctuary. The Door of the Sanctuary is shut and the Veil is drawn across it. The Celebrants take their seats and also the Honourable Frater Custos Liminis.

The Candidate is alone on a prie-Dieu in the Vestibule, in full light, with a scroll in his hands containing versicles on crucified life.

The Merciful Exempt Adept gives a Battery of one, knock



Adeptus Exemptus.—Honourable Fratres et Sorores, blessed is he who cometh in the Name of the Lord, looking for the Light of His Glory.

The Keeper of the Threshold rises, with the Opening Sign of the Grade.

Frater Custos Liminis.—I testify concerning our Frater Adveniat Regnum. (*vel nomen aliud*), who stands on the threshold of TIPHEREETH. He has been prepared in the outer ways and the Temple of inward grace has been made ready to receive him.

Adeptus Exemptus.—Honourable Frater Custos Liminis, go forth and admonish the Aspirant that now is the accepted time and that the Sun of Salvation shines in the House of Beauty. As Procurator of the Temple, prepare him on your part and bring him to the holy precincts.

The Keeper of the Threshold gives the Closing Sign of the Grade and leaves the Temple, securing the Door behind him.

Adeptus Exemptus.—Auxiliary Frater Adeptus, guard the hither side of the Portal. By the power to me committed, and in accordance with faithful testimony, open to those who knock.

The Auxiliary Frater Adeptus rises with the Signs of the Grade and takes his place by the Door, where he remains standing.

Adeptus Exemptus.—Fratres et Sorores, the Holy Mysteries do ever recall us to that one way which has been known and declared from of old.

Adeptus Major.—Many lights shew forth the Father of Lights, and the darkness testifies concerning Him.

Adeptus Exemptus.—We confess that we have aspired to the Crown, seeing that we are Children of the King, and we look for the Glory of GOD, praying that it shall be made manifest.

Adeptus Major.—From the natural life of man there extends a certain narrow path, even unto the Crown of all, and this path is called Magnanimity.

Adeptus Exemptus.—The middle place therein is adorned by the title of Beauty, and the Sun of Beauty shines in the zenith thereof.

Adeptus Major.—It is made known that the Light of the Soul is even as the Light of the Sun. Let us therefore look up, because salvation is near.

These versicles should be recited clearly and somewhat slowly, with certain pauses between, as they are designed to occupy the time during which the Candidate is prepared.

While this takes place in the Temple, the Usher of the Grade has greeted the Postulant in the Vestibule, saying :—

Frater Custos Liminis.—Man enters into his true self as a priest into the Holy Place.

The Usher of the Grade prepares the Postulant, who should already have assumed his cassock, by clothing him with the robe and collar belonging to a Master of the Temple in the Grades below the Portal of the Third Order. While so doing :—

Frater Custos Liminis.—We desire to put off imperfection and to be clothed in GOD.

Thereafter the Usher of the Grade leads the Postulant to the Door of the Temple and sounds the Battery of the Grade with a certain force and distinction, thus :



The Auxiliary Frater Adeptus opens the Door, saying :

Auxiliary Frater Adeptus.—Blessed and holy is he who shall enter into real knowledge. Wisdom and understanding meet to pour their influx upon him.

The Usher of the Grade has entered leading the Postulant. The Door is secured behind them. The Auxiliary Frater Adeptus returns to his seat. The Usher of the Grade conducts the Postulant to an open space on the Eastern side of the Altar, and faces him toward the East.

Frater Custos Liminis.—Merciful Exempt Adept, I present to you our Beloved Frater Adveniat Regnum (*vel nomen aliud*), who places his perfect trust in GOD Who is our end, desiring the life of TIPHEREETH and the Grace of Christ Who is within. He has traversed the Paths and Grades of the inferior Orders. He has been purified and consecrated therein, even in the four parts of his natural personality. He has turned his will to GOD, as one who in the darkness of night-time has set his face toward Jerusalem. He has seen the darkness kindle beyond the eternal hill, the light breaking in the East. The remembrance of that light is within him. It has shewn him the straight and narrow way by which the spirit of the Aspirant ascends to TIPHEREETH. At the Portal thereof, at the point where the Veil divides, he has passed through the Second Birth in the symbolism of our Holy Fellowship. He has been told that the Door shall open ; it has opened already in his heart. He has offered up his whole nature on the Supernal Altar of Burnt Offerings, in the presence of the Divine Will. It has been said that by such an oblation those who have been called are chosen for the knowledge of the Life of life. It has been said also that he shall enter and go in. Born in the spiritual Bethlehem, presented in the Temple under the ægis of the old Law in the Second Point of the Portal, give unto him the desire of his heart on the quest of the Divine within him, in the place of

purified life, the life which follows rebirth. In virtue of my faithful testimony he prays to be received among you.

The Usher of the Grade now returns to his seat.

Adeptus Exemptus.—Blessed are those who in the Paths and SEPHIROTH of the Fellowship of the Rosy Cross have come to be reborn in heart and have dedicated all life therein. *Frater Adveniat Regnum (vel nomen aliud)*, we acknowledge your titles and the claims embodied by these. The covenants of our authorised Messenger, speaking on the threshold of TIPHEREETH, are also faithful and true, Amen, for ever and evermore. But you who have been initiated and advanced from Grade to Grade amidst the lights and shadows of our more external sodalities have yet another lesson to learn. It is the glory of the Cross of Christ. The Cubical Altar on which you were pledged in the First Grade of our Fellowship is that of your own personality, and this cube must open as a Cross to Divine Life.

Adeptus Major.—He who has been made pure and has been consecrated ; he who in will and understanding has turned to GOD as to his end ; he who has offered up his entire nature, that it may be brought into conformity with Divine purpose in the universe, and henceforth and for ever may be part of the Will of GOD, is thereby on the threshold of TIPHEREETH ; but the regenerated life of that Grade, wherein you have asked to enter, is a life of crucifixion in respect of all that is below.

Auxiliary Frater Adeptus.—The Cross is the Sign of Sacrifice and therefore also of victory, the realisation of self in sanctity. That suffering of which it is a symbol according to the Law of Nature is replaced or transmuted

by the glory of which it is an image according to the Law of Grace. Its inward meaning contains the secret of liberation.

Adeptus Exemptus.—May yours be the Mystic Rose and yours the Golden Cross. May this our symbolical convention bring you to the life of light, even the Light of the Cross and the Life in the Rose thereon.

The Usher of the Grade rises in his place, passes to the circular Altar, removes the Silver Chain and stands by the side of the Postulant.

Auxiliary Frater Adeptus.—Take therefore this Chain, O Frater Adveniat Regnum (*vel nomen aliud*). Raise it in your right hand, saying : I accept the bonds of service in the Law of Light.

The Usher of the Grade has laid the Chain in the hand of the Postulant, who repeats the formula, suiting the action to the words. The Usher replaces the Chain and again returns to his seat.

Auxiliary Frater Adeptus.—When the Chain is placed upon the Altar it reposes on the Bull of earth, and this is in correspondence with the material part of your personality, which has been purified by the rites of our Order. Once it was lead, my Brother, and once a burden of grief. Now it has suffered conversion, and the chain is therefore of silver, a bond of spiritual obedience, of holy devotion and ministry imposed by love. The yoke is therefore light. You have raised it in testimony to the great law of attainment ruling in the body of the Adept.

There is here the pause of a moment.

Adeptus Exemptus.—Mighty Adeptus Major, what is the symbolical age of our beloved Postulant ?

Adeptus Major.—Merciful Exempt Adept, his days are 120 years.

Adeptus Exemptus.—It is written : My Spirit shall not always strive with man, seeing that he also is flesh : yet his days shall be 120 years. . . . Auxiliary Frater Adeptus, to what does this age refer which we ascribe symbolically to the Postulant ?


Auxiliary Frater Adeptus.—It is the period of his life in Nature before GOD is declared in the heart. It ends in stillness of heart, when that which has been purified and consecrated enters into rebirth in GOD.

Adeptus Exemptus.—Frater Adveniat Regnum (*vel nomen aliud*), may you know the peace of that stillness and receive the gift of understanding in the holy light. This is the House of the Spirit, built upon the Secret Mountain, which—seeing that all things are within—is said mystically to be situated at the centre of the earth. Here also is the Sanctuary of the Adepts, where the pledges of your perfect dedication must be uttered upon the Cross of our Mystery. Are you willing in this manner to ratify your election by the Order ?


The Usher of the Grade has come up to the Altar and taking the Altar Lamp places it in the hands of the Postulant.

The Postulant having signified assent in his own language :—

Adeptus Exemptus.—Raise therefore that Lamp to your forehead, holding it in your two hands, and say after me : In the Name of GOD Who is my help, and looking on the Cross of Life for the Light of the Cross.

This is done accordingly, and the Postulant remains holding the Lamp upraised. The Second and Third Celebrants rise in their places and silently remove the Veil from the Door of the Sanctuary. The Merciful Exempt Adept gives a Battery of one knock——and rises with all present. The Merciful Exempt Adept sets open the Door of the Sanctuary to its full extent. The Rose-Light in the ceiling is veiled with red crape, and the Cross in the centre of the Sanctuary looms dimly.

Adeptus Exemptus.—The glorious Sun of TIPHERETH shall shine on the summit of Calvary.

The Merciful Exempt Adept stands at the Threshold of the Sanctuary, facing West. The Second and Third Celebrants kneel on either side of him, looking toward the East. The unofficial Brethren kneel down, the Usher of the Grade directing the Postulant. The Merciful Exempt Adept extends his arms in the form of a .

Adeptus Exemptus.—Fratres et Sorores, let us offer up our solemn worship to the Lord of Goodness, Who has sent the Secret Light into the world and desires only that it shall be made manifest.

The Merciful Exempt Adept folds his arms upon his breast, making thus the Second Sign of the Grade, and turns Eastward, but remains standing.

THE PRAYER OF THE CELEBRANT IN CHIEF.

All truth, Most High Father, comes down from Thee ; the greater blessings and graces dost Thou dispense continually. Thou hast in particular emblazoned the symbolical characters of Nature and hast established that Divine School which imparts their true interpretation. Take us by its leading behind all forms of

expression, all pageants of the manifested world, into the state out of place and time, into the still, unspoken peace and the loving silence, where the meaning of all is Thou. In Thee is our help alone ; in Thee are our stay and strength through the days of our questing. All has its source in Thee, and to the consolation of Thy great deeps must all in fine return. With the whole aspiration of our hearts, we look to be reintegrated in Thy love. Receive us, we beseech Thee ; aid us still in our necessity ; and do Thou, the Throne of Whose Majesty is exalted in heavens inaccessible, so purify and transmute Thy children of the Second Birth, the poor Brothers of this Thy lowly Sodality, that Thy place may be also in our hearts. Come to us in the Life of the Cross, come to us in the Death of the Mystic, bring us to the Resurrection which is in Thee. And through all the Grades of the Christhood, give unto us the realisation of the union, that we may attain that self which is in Thee. So shall we come into our own, in the kingdom which is ours and Thine ; and those who have been separate in manifestation shall know themselves one spirit in Thee, Who art All in all.

Those who are on their knees rise up. The Second and Third Celebrants are seated, with the unofficial Brethren. The Usher of the Grade brings the Rose-Crucifix from the Altar and presents it to the Celebrant in Chief. The Usher of the Grade goes to the Western side of the Altar, where he faces East. The Postulant has his back to the Altar on the Eastern side. The Merciful Exempt Adept elevates the Rose-Crucifix before the assembled Fratres et Sorores, as he approaches the Postulant, saying :—

Adeptus Exemptus.—IN HOC SIGNO VINCES.

When he reaches the Postulant, the Merciful Exempt Adept raises the Rose-Crucifix over the bowed head of the Postulant, and says :—

Adeptus Exemptus.—May the Lord GOD lift up the light of His Glorious Presence within you.

Having assisted the Postulant to rise, the Usher of the Grade receives the Rose-Crucifix and replaces it on the Altar. He hands the Dagger of the Rite to the Merciful and Exempt Adept and stands on his right side holding the Cup of Wine.

Adeptus Exemptus.—*Frater Adveniat Regnum (vel nomen aliud), give me the First Sign which you received on the Threshold of TIPHERETH in the Portal of the Third Order.*

There is no prompting, as the Postulant has been tested previously. He gives and maintains thereafter the Sign of the Opening of the Veil.

The Merciful Exempt Adept dips the Dagger in the Wine and cross-marks the Postulant on his forehead.

Adeptus Exemptus.—There are Three that bear record in Heaven, the Father, the Word and the Holy Ghost. These Three are One.

He dips the Dagger in the Wine and cross-marks the feet of the Postulant.

Adeptus Exemptus.—There are three that bear witness on earth, the spirit, and the water, and the blood : and these three agree in one.

He dips the Dagger in the Wine and cross-marks the Postulant in the palm of the right hand.

Adeptus Exemptus.—Except a man be born again of water and the Holy Spirit, he cannot enter into the Kingdom of GOD.

He dips the Dagger in the Wine and cross-marks the Postulant in the palm of the left hand.

Adeptus Exemptus.—If we be crucified with Christ, we shall also reign with Him.

There is here the pause of a moment.

Adeptus Exemptus.—Frater Adveniat Regnum (*vel nomen aliud*), give me the Closing Sign which you received on the Threshold of TIPHERETH in the Portal of the Third Order.


The Postulant gives and maintains the Sign of the Closing of the Veil. The Merciful Exempt Adept dips the Dagger in the Wine and cross-marks the Postulant on his breast, above his folded arms.

Adeptus Exemptus.—The Lord abide within Thee, an Everlasting Presence.

The Postulant maintains the Sign. The Usher of the Grade receives the Dagger and replaces it with the Cup on the Altar. He then returns to his seat and stands thereat. The Second and Third Celebrants advance, and take up a position on either side of the Postulant, facing East. The Merciful Exempt Adept turns Eastward and draws slowly toward the Sanctuary, with Wand uplifted. The Guides follow with the Postulant, keeping at some distance from the Celebrant in Chief. The Merciful Exempt Adept enters the Sanctuary. He pauses at a due distance within and turns Westward. The Guides and the Postulant reach the Threshold of the Sanctuary and pause.

The Guides face inward, with Wands uplifted. The Merciful Exempt Adept draws the Postulant over the Threshold, saying :—

Adeptus Exemptus.—The counsel of peace is between us. Come in peace.

He has brought the Postulant with these words to the foot of the Cross. He withdraws behind the Cross and turns Westward, while the Second and Third Celebrants advance and bind the Postulant to the Cross. Thereafter they go back to their positions on either side of the threshold, facing inward. The Usher of the Grade gives a Battery of one knock——and the unofficial Brethren rise and remain standing. The Merciful Exempt Adept comes forward, confronting the Postulant. He raises his face and hands.

Adeptus Exemptus.—Spirit of the Height, look down ; Guardian of our Holy Sodality ; Virgin Soul of the Christhood ; Guide of the elect in GOD. By the Glorious Name of SHEKINAH, abiding Presence in the Sanctuary, hear Thou the solemn pledge. Receive the perfect oblation of this Brother of the Rosy Cross.

Then in tones that are audible to the Postulant only :—

Adeptus Exemptus.—Repeat your Sacramental Name and say after me :—

The Merciful Exempt Adept imposes in a clear voice

THE PLEDGE OF THE GRADE.

I, Frater Adveniat Regnum (*vel nomen aliud*), an aspirant after the Life of the Spirit, who have been prepared, purified and consecrated by the Light of the Rosy Cross, and thereafter brought in the Portal of the

Third Order to a Second Birth in symbolism, do offer up my life in sanctity on the Mystical Cross of the Christhood, for the Divine End declared in the heart and the soul. I desire consciousness in the Spirit, knowledge of Eternal Things and the realisation of GOD abiding in that Sanctuary which is within. I testify that from this day forward, so far as in me lies, I will look unto the Supreme Crown and the Supernal Unity in KETHER : That I will ever seek my perfection through the Mystery of Wisdom in CHOKMAH, which is Supernal Wisdom, where Severity is transformed into Mercy, and will build my House therein as a Temple of the Holy Spirit : That I aspire to the Spirit of Understanding, Spirit of Counsel and Strength, Spirit of Knowledge and Truth, and the consolation of its gifts and fruits in the sea of BINAH ; which is Supernal Understanding, wherein is the Communion of the Elect : That I look for the Resurrection of the Adept, the body of Redemption, the mystical life of union and the Word declared in CHESED : That when my call comes I will make ready to enter the Sabbath, desiring the Soul's Bridal, the Word received in the stillness, the sacred release of GEBURAH, in the Halls of Compassion and Judgment, where death is by the mouth of the Lord and not by the serpent. I promise solemnly that, looking toward that day when I shall enter into the rewards of the spirit, I will, to the best of my ability, and with a full sense of dedication, lead the life of adoption in TIPHERETH, desiring the beauty of the life and the abiding Presence of the Spirit. I will follow the rule of TIPHERETH, wherein is the Ark of the Covenant, as one who has been born again of Water and of the Holy Spirit. I will abide in conformity of will, the consecration of desire, dedication of mind and the purification of my bodily part, preparing

the garments of the soul, as one who has been betrothed in GOD and is seeking the Word of Union. I testify that, as here and now in symbolism, I will accept the Cross in Christ, that I may descend afterwards with Him into the Valley of Silence and may arise in the Glory of His Union. The Veil of the Sanctuary has been parted in my respect. I know that the Veil is sacred. I will keep its secrets, which are Mysteries of Holy Knowledge, as I have kept and will maintain for ever the first and sacred trust committed to my charge in the Lower Grades of the Fellowship. I will observe the Laws of the Sanctuary in faith, honour and obedience. I renew hereby and hereon the pledges of fraternity and fellowship, with the other obligations by which I have been bound previously. The Law is a Law of Solidarity. I will preserve, with my peers and co-heirs of the Third Order, a perfect union in the Mystery of Faith. My desire is the Divine Union, and seeing that it rests within my own acts and will whether the Tree of Knowledge shall in me be the Tree of Life, I testify that neither death nor life shall separate me henceforth from the love and the service of GOD.

This is my pledge in purity, by which I look to be uplifted in my higher part above the sphere of those elements wherein I once abode ; and I will seek to draw after me the lower SEPHIROTH of my nature into the realisation of the Eternal Presence. After CHESED, GEBURAH and TIPHEREH, draw me, my Lord and my GOD, in my imperishable soul, within the peace of Thy Centre, that as I came forth at Thy bidding into the manifest world, so I may return at Thy will into the world unmanifest. May the light of the Indwelling Glory abide with me in the kingdom of this world, that I may belong to the world no more but to

that which comes down from Thee with the life of grace into the heart and bears up those who receive it into the Land of the Living, even the Kingdom of Heaven, world without end.

The Merciful Exempt Adept moves aside from the Cross and turns Westward. He lifts up his arms to their fullest height. The unofficial Brethren are seated.

Adeptus Exemptus.—Fratres et Sorores, behold the Son of the Cross, our most faithful and beloved Brother, Brother of the Rosy Cross, Frater Adveniat Regnum (*vel nomen aliud*), suspended on the Mystical Tree. He represents thereon the Divine Son of the Secret Tradition, First-Begotten of the Mighty Ones, Whose head rests upon DAATH, Whose arms stretch to CHESED and GEBURAH, who has TIPHEREETH over the region of the heart, and whose feet stand on MALKUTH. As the Divine Son came into manifestation for a work of election through the universe, so is our Brother in GOD manifested this day out of material life, within the Sanctuary of our Holy Assembly. The double cube of his natural personality has become the Cross. May it be unto him the Tree of Life for the healing of all his principles. May he realise in its highest sense that the life of TIPHEREETH is truly the life of the Cross. May he find at the end thereof after what manner the Cross of this life folds up and becomes that White Stone, in the hidden centre of which is written a New Name, which no man knoweth, save he that receiveth it.

There follows a short space of perfect silence.

The Second Celebrant lifts up his arms.

Adeptus Major.—I testify that the end is GOD and that the end is like the beginning.

The Third Celebrant lifts up his arms.

Auxiliary Frater Adeptus.—I testify that the Sun of Justice, shining above the Cross, is also the Sun of Love and that Love is the Life of TIPHEREETH.

The Merciful Exempt Adept points solemnly to the Postulant.

Adeptus Exemptus.—HIC PENDET FRATER FIDELISSIMUS, FRATER ROSEÆ CRUCIS.

The Second and Third Celebrants close the Door of the Sanctuary and draw the Veil before it.

The Merciful Exempt Adept unbinds the Postulant and gives him his own Wand of Office.

Adeptus Exemptus.—Frater Adveniat Regnum (*vel nomen aliud*), go in peace and sin no more. Remember now and henceforward that you have become the Cross. May you be also the Rose thereon.

He points the way to the Postulant, who opens the Door. The Second and Third Celebrants raise the Veil to permit of his passing through and no more. The Usher of the Grade comes forward and leads the Postulant from the Temple.

Here ends the First Point.

THE SECOND POINT.

The Cross of Obligation is removed, and the Bier is placed in the Sanctuary. The Celebrant in Chief takes his place thereon, in an attitude of repose. The Red Veil of GEBURAH is laid over him, covering him from head to foot, so that his outlines are concealed. The Altar is restored to the Sanctuary. The light therein is extinguished, except for the obscure red Lamp, which burns on the Altar. The Door of the Sanctuary is closed, and the Veil is drawn. The lights are subdued in the Temple. The Second and Third Celebrants are seated on either side of the Sanctuary Door. The Officers and Brethren remain in complete silence.

Meanwhile the Usher of the Grade has conducted the Postulant to the Vestibule, where his clothing and insignia, as a Master of the Lower Temple, are removed. He is vested in white, with the Orange Girdle and Rose-Cross appropriate to an Adeptus Minor. While this is being done :—

Frater Custos Liminis.—Be thou clothed with the garment of regeneration and with the life renewed in GOD. May GOD Himself engird thee with the righteousness of saints. And remember on your part, O Brother of the Rosy Cross, that the life of TIPHEREETH prepares the bridal garments which clothe the soul against the day of her mystical marriage.

The Postulant is instructed in the Battery of the Grade—

||| ||—and when the silence within is broken by the Battery without, the Third Celebrant goes to the Door of the Temple and admits those who have knocked. The Door is secured behind them by the Usher of the Grade, who takes the Wand of the Celebrant in Chief which the Postulant has carried. Then, as they stand on the hither side of the Door :—

Third Celebrant.—*Frater Adveniat Regnum (vel nomen aliud), receive at my hands the Sacred Grip of this Grade.*

It is given by placing the left hand on the breast, with all fingers extended, mutually raising the right hand, also with extended fingers, interlacing the fingers mutually, at first still extended and then clasped upon the hand, at the same time exchanging the salutation as follows :—AVE, FRATER [vel SOROR], which is answered by : ROSEÆ ET AUREÆ CRUCIS. The words PAX CHRISTI TECUM are then repeated simultaneously.

The Third Celebrant returns to his place. The Usher of the Grade leads the Postulant to a seat in front of the unofficial Members and facing the Door of the Sanctuary. The Auxiliary Frater Adeptus recites

THE LEGEND OF THE ROSY CROSS.

Auxiliary Frater Adeptus.—Well-Beloved Postulant and Brother, the particular Mysteries exhibited and the knowledge communicated in symbolism by the Order of the Rosy Cross have been shadowed forth under various veils from time immemorial. The sanctuaries of a hidden tradition have been established among many nations, and as there was never a period when the

ordinances of initiation were not in the world, so there was never a time and there was never a place when the Greater Mysteries had any object of research but that one and inevitable object which alone concerns every man who has entered into the consciousness of election. Under whatever names, and with whatsoever varieties of pageant and established form, all true Rites and Mysteries, in respect of their intention, have been ever but one Rite expounding one Mystery, which—to summarise it in all brevity—has been the re-integration of man in GOD. There is every multiplicity of official dogma ; there is every emblazonment of symbolism ; but, from neophyte to epopt, every postulant who has attained the knowledge of his source knows also that his perfect end is a conscious return therein.

The old Rites are dead, while the records which remain of most are insufficient memorials and often mere vestiges or rumours. But the truths embodied by initiation are alive for evermore. By a dispensation given from above, as from a Great and Holy Assembly, abiding in a Sanctuary not made with hands, hidden within the Veil, the Hierarchic Mystery of Christ was declared in space and time, by the manifestation of our Lord and Saviour. He is to us in an especial manner the Great Exemplar of initiation—its way, its truth and its life. He exhibited the path and term, no longer in Rites and Symbols, but in the form of life, and has made partakers thereof, heirs and co-heirs with Him, all those who have learned the great secret that His story is also theirs and must be re-enacted in every soul. The Second Birth, my Brother, through which you have passed in symbolism, corresponds to the nativity in Bethlehem. The life of the Cross in TIPHEREETH, under the Rule of TIPHEREETH, shall be unto you as the Christ-Life. Thereafter cometh a Mystery

of Death and Resurrection in GOD, which is hidden in the Grades beyond. When the things which now and hereafter you suffer and share in symbolism have become native inwardly and outwardly in your entire being, you also will have entered into Christhood, or that which is called figuratively the state of heirship and brotherhood in the Lord. The most secret science of the soul is here formulated and the life of initiation through all its stages, even to the goal of all, according to the Doctrine and Practice of the Rosy Cross. You will observe that it differs generically from the official and conventional secrecy of the Lesser Mysteries, for it does not consist in verbal and occult formulæ. In its presentation it is the story at large of the chief annals of sanctity ; but in its inward practice and understanding it is a mystery of experience. It is really secret because it can be announced everywhere but can be understood and realised only in the hearts of those who have entered into the experience within.

In addition to such open memorials as are records of saints and adepts in all churches and schools of Christendom, there is the Secret Tradition of Christian Times enshrined in cryptic literatures, of which Alchemy on its spiritual side offers a notable instance. The early history of the Rosy Cross is connected more especially with this aspect of the great subject, though it has known many dedications and has suffered many changes in its passage through the centuries and various countries of Europe. It reaches here and now its final evolution in the Sacred Rites of our Fellowship. Antiquity, my Brother, is not regarded among us as essentially a test of value, and we confess that we have separated ourselves from much that was of false-seeming and disordered enthusiasm. While continuing therefore to preserve the

symbolism of the past and to unfold it from its proper root, we have invoked upon it a new spirit and have set it to grow in grace and truth under the light of GOD.

The Legend in chief of the original Rosy Cross is concerned with the life and experiences of a particular German Adept; but herein the historical personality counts, mystically speaking, as nothing, while its symbolism is all in all. In things of the eternal spirit we do not derive from a Germanic revival of learning but by succession from the starry heavens. At the same time we respect the traditions of our Order, and we interpret them in their true sense. Mighty Adeptus Major and Honourable Fratres et Sorores, under these exalted reserves, I present the Legend of Christian Rosy-Cross—a poor Brother of the Spirit, the Friend of Truth and a man of GOD—as an adumbration in part of the Soul's Legend in its search and attainment of the Christhood. The story itself has been drawn into many languages and does not call for recitation at length on the external and familiar side. It is said that the Chief and Originator of our Fraternity belonged to the fourteenth century, much as the Master-Builder in another School of Initiation is referred to the land of Israel and the period of Solomon the King. In respect of the immemorial origin and royal lineage of the soul, he is affirmed to have been of noble birth, as a Son of the House of GOD. But in respect of spiritual poverty—while abiding in a house of flesh—he was accounted as of mean estate and was put to school in a cloister, a house of official religion, where he was instructed in the duties of faith and in knowledge of the logical understanding. These things are sealed with sanctity after their own manner, and we are told that he was sent Eastward on a time-long journey to a land that is called

holy. It was a pilgrimage of the soul in GOD, a return journey toward the centre. He tarried at other houses of assembly, where it might be said that he came unto his own and that his own received him. As he had been taught according to the letter within the convent gate, so did he learn elsewhere according to the grace of the inward meaning. That which opened at his knocking was of things within and without ; of GOD, man and the universe ; Macrocosm and Minutum Mundum ; the travels and metamorphoses of the soul ; and the soul's rest in the union. Hereof is his ascent toward KETHER, through the Paths and Worlds of the Tree.

He returned at length to the world, as one who comes back from CHESED for the healing of nations. But it was to be despised and rejected of men, more especially by the wise in their wisdom. It was only in his own cloister that he found a few of the elect, with whom he abode in a House of the Holy Spirit. Such was the beginning of our Fraternity of the Rosy Cross, incorporating at first four persons only, being the number of our natural humanity, but afterwards increased to eight, the number of the Christhood. It was agreed that the Brotherhood as such should remain secret one hundred and twenty years, or for that symbolical period which answers to the earthly age of the Postulant—when he stands on the threshold of TIPHEREETH, awaiting the Second Birth, the new age and the life of regeneration therein. Subsequently some of the Brethren were scattered through various countries on works of ministry. They appointed successors in accordance with the Laws of the Order, and there arose in this manner that Second Circle of Initiates which is mentioned in the original memorials. The years had elapsed, and the Loving

Frater C.: R.: C.: had passed from the House of the Holy Spirit in TIPHEREETH to the Secret Church in DAATH. The Members of the First Circle had been dissolved also in their day. Those who came after them knew little of the sodality in its beginning, and—as it is hinted in the records—had not been admitted to all things. They were in fact Philosophical Brethren, awaiting in the SEPHIRA NETZACH for the end of the allotted period, namely, 120 years.

Adeptus Major.—It came, in our reading of the legend. Having passed through the mystical experience of that Second Birth which is illustrated in symbolism by the Portal of the Third Order, a solemn assembly of adepts was convened in the House of the Holy Spirit, the Children of the Portal were admitted and the Veil was removed from the Sanctuary.

The Second and Third Celebrants rise in their places and draw the Veil. Afterwards they resume their seats.

Adeptus Major.—In this manner there was uncovered the Door of entrance, bearing the inscription

POST CENTUM VIGINTI ANNOS PATEBO,

written about the sacred letter SHIN, encompassed by the four Living Creatures and crowned by the Wheel of the Spirit. It represented then as now the transmutation of human personality by the Christhood immanent within and overshadowed by the cosmic Christ.

The Second Celebrant has pointed to the Door of the Sanctuary and the emblazonments thereon. He now rises in his place, as does also the Third Celebrant.

Adeptus Major.—Frater Adveniat Regnum (*vel nomen aliud*), I testify that the Door was opened by the Mighty Adeptus Major, Non Nobis, Domine, and that those who had been called and chosen beheld that mystery within, over which the records of the past have laid a heavy drapery of images. That which they saw and heard concerned an epoch to come in their own life of adeptship. After the same manner you also shall hear and see, if yours be the gifts of the spirit, as I now open this Door.

The Honourable Frater Custos Liminis, at these concluding words, shuts off all lights in the Temple, and the Door of the Sanctuary is opened. The dim Red Lamp on the Altar alone enlightens the Sanctuary. The Celebrant in Chief, beneath the great Red Veil, betrays no certain outline. The wavering shadows are everywhere.

Adeptus Major.—Having come so far in our journey, by GOD's most Holy Grace, let us lift up our hands on the threshold of His glorious Sanctuary.

Auxiliary Frater Adeptus.—IN ATRIIS TUIS, O HIERUSALEM, FLECTAMUS GENUA.

The Celebrants and all present kneel down. The Second Celebrant recites

THE PRAYER OF THE PRECINCTS.

We worship Thee in the hiddenness of Thy presence, in the darkness and light of worlds, in the silent temple of the soul. Let Thy Word speak in the hiddenness, and Thy glory shall be declared therein. In the heart's stillness we shall hear Thee ; we shall behold Thee with inward eyes ; the light of Thy sanctuary within shall

transform the light without ; the light without shall be even as the light within—Thou only in life and time ; in death and resurrection Thou ; and in the world to come—which is the world of ascension—we shall attain our end in Thee, O End and Crown of all. Thou hast called and chosen this Postulant, who kneels here within the precincts of Thy Greater Mysteries.' Shew unto him the Secrets of Thy Sanctuary, the life and death which are in Thee. Shew unto him the Glory which is to come. Raise up this son of man to the Divine Sonship in Thee, an heir and co-heir in Christhood, O Father of Worlds.

The Celebrants rise. The unofficial Brethren resume their seats. The Postulant remains on his knees.

Adeptus Major.—He who would be Master in Israel must watch more than one hour ; but hereof is the Soul's Vigil.

Auxiliary Frater Adeptus.—The day for deeds and the night for contemplation ; but out of this succession cometh the Great Quest and the end attained therein.

Adeptus Major.—It is written that He giveth His beloved sleep, and herein is a Mystery of GOD.

Auxiliary Frater Adeptus.—The sleep of thought is attained in a great suspension ; and the sleep of Mystical Death is the shadow of the Eternal Sabbath.

The Postulant is assisted to rise by the two Celebrants. He is drawn across the threshold and is left standing at the Western side of the Altar. The Second and Third Celebrants proceed direct, and respectively to the Southern and Northern sides. The Postulant can now discern in the obscurity the veiled and silent form of the Chief Celebrant.

Adeptus Major.—Behold a Sanctuary of seven sides and seven angles, every side of five feet broad and the height of eight feet. No earthly sun can shine herein, but the glimmering ray of an Altar Lamp serves to make darkness visible. That shrouded figurative gleam seems only to express the gloom which rests on the prospect before you. In the middle part of the crypt there stands this circular Altar, covered with a plate of gold and variously graven and inscribed. About the first circle or margin is written the central maxim in the true life of adeptship :

YEHESHUA MIHI OMNIA.

The second circle contains in cipher the characteristic motto of the Fellowship, or

A.: G.: R.: C.:—AD GLORIAM ROSEÆ CRUCIS.

The inscription within the third circle is

HOC ARCANISSIMÆ CLAUSTRUM DEITATIS
MIHI SEPULCHRUM FECL.

The interior space contains a great Cosmic Cross, having four circles at the extremities, enclosing the traditional emblems of the Four Living Creatures and these four inscriptions, proceeding with the Sun from the South :—

1. NEQUAQUAM VACUUM.
2. LEGIS JUGUM.
3. LIBERTAS EVANGELII.
4. DEI GLORIA INTACTA.*

* Should it seem desirable for the instruction of the Postulate to elucidate the Latin inscriptions, they may be translated literally thus : (1) Jesus is all things unto me ; (2) To the Glory of the Rosy Cross ; (3) I have made this Inner Sanctuary of the Most Hidden GOD a sepulchre for myself ; (4) No void ; (5) The Yoke of the Law ; (6) The freedom of the Gospel ; (7) The Glory of God inviolate.

They are in correspondence with the Divine Names YOD, HE, VAU, HE, and ALEPH, HE, YOD, HE, read crosswise from the South and East respectively; with the Divine Name ADNI, understood as a title of SHEKINAH and read from the East against the Sun; and with the Secret Word AGLA, beginning at the South and following the course of the Sun. At the meeting point of the arms—in the middle of the Cosmic Cross—is placed the Wheel or Circle of the Spirit, having eight radii, proceeding from the sacred letter SHIN. The doctrine of the Rosy Cross in the Grade of Adeptus Minor is here formulated and symbolised, with intimations of mysteries which lie beyond the Grade. It is a doctrine based upon experience, the experience of Christ realised in the four parts of our personality, in virtue of which—at the term of adept sanctity—our human elements, like the four mystical creatures, encompass the Great White Throne of GOD, Who is within.

Frater Adveniat Regnum (*vel nomen aliud*), the emblems of your consecrated personality are beside their correspondences on the Altar. Symbolum ad symbolum loquitur, as heart unto heart in the silence. Take up the silver chain, which represents your material part transformed in the life of rebirth. Raise it in your right hand, as one who affirms GOD in all that manifests his being. Remember now and henceforward that there is a tincturing spirit within which transmutes our earth of life. . . . Lay down the mystic chain, as one who has found that the silver cord is loosed in all that concerns bondage. Take up the dagger of gold and raise it in your right hand. . . . So may Eternal Mind lift up your mind of manhood. Remember the Sword of the Spirit and that purified mind has talents of gold

within, Gifts of the Spirit sent down. Be thou a buyer, my Brother, of gold tried in the furnace, and when thou art tried therein come forth like gold refined. Be transformed therefore by renewing of the mind, and thou shalt not see corruption. . . . Replace the golden dagger, and take up the cup of benedictions, for transmuted desire is exalted above all blessing. Partake of the cup in charity, and receive the wine of the kingdom. . . . Set it again upon the Altar and lift up the lamp on high. Be thou light in the place of light, and having been born of man, according to the will of flesh, but afterwards reborn of GOD, according to His holy will, work out thine end therein. Stand stedfast in the purpose of the Lord. . . . Restore the lamp to its Altar, and in the midst of speaking symbols, remember the things signified. So shall the types dissolve, but thou shalt be their life ; for that which the Wheel of the Spirit shews forth, at the centre of the Altar-circle, shall be Life of life within thee. And death shall be no more.

The Celebrants turn to the East.

Adeptus Major.—PATER ÆTERNUS DEUS, DONA NOBIS VITAM.

Auxiliary Frater Adeptus.—VITAM ÆTERNAM TUAM DONA NOBIS, DOMINE.

Adeptus Major.—FILI REDEMPTOR MUNDI DEUS, DONA NOBIS VERBUM.

Auxiliary Frater Adeptus.—ET VERBUM CARO FACTUM ERIT.

Adeptus Major.—SPIRITUS SANCTE DEUS, LUMEN DONA NOBIS.

Auxiliary Frater Adeptus.—LUMEN VERITATIS TUÆ,
ET IN TE RESURGAMUS NOS.

After these versicles there is a hush of complete silence.

The Celebrant in Chief speaks from within the veil.

Adeptus Exemptus.—In six days of his life is material man created, and thereafter cometh a Jubilee. . . The natural man is complete in his own degree, but above this there is the manhood of the Sacred Temple. . . . From the life of man in Nature, from the death which ensues thereon and opens the further prospects, we who have been called of the spirit have sought a path of elevation toward a more perfect mode. . . . It is in losing that which the natural man holds most desirable that the spiritual man, after six days, shall find himself.

. . . We have looked for life in GOD and have been crucified in Him to all which here below interposes between Life Divine and the free way of the Quest. . . We have stripped off the old vestures, praying to be clothed in GOD. . . . We have found that the quest is love and that is also the end. . . . In paths of contemplation, and these are paths of love; in the rule of sacrifice, which is love made holy; we have found that life is love. . . . Opened to Divine Love on the threshold of the life of TIPHEREETH, we have been born by love into true life for ever. . . . We have laid bare our whole being to the sacred influx of love, and this is the life of the Cross. . . . We have become the Mystic Rose in the centre of the Holy Cross. . . . But the Secret of Death is also the Secret of Love. . . . We have died upon the Cross of TIPHEREETH. . . . It is the mystic death of the kiss. . . . There is a desire which kills, and the same also makes alive, Amen, for ever and evermore.

The voice dies away within the veil, and again there is complete silence. Afterwards the voice speaks.

Adeptus Exemptus.—Once it was the day of our espousals, for the Second Birth is Betrothal. . . . We have prepared our wedding garments. . . . This also is life in TIPHEREETH. . . . We have desired to be dissolved and to be with Christ. . . . This is the death of the Cross. . . . Then is it great darkness, as of a rock-hewn sepulchre. . . . But He Who stands at the door and knocks enters and comes in. . . . This is the marriage of the soul.

The voice dies away within the veil, and yet again there is complete silence. But afterwards the voice speaks.

Adeptus Exemptus.—Brother of the Rosy Cross, it is not from man to man that the great gifts are communicated, for that which he can devise to another is that only which has been lent to the man himself. It is for this reason that, after solidarity and brotherhood, each of us stands alone. Stand therefore, my Brother, maintaining with your peers and co-heirs a perfect union in the mystery of faith. But remember, a night cometh, and so stand, as one awaiting his call to enter the darkness. He who is reborn is he who shall die also and pass into the Valley of Silence. The Sanctuary of your tomb is hollowed in the rock of ages, and your time is at hand.

The voice ceases within the veil, and the silence which follows is for a brief space only.

The Celebrants have taken up their places side by side with the Postulant, whom they draw backward to the threshold, but are still facing East.

Adeptus Major.—I certify that Frater Non Nobis, Domine, and those who were with him, heard in the House of the Spirit and its Holy Sanctuary the Voice of the Master, testifying concerning Divine Darkness and union with the Divine therein. It is an opening of the inward world and plenary realisation of the Presence in the conscious soul, though it is told after another manner in the records which remain among us. There it is said firstly that they discovered the body of the Founder, who bore the Book of the Mysteries on his breast, a treasure to be hidden from the world. But it is said also that this book contained by way of colophon the inscription: EX DEO NASCIMUR, IN JESU MORIMUR, PER SPIRITUM SANCTUM REVIVISCIMUS. And this is a summary in brief of the Rosy Cross in all its Grades of evolution. Take it into your heart, my Brother, having prepared the heart as earth of the mystical kingdom. Let it dwell as a seed therein; the letter of the words shall die; the flower of the inward sense shall spring therefrom. The counsel is always to lose the symbols in their meaning. The material part should dissolve in the light of its spiritual significance, and this is what is meant among us by getting behind the symbol. There is no object in Nature, no memorial in the written word of grace which cannot be used in this manner. There is above all no conception, whether of Divine Things and Persons, or of saints also and angels, which will not open to us great vistas of secret knowledge by this philosophical solution.

Auxiliary Frater Adeptus.—We know in this manner that our Founder Christian Rosy Cross, being dead, yet speaketh—in the Hidden Church of the Adepts—concerning life, death and resurrection in GOD. In

fine therefore, having heard and seen in the spirit, Frater Non Nobis, Domine, and his companions made fast the Door of the Sanctuary ad interiora terræ and, setting seals thereon, recited their solemn closing in this point of our Christian Mystery.

The Celebrants leave the Sanctuary, together with the Postulant. The Door of the Sanctuary is closed. The Second Celebrant lays his Wand against the Door. He takes the Postulant by his two hands and looks earnestly upon him.

Adeptus Major.—I say unto you, Frater Adveniat Regnum (*vel nomen aliud*), that this also is your own story.

The Usher of the Grade comes forward and leads the Postulant from the Temple.

Here ends the Second Point.

THE THIRD POINT.

There is light everywhere, in the Temple and Inner Sanctuary. It is fuller and brighter than in the First Point. The Door of the Sanctuary stands partly open, but the Veil is drawn across the threshold. The Chairs of the Second and Third Celebrant are placed at a considerable distance Westward, toward the middle part of the Temple, and the Celebrants are seated facing East. There is a vacant point behind them for the Postulant. The Celebrant in Chief is standing within the Sanctuary, erect on the Eastern side of the Altar ; but the intervening Door conceals him from those who are without. These are seated in expectation and in silence.

Meanwhile the Usher of the Grade has conducted the Postulant to the Vestibule, where he rests for a period. While the two are seated together :

Frater Custos Liminis.—Beloved Brother, you have heard—and how often—of a light which shineth in the darkness and that the darkness comprehendeth it not. It is light of the Mystic End and the Life of life. In its absence the natural man is said to be complete within his own measures, but he has no conscious part in eternity, and he reigns only as the leader of the animal world. A desire of the true end which is set before all being may begin to awaken within him, as a kindling of the higher light. He sets out on the great quest. The light within him is also a light before him, and the

desire of the Holy House burns in his heart. So is he brought to our Sanctuary and learns to comprehend the light which shines from the Rosy Cross. It is for him to remember therein that no initiation and no advancement can confer the light automatically. They remain within their law and their order, and operate only in symbolism. May you who are reborn in Ritual be regenerated in the life of the soul, and may life, death and resurrection be stages of your inward experience, not merely an eloquent pageant performed in ceremony.

The Usher of the Grade again leads the Postulant to the Door of the Temple. The Battery of the Grade is given—[] [] [] []—and they enter unannounced. The Door is secured behind them. As they move forward through the Temple:—

Frater Custos Liminis.—He who puts aside the folds of the senses, as linen cloths laid by themselves, and the fleshly mind, as a napkin from about the head, shall arise in his spiritual part by a resurrection into divine life.

The Postulant is now standing behind the seats of the Second and Third Celebrant, in the middle place between them, looking toward the Door of the Sanctuary. The Usher of the Grade has returned to his own place.

Adeptus Major.—When he who has been advanced into the Mysteries of Divine Experience goes forth again into the world, the memorial within him is like the letter of the sacred books.

Auxiliary Frater Adeptus.—The spirit communicated in his Temple is reserved to the Temple.

Adeptus Major.—So also the letter alone can be used outside the Sanctuary of the Rosy Cross.

Auxiliary Frater Adeptus.—There is shadow of light only beyond the Lodge of the Adepts.

Adeptus Major.—The letter also is used within the Sanctuary, but there is the sense of many meanings behind it.

Auxiliary Frater Adeptus.—All Degrees, however, end in expectation; all foreshadow something greater than themselves, by which the Postulant of figurative mysteries should arise to experience in the real order.

Adeptus Major.—But the initiations of the Mysteries are true and efficacious, because they convey in circumstantial signs and tokens the living end of adeptship; and those signs can therefore be channels of life.

Auxiliary Frater Adeptus.—May all the sacramental channels be opened and the Word which is life be spoken.

Adeptus Major.—It is in stillness of thought that we shall hear the Word of Life.

The Celebrant in Chief speaks from within the Sanctuary.

Adeptus Exemptus.—I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die.

The Frater Custos Liminis moves quietly to the Door of the Sanctuary and draws back the Veil, saying:—

Frater Custos Liminis.—The angel of the Lord descended from heaven, and came and rolled back the stone from the door.

The Celebrant in Chief speaks from within the Sanctuary.

Adeptus Exemptus.—I am ALPHA and OMEGA, the First and the Last. I am He that liveth and was dead, and behold, I am alive for evermore, Amen : and have the keys of hell and of death.

The Usher of the Grade passes round to the Postulant, whom he leads to the threshold of the Sanctuary and there directs him to kneel. He sets the Door of the Sanctuary open to its full extent. The Second and Third Celebrant, and all Members stand up. The Postulant sees the Celebrant in Chief erect, with his arms extended in the form of a Cross. The Usher of the Grade moves to one side of the entrance.

Frater Custos Liminis.—I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I shall see Him for myself, and mine eyes shall behold, and not another. My veins within me are consumed with earnest desire for that day.

He remains silently at his place.

Adeptus Exemptus.—I am the Faithful Witness, the first-begotten of the dead and the prince of the kings of the earth. . . . I am the Way, the Truth and the Life. . . . No man cometh unto the Father but by Me. . . . Peace be unto you. . . . I have finished the work. . . . I know whence I came and whither I go. . . . He that believeth in Me, believeth not in Me but in Him that sent Me. . . . I go my way to Him that sent Me. . . . I ascend unto My Father, and your Father ; and to My GOD, and your GOD. . . . I am the light of the world. . . . He that followeth Me shall not walk in darkness, but shall have the light of life.

The Merciful Exempt Adept lifts up his hands and face.

Adeptus Major.—He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.

Auxiliary Frater Adeptus.—Now is Christ risen from the dead, and become the first-fruits of them that slept.

The Usher of the Grade moves forward, and—as the Postulant sees and hears the Risen Adept—directs him to say with him:—

Frater Custos Liminis speaking on the part of the Postulant.—One thing I know, that, whereas I was blind, now I see.

Adeptus Exemptus.—My peace I leave with you, my peace I give unto you. The Spirit of Truth abide with you for ever and teach you all things. May the Great White Glory of the Divine Spirit come down.

The Usher of the Grade has retired silently to his own seat and stands thereat.

The Celebrant in Chief comes round the Altar to the threshold of the Sanctuary and lays his hands upon the head of the Postulant, having placed his Wand aside.

Adeptus Exemptus.—This is also thine own story. Look to it therefore, Beloved.

The Celebrant in Chief raises the Postulant.

Adeptus Exemptus.—I raise you into the Company of Adepts in the House of the Holy Spirit.

The Celebrant in Chief seals the Postulant on his forehead.

Adeptus Exemptus.—May your mind be opened to the realisation that is above knowledge.

He seals the Postulant on the heart.

Adeptus Exemptus.—May your heart become a sanctuary of light.

He seals the Postulant on the hips.

Adeptus Exemptus.—May your body be the Temple of the Rosy Cross.

He lifts up his hands.

Adeptus Exemptus.—May the Glory of the Lord fill this House of the Lord.

All resume their seats, with the exception of the Celebrant in Chief and the Postulant. The Celebrant in Chief turns to the East with the Postulant and leads him to the Western side of the Alter. Having resumed his Wand he proceeds himself to the East, and turns Westward.

Adeptus Exemptus.—The Third Order of the Rosy Cross presents in symbolism three stages of experience in the realisation of the Divine, and this realisation is within. These stages are summarised in the Three Points of the Grade of TIPHERETH, into which you have now entered, and it is therefore a synthesis of the Third Order at large, even as the Grade of Neophyte offers at the beginning of our Sacred Mystery a compendium of the work performed in the Worlds of Action and Formation. In the Grade of Adeptus Minor the

Postulant is put definitely on the Path of Attainment, understood as the Way, the Truth and the Life which are in Christ—the Regenerated Life of the Soul, the state of Mystical Death and the Risen Life of Union. The Holy Sanctuary of the Adepts depicts in symbolism the ascent of the soul in GOD, from the deeps even to the heights, through the paths of the Christhood. There is firstly the dark ground whereon we now stand, being that out of which we have risen, the things of material sense and the absorption of the soul therein. Beneath the Golden Altar of our dedication and sacrifice there lies an inverted triangle, inscribed within a heptagram, to both of which are referred the SEPHIROTH of the shadow, as opposed to those of the light. After this manner do we in the Sanctuary of the Adepts, by virtue of dedication and sacrifice, symbolically over-rule and enchain the malign forces of our nature. SUPER ASPIDEM ET BASILIŒSCUM AMBULAVI, ET CONCULCAVI LEONEM ET DRACONEM. In the middle of the black triangle there is placed for this reason the releasing symbol of the Golden Cross emblazoned with a Red Rose of 49 petals, being the Rose of the Gates of Light. Round about it are written the four pregnant words: HE DESCENDED INTO HELL. They allude to the Divine Immanence within us through all phases of our being, in our darkness as well as in our light, amidst the bondage of the evil law and in the freedom of the Sons of GOD. We have come out of the evil law, and therefore the shadows of the things left are depicted below us.

The seven walls of the Sanctuary represent the cosmos summarised in the planetary system, the sacramental grace signified to us by the universe, the glory of the world seen in the light of adeptship, SUB SPECIE ÆTERNITATIS. It is the world from the standpoint of

the Sanctuary. It is seen in that light which never was on land or sea for those who are without consciousness of GOD ; but it is the light which is always present for those who look at the world from the summit of Patmos, who know what it is to have been in the spirit on the Lord's Day, and who have heard the Voice which says unto all who have ears : Behold I come quickly. The light is therefore communicated from within the Adept of the Rosy Cross. There is a dual transfiguration—that of the man and his world. It is not that he changes the world ; but for him, with him and in him there is a change in its mode of manifestation. The consciousness of the Immanence within reacts upon things without, and then the Divine Immanence shines through the whole universe. It is the transmutation of regenerated life, of the Christ-Life on earth. This is the way in which sanctity transfigures all things, and the adept becomes a tingeing stone. The world is transmuted in the Christhood. . . . But the seven walls are also indicative of states within the Postulant, and they are seven stages of his progress from world to world in the Order of the Rosy Cross. From this point of view each wall is a gate, and you have entered the Holy Sanctuary by the Gate of Venus, even as in your previous progress you passed through the Gate of Earth to attain the SEPHIRA YESOD, through that of the Moon in order to enter HOD, and finally through the Gate of Mercury on your transit from HOD to NETZACH. That you have yet other Gates to open is shewn by the walls emblazoned with the astronomical signs of the Sun, Mars, Jupiter and Saturn. Beyond these there lies the Supreme Mystery of the Rosy Cross. It is, however, only by analogy that the seven walls are attributed to the material

planets, for the true stars are within you, and you know already that in our sacramental system the Moon has reference to the reflected light of mind, Mercury to the state of our desires, which must be fixed on GOD, and Venus to the conversion or redirection of will and purpose, by which only the soul can become a Venus and having been reborn in GOD is the conceiver and bearer henceforth of the Divine within it. The seven walls are also the SEPHIROTH from YESOD to DAATH inclusive, it being understood that the last lies within the mystical decade but is not computed therewith in our Secret Tradition. It is the Threshold of the Supernals. In the middle place on the summit of each wall is the White Wheel or Sign of the Christ-Spirit, referring to the Divine Immanence which is present in all creation and operates in all the states of grace and attainment experienced by the soul of man. The Sign of the Planet itself occupies the centre of the wall, enclosed within the circle of the SEPHIRA to which it belongs, while about it are the Divine Names and Sephirotic titles referred to each numeration. The ground of each wall is on the rainbow or spectrum colour ascribed to the particular planet, while its spiritual counterpart is that of the Sacred SEPHIRA. And because there is a mystery herein which is formulated in the various scales of colour connected with this Grade, I confer upon you the Sacramental Name of Frater Hodos Chameleontis, meaning the Path of the Chameleon. The colours symbolise graces : may you pass from grace to grace and from glory to glory.

The Supernal SEPHIROTH are represented by the triangle on the ceiling, and within this triad is placed a Rose of 22 petals, similar to that which I wear here on my heart. The light in the centre is that of the

Christ-Spirit, and it flows over the whole Sanctuary. The petals are the Paths of the Christhood, the Paths of the Tree of Life, through some of which you have travelled. The Rose is placed in the centre of a triangle representing the Three Supernals, because the Christ is the Way, the Truth and the Life, and no man cometh to the Father but by Him, through Whom we look in fine to be withdrawn in GOD, as this Sacred Rose in the roof of our Holy Sanctuary is withdrawn into the Sacred Delta.

Frater Adveniat Regnum (*vel nomen aliud*), look to that which you are and remember ever the vocation of the Christ-Life. May you know like Christ whence you came and whither you are going. The Christ-Life in our Order—as in all the annals of sanctity—is only in broad analogy with the Divine Life in Palestine, but it is exact within its own measures. The state of mystical death, which is intimated by the Second Point of the Grade of TIPHEREETH, is only in broad analogy with the death on Calvary; and the Adept risen in symbolism who testifies in the Third Point is in no sense taking the part of the Great Manifested Master in a dramatic pageant; but he bears witness to resurrection in the spirit, which is a mystery of experience awaiting those who have been brought into Divine Union.

The Celebrant in Chief moves round by the South and leads the Postulant from the Sanctuary, closing but not sealing the Door behind them. The Second and Third Celebrants come up from their places.

Adeptus Exemptus.—The Sacred and Mystical Number of this Grade is 21, and the root thereof is in the triad. It is derived from the first of the Sacred Names and

Words which will now be communicated to you. Follow them on your own part in the heart and mind.

Adeptus Exemptus.—ALEPH, HE.

Adeptus Major.—YOD, HE.

Auxiliary Frater Adeptus.—EHYEH.

Adeptus Exemptus.—It is written : Before Abraham was I AM.

Adeptus Major.—Whom say ye that I the Son of Man am ?

Auxiliary Frater Adeptus.—Christ the Power of GOD and the Wisdom of GOD.

Adeptus Exemptus.—I, N.

Adeptus Major.—R.

Auxiliary Frater Adeptus.—I.

Adeptus Exemptus.—YEHESHUA.

Adeptus Major.—NAZARÆUS.

Auxiliary Frater Adeptus.—REX JUDÆORUM.


Adeptus Exemptus.—LUX, the Light of the Cross.


Auxiliary Frater Adeptus.—Remember that TIPH-ERETH is called in the Secret Tradition the Mediating Intelligence.


Here ends the Third Point.

THE HIGH OFFICE OF CLOSING THE HOUSE
AND SANCTUARY OF ADEPTS.

The Celebrants of the Rite are seated as Guardians of the Veil. The Door of the Sanctuary is ajar, but the Veil is drawn before it. The New Adeptus has been led to a seat by Frater Custos Liminis.

Adeptus Exemptus.—

Adeptus Major.—

Auxiliary Frater Adeptus.—

Adeptus Exemptus.—Valete, Fratres et Sorores Roseæ et Aureæ Crucis.

Adeptus Major.—May the good pleasure of the Lord of Mercy, prevailing in the height and deep, pour down on us the Gifts of the Spirit and the Fruits thereof.

Auxiliary Frater Adeptus.—Orate, Fratres et Sorores.
. . . Glory be to GOD in the Highest, Who hath visited and redeemed His people.

Adeptus Exemptus.—Honourable and Adept Brethren, assist me to close the House and its Holy Sanctuary in the fulness of spiritual life declared in the Holy of Holies, and in the gracious, the glorious, the divine

intimations of this august ceremony. . . . Auxiliary Frater Adeptus, how many years does the Spirit of GOD strive with the spirit of man ?

Auxiliary Frater Adeptus.—Merciful Exempt Adept, it is written that the Most Holy Spirit shall plead the cause of the Union for 120 years.

Adeptus Exemptus.—Mighty Adeptus Major, what does this number mean ?

Adeptus Major.—The tetrad of our natural humanity becomes the pentad, and by an operation of four and five the number 120 is reduced to the hexad, which is the number of life in TIPHEREETH.

Adeptus Exemptus.—Auxiliary Frater Adeptus, when do we open the Sanctuary of the Holy House for the Mystery of this Grade ?

Auxiliary Frater Adeptus.—When the age of 120 years has been attained by the Postulant.


Adeptus Exemptus.—Mighty Adeptus Major, for what period do we close it ?


Adeptus Major.—Merciful Exempt Adept, it is closed in expectation and the silence of great desire while the Spirit of GOD strives with the spirit of man.




Adeptus Exemptus.—POST CENTUM VIGINTI ANNOS PATEBO. [*He shuts and secures the Door.*] Looking therefore toward the Grades which go up to the height, toward the height itself and the summit, O Brethren of the Rose and Cross, in the recollection of the mind, in the devotion of the heart, in the great love and the great desire which past all space and time alone can find their object, I have closed the Sanctuary of the Adepts.

64 THE GRADE OF ADEPTUS MINOR, 5=6

Auxiliary Frater Adeptus.—I close this House of the Holy Spirit on the Mystic Mountain of the Wise.

Auxiliary Frater Adeptus.—Ex Deo nascimur——

Adeptus Major.—In Yeheshuah morimur——

Adeptus Exemptus.—Per Spiritum Sanctum reviviscimus——

The Closing Sign is given by all present.

Here ends the High Office of Closing the House and Sanctuary of the Adepts.

THE THIRD ORDER OF THE ROSY CROSS

WORLD OF CREATION

PART III.

THE CEREMONY OF ADMISSION

TO THE

GRADE OF ADEPTUS MAJOR,

6=5

BEING THE MOST HOLY GRADE OF GEBURAH

ID EST

MYSTERIUM SHEKINAH

PRIVATELY PRINTED

MCMXVI.

THE PONTIFICAL OFFICERS OF THE GRADE.

THE CELEBRANT IN CHIEF, *id est*, *Adeptus Exemptus*,
7=4, *Legate of the House of Resurrection.*

THE SECOND CELEBRANT, *id est*, *Mighty Adeptus Major*,
Lord of the Halls of Judgment, 6=5.

THE MOST HOLY PRIESTESS OF THE RITE, *representing in living symbolism the glorious SHEKINAH, in her character of MATRONA in BINAH and Leader of the Elect on the Path of their return to Him.*

THE USHER OF THE GRADE, *id est*, *the Keeper of the Threshold, id est, Frater Peregrinus Vallis*, 6=5. *He has the first care of the Postulant.*

THE AUXILIARY FRATER ADEPTUS, 5=6, *being the Postulant on the Threshold of Judgment, is, in a certain sense, an Officer of the Grade, in a rank corresponding to that of Third Celebrant in the Grade of TIPHEREETH.*

As the clothing of the Celebrant-in-Chief and the Second Celebrant corresponds to their Grade of Adeptship in the World of Creation, it remains the same as in TIPHEREETH. The Postulant wears the vestments of the Auxiliary Frater Adeptus. The Most Holy Priestess wears the white habit of the Third Order and the Girdle and Veil of BINAH. The Usher of the Grade and the unofficial Members are clothed in the white habit, with the Girdle of GEBURAH and the Rose-Cross belonging to that SEPHIRA. The Usher carries a Wand, surmounted by a Dove of Peace, similar to that of an Ostiarius in the Worlds below TIPHEREETH.


THE FELLOWSHIP OF THE ROSY CROSS.

GRADE OF ADEPTUS MAJOR, 6=5.

THE SOLEMN OFFICE OF OPENING THE HOUSE AND SANCTUARY OF ADEPTS IN THE GRADE OF GEBURAI.

The arrangement of House and Sanctuary follows the unwritten precedents. The Door of the Sanctuary is open to its fullest extent, and the Sanctuary itself is draped according to the scale of colours complementary to those of TIPHEREETH: that is to say, in the Scale of the Great Mother. The funeral litter and catafalque fill the centre, having red draperies and hangings. The Candles of the Dead are placed about the litter. There is a veil drawn before the symbol of the setting sun on the outer side of the Door, and this veil is red. The Cross of Obligation in TIPHEREETH is erected at the Western end of the Temple, facing the Door of the Sanctuary, and is covered by a red curtain. The Altar of the Grade is placed in the middle way of the Temple, and is draped in red. It is in the form of a double cube. The Sacred Pictorial Symbols of KAPH and MEM are turned Westward on the Altar and lie on either side

of a human skull, turned Eastward and covered with red crape. Between the Altar and the Western end of the Temple are the Pillars of the Rosy Cross, each having a great light similarly veiled. If there are other lights in the Temple, these also are draped with red. The seats of the Celebrants are set facing West, by the Altar, that of the Merciful Exempt Adept being on the Southern and that of the Mighty Adeptus Major on the Northern side. The Celebrant-in-Chief, having assumed his vestments and insignia in advance of the other Brethren, proceeds from the Vestibule to the Temple and passes behind the Sanctuary into that place of concealment which represents the region of the Supernals. When there is sufficient space in a Temple it consists of a very small apartment, draped in the colour of BINAH in the Scale of the Great Mother and provided with two seats: one for the Celebrant-in-Chief and one for the Priestess of the Rite, who should preferably remain in seclusion when not serving in the Temple.

The Second Celebrant, the Honourable Frater Peregrinus Vallis and the unofficial Members being assembled and clothed in the Vestibule, they pass in procession to the Temple and take their places in silence. The Usher of the Grade is seated by the Door and has charge of the Pot of Incense. The Second Celebrant proceeds to the Western end of the Catafalque and there faces Westward. He opens the Sacred Ceremony with a Battery of one knock——and proceeds as follows:—

Adeptus Major.—Fratres et Sorores, having come so far in our journey from the circumference to the Centre, let us abide here for a period, since the day is far spent.

There is here the pause of a moment.

Adeptus Major.—Faithful Companions of our common exile, I pray you, remember the Centre.

There is here the pause of a moment.

Adeptus Major.—It is known that this is also the height, whereunto many voices summon us.

There is here the pause of a moment.

Adeptus Major.—It is well that those who are called should go before their election ; it is well that those who come after should find the path more smooth, since others have gone up first.

There is here the pause of a moment.

Adeptus Major.—I testify therefore that, seeking the Height or the Centre, we do not stand alone.

There is here the pause of a moment.

Adeptus Major.—A memorial is always with us, behind the Door of this Sanctuary. We have found herein a House of Rest upon the way ; and the solemn task devolves upon us to open its secret place unto other travellers whose knocking is heard without.

There is here the pause of a moment.

Adeptus Major.—Fratres et Sorores, what manner of place is this?

There is here the pause of a moment.

Adeptus Major.—It is the House of Love, of the Soul going to its Bridal ; but it is also a House of Judgment.

There is here the pause of a moment.

Adeptus Major.—The Sign of the House is that of the Mystical Rose, which is the Sign of Mercy and Judgment on the right and left of the Tree, the Sign of Union with Christ in the Central Pillar of Benignity, the Sign of Messiah in the work of redeeming souls and the Symbol of the Great Mother.

There is here the pause of a moment.

Adeptus Major.—Let us kneel therefore, O Fratres et Sorores, for here is the Holy Place.

The Second Celebrant turns Eastward and kneels. All present kneel down.

THE PRAYER AT OPENING.

Adeptus Major.—We, who are the Stewards of the Mysteries in this little Kingdom of Thy Love, do beseech Thee, in the Bond of our Union, that the saving grace of Thy guidance may be with us now and to the end. By the great names of Thy Love, even by TABOONAH and MATRONA, Holy Sister, Holy Spouse, Virgin and Mother in Transcendence, encompass us on every side. Thou hast suffered with the elect in all ages. Thou dost lead us on the path of our return. We have seen the beauty of Thy face, O Angel of Liberation. Thou hast drawn us into Sacred Halls in the realm of Mystical Death, O Indwelling Glory. Thou hast visited us in the Kingdoms which are below. Thou dost remember us in the Palace which is above. Keep us under the shadow of Thy wings. Give unto us the nourishment of the elect—red wine of Thy rapture in GEBURAH, white milk of Thy mercy in CHESED. Bring us—in the Temple of Holy Espousals

—into the joy of Thy nuptial union, O Sacrifice of the Holy One, O endless Love of the Highest. We have dwelt, our Lady and Mother, under many dispensations, in worlds of derived light, of sorrow which does not lead and joy which diverts from the way. But the call came by which we were brought to Thy Knowledge, enkindled with the fire from Thee: and seeing that it has been given us in fine to lead others on the road which Thou hast opened before us, we ask Thee in Thy great justice for the light to guide them well. It is written that Thy House is a House of Prayer. MATRONA, SHEKINAH, first of all that is, Mera Benignitas, Beneplacitum termino carens: give unto them as to us that they shall see Thy glory in the death which is life from Thee.

There is here another pause. The Celebrant in Chief opens the Secret Door and issues from behind the Sanctuary, bearing all his insignia. The Door closes behind him. He raises both arms, holding his Wand of Office in the right hand.

Adeptus Exemptus.—Salvete, Fratres et Sorores: health and resurrection in the Lord, union declared in triplicity, the body of redemption for those who are redeemed in the spirit, and the wealth of the Knowledge of GOD.

He lowers his arms and Wand. He is standing behind the lighted candles, facing Westward. The Second Celebrant is still kneeling at the Western end of the Catafalque, looking toward the Celebrant in Chief.


Adeptus Major.—And hail unto thee, O Prince of CHESED, Merciful and Exempt Adept, who comest in the name of our salvation, bearing the Signs thereof, and clothed with holy sacraments.

Adeptus Exemptus.—Peace be with you, O Mighty Adeptus Major, Lord of the Halls of Judgment. And from the House of Resurrection to you, O Fratres et peace Sorores, dwelling in the Grade of GEBURAH, at the heart of the Mystical Rose.

Adeptus Major.—By the Mystery of the Secret Mountain, in a middle place of the earth ; by its inwardness of all the hiddenness ; by the Sun which shines therein ; by the setting of that Sun in splendour : by the great and holy darkness ; by the figurative death therein, which is the passage to life for ever ; by the conformity and fellowship with Christ, in Whom is the hope of our resurrection : bring us into the light of CHESED.

Adeptus Exemptus.—I am he who bears witness to the light and the risen life in Christ. For this I have entered GEBURAH, the House of the Holy Rose. For this I descend into TIPHEREETH, as a beautiful House of Life. For this I open the Portal which leads to the SEPHIROTH below ; and I call the children of men to the royal heritage and sonship of those who are born in GOD.

The Celebrant in Chief passes with the Sun to the Western end of the Catafalque. The Second Celebrant rises. The Usher of the Grade signifies to the Fratres et Sorores, who rise and remain standing. The Celebrants leave the Sanctuary together and take up their places at or near the threshold. When this has been done :—

Adeptus Exemptus.——Fratres et Sorores, Adepts Majores, I invite you to join your intention with mine in the solemn act of opening this Holy House of the Spirit in the Grade of GEBURAH, wherein is the Mystery of Death.

Adeptus Major.—The Sacred Name is TABOONAH, on the left hand side of the Tree, and it signifies an influx from BINAH, the Desire of the Eternal Days. We invoke under this title the Great Mother in GOD, Who is love and benignity in the Great Father of all.

Adeptus Exemptus.—But on the right hand side of the Tree, which is the male side, the Sacred Name is YAH, and this signifies an influx from CHOKMAH, which is in union with BINAH for ever, both cleaving unto KETHER, where JEHOVAH is united to ELOHIM, the purpose and love of GOD which flow over the whole creation. In virtue of this union we return whence we came.

Adeptus Major.—I testify therefore that YAH is the name of Mercy, and thence is derived the Mystical Number of this Grade, which is 15; but the synthesis of the same is 6, being the time of life in TIPHEREH, while the analogy is 33, being that of Divine life.

Adeptus Exemptus.—The mystery of redemption is comprehended by these numbers, and the over-ruling of evil things, for the number 15 is that also of the evil governors.

Adeptus Major.—They are numbers of Mercy and Judgment, the meeting of which opens a Path to the Crown, and this path is called Magnanimity.

Adeptus Exemptus.—If the Pillar of Mercy were separated from that of Judgment the Vault of the Temple would fall.

Adeptus Major.—I have entered the Halls of Judgment; I have found a place of peace; I have heard the Voice of the Stillness.

14 THE CEREMONY OF ADMISSION TO


Adeptus Exemptus.—I have traversed the Path of TETH; I have dwelt in the Palace of Mercy; I have heard the Risen Voice.


Adeptus Major.—GEBURAH is a Rite of Nuptials, the marriage night of the soul, the Secret of Death therein, and Resurrection in the Rose.

Adeptus Exemptus.—It is an union in still consciousness, and the epoch is three days.

Adeptus Major.—Give unto us, O Master of All, the espoused life thereafter, and the risen glory therein.

Adeptus Exemptus.—In the spirit hereof, I call upon you to declare that this Holy House is open for the work which we are deputed to perform, by the power to us commissioned.

Adeptus Major.—O House of many graces: I open the House of the Spirit in the Grade of GEBURAH, where death is by the mouth of the Lord and not by the serpent—

Adeptus Exemptus.—

*Here ends the Solemn Ceremony of Opening the House
and Sanctuary of Adepts in the Grade of
GEBURAH.*

THE FIRST POINT,
BEING THE RITUAL OF OBLIGATION.

The Celebrants repair to their places. The Usher of the Grade closes the Door of the Sanctuary and sees that the curtain is drawn to conceal the symbol in chief and inscriptions. The Celebrants and Members are seated. A short pause follows.

Adeptus Exemptus.—It is written in faithful words that those who are guides of the perplexed are true leaders of men. At the beginning of this high celebration I testify that we are wardens of death and that in virtue of such office we are deputed to bring many out of great tribulation into cool and sacred chambers.

Adeptus Major.—So high a duty now devolves upon us. Therefore, in your perfect compassion, I beseech you to have mercy on the soul of our faithful associate, the Auxiliary Frater Adeptus, Frater Adveniat Regnum (*vel nomen aliud*), on whom the necessity of this time exhorts us to confer the benefit of holy sepulture.

Adeptus Exemptus.—Do you certify, Mighty Adeptus Major, that now is the accepted time?

Adeptus Major.—It is known that the spirit is willing and that those who oppose are weak.

Adeptus Exemptus.—Fratres et Sorores, I call upon you therefore to assist me with loving hearts, here seeking the higher direction.

Adeptus Major.—It is well, Brother. Amen.

Adeptus Exemptus.—Honourable Frater Peregrinus Vallis, you have my command to ascertain the dispositions of the Postulant, to see that he is prepared properly and to present him in due form.

The Usher of the Grade rises with crossed arms.

Frater Peregrinus Vallis.—Merciful Exempt Adept, I obey your behests.

He leaves the Temple and goes to prepare the Postulant, who is alone in one of the vestibules, isolated from all interruption. He is kneeling on a Prie-Dieu in sufficient light to read the scroll which has been placed in his hands. It contains versicles on mystical death and the union of the Lover and Beloved. He is greeted by the Usher of the Grade, saying :—

Frater Peregrinus Vallis.—Salve, Frater. Sub umbra alarum tuarum, YEHESHUA, Domine noster, protege et custodi nos.

He prepares the Postulant by clothing him in the full vestments and insignia of an Auxiliary Frater Adeptus in the Grade of TIPHEREETH. While this is being done :—

Frater Peregrinus Vallis.—I pray that the shadow of death be turned for thee into morning, and that the light within be greater than light without. But without and within I wish thee all white brightness, when—after Calvary and sepulture—there cometh thine Easter-tide. Behold, the purified soul goeth through the gates of death, as a virgin goeth to her bridal ; and having great hope in thy death, I clothe thee not for the grave, but for the day of thy marriage, with vestures of gold, even with a golden girdle, and I give unto thee a wand of power.

His preparation being finished, the Postulant is led, by the Usher of the Grade, from the Vestibule to the Door of the Temple. Meanwhile the Watchwords of the time have been exchanged as follows therein.

Adeptus Exemptus.—Fratres et Sorores, we are in fine called back to the House of the Father. Let us fear not therefore those waters which intervene, though they are cold to the simple senses.

Adeptus Major.—If it were not for cool, restful and wholesome death, we should never have part in the resurrection.

Adeptus Exemptus.—It is the call of every man ultimately to stand alone—that is to say, independently of the rest of his kind.

Adeptus Major.—But when a man is alone so far as the world is concerned, he is the nearer to the Presence of GOD.

Adeptus Exemptus.—Herein is the Divine Help which remains always with us; and the soul in the realisation of that Presence enters Eternal Life.

Adeptus Major.—Fratres et Sorores, we also have slept in the deep enchantment of the senses. We have paid the price of our exile.

Adeptus Exemptus.—Blessed be those whose sleep is taken away, who awaken and behold His glory.

Thereafter is silence, till the Usher of the Grade sounds his Battery— —without. The answer within the Temple is the solemn striking of a gong six times. The Usher of the Grade enters slowly with the Postulant, and the Door is tyled immediately. The entrance is so ordered that the following colloquy is heard by the Postulant.

Adeptus Exemptus.—Mighty Adeptus Major, what is that ?

Adeptus Major.—Merciful Exempt Adept, it is the hour of sunset.

Adeptus Exemptus.—I say that it is the hour of the Rite.

Adeptus Major.—The night cometh and the darkness. The day is worn to evening. The season of stars is at hand.

Adeptus Exemptus.—Till He giveth His beloved sleep, it is meet and just that we should zealously redeem the time.

The Usher of the Grade leads the Postulant with the Sun to the Western end of the Temple, immediately behind the Pillars. As they pass in the South :—

Adeptus Exemptus.—Welcome, Brother, in the names of those who are with us, a Great Company, keeping the place of our Mystery.

The Usher of the Grade and the Postulant face East.

Adeptus Exemptus.—Honourable Frater Peregrinus Vallis, who is he that has followed you ?

Frater Peregrinus Vallis.—He is the Auxiliary Frater Adeptus, Frater Adveniat Regnum (*vel nomen aliud*), who—being well known among us—has come in the fulness of time seeking the benefit of sanctuary.

Adeptus Exemptus.—What is the age of our Beloved Brother ?

Frater Peregrinus Vallis.—It is thirty-three years.

Adeptus Exemptus.—Do you testify, Frater Peregrinus Vallis, that he has fulfilled the covenants of TIPHEREETH and has been heard in the Holy Assemblies, bearing witness on his own part to the great day of the Lord and the glory of His coming.

Frater Peregrinus Vallis.—He has led the Hidden Life in the House of the Holy Spirit, and on the threshold of its Mystical Sanctuary. He has fulfilled his time of ministry as Auxiliary Frater Adeptus in the Rite of the Grade of TIPHEREETH, and he has borne faithful witness concerning the Life of life and the Advent of Messiah the King.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what is your own testimony?

The Usher of the Grade falls a little behind the Postulant and directs him in an undertone.

Auxiliary Frater Adeptus.—I look within this Temple for the coming of the Peacemaker.

He has lifted up his Wand solemnly and now lowers it.

Adeptus Exemptus.—Give me the Signs of the Temple.

The Auxiliary Frater Adeptus, still instructed by the Usher of the Grade, gives the Opening and Closing Signs of the 5=6 Grade and says :—

Auxiliary Frater Adeptus.—The Kingdom of God is within.

Adeptus Exemptus.—Do you firmly and fully believe that beyond your present Grade and the experience obtained therein are further Sacramental Mysteries delineating deeper states, and that the closed Veil is not an unknown darkness?

*Auxiliary Frater Adeptus (as instructed by the Usher of the Grade).—*It is written that in a day to come the Lord will take away the veils.

Adeptus Major.—Merciful Exempt Adept, I proclaim that Frater Adveniat Regnum (*vel nomen aliud*) has heard the voice of our Loving Father, and that he looks in due time to pass through death to life.

Adeptus Exemptus.—Spirit of the Lord, attest it : Spirit of the Most High GOD.

Adeptus Major.—Soul of the Man, receive it ; Soul of the Man, attain : all ye who have been faithful unto death.


Adeptus Exemptus.—Auxiliary Frater Adeptus, as the gifts and graces of the Spirit, at each stage of their descent, involve higher obligations, I ask now whether you will assume these with a real sense of their importance, and with a firm purpose to sustain them even to the end.

The necessary direction being again given by the Usher of the Grade, and still in an undertone, the Postulant extends his arms in the Opening Sign of the Grade of TIPHEREETH, and speaks, following his Guide.

Auxiliary Frater Adeptus.—Merciful Exempt Adept, I have been taught that the Sons of the True Legitimacy do ever remember the yoke of their high calling.

Adeptus Exemptus.—So stand therefore, my Brother, with your arms extended in the Sacred Cruciform Sign, and say in your heart of hearts that which you utter with your lips—

THE SACRAMENT OF A HOLY PLEDGE.

The Celebrant-in-Chief gives a Battery of one knock——and all rise.

I, Frater Adveniat Regnum (*vel nomen aliud*), Auxiliary Frater Adeptus in the Glorious Grade of TIPHEREETH, and Brother of the Rosy Cross, do here, in this Spiritual House of the Third Order, most solemnly confess and realise that the Mysteries of the Greater Initiation are protected by invincible seals from all knowledge of the profane, and that, albeit the outward signs may be manifested in the exterior world, the essential secrets are never openly formulated. I testify also that their communication is in the silence of the soul, even from the light which is beyond to the innermost depths of the understanding. In the faith hereof my arms are thus extended in the Eternal Sign of the Cross. It is for this reason that, standing on the threshold of experience in a world as yet unknown, the only pledges which the Sovereign Headship of our Order can here and now exact, I here and now offer ; and in place of a covenant to keep secret those things which exceed revelation, I promise that, in all good faith and zeal, I will maintain the Mysteries of the Sanctuary by a zealous preservation of the seals and veils thereof. In testimony hereto, I complete the Sacred Sign.

He crosses his arms upon his breast and—directed by the Usher of the Grade—bows his head reverently. The Celebrants and Members are seated. The Usher of the Grade returns to his own seat.

Adeptus Exemptus.—We Know, Beloved Brother, that something—at its allotted time—must open the Doors of Eternity ; and the Mystical Paths and Gates of this August Grade are in your respect set open already in our hearts by the pledge which you have now taken Mighty Adeptus Major, what are the present dispositions of our faithful companion ?

Adeptus Major.—He has heard the call of the union, the still small voice speaking in the heart of longing ; and he knows in his inward being that the Centre draws him back.

Adeptus Exemptus.—It is symbolised by the Sacred Rose centred in the Cross of our Mystery at the meeting-point of the arms. He who has been manifested on the Cross must be enfolded and withdrawn therein. So only does he enter in his own being into the life of the Rose.

Adeptus Major.—He has stilled the life of the senses ; he has sought detachment in the heart from the accidents of things without, that he may be established in the permanence of those things that are within.

Adeptus Exemptus.—I bid him remember the still state which is that of the spirit in GOD.

Adeptus Major.—Merciful Exempt Adept, I testify that he desires to ascend, at what cost soever—even from the Holy Mountain into Eternal Life.

Adeptus Exemptus.—GOD save us, Fratres et Sorores. By the task that we have undertaken, it is imposed on us to aid our Beloved Brother in the need which has thus arisen. Let him kneel in his place between the Pillars, while we, on our part, turn for light and assistance to the Source of strength and light.

This is done by the Postulant. The Celebrant-in-Chief turns Eastward, standing with extended arms. The other Officers and Brethren kneel, facing the East.

THE PRAYER OF THE CELEBRANT-IN-CHIEF.

O Merciful and Divine Mistress of the life which is communicated within, Thou hast called this Man and our Brother, who in the secret places of his heart has heard the Word of Thy summons. We beseech Thee to grant him the gift of perseverance, that he may not fail in the trial of his fortitude but may keep his soul in the contemplation of concentrated love, till the great light shines through the hush and the darkness. May Thy Word again go forth, full of power and salvation. May he rise in his renewal by a resurrection in the spirit. May he know that within the veils of Judgment there is the High Palace of Thy Clemency, even the Palace of the King, fixed at the Centre for ever. May he hail Thee in that day by Thy true Name, receiving light from the Crown. We pray Thee also to have mercy on us, even as upon him whom we have chosen under Thy guidance, our beloved Frater Adveniat Regnum (*vel nomen aliud*), that having assumed to ourselves the care of his decreed passage through the Halls of Thy loving chastening, we may raise him gloriously at the end, to the honour of Thy Holy Name and his everlasting Exaltation in Thee. Praise unto the Spouse and the Spirit, through the years and the ages, even unto the Union which is in GOD. Amen.

The Celebrants and Brethren resume their seats. The Postulant rises and remains standing between the Pillars, a single pace behind them.

Adeptus Major.—I testify concerning the still rest which is that of the spirit in GOD.

Adeptus Exemptus.—I utter the watchwords of the Risen Life in Christ.

24 THE CEREMONY OF ADMISSION TO

Adeptus Major.—I shew that the whole process is one of the joy in dying for life's most true sake, that it is therefore a work of glory, and that this death is rapture.

Adeptus Exemptus.—The state of being hidden with Christ in GOD is the state of union with TSURE, the Prototype of our nature, the Supernal Part, which does not leave the Supernals, and this is the end of being.

Adeptus Major.—The Divine Union is the unfolding of our consciousness in GOD.

Adeptus Exemptus.— ¶ —

Adeptus Major.— ¶ —

Here ends the First Point.

THE SECOND POINT.

BEING THE SACRED PATHS OF GEBURAH.

The Postulant remains in his place and does not pass through the Pillars at this Point.

Adeptus Exemptus.—I bid you observe that the Altar in this Grade is cubical, like that on which you were pledged at the beginning of your initiated life. It is now—as it was then—the Altar of your life, presented before you in a symbol. It was unfolded as a Cross in TIPHERETH, but in GEBURAH, which you are about to enter, the Cross shall fold up its arms and again become the cube. You who have been manifested in the Holy Assembly, leading a life of regeneration, which is called the life of the Cross, are about to be withdrawn for a period into the state of hiddenness. It is a state of inward being illustrated by the veiled lights upon the Pillars between which you stand.

The Celebrant-in-Chief indicates the Great Symbols of the Paths.

Adeptus Exemptus.—The expounded Mystery of the two Paths which open toward GEBURAH from below may be found in the Great Symbols of the Paths, which are shewn here on the Altar. Between them lies a human

skull, facing toward the Door of the Sanctuary. It is in a sense their synthesis or summary. Because of their meaning, and that which is intimated by the link or bond between them, I bid you remember the light which shines amidst darkness, leading to the mystic end and the Life of life. Remember also the Gate of that Death by which the living man passes into the realisations of the spirit.

The Second Celebrant has risen and turns inward toward the Altar.

Adeptus Major.—All true paths are paths, my Brother, of the unity; and those who have been received into the Mysteries know that man returns by many ways whence he came. The channels of communication from SEPHIRA to SEPHIRA in the scheme of the Tree of Life are the allotted Paths of Ascent in the Order of the Rosy Cross. Those which communicate with GEBURAH on the Way of Ascent in the Tree are the Paths of KAPH and MEM. They are termed in our Secret Tradition the Intelligence of Desire—or the Rewarding Intelligence of those who seek in their zeal after things Divine—and the Stable Intelligence, which testifies to permanence of being. GEBURAH itself is called the Radical Intelligence, by allusion to that state in which there is kinship with the Supreme Unity. The letter MEM is referred to the cosmical element of Water, and the Great Symbol of the Path of MEM represents a Crowned Master, submerged beneath the Waters of Creation, as if reposing therein. The face is turned to the beholder, but the eyes are closed in sleep. The figure—as a whole—recalls in broad outline the symbol of a Swastika Cross, and thus suggests that the Crowned Master, though to all outward appearance he is dead and indeed buried, is the fountain of life in the universe. His

Divine Nature is indicated by the golden nimbus which encircles the head and by the rainbow which extends above the entire figure. It is in analogy with that other rainbow, in sight like unto an emerald, which was about the Throne of GOD in the vision of Patmos. The Crowned Master signifies the Divine immanent in creation, and you who behold this Great Symbol for the first time should remember how our elder Brethren discovered in the House of the Holy Spirit the body of their Founder, our Loving Father Christian Rosy Cross. The inward sense of that finding, within the measures of the Microcosm, was unfolded in the Grade of TIPIHEREETH. Here now is its macrocosmic meaning. The Sanctuary of the House was draped in rainbow colours, and our Master reposed in the centre, represented by the Celebrant-in-Chief. It was shewn to you then that, being dead, he yet speaketh—from that place of which he says in his legend: I have made this Inner Sanctuary of the Most Hidden GOD a Sepulchre for myself. The GOD Who is concealed in creation, hidden within the Sanctuary of His own building, testifies also from within it to those who have awakened in the spirit. But the history of man, my Brother, is that of the greater universe. In him the Divine Spark is immersed within the waters of his own material existence. The Crowned Master is within us, and so also is the Founder of the Rosy Cross. These things are true in the microcosm, as they are true in the world without, and the symbol with which we are dealing has the same Rosicrucian analogies in both cases. I say unto you that—within and without—the Crowned Master and all that which is symbolised by Christian Rosy Cross, in the Sepulchre of his own making are not dead but sleeping, and they awaken in you. Observe in this Symbol how the ocean of phenomenal life supports on its surface the mystical Ark of Noah, which—

in one of its aspects—signifies the Vessel of Correspondences, wherein the types of all things were collected from the wreckage of the old initiations for transmission through a new era. As such, it belongs to the symbolism of Instituted Mysteries ; but it has another and deeper sense. It is the ship of humanity, poised on the waters of the world. It is man, collective and individual, man in possession of his senses and also limited by these. There is that within him which is not put to sleep less utterly than is the Great Symbolical Master. There is that which is hidden in the body, as GOD in His own creation, that which is Divine within you, as the Divine abides in the universe. You know these things intellectually through the Sacred Rites of our Fellowship. As an old Son of its Mysteries, you should know them also ere now by the realisation of living experience, and you will thus understand inwardly that there is yet another aspect under which we may regard the Ark, for by many issues the great emblems open upon the infinite which they shew forth, though it is after the manner of a reversed glass through which they are seen as if from very far away. From this point of view, the Ark represents the House Mystical of all the Holy Processes which the Masters of Experience have built about us who are following the Quest of GOD. But it is above all the House of Contemplation, understood in the sense of the Masters and summarised in the Rosy Cross. An exit is found therefrom, or even from thought itself, into the world of direct experience. The Grade of GEBURAH represents this flight of the soul, and I bid you therefore remember that in the Ark of old there was a window, through which the Mystical Dove passed and re-passed—now in frustrated flight, because wings may beat vainly at the Golden Gate—now bearing an olive-branch of peace, as the promise of

a new world and another life therein. But, in fine, there came a day when the Dove returned no more, because the aspiration and outreaching of the soul do at length attain their term.

The Second Celebrant resumes his seat. The Celebrant-in-Chief rises and faces inward toward the Altar.

Adeptus Exemptus.—Auxiliary Frater Adeptus, you have looked upon the Path of MEM, by which the Divine Influences flow down from GEBURAH to HOD. You have dwelt at its threshold in contemplation. But there is also the Path of KAPH, and it is by this that you will enter from TIPHEREETH the House of Justice in GEBURAH and the Sanctuary of the Holy SHEKINAH. From BINAH, which is the Great Sabbath—the rest whercof we desire—there is an influx to the Path of KAPH. It is part of the Mystery of Union and the Ineffable Mystery of the Presence. Now it is said that GEBURAH can be withstood only by those who have restrained their concupiscence, and the reason is that it is a Supernal Tribunal, wherein the love which overcomes death is prepared by death for the Bridal. GEBURAH is a House of Death, and the Path by which it is entered is one of the Paths of SHEKINAH. The Mystery of the Spirit is behind it, and there is no other means given unto man by which he shall pass into his rest, shall hear the Voice of the Symbol, and after the cloud and the darkness, in a secret light of all, shall behold his way of resurrection into the life of union. The deep things of spiritual life are in correspondence with life manifested in the material world. Similar bonds of comparison subsist between physical and mystical death. Both are a veil, and the curtains in both cases are parted from within, to shew that there is life behind. The Great Symbol of the Path of

KAPH is a Symbol of Mystical Death and the price of immortality attained in conscious being. The Pentagram which enshrines the human figure represents the state of GEBURAH and its Holy Sanctuary. Frater Adveniat Regnum (*vel nomen aliud*), I say unto you that the old Adam—which dies on the Cross of TIPHEREETH at a certain hour of sunset—is buried for ever in GEBURAH, but the new Adam comes forth alive. Remember the dispassionate equilibrium which is poised between life and death. This is the state of the entranced figure before you, folded in the sleep of ecstasy, but drawing therein from the fountain of life in the universe. On the threshold of adeptship you were born again in the symbolism of the Rosy Cross. You have led in TIPHEREETH the mystical life of regeneration, and in GEBURAH you are taught how to die.

Here ends the Second Point.

THE THIRD POINT.

THE RITUAL OF THE HOLY CROSS.

As the speech of the Celebrant-in-Chief draws to its close, the Usher of the Grade has left his place quietly, and concurrently with the last words he extinguishes all lights in the Temple save those of the veiled candles on the Pillars. He withdraws the curtain from the Cross of TIPHEREETH, which is exposed for the first time. He comes round with the Sun, and facing the Postulant puts him back from between the Pillars to the Western end of the Temple, where he faces the Celebrants, having his back to the Cross. He is left leaning on his Wand and the Usher of the Grade returns to his own place. The Celebrant-in-Chief has resumed his seat.

Adeptus Major.—The glorious Sun of TIPHEREETH has set upon the life of man.

Adeptus Exemptus.—Spirit of our Master Christ, Spirit of the Great Master, I have entered the Path of Ecstasy.

Adeptus Major.—I have known the sanctity of death in the Halls of Silence.

Adeptus Exemptus.—The Christ-Spirit is within me. I have risen with the Great Master, and behold I am alive for evermore.

Adeptus Major.—The path of death is also the path of Glory.

There is here a pause of some moments.

Adeptus Exemptus.—Behold, I have gone before you in the way, O Brother of the Rosy Cross. I bear witness to the resurrection of the Adept, the body of redemption, the Christ-Life in the spirit and the Law of Mercy in CHESED. On the Cross of Holy Obligation, which is the Cross of Life in TIPHERETH, you have attained the crucifixion of the Adept in conformity of will, the consecration of desire, dedication of mind, and the purification of your earthly part. The six years of TIPHERETH are the working days of your creation, and thereafter cometh a Sabbath.

There is here a pause of some moments.

Adeptus Exemptus.—Honourable Frater Peregrinus Vallis, Keeper of the Precincts appertaining to the Valley of Silence, bind our Beloved Postulant to that Cross which symbolises his inward spiritual life and the time of his passion.

The Postulant's Wand of an Auxiliary Frater Adeptus is taken from him and laid at his feet. He is put upon the Cross wearing his vestments and insignia. He recalls thus the old pictures of Christ in the reverence of priestly garments, as on a Cross of Glory. The Usher of the Grade returns with the Sun to his place.

Adeptus Major.—Fratres et Sorores, abiding in the Halls of GEBURAH, amidst the Mysteries of Sacred Darkness, behold him who is uplifted. Let us pray that he may draw after him all things which are capable within of eternal life.

Adeptus Exemptus.—O Secret Doctrine of the Union. I testify that we come forth from the Centre and that the Centre draws us back.

Adeptus Major.—O life which is beyond Nature, lift up and assume unto thyself the life which is in the midst of death belonging to our natural humanity.

Adeptus Exemptus.—To you, Frater Adveniat Regnum (*vel nomen aliud*), I unveil the mystical story of your inward progress through all Grades of our Order. At a certain epoch of your manifest life there began to be formulated within you a desire for Divine Things, for the spiritual life as a path that leads thereto, for depths of the riches of union, for living knowledge—beyond all knowledge and union attained in the ways of earth. It was a first intimation within you of an eternal desire in the Christ-Spirit, Who is the Spouse and Lover of souls, to enter into bonds of Divine Marriage with your conscious being, that it might attain itself in Him. The desire on your own part signified a loving stirring and kindling, awakened—by the unfolding of the Christ-Spirit—from a state of immanence to a state of manifestation within you. It opened, as if in summary, all modes and measures of the prospects which stretch through eternal being. You saw in a glass and darkly the beginning and end of union. The correspondence in Ritual and Symbolism was your experience in the First Portal Grade of the Rosy Cross. The loving secrets of the path were unfolded subsequently by successive stages, corresponding to the later Grades. The stable of your earthly personality was made ready in the Rite of Zelator for the Mystery to come, by purification of the bodily part. As a Frater Theoreticus, your mind was prepared, consecrated and filled with the thought thereof. Afterwards, in the Grade of Practicus, the heart was restored in purity and consumed with hunger and thirst for the desired end. The will, in fine, was consecrated by the Philosophical Grade and the purpose turned thereto.

The will and its purpose were held in a sacred suspension, awaiting the declaration therein of the Divine Intention and Will. With a sense of the Mystery on the threshold, you stood then as one who knows that his Redeemer liveth, that the Temple of his natural personality must be rebuilt in God, that the Christ-Spirit shall reign within it, even as a King in Israel. But this Spirit was working already within, and that toward which it was working was the making of a new creature and a re-birth in God. It comes about for this reason, that the Second Portal of the Rosy Cross is a Grade of Regeneration, a Grade of the Second Birth. The Beloved Soul is transformed by the Lover of the Soul and re-made in His likeness. For the fulfilment of this Mystery you re-entered YESOD, because it is a Mystery of sex spiritualised, wherein is the fount of grace, regeneration and life to come. In the Grade of TIPHEREETH you were set to grow in the likeness of the Soul's Lover, and for this reason all its symbols and ceremonies, with all its epochs, are depicted as a figurative Mystery of the Christ-Life enacted in your own life and your proper personality. The same imagery obtains throughout the Grades of the Third Order, and they are all intimations of union between Christ Mystical and the Soul. The experience of the Second Birth corresponds to the Soul's vision of the Lover and Betrothed therein. That life which follows the birth is a preparation of bridal garments. Thereafter cometh a marriage, and this—my Brother in the Spirit—is the day of your Bridal, the end to a life of separation and the death of all that hinders the joy of ineffable union. O Soul, chosen out of thousands, pass on through death to life, knowing that this death is a secret of the union, and that the life to come is a glorious life of resurrection. No more through mysteries of symbol, Rites and the pageants of these, pass thou henceforth

through mysteries of real experience, and find therein that whatsoever is enacted here in this Holy Temple sets forth—in living words and moving pictures—the successive states and stages of the soul which goes to GOD.

There is a pause of complete silence. The Usher of the Grade renews the incense and it fumes through the Temple.

Adeptus Exemptus.—It is I, O Beloved Brother, who ordained in days long ago that you should take up your Cross and carry it. I, being an Unknown Master, and a symbol of the Christ-state, have come out of the far distance to be present at that mystical death which closes the life of TIPHEREETH Fratres et Sorores, that which was begun upon the Cross, on the Cross also is finished.

There is another pause. The Usher of the Grade strikes the Ninth Hour upon the gong. He then moves with the Sun to a point beside the Cross of TIPHEREETH.

Adeptus Exemptus.—The spirit of the world dies and gives place to the Spirit of Christ. Herein is the folly of the Cross, which is a scandal to the wise of earth. Our Beloved Brother dies in the mystical sense on the Cross of TIPHEREETH, when the purpose of the crucified life has been fulfilled within him, when he has become himself the Cross, and has immolated thereon whatsoever in his natural personality has no place or state in eternity. There is a moment when his perishable state cries out in the last throes of its ordeal: Why hast Thou forsaken me? There is a moment when the immortal part commends its being into the hands of GOD, Who is its source. There is a time when the higher and lower unite in saying: It is finished.

The Usher of the Grade has bent the head of the Postulant to the right side, gently and firmly. He sees that this position is maintained. The Celebrant-in-Chief has spoken slowly and in a somewhat subdued voice. The Second Celebrant rises and flings up his arms, crying in a loud tone :—

Adeptus Major.—Consummatum est.

There is a hushed murmur throughout the Temple, the Fratres et Sorores repeating : It is finished : Consummatum est : Into thy hands. In this manner there is produced a certain confusion of sounds, albeit in an undertone. Under special circumstances, the words of the Second Celebrant may be also followed immediately by the springing of a muffled rattle. When there is again silence, the Celebrant-in-Chief points to the Postulant on the Cross.

Adeptus Exemptus.—Blessed is the death which is suffered in respect of impurity and attachment to things that are transitory. Grant unto the self-knowing part, O Ineffable Master of all, the realisation of the Divine within it, of the eternal end which is in Thee.

There is complete silence for a short space.

Adeptus Major.—Angel of Liberation, SHEKINAH, Mother in transcendence, grant that in his death he may behold Thy Holy Face, that he may know the life which is Thou.

Adeptus Exemptus.—Honourable Frater Peregrinus Vallis, let the Postulant be taken from the Cross.

When this has been done, the Usher of the Grade stands at the right of the Postulant, both facing toward the East.

Adeptus Exemptus.—Fratres et Sorores, our Brother has put away that which hindered, and the path is free before him. The death on the Cross is literal, in the sense that the old life has ended; but the death is also mystical, because it is not a dissolution of the physical part. It is all a work of the will in the personality itself, by the re-ordination of desire and thought, with the consequent suspension of attraction toward the lower order of things, and thereafter by attachment to those things that are above. In virtue of all the holy hypotheses and all the witness of experience, there is a co-operation from the Divine Side in the work of grace, and it is known that this is fuller as the channels open within us, in the process of separation. There may come even that stage when the work is done for us and in us. . . . Frater Adveniat Regnum (*vel nomen aliud*), you who have been manifested on the Cross of TIPHEREETH and have become the Cross therein are now to be withdrawn into the sacred silence of the Rose, that you may in turn become the Rose. You are in the care of him who is an Abider in the Valley of Judgment. Thither, where you are now called he has passed before you. As you follow his faithful leading, I direct you to set aside all external images and to realise that in so far as you are moving, it is in the thought-body alone. Your progress is a progress through the shadows.

Here ends the Third Point.

THE FOURTH POINT.

THE GATE OF THE SANCTUARY.

The Postulant is drawn rather than moves on his own part, and is placed between the Pillars. The Usher of the Grade returns to his seat.

Adeptus Exemptus.—Being divested of that which seems, we desire—God willing—to set aside all veils and go forth unclothed, as we came.

Adeptus Major.—We came forth naked into manifestation. We go out naked at our call, having put away the things that were before. We enter into a new sphere of being, and therein we are clothed upon.

There is the pause of a few moments, and the Usher of the Grade still maintains the incense, so that its fumes fill the Temple, rolling about the Pillars. The veiled candles are clouded yet more deeply.

Adeptus Exemptus.—Beloved Brother, it is through many types that we pass ultimately behind the veils. I have something to say to you concerning Philosophical Mercury, the symbol of which you bear upon your left side, as an Auxiliary Frater Adeptus. The Keepers of the Secret Tradition tell us in their parables that it is coagulated by its own Sulphur, which is the conjunction of their Sun and Moon, or the Marriage of Adam and Eve. Now this is to be understood mystically, for they say also

that it is an union of heaven and earth. The explanation of such hidden language is to be found in the Tree of Life, as this is understood by the Order of the Rosy Cross. The natural principles of our humanity, symbolised in their correspondences with Fire, Water, Air and Earth, are collected in MALKUTH, which is the World of Action, and are centred therein upon things manifested. The thoughts, desires and will of man are contained within earth and his senses. In other words, the native Mercury, Sulphur and Salt have not been made subject to the operations of Divine Wisdom. They begin to be purified and prepared in the World of Formation, containing three SEPHIROTH, allocated respectively to Mind, Desire and Will, and corresponding to three spiritualised planets, the Moon, Mercury and Venus. These SEPHIROTH constitute the Second Reflected Triad in the Tree of Life. The World of Creation, or Third Order of the Rosy Cross, is the First Reflected Triad, and it answers to the same principles of our nature, when they have been changed by the work of Wisdom. That which corresponded in YESOD to the reflected light of the Moon has become Philosophical Mercury in the Grade of TIPHEREETH, or the Mind permeated and transmuted by the Sun of Righteousness. You will understand therefore that in the Higher Grades of the Third Order, analagous transmutations of Desire and Will are symbolised, so that in the language of the Secret Tradition they become Philosophical Sulphur and Salt. The transmutation of Desire fixes Mind, and hence Mercury is said to be coagulated by Sulphur, while transmuted Will and its Purpose direct all the inward principles of love and understanding to that Divine World which is first in the Tree of Life. The triad becomes an unity, which is the state of the Mystical Stone, at once tintured and tingeing. But in the World

of Divinity the Three Principles are symbolised as KETHER, the Divine Mind, CHOKMAH, the Eternal Wisdom, the goodwill and good pleasure of GOD'S purpose, and BINAH, the Eternal Love. They subsist in an ineffable unity. So are the worlds completed, interlinked at every point, and man attains GOD by an union of principles which correspond and are one at the root. As regards Mercury, it is affirmed that we know it now as it exists imprisoned in a body, but a day will come when it shall be liberated from present limitations and manifested as a pure, fixed, intelligible, constant fire. It is a fluidic and volatile substance, to fix which is the work of Wisdom. I say unto you that our Mercury is Mind, and that in fixity, rest and simplicity it can attain a Divine Mode. Thought is reduced therein to the point at which it vanishes for a period, and the Mind of GOD testifies to Mind in the silence.

There is here the pause of a moment.

Adeptus Major.—The natural reason of man is earthly above all things, but the ascent of the Tree of Life carries us far from earth, far from the ways and forms of material thought. The imprisoned and liberated Mercury are contrasted states of Mind; one of them errant in the world of sense and confined therein, the other emancipated; one volatile, the other fixed by Wisdom. Unto this shall be given in the stillness that Word which has been sought in all initiations, which is reversed and transliterated is substituted after every manner, and is recovered only by the soul in a state of union at the Centre. This is the Word of Life. The Absolute exceeds thought, but in a certain suspension it enters to fill the heart, and so is GOD realised within us.

The Celebrants rise. The Usher of the Grade rises and passes quietly to the Door of the Sanctuary, from which he draws back the Veil, exposing the symbol of the Setting Sun, which is thus displayed suddenly to the Postulant. He then returns to his place.

Adeptus Exemptus.—Fratres et Sorores, Adepti Majores, behold, I have found in the symbolism of my high Office and testify from its seat of experience that the Kingdom of God is within.

The Celebrants approach the Postulant and face him as he stands between the Pillars.

Adeptus Major.—Looking toward that Centre which is beyond all thought and form, which communicates to the purified soul amidst a stillness of ineffable love, we draw you forth in sanctity, O seeker of Eternal Life.

They have brought him from between the Pillars and have faced with him to the East, the Celebrant-in-Chief being at his right on the Southern side and the Second Celebrant on his left. They move very slowly through the Northern part of the Temple.

Adeptus Exemptus.—In the Grade of TIPHERETH you entered the Sanctuary of Life by the Gate of Venus. You approach now the Gate of the Setting Sun, by which you will enter the Sanctuary of Mystical Death.

Adeptus Major.—The Christ Mystical Who is manifested in TIPHERETH as Divine Life enters the Hiddenness of Divine Death in the Sacred Halls of GEBURAH. Let us traverse the Path of Mystical Death.

Adeptus Exemptus.—The passage of this Path is a journey through great darkness. Thought is stilled in fixation. Desire is sharpened to a needle's point.

Adeptus Major.—The Journey to the Centre lies through the Gate of the Tomb—as understood in the sense of our Order : that Gate is the Death of the Kiss.

Adeptus Exemptus.—Honourable Frater Peregrinus Vallis, I call upon you to open the Gate, and may GOD lead our Brother into the Risen Life beyond.

Adeptus Major.—Amen, Brother. May GOD be now with him and His peace with Thy spirit.

The Door of the Sanctuary is set wide open. The Usher returns to his place. The Celebrants and Postulant reach the Threshold. They pause thereat and there is silence for a very brief space, during which the Postulant sees the Funeral Litter, the Catafalque and the Candles of the Dead.

Adeptus Exemptus.—The correspondence to your present situation, my Brother, in Christian symbolism, is the bearing of the dead Christ to that rock-hewn sepulchre wherein no one had lain previously.

Adeptus Major.—Having put away the earthly substance of the mind, may that which is imperishable within you be joined to that which does not pass in the universe.

The Celebrant-in-Chief faces Westward, with high-extended arms.

Adeptus Exemptus.—Fratres et Sorores, pray for the great peace of the perfect stillness, and for the sudden light therein.

He turns again Eastward. They enter the Sanctuary. The Postulant is led to the Northern side of the Litter and is there left. The Celebrant-in-Chief takes up his position at the due East, facing West. The Second Celebrant passes to the South, where he faces the Postulant.

Adeptus Major.—Let us enter into the Mystery of Death.

Adeptus Exemptus.—It is the body of our infirmity which dies upon the Cross of TIPHEREETH, that in the Sacred Tomb of the Adepts the Soul may know GOD at its own centre.

Adeptus Major.—The analogy of this inward event is the Descent of the Lord Christ into the prison of the Fathers.

Adeptus Exemptus.—Such a descent takes place between mystical death and resurrection. It is the state in which the Seeker for Eternal Life goes to the uttermost end of his being, as on a journey into the underworld, the abyss within self-knowledge.

Adeptus Major.—When the last veil is parted there is union of being in GOD.

Adeptus Exemptus.—Ashes to ashes, and dust to dust, in the death of the natural body. Spirit to Soul in GOD, life to life, communion of ineffable being.

Adeptus Major.—Hereof is the death of the mystic, and hereof the death which is in Christ, our Leader into the life of glory.

Adeptus Exemptus.—I testify that such death is the Marriage of the Adept, and that here is his Bridal Night.

The Second Celebrant leans across the Litter and with both hands assists the Postulant to assume a recumbent posture thereon. His arms are crossed upon his breast and a red pall is laid over him, but leaving the head uncovered. The Celebrant-in-Chief closes the eyes of the Postulant, saying :—

Adeptus Exemptus.—It is I who put to rest in GEBURAH. It is I who give back to the Father.

There is a moment's silence, and when this is beginning to be felt the Celebrant-in-Chief lifts up his arms and says :—

Adeptus Exemptus.—There are many witnesses, and above them are the High and Holy Wardens. Their unfailing care shall watch over you in the grace of the solemn vigil. By the will and testament of the Mysteries, I bequeath you to the sacred shadows. May you be brought in a final passage from the things which perish into those that remain for ever.

The Celebrants proceed with the Sun to the Western end of the Sanctuary, where they pause, facing the Litter.

Adeptus Exemptus.—By the power to me committed, I pray and beseech the Father of Grace and the Auxiliaries of the Divine Will to pour down upon you, our Brother, the living Power of the Word and the Love in light thereof.

They turn Westward and the Second Celebrant says, with outstretched arms :—

Adeptus Major.—Blessed in the sight of the Lord is the death of His holy ones.

The Usher of the Grade has drawn the curtain over the Holy Cross of TIPHEREETH. He has reversed the seats of the Celebrants, so that they are now turned to the East. The Celebrants leave the Sanctuary and take up their places on either side of the Altar. The Door of the Sanctuary remains open to its fullest extent. The Usher of the Grade goes before it and says :—

Frater Peregrinus Vallis.—Hic jacet Frater Adveniat Regnum (vel nomen aliud).

He returns to his place.

Here ends the Fourth Point.

THE FIFTH POINT.

THE OFFICE OF THE HOLY WATCH.

There is a period of complete silence. The Usher of the Grade continues to maintain the fire in the Pot of Incense, and the fumes of it fill the Temple. The Door behind the Sanctuary opens suddenly and silently. The Priestess of the Rite comes forth, wearing the violet vestures and veil of BINAH. The veil covers her from head to foot, and is embroidered with the Symbols of SHEKINAH. She bears in her hand the Sacred Rose of GEBURAH. She stands at the head of the Catafalque and is seen through it, leaning over the Bier. The Usher of the Grade rises in his place and—without moving therefrom—says slowly and clearly :—

Frater Peregrinus Vallis.—Blessed be the Glory of the Lord in the place of his SHEKINAH.

He resumes his seat. There is the pause of a few moments, and thereafter :—

The Priestess.—I have opened a door in the darkness, and the Light of the Supernals is in my heart. I am the SHEKINAH in transcendence, the Great Mother in BINAH, appearing as Virgin-Wisdom and testifying to Eternal Life in the Kingdom. I am the token of the Divine Presence issuing from the Mercy-Seat and reflected from the overshadowing Cherubim. I am the Guiding Spirit of all the Holy Assemblies ; I am the Bride in the

Christ-State ; and I am Divine Understanding, disposing all things sweetly to the great true ends of all. As the SHEKINAH in the Temples below, I have been the guide of all your paths. With you I have been in exile, O Brother, and with you I enter into liberation. I bring the grace of Mystical Death to those who practise the Law of Holiness. I am the well of prudence for the elect. I lift up my holy symbol of life in the indrawn state, the Red Rose of GEBURAH, which is manifested also in HOD, wherein is the beginning of continence for the part of desire in man. In the grace of Mystical Death, the elect shall behold my glory. On the threshold of the inward journey, pass in my peace, O Brother, receiving the Kiss of the SHEKINAH.

The Priestess presses the Rose on the mouth of the Postulant. That pressure continues for a few moments only, and yet so long that there shall be no doubt of the experience and its realisation by the Postulant. He sees the arm of the Priestess and her figure bending over him, but he does not behold her face, by reason of the veil which covers it.

The Priestess.—Enter into Mystical Death. Pass into its deep degrees. Thou hast received the visit of MATRONA. Go forth to the Palace of the King, which is a Palace at thine own centre.

The Priestess remains at the head of the Bier. In the Ceremony which follows the Usher of the Grade strikes the hours and half hours on the gong. As regards these times and those of the Grade generally, the symbolical convention is that when the Postulant enters the Temple in the First Point it is the Hour of Sunset—fixed at six o'clock. The figurative death upon the Cross occurs

at the Ninth Hour. That which follows, being the passage through the path of KAPH and to the moment of the First Watchword, is a period of thirty minutes. The stroke of the gong in connection with this utterance represents half-past nine. The hours and half-hours sounded subsequently are up to and including three o'clock in the morning, which may be taken to represent the hour of perfect darkness. The Watchwords of the Vigil are recited by the Priestess from her place within the Sanctuary, and their utterance comes immediately after each striking. The actual time occupied by the Ceremony should be about thirty minutes.

THE FIRST WATCHWORD.

This Vault is the tent of the SHEKINAH. This Bier is the Bed of Solomon. The place is peace.

THE SECOND WATCHWORD.

Forget the body of thy mortality and the crucified desires of flesh. Sacrifice the Bull of Earth.

THE THIRD WATCHWORD.

Still also the mind within thee, all the makers of images. Sacrifice the Man of thought.

THE FOURTH WATCHWORD.

Winds upon the Waters of the Soul. Say unto them: Peace, be still. Peace upon the turbid waters. Still the soul in death. Sacrifice the Winged Eagle.

THE FIFTH WATCHWORD.

The will is strong within thee; the will is keen. Into the hands of GOD: into His holy charge. Offer up the Great Lion. These things, my friend, are dead. They have died in Him.

THE SIXTH WATCHWORD.

His image only is within thee—last thought, last symbol, last desire of all. I say unto thee: Quench this also. Love unto love, my Brother, from Thee and Me apart. And GOD uplifting thy consciousness shall fill that which is emptied.

THE SEVENTH WATCHWORD.

Thou enterest on the Great Journey. Be of a steadfast heart. Thou passest, seeking the Presence. Darkness of death is round thee. Enter into the Great Darkness.

THE EIGHTH WATCHWORD.

The darkens deepens in thee. The void is there. Self is alone with self.

THE NINTH WATCHWORD.

All has passed from thee. Thou alone remainest. Self upon self, reflect no more an image. Spirit of the man unclothed, Spirit of the man within, Thou wast, thou art, and art to come. Unto everlasting, Spirit. Know thyself in GOD.

THE TENTH WATCHWORD.

The sleep of this Mystical Death is shadow of an Eternal Sabbath.

THE ELEVENTH WATCHWORD.

Spirit in the height and deep, realise the GOD within.

THE TWELFTH WATCHWORD.

Spirit of the All and One, Spirit of the Eternal GOD, know this Man in Thee.

The Voice of the Priestess ceases at this point. She rises, and moving very softly with the Sun, passes from the Sanctuary into the Temple. The Usher of the Grade is standing already by the Door, and he goes before the Priestess, carrying the Wand of Peace. He escorts her to a seat which he has placed previously between the Pillars. She sits there, looking Eastward, but the veil still covers her. The Rose of GEBURAH is now seen upon her breast. A space follows during which there is complete silence in the Temple and Holy Sanctuary. The Usher of the Grade continues to burn incense, and the place is clouded.

Here ends the Fifth Point.

THE SIXTH POINT.

THE INWARD RESURRECTION.

The period of silence has ended. The Celebrants remain in their places.

Adeptus Exemptus.—It is defined by the Wise Masters that Mercury kills and makes alive.

Adeptus Major.—Under the operation of its own Sulphur there is destroyed one mode of its being, but thereafter it arises to the life of another form. Hereof are Death and Resurrection in the Mysteries of the Rosy Cross.

Adeptus Exemptus.—It is a work of the Spiritual Sun in TIPHERETH, and when it is in fine completed the Postulant enters the state of GEBURAH through the Door of the Sun. That Sun represents the perfect union of the Three Philosophical Principles and of the First Reflected Triad in the Tree of Life. This is why the Grade of TIPHERETH is a summary of the Third Order. But, in the succession of Grades, the Mind is transmuted in TIPHERETH, the Desire part in GEBURAH, and the Will in CHESED, the Three Principles working thereto in each as one Principle only; and this is the Christ-Spirit.

Adeptus Major.—In virtue of that working, the life of regeneration enters into mystical death by an union at the Centre, as a marriage with the Life of life, and in the Glorious Mysteries of Resurrection from death, it enters into the life of union, which is wedded life in Christ.

Adeptus Exemptus.—Fratres et Sorores, Adepti Majores, our Beloved Brother has gone out through that Door which opens on the inward world. He has made unto himself a sepulchre. All symbols of the external world have dissolved. Its essence remains in the heart. He has passed into the cloud of darkness: unto him be the light beyond. May the Christ-Spirit in the darkness be unto his Soul a light. May there be a meeting of the Spirit and the Bride. So in his inward being shall he find that GOD is within, that the Soul has ever its Christ in the hidden centre, and that man, or woman in the flesh, the woman and the man are we. The Great Work is for the Soul to find the Spouse, to know and to be known with Him.

Adeptus Major.—In witness also to the other side of symbolism, I pray that having been crucified with Christ, having died and been intombed with Him, having gone down into the underworld, the Postulant may rise up with Christ and so come into the Kingdom.

The Celebrants leave their seats and proceed to the Door of the Sanctuary. The Celebrant-in-Chief turns Westward with uplifted arms.

Adeptus Exemptus.—Fratres et Sorores, it is I who bring back to life, that the work of holy manifestation may be carried to its completion.

The Celebrants enter the Sanctuary and take up their places East and North of the Bier. There is silence for some moments, and thereafter:—

Adeptus Exemptus.—The watches of this sleep are holy.
 The watches of sleep are long.

Adeptus Major.—It is time now to awaken.

Adeptus Exemptus.—He has followed the Great Quest. He has finished the journey therein. He has reached the term of search in the hiddenness of his own centre. He knows that it is the centre of all.

Adeptus Major.—He has passed behind that veil which earthly hands have sought in vain to draw. The light which is above reason dissolves its folds.

Adeptus Exemptus.—In the shadow of death he has found the Path of Life. He shall not see death for ever.

Adeptus Major.—He has lifted up his eyes to the star that shines at morning, knowing that his Redeemer liveth.

Adeptus Exemptus.—I say unto you that there is light in this Sepulchre and that the Bier is a bed of peace. The Soul of the Man herein has found the Spirit which is Christ, the immanent and hidden GOD.

Adeptus Major.—There has been silence in the inward heaven for the space of half an hour.

Adeptus Exemptus.—The Word of the Lord recalls him. The power of the Lord gives back.

The Celebrant-in-Chief lifts up his arms.

Adeptus Exemptus.—He that was dead shall rise

Again he lowers his arms and extends both hands over the Bier.

Adeptus Exemptus.—Thou who hast beheld the light, which is all light, in the darkness, I call thee back. Soul out of space and time, I draw thee to time and space. After the rest in GOD there is an awakening in Him.

He passes to the Southern side of the Bier.

Adeptus Exemptus.—I say unto thee: Arise and come forth.

The Celebrant-in-Chief raises the Postulant and brings him into an erect posture beside the Bier. He then places his hands on the Postulant's shoulders.

Adeptus Exemptus.—I raise thee by the Kiss of Peace. May the consciousness of thy true Self abide within thee, henceforth and for ever.

The Adeptus Major comes round with the Sun to the South, and the Postulant is led to the Door of the Sanctuary, where he stands between the Celebrants. In the Temple without the Usher of the Grade raises the veiled lights.

Adeptus Exemptus.—Blessed is he who has entered into the place of darkness and out of the shadow of death comes forth alive.

Adeptus Major.—It is written that the Eternal Fount of Love is found in GEBURAH, though this is also the place of judgment.

The Celebrants lead the Postulant from the Sanctuary and through the Southern part of the Temple. They reach the Western side of the Altar and stand, facing towards the Pillars.

He beholds in this manner the Most Holy Priestess of the Rites who has risen and stands veiled from head to foot between the Pillars. With arms outstretched, her outlines form a Pentagram, and she wears a great Pentagram as a lamina on her breast. The Red Rose of GEBURAH is in the centre thereof.

Adeptus Exemptus.—You have passed, O Frater Adveniat Regnum (*vel nomen aliud*), from the Sanctuary of Mystical Death, having been raised in that light which has dawned in your own being, and in its hidden centre. By the symbolism, however, you are still in the hidden world, amidst the aftermath of your experience within. It is a light of memory and a rapture of contemplation thereon. It corresponds to darkness without, because the world does not share therein. It corresponds also to the half-light which fills this sacred Temple, where those who have dwelt in the centre are Brethren of a New Spirit, and this Spirit—outside all forms of words—bears witness to its presence in the world, and draws those who are prepared. Moreover, in the Holy Assembly of those who know with you the watchwords and the counsels of experience can pass freely. You can testify concerning yourself, and your co-heirs will testify to you. Hereof is the life in GEBURAH and hereof the raising therein. It is a retreat of three mystical days, during which there is Speech in the Rose, and the mind prepares its symbols, so that in the life of Resurrection it may have power from the inward heaven to express on earth in efficacious sacraments the Word of the Soul to man.

The Usher of the Grade has reversed previously the seats of the Celebrants. The Second Celebrant returns to his seat on the Northern side of the Altar.

The Celebrant-in-Chief places the Postulant with his back to the North and faces him.

Adeptus Exemptus.—By the power in me vested and in virtue of my High Office, as not indeed I but the Christ-Spirit speaking within me, I give you Speech in the Rose. You who have been bound in TIPHEREETH are unloosed in GEBURAH. Henceforward let the servant usurp no longer the place of MATRONA.

Still holding his Wand, he raises it in both hands over the head of the Postulant.

Adeptus Exemptus.—He preached unto the spirits in prison. Testify to the light of the Spirit in the Hidden Centre. The glory shall be revealed in us, the manifestation of the Sons of GOD.

The Celebrant-in-Chief leads the Postulant to the Pillars, where the veiled figure of the Priestess continues to form the Pentagram in broad outlines. He indicates its several points in the lamina on her breast.

Adeptus Exemptus.—Bear witness in the Rose, my Brother, and say after me :—

(1) I dedicate my feet to the Paths of Light. (*The Celebrant-in-Chief points to the left basal angle of the Pentagram.*) (2) I dedicate my mind to the Great Quest. (*He points to the right basal angle.*) (3) I dedicate my heart to the Divine Rapture. (*He points to the left upper angle.*) (4) I dedicate my will to the Supernal Mother of souls. (*He points to the right upper angle.*) (5) I dedicate my entire self to the union of true being in the Christ Who is GOD within me (*He points to the angle at the apex*), awaiting the perfect Resurrection, which is the union of Three in One.

The Priestess resumes her seat. The Second Celebrant comes round by the South and takes charge of the Postulant. The Celebrant-in-Chief returns to his own seat. The Postulant is placed again with his back to the North, and the Second Celebrant faces him. They occupy points which are parallel to the two Pillars.

Adeptus Major.—The Sign of the 6=5 Grade is given by raising the hands to the face, with the palms turned

inward and the little fingers joined at the tips. It refers to the indrawn state of GEBURAH, encompassed by the Tree of Life. The Grip or Token is given by the left hand clasping the right thus, or alternatively by the right hand clasping the left. In either case it forms the Pentagram, which is the lineal figure of the Grade. The Symbol is HIDDEKEL, which is the third river of Eden. There are two Grand Words or Sacred Names, referable respectively to the left and right hand Pillars of the Tree of Life. The first is TABOONAH, or Understanding, a title of BINAH and of MATRONA, the Great Mother. You should know that the desire of the Great Mother must fill the heart of the Postulant in his passage through the Ineffable Degrees, for our attainment is—in and through her—in the Great Sea of BINAH. Therein is the Mystery of the Bride, who is united with the Spouse in CHOKMAH. The second Sacred Name is YAH, being YOD, HE, signifying the union of JEHOVAH and ELOHIM, or GOD and his SHEKINAH in KETHER. From this Name is derived the Mystical Number of the Grade, which is 15, the synthesis of which is 6, alluding to the years of your regenerate life in TIPHEREETH, while the correspondence is 33 or $3+3=6$, being those of the Christ-Life in Palestine. The Mystical Title, which I give you hereby and herein, is Peregrinus Vallis, a traveller in the Valley of Death. In GEBURAH there is above all things a Grade of Union, but a Grade also of Separation, in fine completed. Its symbolism is therefore not only one of espousals but of severity and judgment. Before the union can take place, everything that belongs to separation must go absolutely—without dispensation, without remission, without mercy. The position of Master and Servant falls under this sentence. It is service henceforth in unity; and the soul shall say no longer: Behold the handmaid of

the Lord ; but rather : My Beloved is mine. The Judgment is in order that SHEKINAH may manifest in the Temple of the soul, between the Cherubim on the Mercy-Seat. The bond of union is she, and the Spirit is the light within her. Look to it therefore, my Brother. May your Cherubim fold their wings over the Throne of the Presence. May you dwell henceforth in the condition of eye to eye.

The Second Celebrant places the Postulant before the Priestess and returns to his seat. The Veil of the Priestess has been raised. She bends forward and fastens the Rose of GEBURAH on the breast of the Postulant.

The Priestess.—Keep in your heart the precious Knowledge of the Spirit and the memory of where you have been. So shall you fulfil your mission, which is to raise the worlds that are below the Throne to the height of those which are above. Brother, abide in peace. Restore your world to the union, to that supernal state wherein there is no distinction between SHEKINAH and the HOLY ONE.

A Chalice containing red wine has been placed on the Western side of the Altar by the Usher of the Grade. The Celebrant-in-Chief raises it and, accompanied by the Second Celebrant, proceeds to the Pillars. He hands the Chalice to the Priestess. The Postulant is directed to kneel. The Celebrants stand on either side of the Postulant. The unofficial members, led by the Usher of the Grade, form a semi-circle behind them. All these kneel down. The Priestess lifts up the Chalice, holding it in both hands.

The Priestess.—Blessed be the Dew which waters the Garden of Apples. Blessed be the Wine which maintains the soul rather than the body of man. It is the Wine of

Liberation, which raises the world below to the height of that which is above. Let us drink of the Wine reserved for the elect from the beginning of time.

The Priestess makes the Sign of the Pentagram over the Chalice, and drinks. She administers the Chalice to the Postulant, who drinks and bows his head. The Priestess hands the Chalice to the Celebrant-in-Chief, from whom it passes to the Second Celebrant, the Adepti Majores in succession, and lastly to the Usher of the Grade, by whom it is replaced upon the Altar. All return to their seats. The Usher of the Grade leads the Postulant to his own seat, and removes the vestments and insignia of an Auxiliary Frater Adeptus. He is clothed in the white habit, with the Girdle of GEBURAH and the Rose-Cross belonging to that of SEPHIRA. This is done in silence, and the Postulant takes the place of the Usher.

Here ends the Sixth Point.

THE SOLEMN OFFICE
OF CLOSING THE HOUSE AND SANCTUARY
OF ADEPTS
IN THE GRADE OF GEBURAH.

The Celebrants are seated facing West by the Altar, and the Priestess is seated between the Pillars, facing East.

Adeptus Exemptus.—Fratres et Sorores, Adepts Majores, I testify that the Mystery which we have finished is in communion with all the Mysteries, that things which are above being analogous to things that are below, the Ineffable Grades of Advancement beyond this present Grade are identical as to the root therewith, and so also are those which are below, because one Experiment is concerned throughout therein. Mighty Adeptus Major, do do you ratify on your own part?

Adeptus Major.—I am least among the Faithful Witnesses, but I have seen the end of the Quest. I also have come from afar. The experience of the worlds within and without is laid up in my heart.

Adeptus Exemptus.—What do you testify concerning the world without?

Adeptus Major.—I speak in the sense of the Mysteries and proclaim that it was even as the pilgrimage of natural life, from birth to death. But the birth was according to the spirit; there was life under the Spiritual Sun; and the Soul of the man was commended at the close of all to the care of the Spirit of GOD.

Adeptus Exemptus.—After what manner did you enter the world within ?

Adeptus Major.—Through the Gate of the Setting Sun. But I speak in the sense of the Mysteries and proclaim that the life of the Mystic is a loving preoccupation with one Divine Image shining in the heart. The hour comes when he is drawn into the deeps of that image by a mystical death, and so passes through it, leaving the world of images—to abide in Divine Darkness.

Adeptus Exemptus.—What is this place of darkness ?

Adeptus Major.—It is the world within stilled in the Waters of Contemplation, and these are Waters of Love.

Adeptus Exemptus.—Who testifies therein ?

Adeptus Major.—Soul unto soul in the darkness, love unto very love, desire in the heights above to desire in the deeps within. Then it is silence of silence. The soul, for a brief space, becomes that which it contemplates, for the centre opens within, and light shines in the unity.


Adeptus Exemptus.—Mighty Adeptus Major, I beseech you in your charity to shew forth some part or shadow of that most sacred state : and I testify that all the Holy Assemblies shall hearken while you announce the tidings.

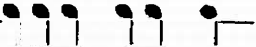
Adeptus Major.—Merciful Exempt Adept, I am he who has risen in the twilight, and my speech is an echo in the heart. But at that centre I knew the Inmost and Divine Self about which the universe revolves. Behold, I am that which I sought, and the end of my desire is with me. I have foud the light of the Presence and mine is the love of my heart.

All present rise up. The Priestess extends her arms, standing between the Pillars.

The Priestess.—The Waters of Life are Love. Whosoever wills, let him drink of the Waters of Life freely. I testify that the Rose of Sharon is also that of SHEKINAH, for the Spirit and the Bride are One, and this is the Life of the Rose.

Adeptus Exemptus.—Mighty Adeptus Major, in the Grace of this Sacred Mystery, I depute you to close the House of the Spirit in the Grade of GEBURAH.

Adeptus Major.—O House of Divine Death. House of Eternal Love. By that which overcomes death, I close the House of the Spirit in this Grade of Union—

Adeptus Exemptus.—

*Here ends the Solemn Office of Closing the House and
Sanctuary of Adepts in the Grade of
GEBURAH.*

THE THIRD ORDER OF THE ROSY CROSS

WORLD OF CREATION

PART IV.

THE CEREMONY OF ADMISSION

TO THE

GRADE OF ADEPTUS EXEMPTUS

7=4

BEING THE MOST HOLY GRADE OF CHESED
AND THE PATHS APPERTAINING
THERE TO

ID EST
MYSTERIUM RESURRECTIONIS

PRIVATELY PRINTED

MCMXVI.

THE FELLOWSHIP OF THE ROSY CROSS.

GRADE OF ADEPTUS EXEMPTUS, 7=4.

BEING THE MOST HOLY GRADE OF CHESED
AND THE PATHS APPERTAINING
THERETO.

PROLEGOMENA.

The Grade of Exempt Adept falls naturally into four divisions, of which three are connected with those Paths in the Tree of Life which communicate with CHESED from below. The fourth division is the Ritual of the Grade itself, and this is in two sections. The ordinary mode of advancement from SEPHIRA to SEPHIRA in the Fellowship of the Rosy Cross is recalled by this arrangement, but—the natural analogy notwithstanding—there is one important distinction. While there is, as usual, a single Path of Entrance into CHESED, the other Paths are those of return. The Grade itself is therefore communicated between the passage of the first and the transition to the second and third Paths. They are Paths of Return because he who attains the Grade of Exempt Adept is an ordained priest and teacher, who comes down into the lower SEPHIROTH of the Third Order for the celebration of the Mysteries therein, and is also reflected into the Second and First Orders, where he is represented by the Master of the Temple. The Postulant enters CHESED from the side of GEBURAH and leaves it for a life of ministration in the Holy Assembly from the side of MERCY. According to Zoharic Kabbalism, the Pillar of Severity, resumed in GEBURAH,

is that of going in, while the Pillar of Mercy, resumed in CHESED, is that of coming out. The Paths of communication with CHESED are those of TETH, YOD and LAMED, being the lines of junction respectively with GEBURAH, TIPHERETH and NETZACH.

The preparation of the Postulant for the Grade of Adeptus Exemptus is made during the three symbolic days of his life in the indrawn state of consciousness, represented by the Rose and denominated Life in the Rose. He has passed, at least in symbolism, through the ineffable experience of Divine Union, which is that of Mystical Marriage, and the three days are an aftermath of this ecstasy. The Word has entered into his heart, and he bears testimony thereto within the precincts of the Holy Assembly, with whom he dwells in the Halls of GEBURAH. This is the Speech in the Rose. It is not a light of teaching, but that of a state attained, being manifest dedication (a) to the Path of Light, (b) to the Great Quest and its term, (c) to the Divine Rapture of the Union, (d) to the Supernal Mother of Souls, as the principle of Union and of Love; and (e) to the Christ-Spirit, Who is GOD and the Spouse within. After this manner does the Adeptus Major raise in his own person the worlds that are below to the height of those which are above, and so prepares for his resurrection.

Herein is the preparation of Hidden Life, and when the Postulant has received his call to advancement, the prescribed Act of Preparation is a single day of silence, to be passed in prayer, aspiration and thanksgiving. The Adept shall concentrate in mind and heart on his ceremonial progress through the Grades of the Fellowship up to the present epoch; on the inward meaning of the Grades, according to the interpretation communicated in the Grade of Adeptus Major; on spiritual love as the Key to the Grand Mysteries; and on the power and the

7=4 GRADE OF ADEPTUS EXEMPTUS

7

grace which are essential to one who having been drawn to things that are eternal, should receive a commission to lead others in the path. The silence of the Postulant must be preserved until his mouth is opened in the course of the Ceremony itself.

THE CELEBRANTS OF THE MOST HOLY MYSTERY.

The Celebrant in Chief, id est, Adeptus Exemptus, Lord of the House of Resurrection.

The Most Holy Priestess of the Rite, id est, the Lady of SHEKINAH.

The Usher of the Grade, who is also Keeper of the Threshold and Spokesman of the Adepts Exempti.

The Mighty Adeptus Major, 6=5, being the Postulant at the Gate of Easter, who, as in the Grade of Adeptus Major, is also in a certain sense an Officer of the Grade, having a rank corresponding to that of the Second Celebrant in the Ceremonies of TIPHEREETH and GEBURAH.

The Celebrant within the Sanctuary, who is either the Imperator of the Rite or his Delegate, lawfully appointed. He represents the grace, power and authority which are beyond the Third Order and from which its warrants are derived.

The clothing of the Celebrant in Chief, or Merciful Exempt Adept, is the same as in TIPHEREETH.

The Most Holy Priestess wears the white habit of the Third Order, with the veil and girdle of BINAH.

The Usher of the Grade wears the white habit and the girdle of CHESED, with the Rose-Cross belonging to this SEPHIRA. He carries a Wand surmounted by a Dove of Peace, similar to that of an Ostiarius in the worlds below TIPHEREETH.

The Celebrant within the Sanctuary wears a white habit and robe. He is girt about the waist with a golden girdle. His collar is of white silk, from which depends a gold lamen, having the Wheel of the Spirit within the circle, and on the circle itself is the inscription: MYSTERIUM

7=4 GRADE OF ADEPTUS EXEMPTUS 9

INEFFABILE. His biretta is white and on its front is emblazoned the word UNITAS, in letters of gold. He bears the Wand of Imperator.

The Postulant wears the vestments and insignia of Mighty Adeptus Major in the Grade of TIPHEREETH.

The clothing of unofficial members is that of the Usher of the Grade.

THE SOLEMN CEREMONY OF OPENING THE HOUSE OF THE ADEPTS IN THE GRADE OF CHESED.

The arrangement of the House follows the unwritten precedents.

The Door of the Sanctuary is closed, and a curtain of the colour of CHESED is drawn in front of it. At the extreme Western end of the Temple hangs the red curtain of GEBURAH, bearing the symbol of the Setting Sun. Beneath it is the Funeral Litter, having its head toward the North. At a certain distance in front are the two PILLARS of the Fellowship. There are no Candles of the Dead, and there is no catafalque. The Candles on the Pillars are lighted. The Altar is placed in the middle way of the Temple and is in the form of a double cube, draped in CHESED violet. The symbols of personality belonging to the Grade of TIPHERETH are placed thereon, but the Cup is empty at this stage, and the Lamp is not lighted. The Sacred Pictorial Symbol of Resurrection is fixed upon the Western side of the Altar, looking toward the Pillars.

The Celebrant in Chief is seated alone in the East, having the Door of the Sanctuary behind him. The seat of the Priestess is between the Pillars, facing East. That of the Usher of the Grade is at a convenient point in proximity to the Temple Door. Beside him is a lighted brazier, from which smoke of incense rises. The Temple is in full light. The Fratres et Sorores of the $7=4$ Degree are assembled and clothed. It should be observed that the Western end of the Temple in the First and Second Points represents that side of GEBURAH which opens on the Path of TETH. The orientation in these parts of the Ritual is therefore arbitrary.

The Merciful Exempt Adept opens the Sacred Ceremony with a battery of one knock—¶—and proceeds as follows :—

Adeptus Exemptus.—The Grace of CHESED is peace. Fratres et Sorores, the peace of GOD be with you, the peace of His high places ; and between us be the counsels of peace.

There is here the pause of a moment.

Adeptus Exemptus.—Merciful Exempt Adepts, Sons and Daughters of the Secret Doctrine, dwellers in the House of Resurrection, in the union of our common heritage, which is a sacrament of the union that is above, I invite you to join your intention with mine in the solemn act of Opening this Holy House in the Grade of CHESED. ¶

All rise.

Adeptus Exemptus.—By CHESED the world was made. By CHESED it is re-made in Christ. O ye who have been faithful unto death, who have attained the Mystery of Union and the Marriage of Soul therein, I proclaim the Day of Resurrection.

The Priestess.—It is the living union of the Lover and Beloved in mind and heart and will.

Adeptus Exemptus.—It is also the Word attained and the mission which follows therefrom. It is the Christ-purpose in the world and a priestly sacrifice. In the Holy Order of the Rosy Cross, resurrection is therefore a return. It is the soul's regression to external life, bearing with it a Divine experience, the Word realised in the soul.

The Priestess.—Light in the Eternal East : Light from the Sun of Glory. All hail, thou morning of Easter.

Adeptus Exemptus.—It is in union with the Centre that the Word is sought and found. We sought it in the Written Law. We suffered the yoke thereof. We sanctified the flesh

therein. We sought it in the Holy Mysteries—the inward sense of revelation. They gave us many words in the Mysteries ; in their utterance they were words of grace. By the light of the Secret Law we were called as Sons of the Doctrine. The galleries of mind were enlightened. All lights rose up therein. Still we were far from the term. The desire of the House of the Lord carried us on wings of fire—wings over the great waters. How long, O Lord, how long ? The secret of the will in its surrender brought us to Gates of Regeneration. To the spirit of Thy will they opened. We knew Thy will within us. We beheld our path in Thee, as Children of the Second Birth. A message came into our hearts that we must ourselves become that Word which we had sought through the ages. We found that the Word was within us. Thy light descended within us, O Lord of Light, uplifting our lower SEPHIROTH. The path in Thee became a Way of the Cross, which is the Way of the Word on earth. Hereof is the imitation of Christ. All that is immortal within us was lifted into the glory of Calvary. All that was perishable within us died on the Cross of Sacrifice. *Passus et sepultus est.* O grace of death in the Lord. Sacred retreat into the darkness of the world within. Light which shineth in the darkness, and GOD Which fills it entirely. I testify on the part of the Masters, I testify on my own part, that He entered into the dark places. *Descendit ad inferos.* . . . The Word is crucified within us, the Word is upfolded within us, in the deep inward state. We are also received into the Word, and after the realisation therein it possesses our whole being in a glorious resurrection. *Tertia die resurrexit.* And this is the glory of adeptship.

The Priestess.—May the Light of the Word encompass us. May the Word abide within, for so it is attained only. May its efficacious grace assist us, from greater fulness even unto greater fulness, to manifest the Word in life. The vestiges

are about us everywhere ; it is formulated in all our ways, but is realised in the heart alone.

The Celebrant in Chief and the Most High Priestess advance from their respective places and stand, facing one another, East and West of the Altar.

Adeptus Exemptus.—The Spirit and the Bride say : Come.

The Priestess.—Herein is the call of CHESED.

Adeptus Exemptus.—The Spirit is the Heavenly Spouse, and the Spouse is Christ.

The Priestess.—The Bride is the Bride of Messiah, she whom the Secret Tradition has termed SHEKINAH in records that shine for ever.

Adeptus Exemptus.—Hail unto the perfect Bride. Behold, she is Supernal Understanding, the state of consciousness in union. She is the union of souls in Christ. She is the community of Israel in election. She is the communion of saints. She is the Hidden Church of the chosen ones.

The Priestess.—The soul becomes a robe of glory for Christ in each and all who enter into the Christhood. The souls that are called lost are souls travelling through the æons and the spaces without the Christ-Spirit, the Spouse. Bring them, O Master of all, to the end of their exile, that these also may be one in Thee.

Adeptus Exemptus.—Hereof is the prerogative of mercy in the Exempt Degree. Hereof is our election in the Grade. For this, O Adepti Exempti, we return at need whence we came, carrying glad tidings. O Adepti Exempti, by the power to me committed, in me also vested, and in the name of the Hierarchy which is above, I declare that this House of the Holy Spirit is open in the Grade of CHESED, for the works of grace and providence that belong thereto.

The Priestess.—Fratres et Sorores, it is open in all Grades. The voices of those who are beneath unite in the cosmos of harmony, and the silence which is above concurs with all the rumours of the quest attained.

Adeptus Exemptus.—Unite also with us, Ye Adepti Exempti, looking for redemption in experience.

The Priestess.—This is the Day of the Lord, which comes to restore all things.

They give the sign of the Grade, which is the clasping of both hands—the union of the Lover and Beloved. It is given with arms extended across the Altar.

Adeptus Exemptus.—The Name of the Bride of Heaven on the Day of Supernal Union is the Name of Glory.

The Priestess.—Enter under the Wings of SHEKINAH.

Adeptus Exemptus.—When GOD said: It is not good for man to be alone—He created on earth the symbols of that union which is above.

The Priestess.—The Wings of SHEKINAH are extended over CHESED and GEBURAH.

Adeptus Exemptus.—Worlds of the glory of life—worlds without end for ever.

The Priestess.—And one world of union.

Adeptus Exemptus.—

The Priestess.—

The Celebrant in Chief and the Priestess return to their places.

Here ends the solemn Ceremony of Opening the House of the Adepts in the Grade of CHESED.

THE FIRST POINT.

The Celebrants and Members are seated, with the exception of the Usher of the Grade, who proceeds to extinguish the lights of the Temple, save those of the Candles on the Pillars. There is a brief pause, of complete silence. The fumes of incense from the brazier shroud the light of the Candles. The Usher of the Grade is seated.

Adeptus Exemptus.—The light of the world to come is the light of the Holy One. The darkness of the earthly world is the hiddenness of GOD. The gift of vision is the uplifting of a cloud from the sanctuary of our inner consciousness. It shall lead through the light and the darkness into the Glory of the Presence. The way is clear before us, and the path is straight. We go into our own country, and GOD'S peace is on our life—we in Him and He in us. So, after all the warfare, we repose upon our arms.

The Priestess.—Peace profound, my Brethren. Immanuel, GOD is with us.

There follows a brief pause.

Adeptus Exemptus.—Fratres et Sorores, the Secret Tradition which reposes in the Sanctuaries of Adeptship, as in places of inward life, bears witness that a high experience has been known always in the world and that this is an experience of self-knowledge explored in its heights and deeps on the quest of GOD. They who attained it desired to lead others in the same most holy path, and their guidance was after many manners, but chiefly by the awakening of a still small voice in the hearts of those who were prepared. I testify that the

Hidden School is working at this day more strenuously than ever. The Doctrine of the Hidden School abides within the creeds, even as a foundation stone, a pearl beyond price. It is the life and grace of all symbols. It is a realisation of the Great Mystery concerning that Divine Nature which for us is asleep in the universe until it quickens in the hearts of those—chosen out of thousands—who can utter the awakening words to the Divine which dwells within them.

The Priestess.—The Voice of the Turtle heard in the land is the Word of the Holy One. The greeting of Jacob and Rachel is the world above kissing the world below. May the kiss of TETRAGRAMMATON be as Waters of Life upon us, O Brethren of the Rosy Cross. May the kiss of the Four Spirits who carry its sacred letters visit us in the ineffable mercy which flows from their union. Declare unto us the Secret Doctrine, O Master of the Temple: What are the awakening words?

Adeptus Exemptus.—They are contained in no formulary of outward speech and are uttered only by the voice of the secret soul. I testify to that which I have heard; for I know—even I—that my Redeemer liveth, and that standing before Him, or ever I doubted and quested, He placed my hand within the mystic cube, saying: Because I shall be buried in thee, behold, I am with thee all days. It is for this reason that He is nearer than hands and feet.

The Usher of the Grade, in his capacity as Keeper of the Threshold and Spokesman of Adepti Exempti, rises in his place at the Threshold.

Frater Civis Regni Superni.—Of those who abide in our Holy House of Adeptship, some have received the Word by the light of communication in a symbol, but other some have attained it by the grace of an inward experience. These are the first and highest circle of our Fellowship. There are

those also who have been called at a later time and have answered thereto within the measure of their gifts. Of these some are still in the Lower Grades, and their hour is not yet ; but other some stand on the Threshold of Adeptship. Again, some are in the Grade of Regenerated Life and have not cried to be dissolved ; but other some have passed through Mystical Death. Among these I commend to your indulgence the Mighty Adeptus Major, *Frater Adveniat Regnum (vel nomen aliud)*. The providence of the present hour ordains that we, who have been brought already from death to life, should give him happy issue from the rock-hewn sepulchre, through the power to us committed in the Grace of Christ.

Adeptus Exemptus.—For no other purpose have we raised the Temple of GOD in the inmost heart or externalised its shadow here. Do you testify that our Elect Brother will come quickly, seeing that his reward is with us ?

Frater Civis Regni Superni.—The Word of the Lord is heard in the hidden deeps, and he that was dead shall rise.


The Usher of the Grade advances to the Altar, from which he takes the Extinguished Lamp. He gives the Saluting Sign of the Grade and leaves the Temple in silence. He proceeds to the Vestibule, where the Postulant is kneeling on a Prie-Dieu in full light, having a scroll in his hands containing versicles on the Mystery of Resurrection and the life of union therein. He is greeted by the Usher of the Grade, saying :—

Frater Civis Regni Superni.—The Word was dead in us. We have followed the purified life, in order that it might be re-born in us. We have died mystically, that again it might be alive in us. In its restoration we rise again.

The Postulant—who has been cautioned previously to preserve the rule of silence—is apparelled already in the White Habit of the Third Order. The Usher of the Grade now

prepares him further by clothing him in the full regalia and vestments of a Mighty Adeptus Major. While this is being done :—

Frater Civis Regni Superni.—The Grade of Exempt Adept is the Grade of the Voice which falls from the great height and renews the heart in stillness. Hereof is the Day of the Lord, which comes to restore all things. I bid you remember that one of the titles of CHESED is Fœdus Carnis, which is the Covenant of resurrection in the complete man—three in the union with Christ, but also three in one. So closes the Mystical Work of the soul's creation in GOD, under the light of the Rosy Cross.

The preparation being finished, the Usher of the Grade goes before the Postulant carrying the Extinguished Lamp. They pass from the Vestibule to the Door of the Temple, where the Usher gives the Battery of the Grade—  *The Door is opened for their admission. While this has taken place in the precincts, there has been silence for a brief period in the Temple within, and what follows is so timed that the Usher of the Grade enters, leading the Postulant, during the course of the colloquy. The seat of the Priestess has been removed, and she stands between the Pillars.*

Adeptus Exemptus.—Those who study the Law shall be given a radiant vesture.

The Priestess.—The seventh day is a Sabbath, and this is the rest in GEBURAH.

Adeptus Exemptus.—Those who are in GEBURAH desire the perfect body of resurrection.

The Priestess.—The slave recovers his freedom after the year of Jubilee.

Adeptus Exemptus.—GEBURAH is a place of desire for the salvation of the world.

At or about this point the Usher of the Grade has placed the Postulant immediately in front of the Funeral Litter, with his face toward the East. The Priestess has turned between the Pillars to the West. The Celebrant in Chief has risen. As the Usher of the Grade stands beside the Postulant, on his right hand :—

Frater Civis Regni Superni.—There was darkness on the River GIHON.

The Priestess moves to the head of the Funeral Litter and is seated thereat. The Usher of the Grade places the Lamp on the Altar. He proceeds to the foot of the Funeral Litter and is seated also. The Celebrant in Chief lifts up his arms, holding his Wand of Office.

Adeptus Exemptus.—I have laid down myself in nakedness, in the place of great darkness. I have cast out all the images. Thou hast come to me in the hiddenness, in the secret places of love. I have attained the nuptials of the spirit. Thou hast come to me in the light of Thy Knowledge. I have seen the desire of mine eyes. I have arisen and returned to testify. I have come in the fire of Thy love. I come to cast fire upon the earth. I am consumed with the zeal of fire, because of the glory of Thy love, in the Sanctuary of Thy Holy House. Thou hast given unto me Thy Word of Service.

The Celebrant in Chief resumes his seat.

The Priestess.—Mercy and Judgment remain in their places, and between them lies the Path of Union.

Frater Civis Regni Superni.—It is GOD Who says : Arise, and come forth—to those that are dead in GEBURAH.

The Usher of the Grade rises and goes to the Altar, where he lights the Lamp. He passes behind the Postulant, and raises it over his head.

Frater Civis Regni Superni.—The Dawn of the Morning of Easter.

He sets the Lamp on the Altar, and returns to his seat at the Litter.

Adeptus Exemptus.—Salutation and peace and joy and holiness of heart be with you, now and henceforward, O Son of the Mystical Resurrection. We know your titles and warrants, in all the Paths and Grades which lead up the Mountain of GOD, the Holy Mountain of Initiation, unto the great height.

There is here a pause of a moment.

Adeptus Exemptus.—Fratres et Sorores, our Beloved Postulant stands mystically within the rock-hewn sepulchre. It is also the mystic cube. From the moment that the Tomb is entered, all that takes place in the Grade of Adeptus Major is really an experience therein. He has passed through a spiritual resurrection and in the deep state of consciousness has known the Divine within him, in the union of mind and heart. But the plenary resurrection takes place when the Divine Nature permeates all parts of personality and is with him in all his ways. This is manifestation from the tomb. Till then he is in an underworld of consciousness, in the place of inward experience. In our symbolism it is in that world of thought which goes before the uttered word. It is the night of mystical espousals and not the life of spiritual marriage. According to our Secret Tradition, the Word existed from eternity in the form of thought, but it was manifested only in creation, when thought was transformed into the Word. The Word was articulated in creation, which is thus like an

opening of the mouth. It is in expression that the Word is made flesh. The Speech in the Rose conferred in the previous Grade is a mystery of thought suspended in inward stillness. In the hiddenness of your self-knowing part, in the sleep of mystical death, wherein the soul holds communion with the Divine and the Divine manifests to the soul, there is a realisation which is like Speech in Heaven. The Speech in the Rose is the soul's communing with itself in the aftermath of an ineffable experience. At a later stage in the symbolism, it is also the secret intercourse with all who have entered into union. You are called now to pass from this state of the stillness, from love hidden in the heart to love at work in the world, from the mystery of thought in silence to the mystery of uttered thought. Your repose in the Sanctuary of GEBURAH was like that of the Divine Word before It manifested in creation. In the Grade of Exemptus Adeptus you shall yourself become the Word, according to the sense of our symbolism, and this is resurrection from the dead, as it is also the life of espousals between the Christ-Spirit and the soul.

Frater Adveniat Regnum (*vel nomen aliud*), before the Altar in this House of the Lord, there must be a pledge between us and you, and GOD shall watch upon the covenant for ever. The time is long dead and gone when you were required to certify that such bonds would be assumed freely, for by many dedications you have been integrated in the Rosy Cross. I say unto you, lift up your hands (*it is so done accordingly*), and the testimony which I utter on my own part in the fulness of the manifested Word, you shall recite in the inmost heart and secret soul. The pledge of the Grade of CHESD, on the threshold of the Path of TETH, is taken in silence and is therefore like a spiritual communion, for the mouth of the Postulant is not opened as yet in earthly life.

The Celebrant in Chief gives a Battery of one knock—• — and all rise. The Usher of the Grade places the Postulant between the Pillars.

THE THRICE-GREAT PLEDGE OF FIDELITY.

I, Frater Adveniat Regnum (*vel nomen aliud*), who look for the resurrection of the Adept, the body of Redemption, the Christ-Life in the soul, and the reign of clemency in CHESED, having undertaken heretofore to maintain the Mysteries of the Sanctuary by the due preservation of the seals and veils thereof, do ratify hereby and herein my former pledges, from the last even unto the first. Standing in this House of the Spirit, built upon the summit of the Third Order, in the Presence of the Lord my GOD and on the steps of the Throne of Christ, in the presence of the Adepti Exempti and of you, O Priest of the Temple, Chief of the Paths below and Prince of the Light above, I covenant to communicate that which I receive in the sense and way that I receive it. I will impart the Word in symbols, which are the tongue of earthly speech. In the grace and power of the Word I will draw unto me the chosen hearts, from the deeps beyond MALKUTH, through all the Holy Houses of the Rosy Cross, into the Portal of the Third Order, and thence into the life of the Cross. I will sustain them on the arms of the Cross; I will put them to rest in GEBURAH; and at the end I will raise them gloriously, when their Easter dawns in the soul. The pledge of silence has become the pledge of speech—in Heaven, on earth and in the Rose.

There is silence for some moments, during which the Postulant remains with uplifted arms. The Usher of the Grade moves round the Pillars, passes to the Altar, takes up the Lamp in both hands and raises it toward the Postulant to the full height of his own arms.

Frater Civis Regni Superni.—Be thou a light of revelation to those who are called and chosen, the glory of this House of Adeptship.

The Usher of the Grade restores the Lamp to the Altar and returns to his previous place. The Postulant lowers his arms.

Adeptus Exemptus.—Seeker for the Last Mysteries of the Third Order, I bid you lift up your head, remembering that above the First Reflected Triad there is the light of the Supernal SEPHIROTH. Remember also the morning of the soul, after the sacred darkness and the mystical sleep in GOD. It is the morning of Easter. Those whom that Orient visits shall hold a treasure within them, by which they can glorify the world. We who are pledged like you have seen that light in our hearts. It is in virtue thereof that we have proceeded thus far in this Office of Mercy. Between the Pillars in the House of the Spirit, you stand now on the threshold of the Path of TETH, which is called in the Secret Tradition a Fountain of Life, communicating with a place of the world wherein men do not die. This is the place of resurrection, and it is CHESED in the Tree of Life. The Path by which it is entered is a Path of Love, maintained at white heat in the heart and in the aftermath of ecstasy. It signifies also the ascent from the mystical underworld, the translation from Mystical Death, from the marriage of the soul to the ineffable life of the union. The Path of TETH is love in its perfect transmutation, and the union of subject and object has already begun. As such, it is reflected from DAATH, which is super-perfect love in the indrawn state, apart from all distinction of subject and object, of thee and me, of lover even and beloved. There GOD is all in all.

The Priestess has risen in her place and, moving round the Pillars, she faces the Postulant.

The Priestess.—Finally, the Path of TETH is called in the Secret Tradition a path of all spiritual activities. The fulness thereof is from the benediction of the Bride in transcendence on the Throne of BINAH and from the glory of all glory,

which is that of the Spouse in CHOKMAH. It leads into the activity of CHESED, which is the life of mission, for he who has attained the greatest of all human experiences must bear true witness through the world, that, by his mediation, others who are called thereto may attain also in their turn. *Frater Adveniat Regnum (vel nomen aliud)*, Postulant for the life of resurrection, standing between the Pillars of the Temple, I bring you forth from the Life of the Rose.

She draws him through the Pillars and, taking her place beside him, she leads him a short distance and pauses, midway between the Pillars and the Altar.

Adeptus Exemptus.—The lesson in chief of the Path of TETH is indicated by the Great Symbol of the Path. The Crowned Titan, who was shewn to you in the Path of MEM, submerged beneath the Waters of Creation and in the deeps within your own nature, has arisen as the Christ of Glory, for in the World of CHESED the Divine in the universe and in your own soul, my Brother, is shewn forth in the realisation of the Adept. The Day of Resurrection is the day of the High Light, which has come into manifestation, and the world is restored therein. That which is concealed in the deeps shall be proclaimed from all the heights. It is the solstice of eternal summer. Again the rainbow encompasses the whole figure, but the nimbus has a greater radiance than in the previous symbol. Shadowed in the light above are the Wings of AIMA ELOHIM, typifying the power of the Supernal SEPHIROTH, set toward the channel of manifestation for the utterance of the Word.

The Priestess leads the Postulant direct to the Altar. The Lamp is placed in his hands.

Adeptus Exemptus.—The will comes out from the sleep of perfect conformity to do the work of Divine Will.

In response to a silent direction, the Postulant raises the Lamp to his lips and then replaces it.

Adeptus Exemptus.—He is clothed with purpose as a light, and plenary activity is restored to him.

The Priestess pours red wine into the Cup. It is placed in the hands of the Postulant.

Adeptus Exemptus.—Wine of the World to come. Wine from the Tree of Life. The ecstasy of Divine Love is the Mystic Wine of the Kingdom.

In response to a silent direction, the Postulant raises the Cup to his lips and drinks therefrom.

Adeptus Exemptus.—He shall be clothed with ineffable desire, that he may utter the Word with power in the Holy Assemblies. He shall carry the tidings of the House and the Mystic City over the whole mystical earth.

The Priestess.—The Secret Law is Wine. The Law shall hallow thy desire. Thou shalt drink in holiness.

Adeptus Exemptus.—He is girt about with desire, as with a garment woven of many waters.

The Postulant has laid down the Cup upon the Altar, and the Priestess now places the Symbolic Dagger in his hands.

Adeptus Exemptus.—The mind shall be clothed with new images. Behold, I make all things new.

In response to a silent direction, the Postulant raises the Dagger to his lips, and then replaces it on the Altar.

Adeptus Exemptus.—Give unto him Thy Mind, O Lord, the viaticum of Thy Sovereign Reason.

The Priestess now places the Silver Chain in the hands of the Postulant.

Adeptus Exemptus.—Give unto us Thine own life, O Lord, in all the parts of being.

In response to a silent direction, the Postulant places the Chain about his neck.

The Priestess.—Let us look for the glory of GOD in the manifestation thereof.

In response to a silent direction, the Postulant removes the Chain, raises it to his lips, and then replaces it on the Altar.

Adeptus Exemptus.—Divine Love enters into veils of flesh and becomes redeeming love on earth.

The Priestess leads the Postulant round the Altar and direct to the Celebrant in Chief, saying as they pass:—

The Priestess.—The Spirit and the Bride say: Come—to all that has elements of redemption in the manifest side of man.

The Vestments of a Mighty Adeptus Major are removed from the Postulant and are received by the Usher of the Grade, who comes up for this purpose. He returns with them whence he came, and lays them with the Wand on the Litter. The Postulant is now standing in the white robe of adeptship, without insignia of any kind.

Adeptus Exemptus.—We desire to put off mortality and to be clothed again in GOD. He gives back to us all our vestures in the Light of His Glory.

The Celebrant in Chief invests the Postulant with the girdle and Rosy Cross of CHESED.

Adeptus Exemptus.—One like unto the Son of Man, clothed with a garment down to the foot and girt about the paps with a girdle.

The Priestess.—To the glory of heaven in its clearness and to the brightness of the everlasting light.

Adeptus Exemptus.—Blessed is he that watcheth and keepeth his garments. He shall be a priest of GOD and of Christ.

The seat of the Priestess has been replaced between the Pillars, and she returns thereto.

Adeptus Exemptus.—Fratres Adveniat Regnum (vel nomen aliud), I give unto you the last mystery of the Path of TETH. It is the return of the soul into the manifest world, illuminated by experimental certitude of the Divine Union. The maxim of this Path is : The Transmutation of the World of Images.

The Celebrant in Chief lifts up his arms over the Postulant and says, in the Person of the Christ of Glory :—

Adeptus Exemptus.—I have sought my soul through the ages. I have sought my body of life. I have been born in Thee as the Man of Sorrows. In Thee I have been acquainted with infirmity. I have carried my cross in Thee. I have been crucified, dead and buried. I have gone down with Thee to the underworld. I have risen gloriously from death, because I have returned in Thee. All power is given to me in Heaven and on earth, that I may ascend with Thee to the Father.

The Celebrant in Chief resumes his seat. The Postulant remains in his place.

Here ends the First Point.

THE SECOND POINT.

THE RESURRECTION IN THE LIGHT.

The Usher of the Grade turns up all lights, so that the Temple is made brilliant throughout. This is done quickly, and then standing at the head of the Funeral Litter he points toward it and says :—

Frater Civis Regni Superni.—Behold the place where they laid him.

The Priestess.—CHESED is Easter morning, the hour of perfect clemency in its manifestation. Let us enter into the joy of the Lord, even the freedom of His service.

The Red Curtain of GEBURAH is drawn across the Western end of the Temple to conceal the Funeral Litter.

Adeptus Exemptus. It is said that the Postulant in the Sacred Halls of GEBURAH goes into his true self, as a priest into the Holy Place. He comes forth as one who is truly sealed with priesthood, and it remains only that what has been received within should be ratified and proclaimed without, in the Sacred Temple. The term of adeptship in this our Sanctuary of the Mysteries, declared in Christ, offers therefore to the elect in GOD a visible ordination and an exempt licence for the fulfilment of those offices of mercy which inhere therein. The man of grace is in CHESED, and this also is a House of Priesthood. *Frater Adveniat Regnum (vel nomen aliud)*, I bid you therefore kneel down, being made and vowed as you are. Bow your head, fold your arms upon your breast, and say in your heart with me :—Cleanse my heart and my lips, O Holy GOD, Who hast cleansed those of Thy prophets,

even as with burning coals. Cleanse also my reins and my hands, that I may communicate faithfully to others the Symbols of the Divine Word in the same sense and manner that they are this day communicated to me.—*Amen.*

The Celebrant in Chief rises and lays aside his Wand of Office.

The Usher of the Grade brings up the Vial of Consecrated Oil on a salver covered with a white cloth. All rise.

THE PRAYER OF ORDINATION.

Adeptus Exemptus.—I pray Thee, O Merciful GOD, Lord of the Life in CHESED, and of the Numerations above and below, that the Great White Light which I invoke upon the soul of this Postulant, who has risen to the life in Thee, may descend also upon myself in the operation of Thy Sacred Mysteries, so that I may faithfully and validly, with clean and holy hands, exalt him by a priestly rite, a Sacred Rite of Ordination, as a Merciful Exempt Adept, in the perfect resurrection of CHESED. And do Thou, I beseech Thee, O Lord, abide henceforth with him. Strengthen, sustain and lead him in the fulness of Thine efficacious grace, that he may pass in perfect purity from the inward region of Divine Experience in GEBURAH, which is a foretaste of Eternal Union, to the place of Thy clemency in CHESED, which is the world of the Uttered Word.

The Celebrant in Chief anoints the Postulant on the head in the form of the SEPHIROTIC Cross.

Adeptus Exemptus.—The priesthood is of the inward spirit in GEBURAH, but of the body also in CHESED. *Per*

Spiritus Sanctum reviviscimus. Be thou anointed with oil, my Brother, in the Name of the Lord.

The Celebrant in Chief has removed the oil from his hands, using the napkin on the salver. The Vial is replaced thereon; the Usher of the Grade carries the Vessel of Ordination back to its place, and takes his seat by the Door. Other Members are seated.

The Celebrant in Chief lifts up his arms.

Adeptus Exemptus.—Fratres et Sorores, by the power to me committed from the hierarchy which is above, I raise unto you a priest in CHESED, your peer and co-heir for ever.

The Celebrant in Chief raises the Postulant.

Adeptus Exemptus.—Give unto us, O Lord, that priesthood which comes not by the laying on of hands. Impose on us Thine own Spirit. Establish Thy Spirit within us.

The Priestless.—We know, O Master of all, that those who have preceded us in the high mystery of Thy work fulfilled on earth have left something to be said in Thy Name. Impart Thy Word to us.

Adeptus Exemptus.—His voice as the sound of many waters, and out of His mouth went a sharp two-edged sword, which is the Life of the Spirit of GOD. *Frater Adveniat Regnum (vel nomen aliud)*, it is said in the Secret Tradition that Thought is the origin of all things and that the world subsists by the mystery of union between Thought and the Word. Speech in the Heaven of Thought and Speech in the Rose are thine: In Heaven, which is the Word found by realisation within us, for so is the Christ attained; in the Rose, which is the living testimony of the Divine Word abiding in the silence that is within. By the power to me committed, I give unto thee speech on earth.

The Celebrant in Chief places his hands on the shoulders of the Postulant and breathes thrice upon his forehead.

Adeptus Exemptus.—(at the first breathing) For the testimony of the Faithful Witness ; (at the second breathing) for the Word delivered to man ; (at the third breathing) for the life, which is love therein. In Heaven, on Earth, and in the Rose, be thine the perfect speech ; and in the mission of an Exempt Adept, which is the mission of mercy in CHESED, be thou the Word.

The Priestess rises and lifts up her arms.

The Priestess.—It is written that the Word was made flesh and dwelt among us.

As directed by the Celebrant in Chief, the Postulant folds his arms upon his breast and says :—

The Mighty Adeptus Major.—My Lord and my GOD.

Adeptus Exemptus.—Be therefore not faithless but believing.

The Celebrant in Chief and the Priestess resume their seats.

The Usher of the Grade comes forward and leads the Postulant to a seat on the Eastern side of the Altar, facing East. He then returns whence he came.

Adeptus Exemptus.—The Resurrection from Death in the Grade of Adeptus Major is a resurrection inward to the realisation of the Divine in consciousness. That of the Adeptus Exemptus is outward into the manifest world, and is for the liberation of those who have been prepared in the heart by one who has attained liberation. It follows that he who is to carry the sacraments of the Lost Word into the external order must have received its inward life into the deep places of his soul. That Word is the Life of Life which restores the worlds, and it is the efficacy of those symbols by which it is shewn forth. It is said that its utterance unites CHESED

and GEBURAH, being communicated from the Mercy side of the Tree to the side of Holy Severity. It is in this manner that Speech in the Rose is conferred on the Adept in the Grade of Mystical Death, which is the dissolution of self-realisation in the rapture of union with Christ. In that union the Christ speaks to the soul, and the soul hearkens in its ecstasy. But in the aftermath the soul is in communion of internal speech with the Christ-Spirit. It is said also that CHESED is the World of the Holy One, which is the World of Resurrection in GOD; and this, my Brother, is the life of Christ in the soul. The resurrection of the Adept is attained in the glory of Christ's union, by realisation of the Christ within. The first necessity of the Postulant is therefore to know that his Redeemer liveth, he in Christ and Christ in him, in virtue of which he shall accomplish the redeeming work in the world. The whole Grade is a manifestation of the Mystery of Christ within, and from within outwardly, through the vessel of the individual soul. It is in this sense that I have said unto thee: Be Thou the Word. The Divine Maxim of CHESED is: I am the Light of the World, and he that followeth me shall not walk in darkness. The Divine Name is AL, understood as a great attribute of eternal grace and benignity which is set above the Supernal Tribunal. The Pass-Word of the Grade is AHAV, signifying Love, and thence is derived the Mystical Number, which is 8, being that of Christ the Spirit. There is also another Pass-Word, ECHADUTH, signifying Unity. In one aspect it is held mystically to shew forth the union between TIPHERETH and MALKUTH, regarded as the Son and the Bride. It is otherwise the Congregation of Israel, when the male is joined to the female—that is to say, when there is mystical union between the Lover and the Beloved. It is the union between Christ and the Elect in CHESED. The Grand Word is SHILOH, understood as the Peacemaker, because CHESED is the Grade of Peace, attained in Christ. You return, therefore, to the world bearing in

your mouth the two-edged Sword of the Spirit, which is the Word of GOD ; but in your hands are the Counsels of Peace ; and may that be about you on all sides which encompassed Solomon through all the glory of his reign.

The Mystical Title of the Grade is *Civis Regni Superni*, for those who are in the state of resurrection are Citizens of the Kingdom of Heaven. It is in this sense that one of the denominations of CHESED is the World to Come. It is also the Fourth Path, which is called the Intelligence of Reception, because it receives the influences of the Supernal SEPHIROTH, that it may manifest them below. That which is below is sustained by the descent of the graces from CHESED, and those who, in the symbolism of our Fellowship, are seated on the thrones thereof, go forth from CHESED, carrying glad tidings of the Word realised in life.

The Celebrant in Chief rises, and in response to a silent intimation the Postulant draws forward till he is immediately opposite the Celebrant.

Ademptus Exemptus.—The sign of the 7=4 Grade is given with the arms forward and inclined upward from the elbows, the palms turned outward, and the thumbs joined at the tips. The whole face is visible above the hands and the eyes of the Adept are upraised. It refers to the manifest state of CHESED, exhibiting the Mystery of the Tree. The Grip or Token is a duplication of that communicated in the Grade of GEBURAH, being given one to another with both hands (*the Celebrant in Chief and the Postulant exchange the Grip*). It symbolises the union of the Lover and Beloved, and it bids us praise GOD because He is all in all. The Symbol of the Grade is GIHON, being the Second River of Eden. The maxim is : The Sacrament of Speech. In fine, *Frater Adveniat Regnum (vel nomen aliud)*, the Salutation of this Grade is : *Pax Dei tecum.*

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The Celebrant in Chief resumes his seat, while the Usher of the Grade comes up and leads the Postulant to the Western end of the Temple.

Here ends the Second Point.

THE THIRD POINT.

THE OFFICE OF THE SANCTUARY.

The Red Curtain of GEBURAH, which has been drawn across the Western end of the Temple, so that the Funeral Litter is hidden, is itself hidden by a drapery of CHESED violet.

The Celebrant in Chief rises and his seat is removed. He takes up his place at the Door of the Sanctuary, on the Southern side.

The Priestess rises and proceeds also to the Door, standing on the Northern side. The Usher of the Grade stands on the right of the Postulant at the far Western end, both facing East.

The Usher of the Grade gives a Battery of one knock—•

Frater Civis Regni Superni.—Enter into the treasures of the Lord. Enter into the good things in the Land of the Living.

He leads the Postulant to the Eastern end of the Temple, where they kneel down, facing the Sanctuary, at a certain distance from the threshold. Their arms are folded on their breasts. The Usher of the Grade directs the Postulant to say on his own part:—

Adeptus Exemptus Novus.—I have looked for the Resurrection of the Adept, the body of Redemption, the mystical life of union and the Word declared in CHESED.

Adeptus Exemptus.—There is another and more glorious Sun than that which dawns in TIPHEREETH, which shines and sets therein.

The Celebrant in Chief gives a Battery of one knock—

He opens the Door of the Sanctuary to its full extent.

The High Priest of the Sanctuary is discovered within, at the Eastern end, in full vestments and regalia. On the circular Altar before him are White Roses, about the figure of a Lamb bearing a white pennon. Behind this there is a Chalice containing white wine and covered by a Paten on which is unleavened bread, corresponding to the Manna in CHESED. A white cloth is laid over these vessels. It is removed by the High Priest. He raises the Paten.

The High Priest.—The Heavenly Bread is the beginning of understanding in Israel. Give unto us the Bread of Heaven.

He sets down the Paten and thereafter raises the Chalice.

The High Priest.—Those who have attained union with the Spirit of Christ shall drink new wine in the Kingdom of the Father.

He sets down the Chalice and proceeds to the Consecration of the Elements according to the terms of the Pars Magna Secreta in the Ritual of the Winter Solstice.

He replaces the Paten on the Chalice at the end of the Secret Working and covers both with the white cloth. He comes round to the Western side of the Altar and stands with uplifted arms in front of the Postulant.

The High Priest.—The vesture of thy death has perished. It died upon the Cross of TIPHERETH. The vesture of thy glory is upon thee. It is the body of resurrection in CHESED. The life of sin is over, from henceforth and for ever. The price in Christ is paid. Thine is the life in Him, and the second death has no power.

He takes White Roses from the Western side of the Altar and fastens them on the breast of the Postulant.

The High Priest.—May the union which obtains above in the World of the Supernals be fulfilled also below. GOD and His Name are one. Be they one also in thee. The Sacred Names are Roses. The symbol of Clemency and Mercy is the White and Perfect Rose. Be thou decorated in the risen body with Stainless Roses, at the highest point of the Order of the Rosy Cross, in the manifested Degrees thereof.

He places his hands on the head of the Postulant.

The High Priest.—Be thou blessed by the mouth of SHEKINAH in all thy Grades and Degrees, in all the SEPHIROTH which have been sanctified and exalted in thee.

The Usher of the Grade prompts the Postulant to say concurrently with himself :—

Frater Civis Regni Superni.— } My heart is in the place of
Adeptus Exemptus Novus.— } the Hidden Ones, the place
 of Christ in the transcendence, the place whence the Spirit
 comes down. I look for the Grace of the Spirit.

The High Priest lifts up his hands above the head of the Postulant.

The High Priest.—The Great White Light is the Christ descending within us. May He therefore abide within thee henceforth and for ever. Be thou blessed with the mouth of the Holy One, blessed be He. May all the Masters of the Doctrine and all the Holy Presences answer : Amen. May the ineffable Lord of Sanctity and His SHEKINAH concur herein.

The High Priest passes round to the Eastern side of the Altar, where he uncovers the Sacred Elements, saying :—

The High Priest.—The peace of Salem is Melchisedek.

He passes Westward, bearing the Sacramental Vessels, and deposits them on the Western side of the Altar. He lifts up the Paten and goes close to the Postulant, without crossing the threshold.

The High Priest.—The Bread is the world below. That which is below is lifted to that which is above. That which is above descends to that which is below.

He places one of the Hosts in the mouth of the Postulant.

The High Priest.—The Lord visit His people in the breaking of bread.

He replaces the Paten on the Altar, and turns Westward with the Chalice.

The High Priest.—The Wine is the world above. Thou shalt bind the world below to the world above in the bonds of thy priesthood.

He places the Chalice to the lips of the Postulant.

The High Priest.—Be the odour of thy sanctity as a field which the Lord has blessed, and as the Wine of Lebanon.

He turns Eastward, replacing the Paten on the Chalice and covering the Vessels with the cloth of white linen. Again he turns Westward, raising the Sacred Vessels.

The High Priest.—Abraham was in the likeness of CHESED. Go forth therefore as Abraham, father of elect nations. But unto him came Melchisedek, carrying Bread and Wine. He was King of Salem, which is peace. CHESED is Grace and Salem is above CHESED. Unto those who dwell therein is given the title of Peace; and the Priest thereof dwelleth in hiddenness therein.

The Usher of the Grade assists the Postulant to rise.

The High Priest.—The Warrant of the Exempt Adept is conveyed to him, as for himself and others, in the form of Bread and Wine. May the Grace of the Lord attest it: I give unto thee Wine and Bread.

The High Priest places the Sacred Vessels in the hands of the Postulant.

The High Priest.—The cession of the Warrant carries a guarantee in symbolism that the Divine Power remains with the Adeptus Exemptus for the expression of the Word in life, so that the symbols shall be in veridic analogy with inward truth, and shall therefore be sacraments—that is to say, efficacious channels of grace. It is in this sense that GOD stands round His people as the hills stand round Jerusalem. Go forth as the Word alive. Go forth with the Symbols of the Word. The Word is the power of resurrection, and its realisation is thine own rising. Go forth in the Power of the Word. The Adept on his return is carried by wings of healing. We learn in this manner that the deep mystical states which are inactive apparently on the external side are not for such reason without office in the world. We take nothing into the stillness save that which is inalienable from ourselves; but we bring back in due season the messages of Saving Grace, of Restoring Peace, and after the sleep of the faithful departed a Great Light of Awakening.

The Usher of the Grade leads the Postulant slowly to the Eastern side of the Altar, in the middle place of the Temple. It is the Altar of his own personality, transmuted in sacrifice.

While this is being done, the Door of the Sanctuary closes from within. The Celebrant in Chief resumes his place in the East, and the Priestess—passing Westward—takes up her original position between the Pillars.

The Adeptus Exemptus Novus sets down the Sacred Vessels upon the Altar. A White Scroll is handed to him by the Usher of the Grade, and he reads therefrom.

Adeptus Exemptus Novus.—There is famine on earth when Celestial Mercy is separated from Celestial Severity. It is famine of Celestial Things. But CHESED is above and below, so that Mercy is on every side. So also are the Bread of Life and the Wine of the Spirit.

The Adeptus Exemptus Novus uncovers the Sacred Elements. He lifts up the Paten, still reading from the Scroll, and its rubrics.

Adeptus Exemptus Novus.—I have taken unto me the Law of Mercy. I will give my life for the world.

The Adepti Exempti come forward. The Paten is passed round and they partake of the Hosts.

The Paten is replaced on the Altar. The Adeptus Exemptus Novus lifts up the Chalice.

Adeptus Exemptus Novus.—So far as in me lies, I will leave my spirit in the world by the works therein.

The Chalice is passed round, and the Brethren drink thereof.

The Adeptus Exemptus Novus unveils the Elements.

The Usher of the Grade lifts up his arms.

Civis Regni Superni.—He was known of them in the breaking of bread.

The Usher of the Grade leads the new Adeptus Exemptus to the Western side of the Altar, looking toward the East.

Here ends the Third Point.

THE FOURTH POINT.

THE PATHS OF RETURN.

The Adeptus Exemptus Novus remains, in recollection, by the Altar. The Usher of the Grade returns to his place and stands thereat. The Celebrants and other Members are seated. The Usher of the Grade speaks in the person of the Postulant.

Frater Civis Regni Superni.—The Lord Who dwells within me is a Fountain of Glory and Light. Behold, I have received the Word and the Life of its Understanding in the heart. I have asked and obtained power to bear witness in the Holy Assemblies and to draw the elect therein. The measure of mercy is also the measure of knowledge, and those who know GOD are channels of Divine Compassion flowing upon the world below. I have seen how the world has changed, for I bring my light with me. It is the radiant time of morning, and especially the morning which is within. It is the glory of the world of symbols, when the symbols speak in the heart, when they utter a joyful shout. It is the marriage of type and anti-type.

The Usher of the Grade resumes his seat.

Adeptus Exemptus.—It is said in the Secret Tradition that the Pillar of Severity, summarised in GEBURAH, is the way of going in, while the Pillar of Mercy, resumed in CHESED, is the way of coming out. The science of the Paths which communicate with CHESED belongs to the root-matter of resurrection itself, which involves return in its meaning. To attain resurrection the Postulant must traverse the Path of TETH, but thereafter he comes forth out of CHESED,

holding the warrants from above, and proceeds downward, returning on his road to manifest the Word. He takes the part of the Master in GEBURAH and TIPHERETH. He opens the door of TIPHERETH which looketh toward YESOD. He is reflected into NETZACH as the Master of the Temple in the Second Order and in him also comes back, even into MALKUTH.

The Celebrant in Chief leaves his seat, joins the Adeptus Exemptus Novus at the Altar, and faces to the West with him.

The Great Symbols of the Paths of YOD and LAMED are suspended before the curtain at the Western end of the Temple.

Adeptus Exemptus.—The Paths of Return are travelled in thought only. The Adeptus Exemptus Novus stands at the Gates and looks. The Gates and Paths of Return are represented by the Great Symbols of the Paths. (*The place of these is indicated by the Celebrant in Chief.*) The Path of YOD is called in our Secret Tradition the Intelligence of Will. It is the preparer, on the return journey of all created beings, so that they shall manifest the glory of the beginning. YOD is the Sign of the Covenant, in virtue of which Divine Graces are communicated below from above, or from GOD to man. It contains the measures of mercy reflected from the Supernal Triad. The Great Symbol of the Path represents the Keeper of the Secret Tradition and the Mysteries of the Rosy Cross, who descends from CHESED to TIPHERETH, clothed in white raiment, bearing a Wand surmounted with the triple cross of the Tree of Life and having in his left hand the light of the Word. From one point of view the figure signifies the return of him who has attained in the Mountain of the Lord. He bears the glad tidings that the Word is found, because of resurrection from the dead, and is shewn

forth in the flesh of man; but it is uttered in symbols only and clouded in forms of speech. For this reason the light shines through a lantern. The figure recalls therefore the Adeptus Exemptus, but it has the vestments of a Higher Grade, being those which you saw for the first time when the Sanctuary of the House of the Spirit was opened in the Third Point of the Mystery of CHESED. In its perfect understanding the figure represents therefore the power and authority of the Fourth Order, dwelling in the light of the world within, the World of Ascension, and holding the Secrets of the King. It enters CHESED under the veils of Bread and Wine, for the communication of Divine Substance to the soul, and thence it sends forth its messengers—bearers of the Secret Tradition which formulates Divine Experience in GEBURAH and TIPHERETH. But the Path of LAMED, extending from CHESED to NETZACH, is not travelled in our system, which is concerned with the descent of the graces through the channels of the Secret Church. The Great Symbol of the Path of LAMED represents the Official Church, in the person of a Sovereign Pontiff adorned with all his insignia. It is placed at this point because the Order of the Rosy Cross comes in the sign of peace and not of the sword. It is at peace with all the Churches. They are leaders of humanity at large by the manifest ways of life, and they open doors to the Centre. In our Secret Tradition the Path of LAMED is called the Intelligence of Faith, and this is personified in the most appropriate manner by the pontifical figure of the Symbol, which is also an image of magnificence. The Path of TETH is another Path of Return, but the experience of its mysteries is with you. In summary therefore, my Brother, your mission henceforward is to raise up the fallen SEPHIROTH, including MALKUTH, and those who dwell therein, looking for worlds of redemption in the light of the Rosy Cross. But the saviours of men must realise in all their modes the truths which they are called

to communicate. In the light of this realisation the Word of Life is formulated. May Christ be with thee for ever hereby and herein. The Paths of Return are Paths of the Christ-Life made manifest. The maxim of the Path of TETH is : I am the Resurrection and the Life. That of the Path of YOD is : Behold, I come quickly, and my reward is with me.

The Celebrant in Chief turns the Adeptus Exemplus Novus to the East and goes back to his place. While he stands thereat :—

Adeptus Exemplus.—The Search for the Word has culminated. The mouth of the Postulant has opened in the three worlds. It is now the reign of the restored world, and MALKUTH is the Kingdom of GOD. O Frater Adveniat Regnum (*vel nomen aliud*), He in you and you in Him. I testify that the Crown of all is not remote from the Kingdom. Herein is the mystery of CHESED, and above is the World of ATZILUTH, where all things are within. It is the place of Eternal Union, and it reflects into DAATH, which is the Portal of the Living GOD.

The Celebrant in Chief resumes his seat, and the Adeptus Exemplus Novus takes his place in the Temple.

Here ends the Fourth Point.

THE SOLEMN CEREMONY OF CLOSING THE HOUSE OF THE ADEPTS IN THE GRADE OF CHESED.

Adeptus Exemptus.—Fratres et Sorores, I testify that CHESED and GEBURAH remain in their places, not ascending higher. What is therefore the hope in CHESED?

The Priestess.—It is imparted after a veiled manner on the authority of the Masters, who have given us the Word DAATH, being a Mystery of Knowledge, as a Gate and Way of the Supernals.

Adeptus Exemptus.—I pray you to declare in your wisdom so much of this Ineffable Mystery as appertains to the Grade of CHESED, for the benefit and consolation of the elect.

The Priestess.—I testify that there is a lineal way which leads upward from TIPHERETH, and it is called the Path of CHETH. But in the Supernal SEPHIROTH all things are infinite, all things holy, and all are also within. The passage is therefore no longer from subject to object, as in Grades of manifest life, or even the hidden life which is led in the Holy Assembly. The way of ascent is in DAATH, as if through a great door, which eye hath not seen, save only in symbol.

Adeptus Exemptus.—It is written that DAATH is the Mediator between the upper and lower SEPHIROTH. It conciliates on the right and the left. It is the equilibrium in the height, and a place of ineffable union where GOD is known of the heart.

The Priestess.—DAATH is the Ark of the Eternal Covenant. The hope of the height is the hope of ascension therein. It is indeed the World of Ascension, wherein is a living stillness. It is the place of the Word in its fulness, an undifferentiated

deep of being, withdrawn in the Supernals for ever. But as it withdraws inwardly so also it sets forth toward utterance, and from the Word in DAATH flow down those symbols which are thought and speech at the highest.

*The Celebrant in Chief gives a Battery of one knock—¶—
and all present rise up.*

Adeptus Exemptus.—Ecce, Regnum Dei intus. And this, O Adepti Exempti, is that which is declared in CHESD, in virtue of which we return at need whence we came, carrying the glad tidings. We that were bound in TIPHERETH and unloosed in GEBURAH do stand here to shew forth that which has been given us at the summit of the Third Order. But we know that there is another silence, and in its stillness there is rest. The Closing in this Grade is therefore a solemn discharge or permit, whereby we are sent to preach the gospel of mystical life unto every prepared creature.

The Most Holy Priestess, standing between the Pillars, extends her arms.

The Priestess.—I am she who beholds the Vision. I am the Vision and the Eye which sees. I am the union of subject and object at the great height. I am the Dweller in the Supernals. The soul has wings, as the white ship has sails. I am the soul with wings. I have taken unto myself the wings of the dove. I have entered into the great rest. With those who are in separation I dwell through many exiles, and with them I enter into union. I am that which attains and leads. Behold, I am with all the Brethren, and I dwell in unity. I am myself and no other through all. I am in the High Palace of the King, but the stained and tattered garments of the prodigal are also mine. When the Fellowship of the Rosy Cross dissolves in the Light of the Supernals, I stand between the Pillars of the Temple. JAKIN and BOAZ are my witnesses through all generations. From the

summit of the Third Order, I—who come from DAATH—look back upon the Portal of the Union.

She clasps her hands in front of her.

The Priestess.—I point the Path thereto.

The Celebrant in Chief and the Most High Priestess advance from their respective places and stand, facing one another, East and West of the Altar.

Adeptus Exemptus.—CHESED and GEBURAH remain in their places.

The Priestess.—It is TIPHEREETH which ascends to the height.


Adeptus Exemptus.—The height stoops down to TIPHEREETH.

They give the Sign of the Grade, with arms extended across the Altar.

The Priestess.—And so all things are made one.

Adeptus Exemptus.—In the union of the Lover and Beloved, world without end.

They unloose their hands and return to their places. As they stand thereat :—

Adeptus Exemptus.—Fratres et Sorores, I close our Holy Temple in the Grade of CHESED. 

The Priestess.—

Here ends the Solemn Ceremony of Closing the House of the Adepts in the Grade of CHESED

AND

Here ends the Third Order of the ROSY CROSS.

The Third Order Of The Rosy Cross

World of Creation Part VII

The Ceremony of Consecration for a Temple of the Third Order

21

The consecration of a temple for the mysteries of the Third Order, in the grades of adeptship, either presupposes the existence of a lower temple working the rites of the Fellowship in the Worlds of Formation and Action, the Portal of the Third Order included, or such a temple must be opened and consecrated within twelve months thereafter. This law arises from the symbolism of the Tree of Life, the parts and worlds whereof cannot subsist in separation one from another. It is for this reason that the festivals of the Winter and Summer Solstice begin and must always begin with the Pars Magna Secreta, being a derivation from the Portal of the Fourth Order.

The consecration of a new house of the Holy Spirit or temple of the Third Order may come to pass in either of the two ways which warrant the consecration of temples for the mysteries of the First and Second Orders, as specified by the rubrics attached to the ritual provided for that purpose in the World of Action.

The arrangement of the house follows the unwritten precedents. On the day and at the hour appointed, the brethren of all grades in the World of Creation, having assembled and clothed, take their seats in the body of the temple under charge of the Usher of the Rite, who should be preferably an Adeptus Exemptus. The temple is lighted only by two candles on the pillars which stand on either side of the sanctuary door.

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The Imperator of the fellowship, or his substitute lawfully appointed, speaks as High Priest of the ceremony from within the most holy sanctuary.

THE HIGH PRIEST: I testify that the Fellowship of the Rosy Cross is perfect in the body of adeptship. May the Divine Spirit therein bear witness from Daath on the threshold of the holy supernals, from henceforth and forever. The witness is also in the world, in the holy houses of the Fellowship. The Lord give increase thereof, and the glory of the Lord visit us. May the great white Light of the Divine Spirit come down.

The Light of the Rose illuminates the Sanctuary suddenly and shines through the walls thereof The Usher of the Rite rises in his place and turns up the lights of the Temple saying:

THE USHER OF THE RITE: O send out Thy Light and Thy truth. Let them lead us; let them bring us unto Thy holy hill and the everlasting tabernacle of Thy service.

The High Priest opens the door of the sanctuary and is seen by the brethren of all grades in the vestments and insignia of High Priest in the Portal of the Fourth Order. He lifts up his wand of office.

THE HIGH PRIEST: Salvete, Fratres et Sorores, Roseae et Aureae Crucis. The peace of God be with you in the Light of the supernals and the consolation of Christ mystical, the Spirit Who is within.

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The Usher of the Rite, rising in his place, gives a battery of one knock and turns westward.

THE USHER OF THE RITE: Vigilate, Fratres et Sorores.

Thereafter he resumes his seat.

THE HIGH PRIEST: Honorable and adept brethren, the counsel is faithful and true that the keepers of a sacred tradition, and of outward signs and symbols of an experience that is within, should maintain and hand on the mysteries, to which end it has been given us at this time to consecrate a house of man as a sanctuary of Divine service and a temple of the Holy Spirit. I pray that herein, as in other holy places and houses of the Rosy Cross, we may hear the voice of our symbolic founder and Loving Father speaking in the symbols of the Word. May the work of the World of Creation be performed in the grace of its sacraments, the work of the Christ Life in the mystery of the Second Birth, the blessed death of the mystic whose eyes are closed in Christ, the union with Christ the Spirit, and the glory of Resurrection in God.

He proceeds to the assoilment of the temple according to the Ritual of the Grade of Neophyte in the Portal of the Rosy Cross, and thereafter returns to his place on the threshold of the sanctuary, where he stands facing the east. The Usher of the Rite gives a battery of one knock and all present rise up. The High Priest has put aside his wand of office and now extends his arms.

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THE HIGH PRIEST: Thy Word, O Lord, is imminent in all creation; Thy sanctity finds expression; Thy love manifests therein. May they be declared also in me, working in humility of heart — as a servant of sacred mysteries — the rites of this mystical Order. May Thy blessing, as a water of Life, descend here upon us. May Thy presence be realized in our hearts and within this hidden temple, apart from the world, which we are about to dedicate to Thy service. May the fruits of Thy higher law be administered to the dwellers herein, to those also who shall knock at the door without and unto whom that door shall open. May they attain union with Thee and the peace which we implore at the Center. Amen.

The High Priest faces west and the brethren resume their seats.

The Usher of the Rite passes to the eastern end of the temple on the southern side, over against the sanctuary, where the instruments of consecration are placed on a small table. He brings them in succession to the High Priest, presenting them with both hands, his head being bent reverently. The High Priest consecrates the salt.

THE HIGH PRIEST: Vouchsafe, O Lord, to remember the salt of Thy Covenant, and to bless this creature of salt, that it may be sanctified for the consecration of the temple and holy sanctuary which we are about to dedicate to Thy Service. I bless this salt in Thy name, O Holy God ☩ that for all who seek the mystic way and who serve herein it may be a sign of life and incorruption, the Second Birth and the

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Word attained in Thee. May we be salted with the salt of the Kingdom. May wisdom from the seat of Wisdom abide herein. May this salt of the earth become unto us a heavenly salt, a sign of that Divine virtue by which the souls of men are purified.

Thereafter the High Priest consecrates the ashes.

THE HIGH PRIEST: When his earthly part has been burnt to ashes, the spirit of man shall ascend — as the sparks fly upward. Vouchsafe, O Lord, to bless this creature of ash. May it become a fertile earth and bring forth the Tree of Life, to feed the nations. I bless these ashes in Thy name, O Holy God ☩ that they may be sanctified for the consecration of this temple and holy sanctuary that we are about to dedicate to Thy service. May they symbolize a healing medicine, profitable to body and soul for all those who invoke Thy holy name here in.

He mingles a sufficient part of the salt with the ashes.

THE HIGH PRIEST: Salt of Eternal Wisdom ☩, salt of the Second Birth ☩, ash whence the new earth springs ☩, be all things accomplished herein through the grace which comes down from Thee, O Father of Love, and is administered to all things. Amen.

Thereafter the High Priest consecrates the incense.

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THE HIGH PRIEST: Master of all our hearts, which burn for Thee, vouchsafe to bless and sanctify this creature of sweet incense which I now consecrate in Thy name ☩, that it may be a sign of aspiration and ascent of the mind to Thee, and that we may call the place holy wherein its smoke ascends.

He has cast incense on the fire in the thurible held up by the Usher of the Rite. Thereafter he consecrates the oil.

THE HIGH PRIEST: It is written: If any man be sick among you, let him call in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins they shall be forgiven him. Purify this creature of oil, O Lord: sanctify it, Holy Messiah: bless it, eternal God. In Thy name, O Lord, I consecrate this creature of oil, that it may heal the sickness of the House and reform its ways in Thee. So shall it signify to us the peace of Thy word, which stills the troubled waters of the soul, the restless sea of our desires, and there follows a great calm.

Thereafter the High Priest consecrates the lamp of the sanctuary, which has been kindled by the Usher of the Rite.

THE HIGH PRIEST: O send out Thy light and Thy truth: may they bring us unto Thy holy hill and to Thy tabernacle. Discover unto us Thy light in the house which we have built for Thy service. Vouchsafe, O Lord, to bless this fire and light, that it may sanctify the place of our mysteries. For the

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glory of Thy name, O Lord: in the name of our holy religion: by the invisible mountain of wisdom, on which we ascend to Thee: I consecrate ☩ this creature of fire and light as a sign of the holy purpose which forms our wills in Thee, by which we are sealed unto Thee as a people set apart and chosen, and by which — in the power of my office — I seal this house of man, that it may be henceforth and forever a house unto Thee, O God, and a sanctuary of Thy presence.

The Usher of the Rite gives a battery of one knock and all rise. The High Priest resumes his wand and passes with the sun to the entrance door of the temple, which he opens. He stands on one side of it and says:

THE HIGH PRIEST: Let the spirit of the world depart from this place, which is to become a temple of God.

Then, standing in the middle place of the threshold and facing outward, he makes a great cosmic cross ☩ with his wand.

THE HIGH PRIEST: Behold the sign of our attainment. May that which is born of flesh, according to the will of flesh and the lower will of man, keep far henceforth here from. May the Word be made flesh among us, full of grace and truth.

He shuts the door front within, and then facing thereto:

THE HIGH PRIEST: May this door be blessed, sanctified ☩ and commended to the Lord. May it be as a gate opening on Eternal Life to those who enter hereby.

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And now he faces inward.

THE HIGH PRIEST: Invest our portals, O Lord, and guard our thresholds. Vouchsafe to visit this place.

He passes by north to the portal of holy sanctuary and there puts aside his wand, receiving the vessel of mingled salt and ashes from the hands of the Usher of the Rite. He proceeds to the eastern side of the sanctuary and faces east, scattering the salt and ashes in the form of a cross,

THE HIGH PRIEST: May the part of earth of this temple be purified by the earth of Zion. (*He turns and scatters ashes on the altar in the same manner.*) May this altar of sacrifice be the foundation stone of our election. (*He passes without the sanctuary and scatters ashes in the southern quarter of the temple.*) May the body of this temple be purified by the work of the will in God. (*At the west.*) May it be as the body of God in its manifestation. (*At the north.*) May desire of the house of the Lord purify the body thereof. (*He returns to the door of holy sanctuary and there faces west, lifting up the vessel of ashes.*) May the body of this temple and of all who serve herein be integrated in the mystical body of the Rosy Cross.

The Usher of the Rite receives the vessel of mingled salt and ashes. He places the smoking thurible in the hands of the High Priest, who proceeds to the eastern side of the sanctuary and faces east. He makes the cosmic cross ☩ with the thurible and offers incense thrice.

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THE HIGH PRIEST: May the mind of the Father Almighty purify this hidden temple and make a holy sanctuary herein. (*He turns and offers incense over the altar.*) May this altar of sacrifice be purified by the Divine mind. (*He passes without the sanctuary and offers incense in the southern quarter of the temple.*) May the mind of this temple be fashioned in the purpose of God. (*At the west.*) May it embody the thought of God. (*At the north.*) May the love of the Father Almighty abide herein. (*He returns to the door of the sanctuary and there faces west, lifting up the thurible.*) May the purified minds of all who serve in this hidden temple be one mind in the Fellowship of the Rosy Cross.

The Usher of the Rite receives the thurible and places the vessel of oil in the hands of the High Priest, who proceeds to the eastern side of the sanctuary and faces east. He pours oil in the form of a cosmic cross.

THE HIGH PRIEST: Purify the house of Thy desire, O Lord, with the gifts and graces of Thy Spirit. (*He turns and pours oil on the altar.*) Purify this altar of sacrifice with the oil of Holy gladness. (*He passes without the sanctuary and pours oil in the southern quarter of the temple.*) Glorify the desires of the house in the work of Thy Holy Will. (*At the west.*) Thy peace is a horn of oil: may peace be unto this temple. (*At the north.*) Purify the heart of this temple; anoint it with Thy holy oil. (*He returns to the door of the sanctuary and there faces west, lifting up the vessel of oil.*) May the heart of this temple be purified in the heart of the Rosy Cross.

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The Usher of the Rite receives the vessel of oil and places the lamp of the sanctuary in the hands of the High Priest, who proceeds to the eastern side of the sanctuary and there faces east. He makes the sign of the cosmic cross with the lamp.

THE HIGH PRIEST: May the will of God and of those who are born of God purify this house of dedication. (*He turns and makes the sign of the cosmic cross over the altar.*) And purify this altar, O Lord, to Thy holy purpose. (*He passes without the sanctuary and does likewise in the southern quarter of the temple.*) Send down Thy saving fire: make clean our wills herein. (*At the west.*) Do Thou clothe us with Thy Light as with a garment, and be this temple Thy light embodied. (*At the north.*) Purify it as a heart of light and as a lamp shining in the darkness. (*He returns to the door of the sanctuary and there faces west, lifting up the lamp.*) May the will of this temple, which is the will of Thy serving brothers, be one with Thy holy purpose in the Light of the Rosy Cross.

The Usher of the Rite receives the lamp of the sanctuary and places the vessel of salt in the hands of the High Priest, who proceeds to the eastern side of the sanctuary and there faces east, scattering the salt crosswise.

THE HIGH PRIEST: I have brought a new cruse and have put salt therein, as a symbol of perpetuity and incorruption. I consecrate this temple and Holy Sanctuary in the Name of the Three Supernals. May the presence of Jehovah and Elohim abide herein, for God and His Shekina are One. (*He turns to the altar and scatters salt thereon.*) I consecrate this

altar of sacrifice ☩ on the threshold of the holy supernals, in the name of Daath that is the realization of Divine Knowledge. May the Spirit and the bride say, Come — to all those who offer up their life here on. (*He passes without the sanctuary and scatters salt in the southern quarter of the temple.*) I consecrate this temple with salt ☩ invoking the Father in Chokmah. (*At the west.*) I consecrate this temple with salt ☩ invoking the Divine spouse in Tiphereth and the bride in manifestation. (*At the north.*) I consecrate this temple with salt ☩ invoking Taboonah in Binah, the Divine mother of souls. (*He returns to the door of the sanctuary and there faces west, lifting up the vessel of salt.*) I testify to the unity of God and the oneness of the Divine Quest.

The Usher of the Rite receives the vessel of salt and the High Priest resumes his wand.

THE HIGH PRIEST: Fratres et Sorores, holding all grades of the Third Order, as keeper of the sacred mystery under the veils of symbolism and the messenger of Daath, who is servant of the servants of God, I have come down with the highest warrants of the Rosy Cross to integrate a living branch of our Fellowship in the World of Creation, the Christ-Life and the first reflected triad. (*He passes to the throne of the Celebrant-in-Chief, having the white pillar behind it.*) I testify that the pillar of mercy is extended through the World of Mercy to the Supernal Triad in wisdom and that Chesed is the testimony thereof in this holy temple. (*He passes to the throne of the Second Celebrant, having the black pillar behind it.*) I testify that the pillar of severity is ex-

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tended through the World of Judgment to the Supernal Triad in understanding and that Geburah is the witness thereof in this holy temple. (*He passes to the throne of the Third Celebrant having the cross of obligation behind it.*) I testify that the pillar of benignity is extended through the World of Benignity to the threshold of the supernals in Daath, and that Tiphereth is the testimony thereof in this holy temple.

The High Priest returns to the door of the sanctuary and faces east.

THE HIGH PRIEST: O Thou Who has been our dwelling-place in all generations, for Whose love we have set aside the kingdom of this world, with the spirit and adornment thereof, we have consecrated and set apart to Thy service this place, which henceforth is holy. Place upon it the seal of Thy sanctity, and grant it all heavenly increase. May that which is begun for Thy glory be raised to perfection in Thee. May Thy Presence abide herein, to sanctify our acts and preserve our souls inviolable. May this house of the Holy Spirit, dedicated as a hidden church in the light of the Rosy Cross, be to us now and to many hereafter a gate and threshold of the union.

He turns westward and says:

THE HIGH PRIEST: Fratres et Sorores, the Lord guard our coming in and going out, from henceforth and forever. I testify that this Temple is dedicated and consecrated to the

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Glory of God in the Highest.

The Usher of the Rite gives a battery of one knock and says:

THE USHER OF THE RITE: Honorable Fratres et Sorores below the rank of Adeptus Exemptus, come forth and follow me.

He leads them from the temple and returns, if qualified to do so. The Adepti Exempti are seated. The throne of the Third Celebrant is removed, and the cross of obligation is replaced by the cubical altar of the 7=4 grade. The symbols of consecrated personality are laid thereon and also the rose-crucifix. On the altar within the sanctuary are placed a chalice containing sacramental wine, covered by a paten, on which is unleavened bread. A white cloth is folded over these vessels.

The High Priest passes within the sanctuary and performs the sacred ceremonies of the Pars Magna Secreta in the ritual of the winter solstice. In this manner the First Celebrant-in-Chief of the new temple receives his titles and warrants.

*The temple is opened in the grade of Adeptus Exemptus by the High Priest himself. The challenging of the faithful witness takes place immediately thereafter, according to the ritual of the winter solstice in *Mysterium Chesed*. The text is followed throughout and the closing taken. The Adepti Majores are recalled.*

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*The temple is opened in the grade of Adeptus Major by the High Priest. The challenging of the faithful witness takes place immediately thereafter, as in *Mysterium Geburah*. The text is followed throughout, but the Celebrant Elect resumes his place in the body of the temple. The closing is then taken. The Adepti Minores are recalled.*

The temple is opened in the grade of Adeptus Minor by the High Priest. The cubical altar has been removed. The sanctuary altar is now in the center of the temple and the cross of obligation in the sanctuary. Three unlit candles are set upon the altar, in the center of which are the veiled sacramental vessels.

*The past celebrants who are the assistants remove their vestments. All unofficial brethren being seated, the High Priest returns to the eastern end of the sanctuary, where he makes the affirmation concerning the faithful priest, as in *Mysterium Tiphereth*. The answer hereto is given by the Usher of the Rite leading the Celebrant-in-Chief to kneel before the cross of obligation. The text is followed throughout, except that the Celebrant-Elect descends from the cross in sight of the brethren and is at once invested with the robes and insignia by the High Priest, who leads him outside the sanctuary, kindles his candle on the altar and places it in his hands. The High Priest takes his seat.*

The Celebrant-in-Chief circumambulates the temple with the proper versicles. After their investiture the Second and Third Celebrants circumambulate the temple reciting the

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*versicles allotted to each, as in *Mysterium Tiphereth*. The cross of obligation is removed and the altar replaced in the sanctuary. The final proclamation of the Celebrant-in-Chief is omitted, and the closing is taken in the grade of *Adeptus Minor*.*

Here ends the Solemn Ceremony of Consecrating a Temple of the Rosy Cross for the Mysteries of the Third Order.

The Ceremony Of Consecration On The Threshold Of Sacred Mystery For The Watchers of the Holy House

To the Glory of Thy Name, O Lord, and
the inviolate splendor of the Rosy Cross,
through Christ our Lord within.

✠ Issued for the use of Serving Brothers and Companions of the Order by
the Keeper of the Sacred Rites ✠

✠ DATUM IN MONTE SANCTO, UBI AEDIFICATUM EST TEMPLUM DOMINI ✠

The Master of the Rite, officiating as High Priest, is seated on his throne in the east between the pillars of the temple. He wears a white robe, having a red cross emblazoned thereon and extended from neck to hem. This vestment reaches below the knees, and beneath it is a white alb. He carries a wand surmounted by a Rosy Cross. All present in the sanctuary are clothed in the same manner, the High Priest only wearing an additional white sacerdotal cloak or cope of thin texture. The Priestess, whose wand is crowned with lilies, and her two assistants — these bearing rose-wands — are on the southern side. Other Spokesmen of the Rite are placed in the north. Those who belong to the sanctuary but are taking no active part may be seated on benches facing west and situated north and south of the great altar, which is at a certain distance forward and is served by a Thurificans, installed at either horn. The Symbolum Magnum of the Rose-Cross is erected upon the altar, with flowers and lights about it, in groups of seven and twelve. At the foot of the Cross are four cubes of white alabaster, crystal or white wood, bearing inscriptions. The Ushers of the Rite are placed at the far west of the temple on the southern side, the Watcher of the Sacred Portal and the Herald of the Temple being similarly stationed on the northern side, all facing east. They wear the general black habit of Companions of the Rosy Cross and the distinctive Lamina of their office, which is a cross of Malta shape, decorated by a rose of five petals. The seats of the holy congregation are ranged from east to west, leaving a free space about the walls for circumambulation in the path of the sun. N.B. The Ushers bear respectively roses and lilies as additional jewels on their breasts. There are branches of palms in their

hands. Those who abide in the sanctuary have the same mystical flowers in combination, and the inscription about them is: EGO SUM FLOS CAMPI ET LILIUM CONVALLIUM. Unofficial members of the Holy Congregation have a Calvary Cross of red enamel, depending from a white collar placed about the neck. The High Priest and the Priestess, the other Spokesmen of the Rite, and [text unintelligible in mss] sanctuary and passing with the Sun to their appointed places. They take their seals in silence and all lights are extinguished. When the temple is in uttermost darkness, when there is no suggestion of light anywhere, the precincts included, the holy congregation enters, led by the Herald of the Rite, who carries a shrouded lantern. He returns in silence as he came, securing the door behind him and taking up his place thereat. There is now unbroken stillness within, and when this has endured for a brief period, he proceeds to the vestibule, where he salutes the Postulant of the day, saying:

HERALD: I have followed a certain star through the days and the years, a star that is faithful and true, a star with the voice of hope. I know thereby that all that lives and breathes shall come at length into its own. Be welcome, in the name of the Order, the Grace within the Order and the Inward Fount of Grace.

The Postulant is clothed in the weeds of a pilgrim, or in such other vesture as may be determined from time to time. A cross of rough wood is suspended about his neck, signifying his own manifest existence and all that he carries therein. It is understood that he has been prepared zealously; he has signed the

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form of profession. It is known that he has a certain disposition towards the inward life and the realization of Christ in His Kingdom, regarded as [text unintelligible in mss] living; make us Thy robe of glory.

The Postulant is given also a wallet, in which are blocks of wood variously colored and inscribed. They are significant of the parts of his personality in their normal mode of being. N.B. The outlines of a temple are depicted on one side of the wallet and on the other is an open eye.

HERALD: Dead branches, barren tares: give unto us harvest sheaves. Uplift us into holy sanctuaries: graft us as golden boughs on the Tree of Life.

The Postulant is led slowly and reverently towards the door of the temple and in the course of this progress:

HERALD: There is a knocking at all our doors, and may we be ready to open.

At a short distance from the door itself:

HERALD: Of knocking and opening in temples, remember here and now: think in the heart thereon, because of their meaning. Think of the sacred admissions and of all that follows in advancements. The court of the temple is not without its Neophytes, Watchers and Serving Brothers: the Holy of Holies is not without its priesthood, which ministers and worships there.

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The Postulant has been reminded of the Second Birth and its doctrine of high experience in a conference prior to reception.

As they stand on the very threshold:

HERALD: The house awaits thee: Be thou born therein.

Meanwhile, the silence within has been followed by organ music and thereafter by the voice of the High Priest.

THE HIGH PRIEST: The temple is opened in darkness, looking through the dark of dark to light of light beyond and the glory of the Rosy Cross.

The sanctuary is filled for a few moments with the radiance of the great symbol, and again the dark prevails.

THE HIGH PRIEST: Fratres et Sorores, Watchers of our Holy House, amidst the hallows of mystic darkness, I open the work on the threshold of sacred mystery and bear my faithful witness to the cross of Christ.

THE PRIESTESS OF THE RITE: I bear my witness to the Holy Rose, an image of the Lord of glory.

THE HIGH PRIEST: O sacred night of contemplation, vision of the soul therein, and world of union beyond the world of vision. Still we our senses: listen in the soul alone. A Voice shall speak within. Still we the soul itself. Then it is the Voice

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only, as if to our deepest self there spoke a self beyond.

A battery of one knock and no other is sounded softly on the door by the Herald of the Rite. It is opened by the Watcher from within, and he asks the question of the time, as he stands unseen in the darkness.

WATCHER: Whom have you there?

HERALD: An earthly body which veils the spiritual man and a blessed place of the Presence.

WATCHER: What do you seek at our hands ?

HERALD: I ask you to sanctify the body, that we may look upon that great light which shines from the soul within.

WATCHER: What manner of light, my brother ?

HERALD: Rewarding light of God in those who seek Him out.

WATCHER: What is the end in view?

HERALD: That soul transformed in God through flesh made pure, and justified by holy temple rites, may bear its faithful witness in the world.

The voice of the High Priest intervenes far away in the east.

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THE HIGH PRIEST: Lead on this child of man: the darkness seeks the light.

When the door is closed behind them, and while they pause on the inner side:

THE HIGH PRIEST: They know not whither they are going in the ways without; but thou shall learn in the sanctuary of this holy temple.

The Herald conducts the Postulant to a vacant seat set apart for him in the mid-west and thereafter passes to his own place. There is again unbroken stillness in the dark of dark. It is followed by a breathing of slow music, which rises by degrees to a very torrent of sound. A voice breaks in suddenly on the crest of the music. It chants clearly and sweetly

THE HYMN OF THE SOUL IN UNION



I. The Peace of God is the Union: the Union is God with us.

II. There is no life but life, and that is Thou.

III. Thine is the essence and Thine the growth therefrom.

IV. The mercy of Thy Covenant is poured upon those who love Thee.

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V. In Thee and Thine Union we become ourselves the Covenantant.

VI. Make of us Thine in the Keeping, till Thine is also Thou.

VII. Unity of all the Unity and Oneness found within.



The silence which follows is of certain moments only, and then another voice ordains the mode of contemplation on the blessed path of union, giving intimations concerning it for the leading of inward thought.

THE HIGH PRIEST (*vel alius*): When veils are on me and the clouds about me; when the world clamors and its spirit draws me forth: then art Thou far away. I do not feel Thee, and I see Thee not; I do not know Thee, whether without or within. I am nothing and have nothing: my food is husks. The darkest state of all is when the broken shells seem meat from the King's table. ✠ O cities in the wastes of time, where is the City of God? ✠ But if I abide in the hiddenness, if I keep my soul in silence, if I put away all the presences and forget the forms of thought: then am I aware of Thee. I hear Thee in the still small voice, who have lost Thee amidst the thunders, in all this storm of words. ✠ Where the dark clouds hang out and the fire flashes, Thou and the soul are lost. ✠

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The soul is high remembrance, remote and vast and vague; but it is expectation also. ✠ In the great old duration, beyond the modes of change, my deeps were Thine: I look to find Thee there, far past all life of sense. ✠ But here in the house of my exile, here in the bonds of flesh, how did I know of Thee, Master, or come to remember Thee? How did I hear Thee first? As a child at the mother's knee? As a youth in the classes? It is very well. ✠ In the Church, woe is me? What rites, what words of the preacher? Were they not good and true? ✠ What ways of missing the message! I heard of Thee only without who know Thee only within, in the one place of knowledge. ✠ The awareness becomes the presence, and Thou art That. ✠ Where shines Thy light? Where, Master, but within? Not from without or any other-where: O Thou of all things inward, far past the personal self. ✠ Thou the beginning and Thou the end, through and beyond the ages. ✠ Let us contemplate in the heart, my brethren, when the heart is still, when the pulse of outward life is heard no more and time suspends its beatings.

There is a long pause of silence, which grows in tenseness to a vibrant point, and then another voice is raised: it bears true witness on the Rosy Cross.

THE PRIESTESS OF THE RITE (*vel alia*): On sacred temples of the threshold; the promise of peace in temples; odors about the temples; words of sacred odors and tongues of incense; houses of benediction, houses built of prayer; the matter of faith in temples, a gate to high experience: behold, I testify in the Mystical Holy of Holies, the sanctuary of speaking sym-

bolis and the Rosy Cross. ✠ According to the golden legend and the discovery of its inwritten parable, the maxims of a spiritual mystery were graven about the altar, in the vault of a hidden shrine. NEQUAQUAM VACUUM. There is no void of distance between the dedicated soul and God. Consecrate your hearts in dedication, and God shall be found within. LEGIS JUGUM: The bondage of the old law becomes the yoke of Christ. LIBERTAS EVANGELII: The liberty of the Gospel is the freedom of the soul in union with the Great Task-Master Who ordains the law of love. DEI GLORIA INTACTA: To the glory of God inviolate, world without end in love. ✠ Conversion of all conversions, change of change, stars out of dust arising, making of all things new: Be ye transmuted therefore from dead stones into living philosophical stones, shining on everlasting hills, radiant on the mount of God.

The pause of a moment follows: it is greatly still and expectant. A voice of victory proclaims:

THE HIGH PRIEST (*vel alius*): ORDO SANCTISSIMUS ROSEAE ET AUREAE CRUCIS.

The Rose Cross suspended in the black darkness gives forth its light suddenly. It appears in mid-air, and there is a passing of veiled figures beneath it, amidst smoke of thuribles.

THE HIGH PRIEST: Behold the cross of glory, the Rosy Cross, the sign without of God Who dwells within. The mighty cosmos of created things is made without: make Thou our world within. We have built all temples in Thy Holy Name:

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build Thou the church within us. Abide and bless by Thine indwelling Presence.

At a battery of one knock the Holy Congregation rises, with the Celebrants and Spokesmen of the Rite, wherever they are placed in the temple.

THE HIGH PRIEST: The Tree of the Rosy Cross is Christ; the Tree is Life; the Tree is the Word made flesh: Immanuel, God is with us. It is also the manifest state of our humanity; and then the Rose signifies the Immanent Divinity, Which dwells within us, at once hidden and revealed. I bear my witness further that the Rose is the soul in man; and then the glittering point of dew, as the jewel within the centre, is the inward and hidden Christhood.

At a battery of one knock, the seats are resumed by all. The Rose-Cross continues to radiate in the darkness and again the music breathes. A voice of song tells of the Mystic Rose.

THE PRIESTESS OF THE RITE (*vel alia*): ROSA AUREA, ROSA SANCTA, ROSA VICTORIAE, ROSA MYSTICA, ROSA IMMORTALIS, ROSA COELI, ROSA FOEDERIS, ROSA SANCTISSIMA, ROSA DEITATIS, ROSA SALUTARIS NOSTRAE, ROSA UNITATIS, O PURISSIMA, O SANCTISSIMA, DULCIS ROSA CHRISTI.

The music continues for a space after the voice is hushed. The clouds of incense rise.

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THE PRIESTESS OF THE RITE: The Rose art Thou, and we are the Rose in Thee: we are also a chaplet of roses about Thy morning star. The flower of the field is mine and this is the Holy Rose: I have bound Thy lilies on my heart. My rose expands in Thy light. The dew of Thy Presence falls therein, and it breathes forth fragrance of the Spirit. O ROSA FLORESCENS.

THE HIGH PRIEST: The Holy of Holies within this holy temple is also the Holy Rose. Let us be mindful of this jewel in the center and contemplate the Presence in the sanctuary, in the blessed place of the Presence.

There is again complete darkness, for the light of the Rosy Cross is withdrawn after these words, and there follows a great silence. The temple is a house of souls, and by those who think in the heart it shall be found a house of knowledge.

At the end of this contemplation:

THE HIGH PRIEST: By whom were you made a brother ?

HERALD OF THE RITE (*in the west*): By God and a good friend: so help me God.

SPOKESMAN OF THE RITE (*unus vel alter*): May joy and benediction, the power and mercy of God be with us this day and forever in the place of Divine mystery.

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SECOND SPOKESMAN: Into Thy hands, O Lord: in the mercy of Thy hands abide the souls of the chosen ones.

THIRD SPOKESMAN: Sacred is he who maintains in his heart sacredly this high and sacred doctrine.

SPOKESMAN OF THE RITE: Be with us henceforth, O Master, through all our ways of quest, as Thou art and were from the beginning even unto the perfect end, the endless end of being.

SECOND SPOKESMAN: Visit us in the redemption of Thy knowledge.

THIRD SPOKESMAN: Change Thou our death in separation to the Life which is Life in Thee.

THE PRIESTESS OF THE RITE: May the Spirit of Thy Light enlighten, Thy Spirit of Wisdom strengthen, the Spirit of Understanding rule in heart and mind. O Inward Spirit, Guide and Ward in all: VENI, CREATOR SPIRITUS.

UNA ANCILLA TEMPLI: Thy Spirit is in those who love Thee: give unto us Thine Holy Spirit.

ANCILLA ALIA: Crown the humble with wisdom: marry us into perfect union.

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THE HIGH PRIEST: For us who are Thine only set open doors of entrance to Thine Eternal Presence, the secret abode of Thy Glory.

THE PRIESTESS OF THE RITE: I testify concerning the way of the soul in love and the term attained therein. The reign of law is love, which rules in all. There is one law alone, one rule and reign, and love is love for ever. Love is the key and love the keeper of keys, the treasure within and the only lock that opens. The key of love is also the key of tongues, the living word within and the word expressed. The kingdom sought without and found within, the throne erected there, the scepter and the crown are Thine and Thou, O Love, Kinghood and King in all. I preach this gospel in all my parts of being.

ANCILLA UNA TEMPLI: The path of the life to come is a path of love.

ANCILLA ALIA: The love which dies for love is love that lives.

ANCILLA UNA: The love which lives through death is love immortal.

ANCILLA ALIA: Give me everlasting titles, the love that kills.

THE PRIESTESS OF THE RITE: O school of wisdom, school of perfect love: thereafter nothing dies, for death is dead.

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There is music of the dead for a brief space, and then a voice cries in the darkness:

SPOKESMAN OF THE RITE: The perfect peace is with thee: thou art the peace of God, O blessed mystic death !

SECOND SPOKESMAN: Thy veils dissolved reveal the life beyond.

THIRD SPOKESMAN: Thine other names are vision, life in God, and after this the union.

THE HIGH PRIEST: The second birth of souls is a birth in love. I testify concerning the beginning of all mysteries and that which qualifies for all, the second birth of souls. Let us contemplate the mystery of love, and this abides within us.

The silence which follows is like the threshold of a world of experience behind the world of symbols, and at the end this contemplation dissolves in an organ reverie, a suggestion of deep things heard from the beginning in the heart, when the heart is still. The next theme is of the Hidden Master and the old foundation of the Rosy Cross.

THE HIGH PRIEST: The sacraments are not the life, but its sacred signs and veils. The signs are silent only when the soul is deaf. The wonder is not in their speaking but because so few can hear. ✠ There is fruit of life in symbols, for those who can penetrate green thickets and enter the orchard be-

hind. Till then we dwell in the precincts: we feed upon outward shells of images, and we drink their wine. O deeper hunger and that other thirst! ✠ Give me the real presence in place of all the pictures and pallid portraits only drawn in thought. What shall give life to the pictures, mind and speech in all? Thought of the soul, thought in the deep soul, and God uplifting soul in thought within. ✠ I have crossed the threshold: I have parted embroidered curtains: I have questioned oracles in speaking darkness, in the pregnant solitudes, in lone untrodden regions of the soul. ✠ I have opened a secret wall in my own house and have found a vault beyond. The Hidden Master of the Rosy Cross spoke to my secret soul. ✠ A light in the dark uplifted: I found a lamp therein, and it goes not out for ever. ✠ I knew him of whom I had read in the old days, when the spirit of quest was on me, in the old traditional tale of our Loving Father. He came unto me then in the youth of thought, as a son of the Spirit and bride born in the body of man, as Christ was born in a stable. He led the inner life in a house of religion, a house of contemplation, even a house of thought. ✠ There is an orient of the soul, and this may visit from on high: it is said that he travelled eastward. Was it not the Far East, the font and source and spring? There is no other travelling which counts as such for those who look to find the ends of being. ✠ We are told that he came unto his own and that his own received him, in the Hidden City. Was it not built upon the Mountain, a high uplifted place of holy mind? When we strip off the crude vestures, which are those of outward myth, it is found that he who came from the Center returned there and drew therefrom. ✠ He was given back to the world in

the power of mission. He brought with him from the Center that experience which is high doctrine and an art of life in God. He came in the power of teaching, as if again unto his own in the bond of outward things, and they heard him not. But a few heard him within, and he built up his Brotherhood of the Rosy Cross, as if a church invisible and a house of the Holy Spirit. ✠ I say unto you, brethren, that there is the story of Christ on earth, in Palestine and its Holy Fields, and there is the Mystical Christ within: two stories, one at the root in the Theosophia of the Rosy Cross. And that of our Loving Father is also yours and mine: the vault of His house is within us, and the Center is also there. ✠ I have made unto myself a sepulcher: Lord Christ, arise therein. The Rosicrucian doctrine was: IN NOBIS REGNAT JESUS, and it is understood thus among us. The connotation is DEUS NOBISCUM; PAX PROFUNDIA; IMMANUEL: God is with us. In one and the same sense, I testify therefore on the faith of the old claim, which has been with us from the beginning, that the Fellowship of the Rosy Cross is with the Father and Jesus. The synonym of all is ECCE REGNUM DEI INTUS. Peace profound, my Brethren, the stillness and its deep.

The Rosy Cross is manifested again in its light of splendor, and at a battery of one knock, the Holy Congregation rises and remains standing, while the deep sacramental meaning is shown forth as follows:

A SPOKESMAN OF THE RITE: MYSTERIUM ROSEAE ET AUREM CRUCIS: Christ in manifestation, hidden and cosmic Christ.

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SECOND SPOKESMAN: MEA VICTORIA IN CRUCE ROSEA: My victory is in the Rosy Cross. Immortal life removes the sting of death: Thou art our Life, O Lord.

THIRD SPOKESMAN: CRUX CHRISTI CORONA CHRISTIANORUM: Crown us in the part of our manifestation with the fruits of the work within.

THE PRIESTESS OF THE RITE: The soul is a rose awaiting consecration by the Spirit.

UNA ANCILLA TEMPLI: The rose of our desire becomes the Holy Rose.

ANCILLA ALIA: Rose of Jericho, Rose of Salem, Rose of the world below, Rose of the Paradise above: hide us in Thy sacred petals.

The light of the Rosy Cross is withdrawn after these words, and at a battery of one knock, their seats are resumed by all.

THE PRIESTESS OF THE RITE (*vel alia*): The unknown country of our inward being becomes the Kingdom of God when the Guide—who is Love within—brings us to the holy place and opens the door thereof, which leads to the Holy of Holies and the Presence therein. The Guide is that which is said in an old traditional story to lead the seeker of the Rosy Cross up a mountain in the midst of the earth, otherwise at the middle place of the world.

I say unto you that this Mountain is within and that it

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is found at our own center. It is a place of many treasures which the world does not value, because they do not bear its marks or come out of its mints, as current coin accepted in its houses of exchange. It is said to be encompassed by cruel beasts and ravening birds, which are the evil passions within us — all the false desires. They are the lawless part of our nature in all the ways of life, the spirit of the world within us which strives with the Spirit of God. But on the brink, as it may be, of formless swamps of being, in death and the shadow of death, we have remembered the promise of life — of life for evermore and ever more of life.

We have heard the voice of the Guide, a music which wakens the secret depths of soul and thence evokes response. He has come at our bidding, has opened a door of the heart and entered to abide within. We have contemplated in the heart because of him and have followed the lead of love, the lead that is Thine, O Lord, for love is Thine and Thou. When the desire of it has possessed us utterly, when the night is very dark within, then in a great silence the quest begins for the mountain. It is reached at midnight, the middle night of the soul, when all the passions are stilled, all images of sense obscured. But that which devolves upon the seeker is to call from his heart on God, a voice upraised in very deep of soul: for now the end is nigh.

The lion and the dragon, the eager birds of prey shall fly before that which is our Guard, as well as Guide in Paths. I say to you: Believe and find. In a wind of the Spirit you shall go up the hidden mountain. All that is of dead stone in your nature shall be rent like rocks; all that is perishable shall be consumed like earthly dross: there shall follow a great calm.

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The dawn and the day-star shall rise on the mount of God, and the place of the treasure shall unveil. In the images of the old parable that treasure is a highest tincture, which might turn the world to gold. But this is the gold of God, according to another witness of the Rosy Cross, and this transmutes the soul. O Fount of life and health, Spirit and Presence of God: hereof is the Presence within, according to the picture-language, and such the hidden treasure of the secret mountain.

The place of the treasure in another mode of symbolism is a temple on the mountain-top, which is earth of the world to come and the land of the living. What laws of God come forth from this summit of Horeb to those who cross, with love their guide, the arid wastes of Sinai? And what transfiguration takes place on this mystic Tabor? The Rosy Cross bears witness to the high tincture, the Eternal Life thereof. That which is called the mountain in this old speaking allegory is known by other names in other types of legend. It is the spiritual citadel which contains the true stone and talisman of philosophers, a gift which remains to eternity, though all things else dissolve. It is called the glory of the world and way of truth, the hidden sacrament of the Rosy Cross and the only path to life. It is also the true elixir. But however we multiply images, and there is a cloud of others in the radiant lore of old, in reality it is one thing only — a state of inward being attained in love. It is reached by contemplation, when the soul eludes the methodical processes of the past and buries itself in love. It enters then into the great reality of being — which is its own reality — and finds its object in the height of ungenerated self; for there and thus

only is God within.

The Herald of the Rite unveils his lantern and then rising, elevates it in the middle west.

HERALD: The deeps explore the height, but height and deep are one in love. The mind of earth unto the sanctuary of hidden mind lifts up its pallid light.

The sanctuary is made dimly visible and the high altar. The Celebrants and Ministers are shadowed vaguely forth.

HERALD: From the court of the temple to the Holy Place, Master, command Thy servants. Open the gate which leads to the Holy of Holies. Thou have given to us service in quest: call us to serve in attainment at Thine inmost shrine.

The lantern is veiled and the Herald resumes his scat.

UNA ANCILLA TEMPLI: The records of experience, the doctrines based thereon, the great antique systems, the immemorial faiths have taught us from the beginning that God is without; but in the mystery of love and this only is the authentic finding of God — far and how far from the common wear and tear of devotional use and wont.

ANCILLA ALIA: HABITAVIT IN NOBIS. He has dwelt in us from the beginning, but it is not as in a local habitation: it is as the self alone within.

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ANCILLA UNA: We hear of Him only without, and the records are a portrait everywhere of an absent person.

ANCILLA ALIA: We set up images in all our temples, and they are reproduced as images in the mind: not these is He.

ANCILLA UNA: And the stories of the Great Masters are those of inward realizations that are theirs and not ours.

ANCILLA ALIA: O blessed lights upon the way, Christ-stories under many titles: the task is to make them ours, as all in truth are His, shadows or bright reflections of the one great work of souls, and He the head of the work.

THE PRIESTESS OF THE RITE: The one irrepealable condition is a selfless state without, for this alone makes free the secret path to reach the self within.

THE HIGH PRIEST: The secret mountain is the higher mind, *MONS RATIONABILIS* indeed, as it is called in the old chronicle concerning *SUMMUM BONUM*. That which is above encompasses that which is below and yet remains above, fulfilling and not destroying. It is the mind which sees by comprehension, the all-containing mind, an uplifted mode and state, as the logical understanding is another and lower mode.

A SPOKESMAN OF THE RITE: Raise us into eternal life, O Master, the state of the fixed stone, which is gold in the soul of man.

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SECOND SPOKESMAN: O hard and stubborn flints, ground in the mills of God, for the separation of gold within and hidden gems of price, the chrysolyth and jasper of the eternal foundation.

THIRD SPOKESMAN: The Divine Presence is hidden in our natural manhood and revealed when this is transmuted by the work of Divine alchemy.

SPOKESMAN OF THE RITE: The transmutation is from within in spiritual alchemy, unlike the work in the crucible, as dreamed of old.

SECOND SPOKESMAN: The mystic stone is within us and transmutes all things. The authentic affirmation is therefore: Behold, I make all things new.

THIRD SPOKESMAN: But it is the soul above all things which becomes Spiritual Gold.

THE HIGH PRIEST: These are the stages of the process in the old parabolic terms: (1) Mortification, for that which can die must die: being perishable, it is not ours; (2) the Black State, which is one of figurative death completed, and these two correspond in official theology to the work of an instrument which is termed sufficing grace: for us it is a grade of love; (3) the White State, begotten by plenary grace, or Divine Love raised to its second degree; (4) The Red State, attained in the operation of super-essential grace, otherwise the third grade which is that of transcending love, possessing and possessed

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by God. In the Black State the evil body of desire is dead as such; the White State is manifestation of the soul in its purity; but the Red State is that of the Spirit in its splendor, and this is the Christ-Spirit. It is the state of espousals and union, of being redeemed by the blood of Christ, for the blood is the life. Herein is the great mystery of the sanctuary, which is the Second Advent, the return of the Personal Christ.

THE PRIESTESS OF THE RITE: Tinge Thou our hearts and make us gold for Thee, that we in turn may tincture.

THE HIGH PRIEST: TINCTURA CHRISTUS EST: our medicine Thou.

SPOKESMAN OF THE RITE: A saving fire within, a fire of healing. I testify on the part of the Masters that there is a golden tincture which is called the center of nature.

SECOND SPOKESMAN: The fire of Divine Love is the eternal tincture of souls.

THIRD SPOKESMAN: O blessed ineffable state, which the Masters called philosophical from the first days of our mystery.

THE PRIESTESS OF THE RITE: The stone that the builders rejected and all the wise of this world is set at the head of the corner in the eternal foundation, the keystone of a sacred arch which sustains the worlds.

Consecration On The Threshold Of Sacred Mystery

UNA ANCILLA TEMPLI: The first stone, proved and precious, the stone laid in Zion, a living stone, hewn without hands from the everlasting hill and hidden mount of God.

ANCILLA ALIA: The Lord is my rock and my stone: Thou, O Lord, my Savior.

THE HIGH PRIEST: PETRA AUTEM CHRISTUS: way and truth and life.

The High Priest rises in his place. The Herald of the Rite gives a battery of one knock and all present stand up. The light above the throne is kindled suddenly and the High Priest is seen clearly, elevating a cubic stone which has reposed beside him on a pedestal. A voice in the sanctuary cries: PETRA FUNDABAT MIHI RIVOS OLEI. The light is extinguished, the High Priest resumes his throne, the Herald repeats his battery and all present are seated.

There follows hereon the pause of a few moments, as the peace of Christ Indwelling.

THE PRIESTESS OF THE RITE: IN SILENTIO ET SPE: Silence of the indrawn soul and hope of light therein.

UNA ANCILLA TEMPLI: OMNIA AB UNO ET OMNIA AD UNUM: From God thou art and to God shalt thou return.

ANCILLA ALIA: UNUM SUNT OMNIA, PER QUOD OMNIA: the secret doctrine rings its golden changes.

Ceremonies of the Fellowship of the Rosy Cross

THE HIGH PRIEST: DEUS VENDIT SUA DONA PRO LABORE: The Kingdom of Heaven suffers violence, and this is the sense thereof. The wages of God are eternal life.

A clear bell sounds within the sanctuary: The Rose-Cross gives forth its light suddenly. The Herald of the Rite stands up and speaks from the far west.

HERALD: EGREDERE PER VIAM CRUCIS: INGREDERE PER VITAM LUCIS: our comings forth and goings in are Thine.

He resumes his seat.

PRIESTESS OF THE RITE: Rose of Jericho, spiritual rose, rose of Heaven above, redeeming rose below. FLOREBIT REGNUM DEI INTUS QUASI ROSA ET LILIUM. The lilies bloom in the valley, even the Valley of Jehoshaphat.

THE HIGH PRIEST: We raise the plant within, the mystic rose: make it a rose without. From hidden ways of inward being, so the Christ comes forth; so lifted on the cross of life He bears the cosmic witness of Divinity to the Divine in man; so all His own draws after Him; and on the inward side and outward, sealing, they are sealed with God.

And now the lights go up: there is splendor of light everywhere. All present are standing up, alike in the Holy sanctuary and in the body-general of the temple. The banners are lifted up: the sacred incense fumes.

Consecration On The Threshold Of Sacred Mystery

HERALD (*from his place*): Thy day, O Lord: to the dawn of the coining day and the joy of life therein.

THE HIGH PRIEST: The star of morning rises: the work of Light begins. The heart of man is the place of the morning star: Shine, O star of life, even to the perfect day.

THE PRIESTESS OF THE RITE: Shine also, Rosy Cross, the type without of all the grace within. I testify that this holy temple is the sanctuary of God, a spiritual palace, a sacred place, reserved to a holy priesthood.

THE HIGH PRIEST: The Order is Elias Artista, prophet and faithful witness of the hidden church.

THE PRIESTESS OF THE RITE: It testifies here and now to the coming of the blessed kingdom: all the great things are nigh.

THE HIGH PRIEST: MAGNALIA DEI ET NATURAE: Grace of the Lord within, glory and grace of heart: Splendor of the outward Presence; all nature shines in royal light of God.

THE PRIESTESS OF THE RITE: MYSTERIARCHA DEI: the signs without, the portents seen within are Thine, O Master. The omens of two worlds bespeak Thy Presence and bring Thy gospel tidings.

THE HIGH PRIEST: An eye of the soul looks in towards things eternal and an eye looks out on time.

Ceremonies of the Fellowship of the Rosy Cross

THE PRIESTESS OF THE RITE: The mortal eye is overwhelmed with glory; but the soul abides therein which is turned to Thee.

THE HIGH PRIEST: It was said of old in the records of the Rosy Cross that within us and not without is that which we seek in our folly without instead of within.

THE PRIESTESS OF THE RITE: Make unto us a still Sabbath, and within us the Word shall speak.

THE HIGH PRIEST: That which is without comes forth from the first matter and returns thereto: that which is within goes back to God, Who is its source. For ever and evermore, it is God and the soul only, the soul alone and God, a perpetual intercourse, an unity in the ground and root. It is therefore OMNIA SUNT RES UNA on the external plane, but EST UNA SOLA RES on the side of inward reality.

Having put away their respective wands in their rests, the High Priest and the Priestess leave their thrones and meet at a middle point of the sanctuary, some distance behind the altar. They stand side by side with faces towards the west. The cubic stone is in the hands of the High Priest.

THE HIGH PRIEST: All things are one only.

THE PRIESTESS OF THE RITE: On earth as is in Heaven.

Consecration On The Threshold Of Sacred Mystery

THE HIGH PRIEST: Proceeding on earth from one substance of the wise.

THE PRIESTESS OF THE RITE: And in Heaven from one God Almighty and Father of all.

THE HIGH PRIEST: In Christ revealed within.

THE PRIESTESS OF THE RITE: The higher soul.

THE HIGH PRIEST: Christ and the Christ-State.

THE PRIESTESS OF THE RITE: Amen. O inexpressible deep of Deity.

They pass by south to the altar, preceded respectively by the great banner of the Rosy Cross and that of the Heavenly Rose. The Thurificantes at the horns of the altar hand them their thuribles. They proceed in succession to the altar, the banner bearers facing east, at a little distance behind them. The High Priest deposits the great cubic stone in its place between the small cubes. He puts incense about the Altar, CUM SIGNO ☩ CRUCIS. (In the sign of the cross.)

THE HIGH PRIEST: Thou Who art first and only, from and beyond the aeons: to Thee in adoration of the soul, till all the soul is Thine.

He turns, censing towards the west ☩ and over the Holy Congregation.

Ceremonies of the Fellowship of the Rosy Cross

THE HIGH PRIEST: The powers of the soul are an incense offered by the inward man as a sacrifice to his Creator.

He goes back by the north to his throne, preceded by the great banner. The Priestess of the Rite puts incense about the altar, CUM SIGNO ☩ CRUCIS.

THE PRIESTESS OF THE RITE: AD MAJOREM ROSEM ☩ Crucis Gloriam.

She turns, censings towards the west ☩ and over the Holy Congregation.

THE PRIESTESS OF THE RITE: The dew in the center of the rose is ROS FRUCTIFICANS, the spirit which is life of soul. SOLI DEO HONOS ET GLORIA.

The Priestess goes back by the north to her throne, preceded by the banner of the Heavenly Rose. All resume their seats, within and without the sanctuary.

THE HIGH PRIEST: The stability and equipoise of the universe are the good pleasure of the Lord made manifest.

THE PRIESTESS OF THE RITE: The seals of the Divine covenant are imprinted on the whole body of nature.

THE HIGH PRIEST: Divinity is archetypal and nature reflects Divinity, so that it is one of God'S great witnesses to the world of the soul within.

Consecration On The Threshold Of Sacred Mystery

THE PRIESTESS OF THE RITE: In this way the soul is everywhere encompassed by the natural and supernatural means of its inward return to God.

THE HIGH PRIEST: All the reflected lights lead us to the True Light.

THE PRIESTESS OF THE RITE: The whole order of the cosmos moves with him who has taken his heart in his hands and has said: I will go up to the altar of God.

THE HIGH PRIEST: Let us therefore remember holiness, that we may stand in the Presence of the King, Who reigns over the world within as well as the world without.

THE PRIESTESS OF THE RITE: Remember also the everlasting kinship of the heart with that which it desires in the height.

THE HIGH PRIEST: Awaiting the high light of all, let us be faithful in the small things, that we may be worthy of our faith in the great.

THE PRIESTESS OF THE RITE: God answers all souls that call upon Him and is invoking continually from within, that the soul may be turned and answer.

THE HIGH PRIEST: The way of the SUMMUM BONUM is by the sacrifice of that which matters nothing to attain that which is All.

Ceremonies of the Fellowship of the Rosy Cross

THE PRIESTESS OF THE RITE: An All in all of height and deep within, and God in all forever.

THE HIGH PRIEST: We have left the carved Gods and dead idols of the Gentiles, having heard of that one thing which abides in the life of the center.

THE PRIESTESS OF THE RITE: We have been satisfied too long with a part, who were meant for the whole.

THE HIGH PRIEST: The part is separation, the whole is union: our will is to the whole in Thee.

The Herald of the Rite gives a battery of one knock and rises up.

HERALD: The first steps taken in the Path of Union are taken by the will of man. ✠ There is one within the threshold who brings the will to serve, the will to walk among us, looking in these sacred precincts for a way of life in God.

THE HIGH PRIEST: The pearl of great price is hidden, and the path or way of its discovery demands the whole man.

HERALD: He has dwelt in the cities of this world; he has fared through the waste places: he seeks to abide in God.

THE HIGH PRIEST: Pilgrim of outward life, what of the life within?

Consecration On The Threshold Of Sacred Mystery

THE POSTULANT (*who is prompted*): I seek its ways through all my clouds of darkness.

THE HIGH PRIEST: What dwells within?

THE POSTULANT (*who is prompted*): The Kingdom of Heaven is there, for the finding of those who know.

THE HIGH PRIEST: Who rules and reigns therein?

THE POSTULANT (*who is prompted*): Christ Mystical, the inward Christ and higher soul of man. I make an act of faith and look in God to see.

THE PRIESTESS OF THE RITE: World without end. Amen.

She has risen with the Ancillae Templi and thereafter resumes her seat, also with them.

THE HIGH PRIEST: The Order's Godspeed in its work to the Glory of God is pronounced upon this serving brother.

THE PRIESTESS OF THE RITE: On the faith of perpetual silence, according to the covenant with God, may God be with thee forever in the bonds of our holy society.

She returns to her throne, escorted by the banner-bearers, who also resume their places. The High Priest proceeds by south round the altar, and the Ushers, separating their palms, go back to the west. The Postulant remains on his knees, and

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the High Priest draws to his side at the altar. All others are seated. The sealed Rituale is taken by the High Priest from the hands of the Postulant and is elevated towards the east.

THE HIGH PRIEST: We lift up our books without: be Thou our Book within.

It is now placed on the altar, and the hands of the High Priest are extended above the Postulant.

THE HIGH PRIEST: DEUS NOBISCUM: PAX PROFUNDA. The great purpose is within and the Divine event: Seek therefore without no longer for that which is within. Remember also that we have to lose what the world prizes before we can attain the All. You carry much baggage, my brother; but henceforth you shall go lighter, if yours is the will to freedom.

He takes the wallet of the Postulant and turning westward upholds it in the sight of the beloved congregation.

THE HIGH PRIEST: FRATRES ET SORORES, we know in the world without, according to the wisdom of its prince, that ever they prefer the robber, and so is the robber released to them and the Christ is crucified.

He takes out and exposes the inscribed contents successively and then casts them on the ground.

Consecration On The Threshold Of Sacred Mystery

THE HIGH PRIEST: The lust of the flesh; the lust of the eyes; and the pride of life: ADORO TE DEVOTE, LATENS LUCIFER.

He lifts up the empty wallet.

THE HIGH PRIEST: They made of it a den of thieves; but in the sacramental power and grace of my high office, I have cast out the money-changers from this natural temple of humanity, that henceforth it may be a house of prayer, for such is the house of God.

He turns again to the Postulant.

THE HIGH PRIEST: I give unto you unblemished tokens of the life to come within you. Say therefore, now and henceforward:ADORO TE DEVOTE, LATENS DEITAS.

This is repeated by the Postulant, and the white of white cubes on the altar are placed in the pilgrim's wallet.

THE HIGH PRIEST: I pray that your natural manhood may so be changed in God.

The wallet is hung on the left wrist of the Postulant, who is raised, from his knees, and it is said in so doing:

THE HIGH PRIEST: Be thou a branch of that Tree which God planted in Paradise.

This is followed immediately by a voice raised in the sanctuary.

A SPOKESMAN OF THE RITE: It is written: Every tree which bringeth not forth good fruit shall be cut down and cast into the fire.

But the allusion in this case is to an observance practiced by the Order under certain circumstances, and the maxim concerning it is therefore: ABSIT OMEN. The Postulant is faced to the High Priest, mid-wise at the altar.

THE HIGH PRIEST: By gifts from Heaven and not by arts of earth or earthly mind be Heaven conceived and known; and in thy soul be earth as Heaven revealed. By faithful service at the sacred gate, the soul is taught and finds perchance therein how other gates may open.

Thereafter, and both being turned to the west:

THE HIGH PRIEST: FRATRES ET SORORES, in the liberty and election of our sacred mystery, I give unto you a serving brother of the Rosy Cross. He that is faithful and true shall receive a new name among us. Meanwhile he is FRATER UNDECIMUS (*vel numerus alius*) and is enrolled as such among the Keepers of the Sacred Precincts.

The Ushers of the Rite come up by the north, and the Postulant is led to his former seat in the west. The bearer of the great banner proceeds by south to the altar and goes before

Consecration On The Threshold Of Sacred Mystery

the High Priest, who returns to his throne in the sanctuary, all standing up therein to receive him in due form, and all resuming their seats as he takes his own. There is the pause of a brief period, and it is like the heart in its stillness, when the heart is hushed in God. It may close again in organ music, and the First Spokesman of the Rite rises with arms lifted up and says in reverential clearness:

SPOKESMAN OF THE RITE: The beginning and the end are God. Amen.

The sealing word of the rite is repeated by all in the sanctuary, and he resumes his seat. The Herald of the Rite rises with a battery of one knock.

HERALD OF THE RITE: To the end therefore in love, and this is the Higher Soul. FRATRES ET SORORES IN ORDINE ROSEAE CRUCIS, I say unto you that this soul is Christ.

THE PRIESTESS OF THE RITE: The means of livelihood are means of love in this our life of the mysteries.

THE HIGH PRIEST: Who quotes in any houses of exchange the everlasting values? Who deals therein? Who buys or sells?

HERALD: The everlasting values are treasured in the heart of man, when God has changed the heart. I open my accounts therein: I sell and buy forever.

Ceremonies of the Fellowship of the Rosy Cross

He resumes his seat.

THE HIGH PRIEST: I certify that the self-knowing part, illuminated by the good, the beautiful and the true — VERITAS, VITA, VIA — is in the state of abiding love.

THE PRIESTESS OF THE RITE: A world withdrawn beyond the world of vision.

THE HIGH PRIEST: At the back of the centuries the voice of the Rosy Cross bears witness that such an unity in spirit with Christ is possible here and now.

THE PRIESTESS OF THE RITE: Not from without descending and not a soul infused, or master part to servant part attesting, I bear my faithful witness that Christ Mystical, the inward Christ, is a state, a spirit in attainment.

THE HIGH PRIEST: And these mysteries are hidden, for the titles of their knowledge are within.

THE PRIESTESS OF THE RITE: That which is within is older than that which is without, and it has come from far away.

THE HIGH PRIEST: While abiding in things without, the great practical secret is to keep ourselves sacredly.

THE PRIESTESS OF THE RITE: Dedicated, pure and naked, turn we the soul within.

Consecration On The Threshold Of Sacred Mystery

THE HIGH PRIEST: Let us make the world without as the world within and things material even as things of the spirit.

THE PRIESTESS OF THE RITE: If the center of the soul is God; let it be so within us that this Center is everywhere and the circumference nowhere.

THE HIGH PRIEST: The outward quests become the quest of souls when doors like these are opened: till then indeed we know not what we do.

THE PRIESTESS OF THE RITE: We wait for the time of the quickened soul, the open heart and eye.

THE HIGH PRIEST: The time of a Birth in God, a Second Birth of souls.

There is the pause of a few moments, as when a soul is stilled in contemplation. A voice rises suddenly over its well of silence. It may be that of the Priestess, of one of the Ancillae Templi or a Spokesman of the Rite. There is no ruling hereon, and it may be accompanied or not by organ music. It intones or chants

THE SACRED INVOCATION



I. Souls of the Holy Ones, souls of the Second Birth, abide and bless.

II. Souls of the Christhood, souls at the term of quest, abide and bless.

III. Spirit of the cosmic world, spirit of the Lord therein, abide and bless.

IV. Thou Who art present in all, Thou Who transcendest all, abide and bless.



The silence that follows is again only of moments, as of one who says in his heart: IMPLORA PACEM. Thereafter the colloquy continues and assumes a deeper note.

THE HIGH PRIEST: Concentrated purpose culminates, a vibrant point of life.

THE PRIESTESS OF THE RITE: The end is repose of consciousness in infinite love and of infinite love in consciousness.

Consecration On The Threshold Of Sacred Mystery

THE HIGH PRIEST: There is no God but God, and He is found within.

THE PRIESTESS OF THE RITE: Herein is the first and last, in comparison with which there is no second, and none whereby we can enter — after all the warfare — into peace.

THE HIGH PRIEST: We look towards that time when the glory of the Lord shall transfigure the man without and the robe of our priesthood become the robe of glory, of which it is the type and figure in our world of emblems.

THE PRIESTESS OF THE RITE: There is neither outward nor inward: I am Thine within and without; and in this unity — world without end for ever — there is Thou, O Lord, alone.

THE HIGH PRIEST: DATUM IN MONTE ABIEGNO.

*He gives the battery of the grade - one knock - and all rise,
within and without the sanctuary.*

THE HIGH PRIEST: The paradise below is the state of attainment as it is possible here and now: in our time-immemorial symbols, it is said to be manifest and hidden in a secret place of the earth. It is a holy school of the spirit, and its witness is the Rosy Cross.

THE PRIESTESS OF THE RITE: Make pure the mind; dissolve the heart; renew the Soul.

Ceremonies of the Fellowship of the Rosy Cross

THE HIGH PRIEST: But the paradise above is that which is super celestial and was said of old among us to be planted in the New Jerusalem. It is spirit of all things spiritual, and it is union in the eternal state.

THE PRIESTESS OF THE RITE: God in us, and we in God. Unto this last therefore, O Lord of All.

The silence which follows should be as a state out of space and time, in which no distinction exists. Thereafter the voice of the High Priest, who has moved to a middle point in the sanctuary, proclaims in high uplifted tones:

THE HIGH PRIEST: The Spirit returns to God Who gave it.

All present resume their seats, and the space of silence which follows shall be as the dream of a moment concerning an isle of rest. When this ends there is sung to its own music



THE HIGH HYMN OF THE PRESENCE

I. I have passed through the ways without in the light of these, amidst star-flowers, flowers of a bright star, the herb of silence and the herb of speech.

II. Voices of hills were round me, voices deep in vales; words which went over the cornfields; paths that found a voice;

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rain of the waters of music, liquor of sound, liquescence of perfect melody.

III. The glory of all the glory, the joy of the life therein, splendor of solar days and starry nights were filled with rumors of Thee.

IV. I have seen the flight of stars and the quest of those who follow the quest of Thee, the work of Thy stars in their leading and planets in sacred vigils: I know of Thine inward strange upliftings on breaking through brush-wood and coming unawares to the sea.

V. A Spirit which is Thine in the river moves on through vale and hill; Thine is the strange communion of stream and sea, when the stream is received by the ocean: the lapping waves of lake and river lisp intelligible words.

VI. The dew is Thy wealth flowing over and a wine of fragrance; the rain is a choir full of anthems, and these are anthems of Thee: the leaves from their stalls make response in due order; and these responses are Thine.

VII. In language of fountains, light laughter of fountains, I hear of Thee: it is Thou and Thou only in golden showers of sunshine; in secrets of moonlight, Thou and only Thou.

VIII. The ways go further; the days move on: the rumor becomes a gospel, sounding above and below, over the land and sea, city and solitude.

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IX. Wind-harps and echoes, echoes about the temple: in Sacred Fanes which man has built for God, I heard Thy Word of stillness behind the altar.

X. The words of power move about shrines and temples; the shrines vibrate; the white and gold of tabernacles breathe forth Thy presence.

XI. The silent measures between the beats of moments, words in the secret ear, pledges of sacred words: they bear Thy witness all the days of life.

XII. Do I not witness also and Thou from within me speak? Shall I not find Thee therefore, if only I seek within, behind the thought of the brain and love of the human heart?

XIII. It came about thus that while the whole world sang of Thee and Thy Presence, I heard an inward voice below, as it were, the voices, a music within the light.

XIV. A Spirit of Truth from unplumbed deeps within, it joined with the theme of that endless cosmic anthem, the news of Thee in another world of being.

XV. I have heard Thee and seen Thee in mine own shrine and temple, where the one true voice is Thine, the presence is only Thou, and all that belongs to self has died in the sacred precincts.

Consecration On The Threshold Of Sacred Mystery

XVI. It is Thou for ever within: no part of all is mine, except in the surface sense of the things that pass. Praise unto the Great Reality: the Inward Self is Thou.



The Herald of the Rite gives a battery of one knock and all present rise. He goes before the Postulant, who is brought again to the altar.

THE HIGH PRIEST: The hidden house of the Holy One has neither bars nor locks. For those who wait upon the call, free ways are always open; and for those who are born in the sanctuary, the temple is with them ever in their daily ways. They do not come in or go out: they abide therein, its incense always round them and all its sacred chants. The candle of the Lord is with them, the hidden treasure and the Word of Life.

The High Priest proceeds by south to the altar. The Herald of the Rite takes the sealed RITUALE ROSEAE CRUCIS from the altar and presents it to him with bowed head, saying:

HERALD: EVANGELIUM AETERNUM.

THE HIGH PRIEST (in receiving it): LIBER VITAE CHRISTUS.

He turns westward and exhibits it to the Holy Congregation.

Ceremonies of the Fellowship of the Rosy Cross

THE HIGH PRIEST: The book of Life in the Rose.

The Postulant is turned about and directed to kneel before him. The High Priest lays the book upon his head.

THE HIGH PRIEST: To the manifestation without you, my brother, of the inward Christian Man.

He lifts up the book, and the Herald raises the Postulant.

THE HIGH PRIEST: We have received you this day within the precincts of a temple which is dedicated to the quest of God. Behind it there is a door which opens on many paths leading to the greater mysteries, and within or behind these mysteries there is a central place of all, which is that of divine experience.

The Herald of the Rite places the Postulant in the south. He is so turned that he faces a great mirror immediately before him on the wall.

THE HIGH PRIEST: Contemplate in this glass of vision and behold the temple of our Sacred Rite prolonged into the far distance. What intervenes to hinder the free prospect? I say unto thee: It is thine own image in the foreground of the picture. Think well in the heart hereon. It tells of thy work to come, that which is put into thy hands and that none can do but thou, the effacement of thy lower personality in all its parts and modes: the desire of the flesh, the dedications of material mind and the will in separation from God. Be it

Consecration On The Threshold Of Sacred Mystery

ever remembered that their conquest is the victory of Divine Love. When thou hast prevailed in this holy war the mystic temple within thee shall reflect the personal self no longer, and in thine own Holy of Holies thou shalt behold the Presence.

The Postulant is faced to the west and the High Priest addresses the Holy Congregation.

THE HIGH PRIEST: The valediction of this sacred ceremony looks for a day to come when we shall meet at the Center.

The High Priest remains at the altar. The Ushers of the Rite come up by the north and take charge of the Postulant. A procession is formed in the sanctuary and passes by south to west. It is led by the Herald, whom the Ushers follow with the Postulant. It is brought up by the Priestess, who goes before the High Priest when he joins it at the proper point, the banner-bearers being in their due places.

The doors are opened by the Watcher, and the company passes out, followed by the congregation of the rite.

In the vestibule or other precinct of the temple, the High Priest hands to the Postulant a branch of palm, olive or other symbolical tree, to which a tablet is attached. Hereon he is required to write his full name, adding FRATER UNDECIMUS (vel numerus alius). When this has been done:

THE HIGH PRIEST: Beloved serving brother of the Rosy Cross and Keeper of its Sacred Precincts, this emblematical token of your reception among us will now be deposited in a cedar chest set apart for the preservation of similar evidential objects; and I trust that it will remain there until time immemorial. In the event of your resignation in good standing and for acceptable reasons, it will be reduced to ashes, for you will have ceased to be a branch of our mystical Tree of Life, and those ashes will be placed in their proper urn. But in case of your demission through neglect of the Order and its duties they will be returned to earth, that you who have forgotten the temple may be forgotten in turn by us. I wish you perfect peace among us and light from God therein, remembering the sacred covenants.

Those who are proved in this preliminary grade will find the veils of the Order lifted, that they may proceed further. Those who produce no warrants will remain as Watchers of the Holy House, whether or not they may witness other ceremonial observances as spectators only. If and when those who pass on enter into plenary possession of the rite, they will find that there is a sense in which they have received everything, as in far off summary or shadowed outline, in this ceremony of the threshold. On the other hand, if they go no further, in reality they will have received nothing, more especially if there is nothing in themselves by which they can be led onward.

✠ HERE ENDS THE RITUAL OF THE ROSY CROSS, APPOINTED FOR THE PRESENT DECENNIUM IN THE GRACE OF GOD AND TO HIS SERVICE. ✠

The Fourth Order Of The Rosy Cross

World of the Supernals
Part III

The Ceremony of Enthroning a
Keeper of the Sacred Mystery

The temple is prepared for the mysteries of the portal of Daath, with the variations that here follow. The banners of the paths leading to all grades are congregated at their proper symbolical points. The several altar banners are grouped in correspondence with the Sephiroth to which the paths lead up, as arranged in the Tree of Life, and so also are the banners of the holy sanctuary in the grade of Adeptus Minor. The door of the sanctuary is open to its full extent, and the altar of the portal of Daath has the sacred vessels and the lighted candles thereon. The pillars are at a short distance in front of the sanctuary, with the banners of the Rosy Cross corresponding hereunto. The vestments and insignia of a High Priest lie folded on a cushion of red silk, and this is placed on a table, where there is also a salver containing red, white and blush roses. The table is at a convenient point in proximity to the door of holy sanctuary — as, for example, on the southern side of the pillar of mercy. There is full light everywhere.

The Imperator Elect is kneeling at the western side of the altar, with arms clasped thereon and with bowed head. There is a palm branch laid across his hands. The brethren of the Third Portal Grade are seated, clothed and in silence, in the body general of the temple. The seat of the Officiating Epopt is in front of the brethren, all facing east.

The Officiating Epopt gives a battery of one knock using the wand that he carries.

Enthroning a Keeper of the Sacred Mystery

It is that of an Usher of the Rite in all grades of the Fellowship, and is therefore surmounted with a dove of peace. He raises his wand and proceeds to

THE SOLEMN CEREMONY OF OPENING THE HOLY TEMPLE

THE OFFICIATING EPOPT: Fratres et Sorores, the peace of the Eternal be upon you in the heart of eternal peace. And peace, be still, my brethren. SILENCE IS IN THE MOUTH OF THE ALMIGHTY ONE. The Word is known in the heart, when the heart is Love.

He pauses and lowers his wand. Thereafter, again he raises it.

THE OFFICIATING EPOPT: I testify from the seat of experience that God is all in all.

He pauses and lowers his wand. He lifts up his face and wand. All rise.

THE OFFICIATING EPOPT: Assist me to open, O Lord, this consecrated temple and house of the Holy Spirit in the grade which is above all grades, in the perfect mystery of union.

And then with bowed head,

Ceremonies of the Fellowship of the Rosy Cross

THE OFFICIATING EPOPT: By the power which is grace of that mystery, I open the portal of Daath, as a door in the house of Thy knowledge. Behold, Thou art with me all days, to the consummation of our being at the Center.

He bends his right knee, and so also the brethren.

THE OFFICIATING EPOPT: God opens His temple, my brethren — the place of His union.

He passes eastward and stands between the pillars, facing west.

THE OFFICIATING EPOPT: Fratres et Sorores, assist me to open this temple for the high office of enthronement. He gives unto His people a leader. The Lord shall keep His treasure and the tabernacle of His holy mystery. He shall raise up a shepherd in the land and set up a ruler over us, in the name of His covenant. Thou shall guide us therefore, our Master, and our choice shall be made in Thee.

He gives a battery of one knock.

THE OFFICIATING EPOPT: Fratres et Sorores, I declare this temple open for the work which is put into our hands, and a Keeper of our sacred mystery shall be enthroned herein.

THE HIGH OFFICE OF ENTHRONEMENT

The unofficial brethren are seated. The Officiating Eopt proceeds to state the circumstances of that special event which has called the adepti together. When the throne of the headship is vacant owing to the death of an Emperor, he continues as here follows:

THE OFFICIATING EOPT: Honorable Fratres et Sorores, seeing that we come forth from the Center and that the Center calls us back, I testify that it has pleased our most high father and God, on Whom we depend in all things, and unto Whom in all things we defer, to set free in holiness, from the sacred veils and bonds of his earthly body, the soul of our Most Honoured Frater Electus ex Millibus (*vel nomen aliud*), KEEPER OF OUR SACRED MYSTERY AND EMPEROR IN ORDINE ROSEÆ ET AUREÆ CRUCIS.

When the throne of the headship is vacant owing to unavoidable resignation or other circumstances recognized and provided for in the higher constitution of the Fellowship, the Officiating Eopt proceeds thus:

THE OFFICIATING EOPT: Honorable Fratres et Sorores, I certify that our Most Honored Frater Electus ex Millibus (*vel nomen aliud*), KEEPER OF OUR SACRED MYSTERY AND EMPEROR IN ORDINE ROSEÆ ET AUREÆ CRUCIS, has placed his resignation in the hands of the Council of Eopts in the holy house of resurrection (*state here such circumstances as appertain to the case and occasion*), and the same has been

by them accepted in sorrow and fraternity, all ties and bonds of fellowship subsisting as heretofore between him and us.

He proceeds thereafter as follows, in either case.

THE OFFICIATING EPOPT: I testify that the headship has become and is hereby declared vacant. I bear witness also that during the intervening period the council of the Order has assumed the reins of government, in accordance with the laws of the Order, and that there has been no break or intermission in the holy rule of the rite. Moreover, in the exercise of powers thereunto committed, and with the concurrence of him who preceded (*vel affirmatio alia*), I declare that the Honorable Frater Quoniam Tu solus sanctus (*vel nomen aliud*) has been elected and appointed duly as a lawful successor, subject to his plenary profession, his acceptance of the terms of obligation which shall be administered hereinafter and his enthronement in solemn form.

There is here the pause of a moment.

THE OFFICIATING EPOPT: May God be therefore with us. May His Divine Presence be declared in this holy temple, to ratify and confirm our acts. May the Light of His unity be reflected upon the unity of our Order and abide as grace in its headship, that these may be one in their purpose, one in working and one in aspiration toward the term. So shall this Fellowship of the Rosy Cross hold its warrants from many spheres, many worlds of initiation, worlds of sacred mystery, worlds of attainment.

The Officiating Epopt resumes his proper seat. While still standing hereat and now facing East:

THE OFFICIATING EPOPT: I call upon the Honorable Frater Quoniam Tu solus sanctus (*vel nomen aliud*), successor elect to the vacant throne of the headship, to testify in this house of ascension concerning the peace of its sanctuary and all the holy houses of the Rosy Cross.

The Emperor Elect rises from his knees, comes forward and stands between the pillars in his white robe and girdle, but wearing no insignia, save only the palm branch, which he carries in his right hand. The Officiating Epopt is seated.

THE OFFICIATING EPOPT (*with the other Brethren in unity*): O quantum magnale pacis.

A pause follows, during which the Emperor Elect remains in his place between the pillars.

THE OFFICIATING EPOPT: Ave, Frater Quoniam Tu solus sanctus (*vel nomen aliud*). The Council of the Rosy Cross, convened in their holy house of resurrection, according to the laws of the Order, has already issued its decree, and your concurrence has been signified therein. But in the presence of the brethren who are here and now assembled as representatives of the whole Fellowship, I demand whether you are free, able and willing to take into your heart and discharge the sacred duties of the headship, and to enter into those solemn bonds of service which are imposed on an Emperor of the Rite.

Ceremonies of the Fellowship of the Rosy Cross

THE EMPEROR ELECT: In the Name of God, Who is my end: so help me God.

The Officiating Epopist gives a battery of one knock and all rise.

THE OFFICIATING EPOPT: Let the Light of the Divine leading be called down upon the counsels of our prudence.

THE PRAYER BEFORE ENTHRONEMENT

THE OFFICIATING EPOPT: Giver of understanding and of peace in the days of life, Giver of the union which is realized in the peace of stillness, Giver of the knowledge in experience which is wisdom attained in Thee: bestow on us understanding in choice, grace in the fruition thereof, wisdom to know Thy will and strength to do it with our might. We have chosen this man and our brother, amidst prayers for Thy guidance, to rule over the holy houses which are dedicated to Thy service. Ratify the choice which we have made. Grant that he may increase in us and that we may be enlarged in him by all graces which come from Thee. Bless him in all his ways and bless us richly in the gifts and zeal of him. May we work together in unity, reflecting here below the eternal unity of Thy being. Grant in fine that — proceeding with him and in him — we may enter into Thy deeper knowledge, and that our wings of desire may bear forward our beloved brethren, through all the paths and grades, seeking the crown of the kingdom, to abide in Thy love for ever. Amen.

The Emperor Elect has prayed eastward, with bowed head and hands crossed over the palm branch. He turns westward. The Officiating Eopt and brethren return to their seats. There is silence for a space, and thereafter:

THE SEARCHING OF THE EMPEROR ELECT

THE OFFICIATING EOPT: Do you promise to preserve in your heart and translate into your life and actions the Divine symbolism of this house of ascension in God?

THE EMPEROR ELECT: In the name of God, Who is my end: so help me God.

THE OFFICIATING EOPT: Do you promise, ever and continually, in all your works and ways, to seek and — God aiding — to attain a deeper knowledge of the union through Christ in God?

THE EMPEROR ELECT: In the name of God, Who is my end: so help me God.

THE OFFICIATING EOPT: Do you promise in the consecration of the mystical bread and wine — which it will be your part henceforth to perform in the sanctuary of this house of ascension—that you will proceed invariably in conscious and willing concurrence with the highest intention of the mystery, and that to the fullest extent of your power you will place upon the clean oblation the signature of your realization in God?

Ceremonies of the Fellowship of the Rosy Cross

THE EMPEROR ELECT: In the name of God, Who is my end: so help me God.

THE OFFICIATING EPOPT: Do you promise to be about the business of this holy house and the other houses and temples, leaving unto the perishable word and the custodians thereof those things that pass with the world, in so far as human weakness may consent hereto?

THE EMPEROR ELECT: In the name of God, Who is my end: so help me God.

THE OFFICIATING EPOPT: Do you promise to instruct the sons and daughters of our Fellowship, by word and example, with all your heart and will, so far as in you lies, in the high inward truths and mystic ends of the Order?

THE EMPEROR ELECT: In the name of God, Who is my end: so help me God.

THE OFFICIATING EPOPT: Do you promise to maintain the meekness which consents to dignity and all high patience becoming to a spiritual ruler?

THE EMPEROR ELECT: In the name of God, Who is my end: so help me God.

THE OFFICIATING EPOPT: Do you promise to preserve in faith and transmit intact to your successor the mystery of the Rosy Cross according to our exalted construction, and that

Enthroning a Keeper of the Sacred Mystery

you will neither alter nor vary the symbols of that mystery, nor the essential words thereof?

THE IMPERATOR ELECT: In the name of God, Who is my end: so help me God.

THE OFFICIATING EPOPT: All these things, and all other good things, may the Lord grant unto thee, and preserve and strengthen thee in every goodness.

The Officiating Epopst gives a battery of one knock, and all rise.

THE OFFICIATING EPOPT: Honorable Frater and Successor Elect to the headship, I call upon you now to repeat your Sacramental Name and to say after me

THE OBLIGATION OF AN IMPERATOR ELECT

I, Frater Quoniam Tu solus sanctus (*vel nomen aliud*), being an Adeptus Exaltatus, testifying in the house of ascension to the glory of the Rosy Cross and the ineffable life of experience behind the veils of symbolism, do hereby and herein, in the freedom of the will in union and with purpose realized in God, swear fidelity to my higher soul and to the spirit which is Christ therein. I will walk in the way of the Spirit and will abide in fellowship with the Hidden Master of the Rosy Cross, acting as His vicegerent and spokesman in all the temples of this holy and sovereign Order, which is here

committed to my hands. In assuming the throne of the headship I will hold myself henceforward as servant-in-chief of my brethren, who are servants and handmaidens of God. In the place of authority I will work only for the spiritual profit and perfection of those who are placed in my charge, in my own and in their person maintaining the rule of the Order, for the extension and diffusion of that knowledge which is found within, for the love of our Hidden Master and the Divine, All-Holy ends. May the Spirit and the bride bear witness and God Who is all in all.

Whosoever as acted as Minister in Service of the temple for the preparation of all therein, having retired behind the sanctuary or elsewhere, has kindled and blessed incense and now comes forward, bearing the thurible, which he places in the hands of the Officiating Epopt, receiving and putting aside his wand.

The Officiating Epopt draws toward the new Imperator and offers incense before him.

The Officiating Epopt (at the first censuring): May that which in thee is below be assumed by that which is above. *(At the second censuring.)* There are three that rule in thy temple: the will, desire, and mind — let these three be one for the good of our Fellowship. *(At the third censuring.)* May the Word be thine and power to manifest the light thereof. *(At the fourth censuring.)* Within and without thee, in all thy thoughts and acts, do thou remember the union. *(At the fifth censuring.)* The Lord search Thee with the Fire of His Holy Spirit in the

heart and in the reins.

The Officiating Epopst falls back slowly, still facing east, and standing before his own seat, he raises the thurible.

THE OFFICIATING EPOPT: Honorable Frater Quoniam Tu solus sanctus (*vel nomen aliud*), the Lord give unto thee according to thy works.

The Minister in Service receives the thurible. The new Imperator and Officiating Epopst approach one another, pausing in the middle way. The Imperator lays the palm branch in the hands of the Officiating Epopst and says:

IMPERATOR NOVUS: The Lord give you peace in my days.

He falls back slowly between the pillars, still facing west. The Officiating Epopst comes forward, and having laid the palm branch aside he clothes the new Imperator in the vestments of his office.

The Officiating Epopst (in putting the white cope about him): The Spirit within thee is Christ, the spouse of the soul. I clothe thee as with the vesture of the Spirit, which is the soul restored in purity. Be thine the righteousness of saints. (*In placing the miter on his head.*) Be thy mind an open channel to receive the Divine Influx. (*In fastening on his bosom the red, white and intincted roses.*) May severity and mercy dwell together in unity, meeting in the benignity of thy rule, and may the tree of knowledge become the Tree of Life in

the Fellowship of the Rosy Cross. (*Then placing the wand in his hand.*) Rule, therefore, O Master, and be this the sign of Thy power, for this is the Tree of Life.

He draws the new Emperor a short distance in front of the pillars, between which the Minister in Service now places the throne.

THE OFFICIATING EPOPT: We who have elected and appointed, by the power vested in our office, do now install and enthrone thee.

The new Emperor is placed on the throne. The Officiating Epop turns west, and, having received his wand, gives a battery of one knock.

THE OFFICIATING EPOPT: Fratres et Sorores, my peers and co-heirs in the house of ascension that is in God, I proclaim that Frater Quoniain Tu solus sanctus (*vel nomen aliud*), having been regularly elected and appointed, rigorously searched and sifted, faithfully professed and pledged, and in fine invested and enthroned, has become hereby and herein Most Honored Emperor of the Fellowship of the Rosy Cross and keeper of its sacred mystery. Now, therefore, as your vicegerent and spokesman, I pledge to him, in all high faith and truth, our reasonable and loving obedience over all that concerns the Order.

He returns to his seat, and still standing thereat, he recites or chants the Triple Benediction, followed by all the brethren.

Enthroning a Keeper of the Sacred Mystery

THE OFFICIATING EPOPT: (1) That Thou wouldst vouchsafe to bless this present elected Chief, Master of all, we pray Thee; (2) That Thou wouldst vouchsafe to bless and to sanctify this present elected Chief, Master of all, we pray Thee; (3) That Thou wouldst vouchsafe to bless, sanctify and approve this present elected Chief, duly pledged and enthroned, Master of all, we pray Thee.

The Emperor rises with uplifted wand.

THE EMPEROR: May the Fellowship of the Rosy Cross testify henceforth and forever, amidst the things which are below, to the eternal things which are above, that the powers of the height may prevail also in the depth and that God may rule His people.

And then, after a short pause:

THE EMPEROR: Honorable Fratres et Sorores, the purpose of the present convocation having been accomplished in God, for the furtherance of His Divine Ends, I close here and now this holy Office of Enthronement.

The throne is set aside. The Emperor enters the sanctuary as High Priest and celebrates The Mass of Union. When the Closing has been taken, the Officiating Epopt rises in his place and says:

THE OFFICIATING EPOPT: Let us descend by the path of Cheth, even unto Tiphereth.

A procession is formed and the brethren pass into the vestibule, with the Officiating Epopst and Minister of Service carrying the banners of the Rosy Cross before the Imperator, who goes forth last of all.

Here ends the Ceremony of Enthroning a Keeper of the Sacred Mystery in the House of Ascension.

THE PROCLAMATION OF A KEEPER OF THE SACRED MYSTERY IN THE GRADE OF TIPHERETH

The arrangement of house and sanctuary follows the unwritten precedents. The brethren of all grades in the World of Creation are seated, clothed and in silence. The door of the temple opens and the Celebrant-in-Chief enters, followed by the Adeptus Major and Auxiliary Frater Adeptus, walking in single file. Behind them come two Ministers, walking together, bearing the banners of the Rosy Cross, and thereafter the Usher of the Rite, with the banner of the path of Cheth. The New Imperator follows last of all, and the door is closed behind them. They proceed to the east, the Celebrants assuming their invariable stations, and the Imperator passing to his throne on the southern side. The banner of the path of Cheth is placed behind the throne and the banners of the Rosy Cross, respectively east and west beside it. All present have risen to receive the procession and all again are seated, after the Imperator takes his place on the throne.

Enthroning a Keeper of the Sacred Mystery

The temple is opened in the grade of Adeptus Minor, and in the case of the former Emperor having been called from the life of earth, the Commemoration of his Passing takes place in solemn form.

The Celebrant-in-Chief gives a battery of one knock.

ADEPTUS EXEMPTUS: Honorable Fratres et Sorores, seeing that we come forth from the Center and that the Center draws us back, I testify that it has pleased our Most High Father and God, on Whom we depend in all things, and unto Whom in all things we defer, to set free in holiness, from the sacred veils and bonds of his earthly body, the soul of our Most Honoured Frater Electus ex Millibus (*vel nomen aliud*), KEEPER OF OUR SACRED MYSTERY AND EMPEROR IN ORDINE ROSEÆ ET AURÆ CRUCIS.

He turns to the east, with all present.

ADEPTUS EXEMPTUS: We who are stewards of Thy mysteries, O Master of all things; we who are wardens of the gates which lead in fine to Thee; we who have borne Thy charges in common with our Most Honoured Frater Electus ex Millibus (*vel nomen aliud*), thus called from among us, do here and now at Thy bidding relinquish the fellowship that we had in him, with resignation and holy joy. Into Thy loving care we commend his soul, O Lord of all tender compassion, Spirit and spouse of souls. Amen.

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THE EMPEROR: Ratify, we beseech Thee, in the life of the world to come, all that he knew of Thy union in the life of earth.

ADEPTUS EXEMPTUS: May the shadowed lights of our symbolism dissolve for him in the glorious realities of being whereof they are the veil and the presage.

THE EMPEROR: May this be the day of his espousals.

ADEPTUS EXEMPTUS: May he rise into the life which is in Thee, and this is the life of Thy love, the union of the lover and Beloved, world without end.

THE EMPEROR: World without end art Thou, and this is the life of Thy love, O Love which art Life forever.

ADEPTUS EXEMPTUS: When the Spirit and the soul are one, O Heart of the heart of man.

THE EMPEROR: May that which is Thine in Thee to That Which is Thee and Thine, to the Father of all, ascend.

ADEPTUS EXEMPTUS: The Oneness of all Oneness.

THE EMPEROR: The Life of All in all.

ADEPTUS EXEMPTUS: When he who was our brother has attained all things in Thee, O God, grant that we may be drawn after Him.

Enthroning a Keeper of the Sacred Mystery

THE IMPERATOR: Give us peace in our earthly day, as the shadow of that day which is eternal.

ADEPTUS EXEMPTUS: A quiet night after and a perfect end.

All are seated and there is silence for a certain space. The Celebrant-in-Chief rises.*

* NOTE: *When the throne of the headship has become vacant owing to unavoidable resignation, or other circumstances recognized and provided for in the higher constitution of the Fellowship, the Celebrant-in-Chief, after opening in the 5-6 grade, proceeds at once as follows:*

ADEPTUS EXEMPTUS: Honorable Fratres et Sorores, I testify that the Most Honored *Frater Electus ex Millibus (vel. nomem aliud)*, KEEPER OF OUR SACRED MYSTERY AND IMPERATOR IN ORDINE ROSEÆ ET AUREÆ CRUCIS, has placed his resignation in the hands of the house of resurrection (*state here such circumstances as appertain to the case and occasion*), and the same has been by them accepted in sorrow and fraternity, all ties and bonds of fellowship subsisting as heretofore between him and us.

The procedure continues as shown in the text above after the Office of Commemoration.

ADEPTUS EXEMPTUS: Honorable Fratres et Sorores, I testify that *Frater Quoniam Tu solus sanctus (vel. nomen aliud)* has been regularly elected and appointed, duly installed and enthroned, and I proclaim him hereby and herein MOST HONORED IMPERATOR OF THE FELLOWSHIP OF THE ROSY CROSS AND KEEPER OF ITS SACRED MYSTERY.

He resumes his seat. The Emperor rises in his turn and recites his profession in the terms appointed for that purpose according to the Ritual of Enthronement. Thereafter he resumes his seat, and the Celebrant-in-Chief rises.

ADEPTUS EXEMPTUS: In the name of the house of resurrection, on my own part and on the part of the Adepti Exempti, as their vicegerent and spokesman, I pledge to the Most Honored Emperor our reasonable and loving obedience in all that concerns the Order.

Thereafter he resumes his seat, and the Second Celebrant rises.

Adeptus Major: In the name of the halls of silence, on my own part and on the part of the Adepti Majores, as their vicegerent and spokesman, I pledge to the Most Honored Emperor our reasonable and loving obedience in all that concerns the Order.

Thereafter he resumes his seat, and the Third Celebrant rises.

Auxiliary Frater Adeptus: By the crucified life of Tiphereth, on my own part and on the part of the Adepti Minores, as their vicegerent and spokesman, I pledge to the Most Honored Emperor our reasonable and loving obedience in all that concerns the Order.

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Thereafter he resumes his seat. The Emperor rises and advancing to a middle place in the temple, he lifts up his wand.

THE EMPEROR: Honorable Fratres et Sorores, the Lord give you peace in my days.

He resumes his seat. The temple is closed in the grade of Adeptus Minor. Thereafter the Celebrant-in-Chief says:

ADEPTUS EXEMPTUS: Let us descend by the path of Ayin, even unto Yesod.

A procession is formed as in the opening ceremony, and the brethren leave the temple.

Here ends the Proclamation of a Keeper of the Sacred Mystery in the grade of Tiphereth.

THE PROCLAMATION OF KEEPER OF THE SACRED MYSTERY
IN THE GRADE OF THEORETICUS AND IN THE FIRST PORTAL
GRADE OF THE ROSY CROSS

The Temple should be opened in these grades on the day of enthronement, and in whatsoever place the convocations of the lower orders are held. The ceremonial summons to assume the habit, vestments and insignia of the Fellowship is given by the Master of the Temple, who recites also the prayer between the thrones, prior to opening in the grade of Theoreticus. It is thereafter only that the new Emperor enters his temple, preceded by standard bearers, carrying the banners of the Rosy Cross, and by the Thurificans et Aquarius scattering blessed incense and holy water. He proceeds to his throne in the east.

The temple being opened in the grade of Theoreticus, the Master of the Temple announces the resignation or decease of the former Emperor in the terms of the grade of Tiphereth, but there is no further commemoration in the latter case.

The Master of the Temple proclaims the new Emperor, who recites his profession, in the appointed terms.

The pledge of obedience is pronounced by the Master of the Temple on behalf of the grade of Philosophus, by the Warden of the Temple on behalf of the grade of Practicus, and by the Guide of the Path on behalf of the grade of Theoreticus, using the following formula:

Enthroning a Keeper of the Sacred Mystery

In the name of our consecrated personality, looking toward the life of rebirth and the mystery of the will in union (or of love in transmutation, or the Light of the mind in God), on my own part and on the part of the Philosophical Brethren (or Practical, or Theoretical) I pledge to the Most Honored Emperor our reasonable and loving service in all that concerns the Order.

(The prayer of peace is recited by the Emperor, and the temple is closed in the grade of Theoreticus.)

THE MASTER OF THE TEMPLE: Let us descend by the Path of Tau, even unto Malkuth.

The temple is opened at once in the grade of Neophyte, and the same procedure follows, but the new Emperor is proclaimed by the Auxiliary Frater Zelator, standing in his proper place with his ministers.

The Emperor communicates the mystical Elements to brethren of all grades, remaining throughout the observance at the eastern side of the altar, facing west. The brethren come round successively, bearing the lamp, and he receives it from each in turn, till his place is taken by the Auxiliary Frater Zelator.

The closing is taken in the grade of Neophyte. The Emperor is conducted from the temple, the Auxiliary Frater Zelator leading the way with lamp and wand, his officers following, scattering blessed incense and Holy Water. The Guide of the

Ceremonies of the Fellowship of the Rosy Cross

Paths follows, proceeding alone, then the Master and Warden, side by side, the standard bearers, carrying the banners of the Rosy Cross, and the Imperator last of all.

Here ends the Solemn Ceremony of Proclaiming a Keeper of the Sacred Mystery in the Grades below the Portal of the Third Order.

The Fourth Order of the Rosy Cross

World of Supernals

Part IV

The Ritual of Return in Light

Privately Printed

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Ordo Sanctissimus Rosæ et Aureæ Crucis

The Ritual of Return in Light

The first Portal Grade of the Rosy Cross has been celebrated for the reception of a novice in the mother house of the Holy Spirit, and the Imperator of the Rite has fulfilled his part therein. He has made the sacramental oblations at the altar of Neophytes, has communicated in the four elements to himself and has administered to the Master of the Temple. He has returned to the east and stands in front of his throne, facing west. The communication continues from officer to officer and then among Adepts Exempti. Thereafter one of the Adept brethren, being an Epopt of the Rite, but wearing only the girdle of Tiphereth over the black habit of the temple in the Worlds of Action and Formation, goes before the Imperator bearing the Banner of the East and leads him by south from the temple, all other Epopts following. The Banner is delivered to the Ostiarius in the hither side of the Portal, and he restores it to its place in the east.

In their absence the sacramental communication continues, with the Master of the Temple in charge. The Auxiliary Frater Zelator returns to his station without receiving. The Neophyte also has not been led to the altar. An instruction follows, as it may be, the questioning of the grade, the interlocutors being the Master and Auxiliary Frater Zelator. Alternatively according to circumstances and arrangement made previously, there may be organ music and chants proper to the time. Meanwhile the blessed company proceeds to a vestry of the house and there assumes the clothing and insignia of the Epopt grades, the Imperator being vested as High Priest. They enter the secret temple, where the candles on the altar have been lighted about the sacramental Elements and all is arranged as at the solemn office of closing the hidden church according to the ceremony of contemplation on the further side of the last Portal grade.

MAGUS INITIATION

The High Priest stands at the lowest altar step and there turns west. The banner in chief of the Rosy Cross and the hermit lamp are delivered into his keeping. He lifts up the hermit lamp. The banners of all Sephiroth and all paths are congregated about him. The silver bell sounds long and sweetly. The banners are exalted. The High Priest makes the:

MOST SOLEMN INVOCATION OF THE HOLY SPIRIT OF GOD

HIGH PRIEST: Spirit of understanding, spirit of eternal counsel, keep us in Thy bonds of service. We have assumed our work as Thine; make it Thy holy work. Those who have dedicated themselves do Thou accept and dedicate. On us who descend below in the ministry of this sacramental rite do Thou come down and bless. Thine are our ways and Thine our worlds and paths. Sanctify our signs, illuminate, inform our symbols. Take unto Thyself those whom we bring to Thee. From day to day exalt our ministry below and make it Thine above. In the name of Thine eternal Mission, in love that is Thine and Thou, give us Thy work for ever. Plead with the hearts who we shall call in rites transformed by Thee. Thy voice is in our hearts sounding from far away. Bring us to that state in Thee when only Thy voice henceforth shall speak within us. Melt us in the crucible of love and shape us according to Thine own image and the law of Thy likeness. O All in all, reveal Thine All in us, that we may abide for ever in the All of Thee.

The voice of the High Priest ceases. The banners are lowered. The notes of a stringed instrument sound exceeding softly and die into the stillness. Another voice intones the golden anthem of the order: SILENCE IN THE MOUTH OF THE ALMIGHTY ONE. Alternatively, it is uttered by the High Priest. The blessed company is hushed in deep contemplation. And thereafter:

HIGH PRIEST: It is here and now; the heart and hands are filled. Mission is life in us, and life is filled with mission. Come down, Creative Spirit; we who invoke are called, call and are called in Thee. Call us, and choose and take us; hallow in Thy high election. Inform us with Thine holy fire; endue this rite of Thine. We have no part therein, except in Thee. Shape it to Thine ends for man. Let the sense of our possession pass; it is not ours but Thine. Make it a river of Life, and make of us Thy vessels, serving its waters freely. O quiet waters over all the ways; waters of inspiration, waters

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of secret knowledge, waters of immortal life. Tree beside the waters, Tree of supernal knowledge, Tree of Life; gifts of the Spirit, manners of fruit thereof. Teach us by these and all to heal Thy stricken nations.

The High Priest ascends the altar steps and again turns west.

HIGH PRIEST: Sub Nomine, Fratres et Sorores. Through paths and Sephiroth, and thus from world to world, the soul goes up, even unto Daath, the threshold of Being in union. It does not cross the threshold, save only in intimations of vision, as a waking space between white pillars of sleep. Beyond the images of mind and heart, beyond all thought and word, this state of Being lies. The soul comes back therefrom because of mission to the world. The Order therefore in the height of Daath presents the doctrine of return. The practice follows after. In yet another sacramental pageant, and that is this, the sacred rite shows forth the soul's return, carrying the gifts and graces. All worlds are bound together, and God is the chain of union. Unity of nature, unity of life, unity of heart in life; the work of transmutation waits us in the world below. It proceeds through all Sephiroth, even to Malkuth, wherein the light of the crown, which is said to be emanating light, and creation, manifests within us the correct path beyond. It is by Daath through Tiphereth and Malkuth that man, bound in heart and soul, can be returned to the Light from which he was created. The key of such theosophy on its individual side is that he who was Neophyte in Malkuth is raised as an Eopt in Daath. It is for this reason that Daath descends to Malkuth from the threshold of ineffable mystery, carrying all the symbols that appertain thereto, and these are the signs of Melechizedek.

Fratres et Sorores, the path of ascent in the Tree is the path of trial, and this is the way of attainment. The path of descent in the Tree is the path of the glory coming down and the return of those who have attained, carrying their branches of palm. The lower Sephiroth are drawn upward into all exaltation, and they are brought down transmuted. This is signified by the great banners of the supernal grades descending from numeration to numeration, uplifted by their proper officers. The rite bears witness thus unto the restored world, and the world is restored in the Holy One. The banners of the Rosy Cross are displayed in Malkuth as signs of restoration, and Kether is declared therein. The novice is married to the quest, and in the name of the Divine quest the Order receives the novice.

The banner of the Rosy Cross is erected at the east side of the altar. The High Priest takes the monstrance from its shrine in the pillared cupola and

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turning elevates it in sight of the blessed company. The banners are exalted and then again lowered. The High Priestess, covered with the veil of the sanctuary but wearing all her insignia beneath its folds, moves from her place in the holy assembly and kneels down on the lowest step of the altar, with clasped hands.

THE PRIESTESS: The rendering of the Holy Grail: it passes through the worlds of the Tree. Visit me in waking life; visit me in dreams of sleep, in visions beyond the dreaming, in the white light of the stillness that shines behind the vision, the rest within the stillness.

That which follows belongs to the world of Atziluth.

HIGH PRIEST: The mysteries of Divine communication are declared on the threshold of the supernals. There is no life but Life and God is God therein.

THE PRIESTESS: There is one Life alone, and That is Thou.

HIGH PRIEST: Apart from all the vestures, within and behind the worlds, it is Thou and no other. Receive our being in Thee.

THE PRIESTESS: After the life of separation, give us the life of union.

HIGH PRIEST: Thou who hast made us man because of the ways without dost open also the way of the worlds within.

THE PRIESTESS: In another land of the living we have seen the greater good.

HIGH PRIEST: As at Thy bidding, far and away, so high and low, we have explored the self ~ a thousand kingdoms ~ and have rejoiced therein.

THE PRIESTESS: Thanks be to God for the kingships, the crowns thereof and rings of high profession.

HIGH PRIEST: Thanks be to God for one pool still and deep through which we looked and say as in an open eye.

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THE PRIESTESS: Within that shining all the worlds went past. O "something not ourselves," O All in all, become the self within. Thou and Thou only was; Thou art within, not we but Thou for ever.

HIGH PRIEST: We knew thereby, beyond the need of self, another thirst and hunger, the want and ministry of other love, the promise also of another food, of marriages made in holy Heaven of God, not in the earth of flesh. We sat at tables never dressed by man, and in the troth of God we plighted vows.

THE PRIESTESS: The eye is not satisfied with seeing, but the soul is filled with God.

She is prostrated for a few moments on the steps of the altar, and then the Priestess rises. She receives the monstrance at the hands of the High Priest and it is again elevated in the sight of the holy assembly, amidst the exalted banners.

THE PRIESTESS: We have sung our daily masses in the twelvemonth of this earthly life. Now after all the moons and Sabbaths, high days and holy, give us the mass of union. Proclaim it; Missa Est, but *Ite* is not heard. The Sanctus sounds on earth, a *Veni* chants, and instituting words ineffable are uttered on the altar of the soul.

This is said from the level of the temple floor, and the High Priest testifies from his place above.

HIGH PRIEST: Its *Tantum Dic Verbo* the soul responds, once and once only in the rapture of dying self. Then it is an eternal Eucharist, and in the soul of Man is God, Eternal Life.

THE PRIESTESS: After our daily bread, our wine of longing, break all our bread and spill our cups of wine. Take back the self Thou gavest, and after love in separation marry us into Thine own being.

HIGH PRIEST: Hereunto therefore is the mystery of host and cup, declared in the world of the supernals, on the sacred threshold: in knowledge, and that is love.

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THE PRIESTESS: It is manifested under veils in this reflected life of earthly things; it is withdrawn in every soul that finds the Holy Grail. Then are the veils removed.

HIGH PRIEST: The soul beholds the spiritual things. Yet a little while, and that which sees becomes That which is seen. The soul goes back therein, the soul attains, which takes this Gospel to its heart of life.

THE PRIESTESS: So is the Grail withdrawn, from that which is without to that which is within, Amen. God speed it.

HIGH PRIEST: The end of all becoming is the transubstantiation of the soul in God.

The part of Atziluth ends at this point and that which follows belongs to the world of Binah. The High Priest takes the chalice from its place on the altar and elevates it in sight of the blessed company, amidst the exalted banners. The monstrance is elevated again at the same moment.

THE PRIESTESS: O signs uplifted in the risen world, signs of Divine substance: in the great grace behind them may our souls be fed.

HIGH PRIEST: Fathers and mothers before us gave the body of flesh. The soul elect in God that follows on the call builds up thereby the holy body of redemption.

THE PRIESTESS: O Risen Life in God and Living Bread, which doth that Life sustain.

HIGH PRIEST: The wine is Thou.

THE PRIESTESS: Signs of the wedded life in God, maintained by mission through the worlds of being; sense plenary of the Presence in the Great Work that is His.

HIGH PRIEST: Vision of the gates beyond, which open at the term of service for those who are called to go in – if ever, while the cosmos lasts. Beyond the golden gates that vision which is He, the life of eye to eye.

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THE PRIESTESS: Give us the blessed vision until we end in Thee.

HIGH PRIEST: Thou the desire of being; it is Thou and no other.

THE PRIESTESS: From the worlds within the Signs are united. The flesh of the worlds within, bring forth the vision that is He.

HIGH PRIEST: Bring us forth from body to body. He to Man, and Man to He, for the transubstantiation has begun.

THE PRIESTESS: God give this service life for hearts we draw within. So shall we build them in: so grows our hidden church.

HIGH PRIEST: Presanctified; when we go forth on wider work of mission, in worlds that stretch beyond, our sacred rite in God shall have built about us also a body of redemption, meet for the ways to come; Thy ways of life, signs united by He.

THE PRIESTESS: Second birth of the soul; life, which follows thereon; sleep of the soul in love; sleep of consecrated souls; great awakenings to come; ways of the underworld and another sun that lights them; glory of risen life. O the great states of being and ministry of grace therein, as food of souls. In the name of all reality we raise the sacraments of union.

It is so done accordingly and that which follows belongs to the world of Yetzirah. The High Priest descends the altar steps and stands on the right of the Priestess.

HIGH PRIEST: As that which is bred in the bone comes out in the flesh, so that which is known in the soul shall dawn at length in the mind.

THE PRIESTESS: But that which is known in the soul is its root, O Lord, in Thee: a sap, a marrow, a life within the life; thereby are we formed in God.

HIGH PRIEST: The mind and heart are formed, the will is His. Our inward nature turns into another channel. This is the path by which we come out of separation, from darkness into light; but the path is travelled within.

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THE PRIESTESS: O alchemy of God, transmuting all our modes.

HIGH PRIEST: The desire after Thee is soul, and the soul is love. It is the great secret of self and that within it which makes for full redemption.

THE PRIESTESS: There is a part of pure virginity within us, predestined to Divine nuptials, and amidst all our divagations incapable of a lower union. O form our parts of being, that this may manifest within.

HIGH PRIEST: The sacrament of the Eucharist is the sacrament of that reception, the significance of which is that the Spirit dwells within. And this is the Christ Spirit. The secret tradition hereof is a great memorial concerning a great experience. The macrocosm is the body of Christ, the microcosmic soul of man is in the image and likeness hereof; there is union between Christ in the macrocosm and Christ in the soul of Man.

THE PRIESTESS: O Hidden Master of the Rosy Cross, unknown without, revealed to love within.

The part of Yetzirah ends at this point and that which follows belongs to the world of Assiah. The sacramental Elements are elevated as before and the grouped banners exalted.

THE PRIESTESS: Make Thou our daily bread the food of souls.

HIGH PRIEST: Our signs and symbols of the soul attained are taken up to hallow and brought down to bless.

THE PRIESTESS: O truth and goodness, bring the True and Good.

Here ends the high office of the secret temple. The High Priest ascends the altar steps, sets down the chalice and remains in contemplation thereby, facing east. He is followed by the High Priestess, who turns west, midwise on the step beneath, the monstrance still in her hands. A Soror Electa comes forward and drapes the sacred vessel in red samite, set about with stones and gold.

The door of the secret temple is put open and the first procession is formed, id est: (1) An Elect Soror, having a basket of wild flowers, or others in winter season: this may be sweet herbs; (2) An Epopt bearing the great banner of the Rosy Cross; (3) The High Priestess holding the veiled

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monstrance; (4) The Junior Haeres, with hermit lamp uplifted; (5) The Celebrants of the Third Order wearing their full vestments and regalia of office. It descends to the lower temple and the battery of the Neophyte grade is given on the door without. The Ostiarius opens. The battery of the Master sounds from the east within and all present are upstanding. The procession is met by the Thurificans and Aquarius, who turn and proceed in front, censing and sprinkling. The flowers and herbs are strewn. The strains of sacramental music fill the holy place. The great mystery of all sacredness passes through the lower temple. The versicles proper to the time are recited or intoned amidst the reverential progress. The temple is circumambulated once only and slowly.

THE SACRED VERSICLES

- Soror Electa (*strewn flowers or herbs*) – Flowers in the garden of this world; the flowers of the garden follow a gospel-pattern. Their breath is like the offering of incense; their eyes are lamps in the sanctuary.
- The Banner Bearer – Shadows of life are we; be Thou the life within us.
- Adeptus Exemptus – Glory of all the glory; enlighten, shine within.
- Adeptus Major – We are the tabernacles of Thy presence; set upon us Thy jewels of grace.
- Adeptus Minor – The sun is Thy vesture; shine upon our human veils.
- The High Priestess – Take off our veils in fine; then is it Thou and no other.

The procession has reached by south the extreme west of the temple and now returns as it came. The Thurificans and Aquarius resume their proper stations. Having entered the secret temple, the High Priestess ascends the altar steps and replaces the monstrance within the pillared cupola. She retires with the Celebrants of the Third Order to the vestry; they remove their pontifical vestments and insignia. They are now in their white albs and golden girdles. This is done quickly.

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The second procession is formed within the door of the secret temple, id est; (1) A Standard Bearer, carrying the banner of Daath; (2) The High Priest, in the full insignia of the secret sanctuary and carrying a golden crook; (3) A Standard Bearer, who displays the banner of Chokmah; (4) the Bearer of the banner of Binah; and he is followed by (5) one uplifting with great reverence the exalted Standard of Kether; (6) The Epopts of the blessed company, including her who has officiated as High Priestess and the Celebrants of the Third Order.

The procession descends to the lower temple and the battery of the Neophyte grade is given on the door without. The Ostiarius opens. The battery of the Master sounds from the east within, and the brethren who have resumed their seats are again upstanding. The procession is met by one who bears the Banner of the East, and by the Thurificans and Aquarius who turn and proceed in front, censuring and sprinkling. The strains of sacred music fill the holy place. The manifestation of Daath begins in this manner and Kether is declared in Malkuth. The temple is circumambulated once only and slowly. The High Priest recites the versicles proper to the time amidst the reverential progress.

THE SACRED VERSICLES

- Gates of the world of Spirit; gates that open, as hidden years unfold within the heart of youth.
- The meanings of life are heard in the heart of love, through the rush of the time-sea, the sea of images, the roar of its great voices.
- That sea has also its secret speech in season, and of Thee it tells alone; it is then like a soft wind in the organ when no one touches the keys.
- Dreams of the heart bodied forth in images, dreams of Thee; a world of dreams behind and a dream in front.

They have reached the western end of the temple and proceed direct to the altar at its eastern side, the Thurificans and Aquarius resuming their proper stations. The High Priest faces west, the Banner Bearers grouped about him according to the Sephirotic points. Other Epopts return to their places.

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HIGH PRIEST: The life of the kingdom is not without its crown. I testify to the crown and the kingdom; the witness of God is ever in the house of God, the Presence is in the Holy Place. Praise of the inmost heart, praise in the heart of love; let silent praise go up to the Maker of All, in the day of small things for the hand of God therein and a place of the meeting of lives, in the world of life for the sacred quest of death, which opens on immortal realms.

A pause of recollection follows.

HIGH PRIEST: O still Eternal Reality; the vibrant stillness fills the heart with longing.

The Auxiliary Frater Zelator brings up the novice of the day to a kneeling stool on the western side of the altar.

HIGH PRIEST: Hallows in the Holy of Holies; hallows in the Holy Place: God's veils are also there. The hallows in the court of the temple abide in the grace of the Holy One. The inward virtue sanctifies the outward form. To thee, my brother, in holiness. (*He communicates the bread and salt to the Neophyte.*) Be thy body as the court of the temple, thy heart as the Holy Place, thy soul as the Holy of Holies. To thee, my brother in the Life of the life to come, and this is He, world without end. Amen. Thine be the body of redemption, the salt of the second birth. (*He communicates the wine to the Neophyte.*) The cup of thy desire; be thou desire in God. The desire of the house in its beauty shall be beauty in thy house of life. (*He presents the roses and binds one upon the breast of the postulant.*) Light in the mind, enlighten; come down, O Holy Light. (*He places the lamp in his hands and bids him lift it up.*) Purpose and will transform. (*The Neophyte replaces the lamp. The High Priest raises the postulant with both hands.*) Thou art dedicated now and henceforward to the glory of God in the Highest.

The Auxiliary Frater Zelator leads back the postulant. The High Priest proceeds to his throne in the east by way of the pillar of severity. He is followed by the Banner Bearers and the Eopts of the rite, who are grouped about the throne. The charge in brief of the Neophyte grade is then given.

HIGH PRIEST: Fratres et Sorores, there is no room for anything in this temple but God. Let the postulants received herein and all brethren of the Order, in their spiritual progress through the great succession of grades,

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from the first even to the last, remember this, and that only in so far as they are seeking the Divine Union and approaching that end by love do they belong to our holy Sodality. The motto to be written in our minds until it is realized in our hearts is One in One, looking towards that time when there shall be no distinction between the soul and the Holy One.

A brief pause follows and thereafter:

HIGH PRIEST: Honorable master of the Temple, I call upon you now to ordain the closing of this holy house in the grade of Neophyte, remembering that it is open always in the Spirit, and from henceforth and for ever, to us and those who are with us, is a Place of the Presence.

The Master of the Temple proceeds to the eastern side of the altar and communicates to the Auxiliary Frater Zelator. The temple is closed according to the ritual of the Neophyte grade.

HERE ENDS THE RITUAL OF RETURN IN LIGHT, WHICH IS A BOOK OF THE HOLY ASSEMBLY AND BLESSED COMPANY.

The Third Order Of The Rosy Cross

World of the Supernals
Part V

The Pontifical Ceremony of
Celebrating the Festivals of the
Winter and Summer Solstice

Pars Prima: Quae Est
Pars Magna Secreta
Mysterium Daath

Ceremonies of the Fellowship of the Rosy Cross

The arrangement of the house follows the unwritten precedents. The door of the sanctuary is open to its full extent. The High Priest of the sanctuary is discovered within, at the eastern end, in full vestments and regalia. On the circular altar there is placed a chalice containing sacramental wine and covered by a paten, on which is unleavened bread.

A white cloth is laid over these vessels. The Fratres et Sorores of the 7=4 degree are assembled and clothed. Frater Civis Regni Superni, spokesman of the Adepti Exempti, has his seat in front of the brethren, bearing his wand. He gives a battery of one knock.

THE HIGH PRIEST: In the name of the three Supernals: in the Holy and Undivided Name. The Lord is the part of mine inheritance: the Lord is the Bread of Life. He giveth bread to them that fear Him. The Lord is the part of my chalice: He giveth the Chalice of Salvation. The wine is ecstasy, containing in itself all sweetness.

Frater Civis Regni Superni gives a battery of one knock and all rise.

THE HIGH PRIEST: Assist me to open, O Lord, this consecrated temple in the Grade which is above all grades, in the Mystery which has not been declared. I open it as a door in Chesed for the descent of Supernal influences from the Light of the Crown, from the Face of Eternal Beauty, on which all the choirs of sanctity have desired to look from the beginning. I open it as a door for the descent of Divine Influence

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from Thee, O Father of Wisdom, by Whom the worlds were made, and from Thee, O Mother of Understanding, Holy, Holy Bride. Glory be unto the three Supernals in the place where no evil enters, the place of the Tree of Life. There are three that bear witness in Heaven,

And these three are One. Hereof is the bond of union between all who desire below and all who are blessed above, from henceforth and forever. Glory be unto the three Supernals, glory in the place of peace, praise from the mercy suspiring in Chesed and receiving as a free gift the compassion abiding in Kether, world without end. Glory be unto the three Supernals in the sepulcher of mystical death; and from those who are asleep in Geburah, looking for resurrection in God, be there praise till the day of Renewal. Glory be unto the three Supernals, glory to the Eternal beauty, ever ancient and ever new; glory from the place of the living, the house of the Second Birth and the temple of Tiphereth, the beauty of the life that is in Christ. Daath is an open door and Daath the channel of reflection. Amen. It derives to the Sephiroth below, even unto Thee, O Malkuth. Lift up Thine eyes therefore, Thou Mother in manifestation, because of the redemption that is at hand, and the Light of the Supernals upon Thee through the ages and ages.

He then adds with moving lips, but not in an audible voice:

THE HIGH PRIEST: By the power in me vested, I raise this Fellowship of the Rosy Cross, from the world of benignity in Tiphereth, to the threshold of ineffable mystery, the unseen portal in Daath. *(And then as he raises his hands on high:)*

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Lift up mine arms, lest they fail, O Jehovah Elohim — Holy Father, Holy Mother. May mine eyes in their desire be lifted up: may I see the supreme crown of Kether and the glory of the first hypostasis.

The High Priest raises the Elements in the sight of the holy assembly: but the veil is still over them. Frater Civis Regni Superni gives a battery of one knock.

FRATER CIVIS REGNI SUPERNI: And Melchizedek King of Salem brought forth bread and wine.

The High Priest uncovers the Elements.

FRATER CIVIS REGNI SUPERNI: And he was the priest of the Most High God.

There is a vessel of consecrated water and there is an aspergillus on the pillar at the northern side of the sanctuary door. On the pillar at the southern side there is a vessel of consecrated fire from which the fume of incense rises. Frater Civis Regni Superni passes to the northern pillar, from which he takes the lavacrum and aspergillus. Following the sun, he goes before the Adepti Exempti, makes the Kabalistic sign of the cross with the aspergillus and sprinkles water thrice.

FRATER CIVIS REGNI SUPERNI: Do Thou purify us, O Lord, from stain, that we may look with our own eyes upon the symbols of Thy great mysteries.

Replacing the vessel of water, he takes the thuribulum from the southern pillar and offers incense in the same manner.

FRATER CIVIS REGNI SUPERNI: With incense from Thine altar which is above, and with Supernal Fire, do Thou consecrate our hearts and our reins, that we may be present when Thy hidden things are declared in the land of the living.

The thuribulum being restored to the southern pillar and Frater Civis Regni Superni having returned to his place:

THE HIGH PRIEST (*speaking henceforth audibly*): Symbols of the Life which is Eternal, be unto us a channel for the communication of Eternal Life.

The High Priest bends his head over the Elements, and there is the pause of a moment. Frater Civis Regni Superni gives a battery of one knock and kneels down, with the Adepti Exempti in the body of the temple.

The High Priest removes the paten from the chalice and having laid it on the altar he extends his hands over the bread.

THE HIGH PRIEST: Be thou seed of the Fruit of Life, and when placed in prepared ground, do thou give increase in due season, even twelve manners of fruit, for the glory in adornment of the garden, for the nourishment of elect nations, the grace of the world to come and the descent of the Kingdom.

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He extends his hands over the chalice.

THE HIGH PRIEST: The bond between man and God is the life of the chalice of Salvation. Be thou the sign of that Covenant, an open and plenary channel for the communication of Divine Essence, substance of the world within and Life of the life of man.

There is here the pause of a moment.

THE HIGH PRIEST: The food of angels is in Chesed. That food is too light for our sustenance: give us therefore, O Lord, the wells of nourishment which are concealed in Thy limitless light.

He proceeds to the consecration of the Elements in the terms of the MASS OF UNION, speaking inaudibly throughout. Thereafter he adds slowly and clearly.

THE HIGH PRIEST: The bread is the Bread of Heaven: this Bread is Heaven in its sweetness. The wine is the Wine of Heaven: this Wine is ecstasy.

He takes up one of the hosts.

THE HIGH PRIEST: Thou hast drawn me through the gate of death; I have dwelt in the palace of Thy Clemency; I have traversed the path of TETH.

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He breaks the host and places one of the particles in the chalice.

THE HIGH PRIEST: The fraction of the body of this world: the mystery of Divine Substance communicated to the soul of man. One thing I have desired in my heart, and that is Thou.

He consumes what remains of the host.

THE HIGH PRIEST: I desire to be dissolved and to be with Thee. The Life of life is Thy union. The mystery of Divine Life communicated to the soul of man.

He partakes of the chalice and then, having bowed his head in recollection for a few moments:

THE HIGH PRIEST: The Lord shall be unto me an everlasting light, and my God shall be my glory.

He replaces the paten on the chalice, and following the sun passes outside the sanctuary to the altar in the middle place of the temple, saying in the course of his progress:

THE HIGH PRIEST: This is the place of the clean oblation; the place is prepared and meet, the temple pure and holy. This is the place of unspotted offerings, the place of the offerings of life. Thrice holy is the temple of Thy service, O Lord, my God, in the life which henceforth and forever is ours, O Father, in Thee, and this the life of resurrection.

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*He has reached the eastern side of the altar. In the meantime, Frater Civis Regni Supemi approaches the Adeptus Exemptus who has been chosen to serve in the temple as Celebrant-in-Chief during the ensuing twelve months, and leads him to the western side of the Altar. Other Adepts are seated.**

**In the Ceremony of the Summer Solstice it is the Celebrant-in-Chief who comes forward - but without official vestments and insignia - to receive the Elements.*

THE HIGH PRIEST: And after years of famine, O brethren of the Rose and Cross, milk in the land and honey, corn in the land and wine. Lift up your hearts therefore, as cups at a feast are lifted. Lift up your branches of myrtle. I am the messenger of the Supernals, and I pronounce separation forever between the good and evil. The Tree of Knowledge becometh the Tree of Life; the grace of the knowledge of goodness filleth the heart entirely.

Frater Civis Regni Superni assists the Celebrant-in-Chief Elect to kneel at the western side of the altar and then resumes his seat.

THE HIGH PRIEST: Who is hungry for the Lord? Who is athirst?

The Celebrant-in-Chief Elect says, with bowed head and clasped hands:

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CELEBRANT-IN-CHIEF ELECT: Behold the servant of the Lord, and the servant of the servants of God, in the house of my God and Lord, in His Holy Temple.

THE HIGH PRIEST: That hunger is justice: may the Three Which bear witness in Heaven deal with you in Eternal Justice and feed you.

The High Priest lifts up one of the hosts and places it in the mouth of the Celebrant-in-Chief Elect, who raises his head to receive it and again bows it.

THE HIGH PRIEST: That thirst is righteousness. May you gather grapes in living vineyards and tread the wine-press of Salvation. May the Keeper of the Eternal Vineyard bring you Wine of Life in great flagons, in cups running over.

*The Celebrant-in-Chief Elect raises his head; the chalice is placed to his lips and he drinks thereof. Again he bows his head. The Priest replaces the paten on the chalice and covers them with the white cloth.**

**In the Ceremony of the Summer Solstice, the Celebrant-In-Chief goes back to his place; the High Priest returns directly to the sanctuary and proceeds with the work therein.*

THE HIGH PRIEST: Frater Electus ex Millibus (*vel nomen aliud*), merciful and Exempt Adept, like other graduates in the house of the Holy Spirit and its school of sanctity, you have gone forth in search of that light which enters into the

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heart of those who have put aside the burden of their birth according to the will of flesh and the will of man, that they might be reborn in God. You have followed the life of rebirth, which is also a life of crucifixion in respect of all that is below. In the sleep of mystical death, you have realized the Divine within by a union at the center, as a marriage with the Life of life.

In the glorious mysteries of resurrection, you have entered into the Life of union, which is wedded life in God. By these and all other memorials of your everlasting spirit, I bid you arise, my brother (*the High Priest leans across the Altar, takes him by the two hands and raises him*), as one who is clothed in peace, and the Light of the Supernals be upon you forever and ever.

I commission and warrant you to represent in the Third Order of the Rosy Cross the ineffable mercy of God toward those who are called to partake in this temple and sanctuary of the mysteries which lead into salvation.

Bring those who have been prepared and consecrated in the lower grades of the Fellowship by a straight and narrow path to the portal of Tiphereth. So shall you reach down into Netzach and draw all things after you from Yesod. Bring them into the sanctuary of adepts, that they may hear the Divine Voice speaking of the Divine in the universe and the self-knowing spirit testifying concerning itself and the mystery of attainment in Christ.

Give unto them their sleep in Geburah and after the ecstasy of union do thou raise them in the glory of Chesed. Salvation and peace and joy, all grace and holiness of heart, be with you now and henceforward during the twelve months'

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work of your office. So let your light be extended in the heaven of this holy temple that you may be worthy to depart in peace at the end of your stewardship.

The Celebrant-in-Chief Elect says, with crossed arms:

CELEBRANT-IN-CHIEF ELECT: I go forth in the power of thy warrant, carrying the tidings of salvation and the living symbols of the Word.

The High Priest returns direct to the sanctuary and there facing west at the eastern side of the interior altar, he says with outstretched arms and open hands:

THE HIGH PRIEST: The Light of the Supernals be upon you, the grace of the Supernals enter and abide in your hearts, with the blessing of all blessings, leading through the knowledge of goodness to Divine understanding, the sum of wisdom and the glorious crown of life.

There is here the pause of a moment.

THE HIGH PRIEST: By the power in me vested, I close this holy temple in the Grade which is above all grades, in the Mystery which has not been declared.

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And then with moving lips only:

THE HIGH PRIEST: In the name of the Three Supernals, in the Holy and Undivided Name, I who am the priest of Daath, at the sacred portal thereof, do restore this Third Order of the Rosy Cross — Chesed, Geburah and Tiphereth — from the threshold of ineffable mystery to its proper place in the first reflected triad.

The Celebrant Elect returns to his seat. The High Priest passes with the sun through the door of the sanctuary, which he closes behind him. He takes his proper place in the body of the temple.

Here ends the mystery of Daath.

PARS SECUNDA: MYSTERIUM CHESD

The Temple is opened in full according to the ritual of the Grade of Adeptus Exemptus by the Celebrant-in-Chief and the Most Holy Priestess. The Fratres et Sorores are seated. The Usher of the Grade goes to the eastern side of the altar and there lifts up his wand.

FRATER CIVIS REGNI SUPERNI: Summer and winter shall not cease. Fratres et Sorores, merciful and Exempt Adepts, I proclaim the high festival of the Winter (*vel. Summer*) Solstice.

He returns to his place.

ADEPTUS EXEMPTUS: The house of the Holy Spirit is open in the grade of Chesed for the commemoration of the event and the celebration of the Sacred Mysteries attached thereto.* Give me grace, O Lord, to end my task in peace, that - having been manifested in the mystical body of this life which I draw from Thee - I may pass into the hidden refuge of Thy more perfect union. I have served Thee, my King and God, in those grades of salvation by which the Fellowship of the Rosy Cross is bound upon the Tree of Life. I have drawn those whom Thou hast given me from the deeps below Malkuth. I have brought them from the sphere of Yesod, by a straight way, to the portal of the Third Order, and thence into the life of the cross. I have put them to rest in Geburah, and at the end I have raised them gloriously when Easter dawned in their souls. Set upon my forehead the seal of Thine unchanging simplicity. Bid me go inward. Take me to the still rest of the Active Center, into the World of Ascension in Daath.

** In the ceremony of the Summer Solstice the speech of the Celebrant-in-Chief ends at this point, with the addition of the following words: "The life of resurrection is the solstice of eternal summer." He puts aside his wand and proceeds to the western end of the altar, facing east. The High Priest, rising in his place and standing thereat, inquires: "Whence come thou, Frater Dilectissime?" The ceremony proceeds as in the text above, with the answer to this question, and after reciting the thrice-great Pledge of Fidelity, the Celebrant re-*

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turns to his seat, resumes his wand, and the closing is taken forthwith in the grade of Adeptus Exemptus.

THE PRIESTESS: Frater Civis Regni Superni, where is the faithful witness who shall testify in the coming time?

The Usher of the Grade proceeds with the sun to the place of the Celebrant Elect, whom he brings to the western side of the altar, looking toward the east, and returns to his own place.

ADEPTUS EXEMPTUS: Art thou he that is to come, or do we look for another?

THE CELEBRANT ELECT: O Adepti Exempti, in virtue of the warrants which I carry, receive the perfect signs.

He gives the sign of a Neophyte.

THE CELEBRANT ELECT: The sign of him who, standing on the threshold of the path, bears witness to the mystery of the Tree.

He gives the sign of a Zelator.

THE CELEBRANT ELECT: The sign of him who, passing between the pillars, receives the blessing of the quest.

He gives the sign of a Frater Theoreticus.

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THE CELEBRANT ELECT: The sign of him who enters the path of attainment, and the mystery of the Tree of Life is rooted in his part of mind.

He gives the sign of a Practicus.

THE CELEBRANT ELECT: The sign of him whose heart is in the holy quest and the Tree of Life is rooted in the heart of him.

He gives the sign of a Philosophus.

THE CELEBRANT ELECT: The sign of him in whom the Tree of Life overshadows the whole personality and the will of his inmost being is directed to the end in God.

He gives the sign of an Adeptus Minor.

THE CELEBRANT ELECT: The sign of Messiah extended on the Tree of Life, and the sign of the Christ Mystical abiding in the life of the heart.

He gives the sign of an Adeptus Major.

THE CELEBRANT ELECT: The sign of the inward state of him who has died in Christ, of the soul dissolved in the spirit by an ecstasy of love, of the Word quickened in the soul by the central realization thereof.

The Most Holy Priestess rises from her seat between the pil-

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lars, passes about the altar and faces the Celebrant Elect from the eastern side.

The Celebrant Elect gives the sign of an Adeptus Exemptus.

THE CELEBRANT ELECT: The sign of resurrection in Christ, of the Word manifest in risen life and expounding the mystery of the Tree.

The Most Holy Priestess and the Celebrant Elect exchange the grip of the grade of Chesed across the altar.

THE PRIESTESS: The perfect testimony of perfect signs is given and received, O brother of the Rosy Cross.

She returns to her place.

ADEPTUS EXEMPTUS: Whence come you, Frater Dilectissime?

THE CELEBRANT ELECT: I have been in search of my spirit through the ages. I have reached the term of quest. I have come with the glad tidings, to bear my faithful witness in all the holy houses of the Rosy Cross.

ADEPTUS EXEMPTUS: What manner of glad tidings, O merciful and Exempt Adept?

THE CELEBRANT ELECT: Tidings of the trinity which enters into unity, of attainment in self-knowing spirit, of ineffable

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union in spirit, soul and flesh. I testify concerning the deep things of experience declared in the way of truth, seeing that the work of redemption devolves on those who have sought and obtained redemption. On my own part, and as vicegerent and spokesman of all Adepts Exempti under the obedience of this Rite, I look to carry unto the bounds and ends of the mystical earth my glad tidings concerning the glorious resurrection of Adeptship to the new life which is hidden and manifested in God. So far as I may fail in this high and holy task, may my peers and coheirs concur with myself in atonement, that nothing may be stinted or restricted of that which has been put into my charge, so only that the prescribed order is maintained duly and that which belongs to the sanctuary is reserved thereto. Hereof is the faithful witness of every Exempt Adept in the grade of Chesed. .

The High Priest rises and passes to the eastern side of the cubical altar in the middle place of the temple.

THE HIGH PRIEST: Frater Electus ex millibus (*vel nomen aliud*), before the altar in this house of the Lord there must be a pledge between us and you, and God shall watch upon the covenant forever. May that which we do in your person, collectively and individually, be ratified in Daath, wherein is the life of ascension; and the power of the Supernals attest it forever and ever. I say unto you, lift up your hands, and the testimony which I utter on my own part in the fullness of the manifested Word, you shall now recite not only in the secret soul and the inmost heart but with the lips of him whose mouth is opened in the grade of Exempt Adept.

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The Usher of the Grade gives a battery of one knock and all rise. The High Priest imposes the thrice great Pledge of Fidelity, and it is repeated by the Celebrant Elect. The High Priest returns to his place, and the brethren are seated. While still standing at the altar:

ADEPTUS EXEMPTUS: May he that comes after me so work and so achieve that he shall be preferred before me and that the latchet of his shoes I shall be called unworthy to loose.

THE CELEBRANT ELECT: O Lord and Master of all, vouchsafe to look with pity on these Adepti Exempti, exalted and merciful, who are placed in my charge for the sacred and glorious offices of this hidden temple devoted to Thy service. May that which is here and now to them ascribed in symbolism be effectually and really imparted; and may those whom I bring during the term of my office into the mysteries of the grade of Chesed be integration in the Life of the Tree, by the dispensation of Thy Divine Mercy.

The Celebrant Elect returns to his seat,

*The Closing is taken in the grade of Adeptus Exemptus.
Here ends the Mystery of Chesed.*

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PARS TERTIA: MYSTERIUM GEBURAH

The Adepti Majores are admitted. The temple is opened in full according to the Ritual of the Grade of Adeptus Major by the Celebrants of that grade. The Fratres et Sorores are seated. The Usher of the Grade goes to the eastern side of the altar and there lifts up his wand.

FRATER PEREGRINUS VALLIS: Summer and winter shall not cease. Fratres et Sorores, Adepti Majores, I proclaim the high festival of the Winter (*vel Summer*) Solstice.

He returns to his place.

ADEPTUS EXEMPTUS: The house of the Holy Spirit is open in the grade of Geburah for the commemoration of the event and the celebration of the Sacred Mysteries attached thereto.* I have watched for more than one hour in the vigil of holy souls. The day has been given me for labor; the night remains for contemplation; and both are offices of love. Give unto me henceforth, O Lord, more perfect knowledge of Thy love in the ineffable wonder of Thy silence. I have brought those whom Thou hast given me from the world of regenerated life to a portal that opens on the center, to the valley of mystical darkness and the union of souls therein. O Lord, my task is done. Remember Thy Sabbath and the promise of that narrow path which leads to the crown. I desire to put off mortality and to be clothed in Thee.

** In the ceremony of the Summer Solstice the speech of the Celebrant-In-Chief ends at this point. The Second Celebrant puts aside his wand and proceeds to the western end of the altar, facing east. The High Priest, rising in his place and standing thereat, inquires: "Whence come thou, Frater Dilectissime?" The Ceremony proceeds as in the text above, omitting the address of the Adeptus Exemptus beginning: "Merciful Exempt Adept, my peer and successor" - and the grip being exchanged between the Second and First Celebrant, who goes to the eastern side of the altar for this purpose, and then returns to his place. Thereafter the High Priest imposes the obligation of the grade on the Second Celebrant. At the end they return to their places, the Adeptus Major resumes his wand, and the closing is taken forthwith in plenary form.*

ADEPTUS MAJOR: Frater Peregrinus Vallis, where is the faithful witness on whom the task devolves?

The Usher of the Grade proceeds with the sun to the place of the Celebrant Elect, whom he brings to the western side of the altar, looking toward the east, and returns to his place.

ADEPTUS EXEMPTUS: Art thou he that is to come, or do we look for another?

THE CELEBRANT ELECT: O Adepti Majores, in virtue of the warrants which I carry, receive the sacred testimony. I have cast out the images of matter, the illusory testimony of the senses, the lust of the flesh, the lust of the eyes and the pride of life. I have put away the desires of the body. I have cast out

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the symbols of the mind: I have set aside the desires thereof. The end has dawned in the silence. The emotions of the soul are transmuted; the desire of human will is absorbed in the purpose of God. The spirit and the soul are one: the life of the soul is hidden with Christ in God.

ADEPTUS MAJOR: Hereof is the mystery that we celebrate. Be it given unto him who thus puts off mortality to assume the Body of Christ.

ADEPTUS EXEMPTUS: Whence come you, Frater Dilectissime?

THE CELEBRANT ELECT: From the house of Love and of the soul going to its bridal; from a temple of holy espousals; from a place of peace, and there is the voice of the silence; from a world within, stilled in the waters of contemplation - and these are waters of Love. I have known the mystic union of the Lover and Beloved. I come forth with the glad tidings, and I will bear my faithful witness in the holy temples.

ADEPTUS MAJOR: What manner of glad tidings, O traveler in the valley of death ?

THE CELEBRANT ELECT: Tidings of ineffable experience which lies within the mystery of death, of the light within which exceeds all light without, and the coming of the Peacemaker. I have heard the call of the union, the still small voice speaking in the heart of longing, and the Center has drawn me back. I testify that the Eternal God is imminent

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in creation, as a Great Architect hidden within a sanctuary of His own building. I testify to the Divine imminent in the soul of man and that the Divine awakens within it. O wanderers in the valley of silence, keepers of the halls of Geburah, watchers in the rock-hewn sepulcher, I have known the sanctity of death beyond the setting sun. As vicegerent and spokesman, I testify on your part and on that of Adepti Majores wherever assembled under the obedience of this rite, that - God willing - we desire to be dissolved and henceforth to abide in Him. May I on my own part be uplifted into the Divine Purpose, that all whom I commend in this grade into the hands of God may be united with the living power of the Word and the Light thereof. Whenever He shall call, I will enter the great mystery imploring peace upon the world. Hereof is the faithful witness of every Adeptus Major in the grade of Geburah.

ADEPTUS EXEMPTUS: Merciful Exempt Adept, my peer and my successor, go forth in the power of your warrant and complete this high ceremony of the Winter (*vel Summer*) Solstice, that when the Holy Order of the Rosy Cross is withdrawn for one moment of time from the World of Regenerated Life in the grade of Tiphereth, it may be formulated once more in beauty.

The Celebrants rise and exchange the grip of the grade with the Celebrant Elect.

ADEPTUS MAJOR: Yod, He

ADEPTUS EXEMPTUS: The union of Jehovah and Elohim, of God and His Shekinah in Kether.

The Celebrants return to their places. The Usher of the Grade leads the Celebrant Elect to the door of the sanctuary and causes him to turn westward. He then goes back to his place. The High Priest comes forward and faces the Celebrant Elect.

THE HIGH PRIEST: Frater Electus ex millibus (*vel nomen aliud*), before the sanctuary in this house of the Lord there must be a pledge between us and you, and God shall watch upon the covenant forever. May that which we do in your person, collectively and individually, be ratified in Chesed, wherein is the life of Resurrection; and the power of the Supernals, attest it forever and ever. So stand therefore, my brother, with arms extended in the sacred cruciform sign, and say in your heart of hearts that which you utter with your lips.

The Usher of the Grade gives a battery of one knock and all rise. The High Priest imposes the sacrament of the holy pledge. Thereafter he returns to his place and the brethren are seated. While still standing before the door of the sanctuary:

THE CELEBRANT ELECT: O Lord and Master of all, vouchsafe to look with pity on these mighty Adepti Majores, who are placed in my charge for the sacred and glorious offices of our hidden temple, dedicated to Thy service. May that which

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is here and now to them ascribed in symbolism be effectually and really imparted; and may those whom I shall bring during my term of office into the mysteries of the grade of Geburah be integrated in the Life of the Tree, by the dispensation of Thine all-merciful judgment.

He opens the door of the sanctuary, enters therein and shuts the door behind him.

The closing is then taken in the grade of Adeptus Major. Here ends the mystery of Geburah.

Pars Quarta: Mysterium Tiphereth

The arrangement of the temple follows the unwritten precedents. The Auxiliary Frater Adeptus assumes his vestments and insignia. The Honorable Frater Custos Liminis has charge of a Thurible, from which incense rises. The Celebrants repair to their places. The lights of the Temple are extinguished, with the exception of three candles burning on the Altar and symbolising the Offices of the Celebrants. The Adepti Minores are admitted and take their seats. As Usher of the Grade, the Honorable Frater Custos Liminis goes to the Eastern side of the Circular Altar and there uplifts his Wand.

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FRATER CUSTOS LIMINIS: Summer and Winter shall not cease. Fratres et Sorores, Adepti Minores, I proclaim the High Festival of the Winter Solstice. **(If Summer, see appended Ceremony for Summer Solstice)*

ADEPTUS EXEMPTUS: The house of the Holy Spirit is open in the grade of Tiphereth for the commemoration of the event and the celebration of the sacred mysteries attached thereto. It is opened in darkness for the office of a sacred watch, awaiting the Light of the Word and the Glory of the Lord manifested in this temple devoted to His service by the Fellowship of the Rosy Cross.

The Usher of the Grade returns to his proper place.

ADEPTUS MAJOR: Quench not the light of Israel in the withdrawing thereof.

AUXILIARY FRATER ADEPTUS: He bringeth out to light from the darkness, even the shadow of death.

ADEPTUS MAJOR: When the Chief Shepherd shall appear, may we receive a crown of glory that fadeth not away.

AUXILIARY FRATER ADEPTUS: He shall be as the light of the morning, even a morning without clouds.

ADEPTUS MAJOR: This shall be the day of our deliverance, Thy day, O Lord and Master, the day of saving grace, wherein all things shall be renewed.

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AUXILIARY FRATER ADEPTUS: Set an end, O Lord, to the darkness, and let not Thine order be suspended.

ADEPTUS EXEMPTUS: Below is the darkness of material things; above is the light of the Spirit; between them are the gifts and the graces which are manifested by the Spirit in the heights to the soul awakening in man. Below is the reflected light of the lesser mysteries, comprised by the lower grades of the Rosy Cross; above are the greater mysteries; between them lies the regenerated life of Tiphereth, beneath the everlasting wings of the Holy One, looking toward Divine experience in the mystic death of the Adept, and thereafter to the Life of Resurrection, when the Spirit of Christ within shall rule our consecrated elements.

AUXILIARY FRATER ADEPTUS: We have watched in all grades of the Order, expecting Thy coming, because of Thy most sure promises. We gave our bodies to Thy service in the consecrations of the Sephira Malkuth, and Thy reflected light shone through the kingdom below. The Shekinah testified concerning Thee, and the vestiges of grace from the crown fed us at holy tables. Thy house is a house of prayer, but the spirit of this world had made it a den of thieves. In the hope of Thy coming we cast out from the temple of Mind those traffickers in wares that have no part on Thine altars. Our temple was filled with constant thought of Thee. The shadow of Thy Presence abode therein; and a sacred fear that is the beginning of wisdom inspired us in the Sephira Yesod, as in a Holy of Holies. But it was surely Thine own voice over the troubled sea of emotion, passion and desire of the

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heart, which uttered that: Peace, be still; and a quiet like the perfect end fell upon the flux of the soul. A glory like Thy glory was declared in the Sephira Hod. We believed that the time was nigh, even at the doors; and we made ready for Thine advent in Netzach, where the will within us turned to Thy Holy ends. Thereafter a way was opened to the second birth of being and the life of regeneration in Tiphereth, where all Thy speaking symbols testify by true signs concerning Thy Presence. May the high light shine in our souls and the spirit prophesy within. May we know Thee, O Christ, within and be nourished by Thy Divine Substance, wherein is life everlasting.

ADEPTUS EXEMPTUS: May the day of expectation be also the day of union, and in this house of the Holy Spirit give unto us reintegration in Thee.

The 'Auxiliary Frater Adeptus rises and draws near to the altar on the eastern side. He lifts up the light attributed to his office in the altar symbolism and, raising it to his forehead, circumambulates the temple slowly, pausing at the four quarters.

AUXILIARY FRATER ADEPTUS (*at the south.*): I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. (*At the west.*) He will redeem us with stretched out arm and with great judgments. (*At the north.*) We have remembered that God is our rock, and the High God is our Redeemer. (*He returns to the east, which he faces.*) In the soul's famine, He shall redeem the soul from

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death; He shall redeem it from the grave; He shall draw nigh unto the soul and save it; He shall save the souls of His servants, (*He turns westward.*) O Lord, Thou hast pleaded the cause of our souls; Thou hast ransomed our life. All flesh shall know the Savior. Blessed be the Lord Who hath not left us this day without a Redeemer.

He returns to the altar and there extinguishes his light, saying:

AUXILIARY FRATER ADEPTUS: I desire to be dissolved and to be with Christ.

He replaces his extinguished light on the Altar and goes direct to his seat, where he lays down his official vestments and insignia. He stands now at his seat, facing west.

AUXILIARY FRATER ADEPTUS: As a vesture shalt Thou change us and we shall be changed. I have assumed vestments for Thy glory; I put them off for Thy praise. Give me in Thine own good time the whole armor of salvation.

He moves round the altar with the sun and takes his place in the body of the temple, among unofficial Adepti Minores.

ADEPTUS MAJOR: Thou hast made us in the likeness of the universe, as a garden that is entered at birth, and we have found in Thy high consecrations a secret door which opens from earthly into spiritual life, as a paradise of the soul within. We have dwelt in Thy light in that garden and the sec-

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ond birth in Thee has sanctified all its ways. The growth of nature becometh the growth of grace. The earth is the root of that kingdom which cometh from heaven above; the air is a breath of paradise; the rain that waters the garden is the life-giving rain of love, and the rays of the sun that warms it are rays of Thy Divine Life. But in the garden, O Master of all, we have found another and more secret door, which leads from regenerated life to a mystical death at the center. In the valley of the shadows, in the underworld of being, give unto those who desire Thee the blessed victory of death, the vision of the dark night, the mystery of union therein and the eternal Word of Life.

ADEPTUS EXEMPTUS: If a man shall keep this testimony alive in the temple of his heart, he shall not see death for ever. May neither death nor life divide us from Thy love, O God.

The Adeptus Major rises and draws near to the altar on its eastern side. He lifts up the light attributed to his office in the altar symbolism and, raising it to his forehead, circumambulates the temple slowly, pausing at the four quarters.

ADEPTUS MAJOR (*at the south.*): I have commended my soul into Thy hands, O God. (*At the west.*) It shall be given me to see Thee outside the flesh of my body; I shall see Thee and no other: I shall behold Thee with mine eyes. (*At the north.*) I am least among the sons of election, but I have gone down into the valley of shadows, to be judged in Thy Love therein. (*He returns to the east, which he faces.*) I have seen Thee in the valley of vision. Thy light was upon all the ways. I

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was safe under the covert of Thy wings in the mystic tomb. Thou hast opened fountains in the midst of the valleys. (*He turns westward.*) I have been through the inmost distance and through the great deep. In peace; in that I have slept and I have rested.

He returns to the altar and there extinguishes his light, saying:

ADEPTUS MAJOR: Thou shalt deliver our souls and our life shall see Thy light. Do Thou enlighten us with the light of the living.

He replaces his extinguished light on the altar and goes directly to his seat, where he lays down his official vestments and insignia. He stands now at his seat, facing west.

ADEPTUS MAJOR: Thy priests are clothed with salvation; Thy saints rejoice in goodness. Blessed is he that watcheth and keepeth his garments. When the Lord unclothes him, the same shall give true account of his stewardship. Clothe me, O Master, in Thy good time with the perfect body of resurrection.

He moves round the altar with the sun and takes his place in the Temple among unofficial Adepti Majores. The sole light in the temple is that which is attributed to the office of Celebrant-in-Chief, who now rises in his place and his seat is removed.

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ADEPTUS EXEMPTUS: Fratres et Sorores of the Fellowship of the Rosy Cross, in the covenant of everlasting priesthood, I leave my spirit with you in those who come after me.

He turns eastward. The Usher of the Grade gives a battery of one knock and all rise.

ADEPTUS EXEMPTUS: Thou hast given us many deliverers and many precursors of salvation, and Thou hast permitted even me to testify in the symbolism of this Thy holy temple concerning Thine advent. My task is done. I came in Thy Name, O Lord. Do Thou come in Thine own with power, or send him whom Thou wilt to maintain the faithful witness. I am called to go inward. Lord, now lettest Thou Thy servant depart in peace. In the opening of the path of Yod, I return whence I came. (*He now faces west.*) The peace of God be with you, O brethren of the Rosy Cross; and be He realized within you Who is all days with us, even to the consummation of the world.

The Celebrant-in-Chief removes his official vestments and insignia, which are received by the Usher of the Grade, who comes up for this purpose, and having laid them on the seat of the Celebrant he returns to his place.

ADEPTUS EXEMPTUS: Thou hast compassed me with holy garments. I lay down those which I have worn in the temple of Thy service. I would put off all mortal clothing and receive that which is immortal, confessing Thy Name, O God, in

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the unity of Supernal knowledge. Cover me with Thy light, as with a garment.

The Celebrant-in-Chief draws near to the altar on its eastern side. He lifts up the light attributed to his office in the altar symbolism and, turning eastward, passes to the door of the sanctuary, which he sets open and pauses upon the threshold.

The sanctuary is in utter darkness. The cross of obligation is in the center thereof, and the Celebrant-in-Chief Elect is on his knees before it, his head bowed deeply.

The High Priest stands at the eastern end, with extended arms.

THE HIGH PRIEST: I will raise me up a faithful priest, who shall do according to that which is in mine heart and in my mind: and he shall walk before mine anointed forever.

The outgoing Celebrant enters the sanctuary and stands at the northern side of the cross, bearing his light. The High Priest comes round to the southern side and bends over the Celebrant Elect.

THE HIGH PRIEST: The Son of Man cometh not to receive ministry but to minister, wearing in humility the likeness of the Lord of Glory.

He raises the Celebrant Elect, saying:

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THE HIGH PRIEST: It is written: He that taketh not his cross, and followeth after me, is not worthy of me.

He places him against the cross and comes forward to the door of the sanctuary.

THE HIGH PRIEST: He that is greatest among you, let him be as the younger, and he that is Chief as he that doth serve.

He turns to the Celebrant Elect.

THE HIGH PRIEST: That the world may be crucified unto thee, do thou crucify thyself unto the world.

The Celebrant Elect extends his arms upon the cross.

THE CELEBRANT ELECT: I am made and vowed as you are, and the burden of your dedication is upon me, that I shall not leave you in the heat of the day or in the hour of trial, but that I may give an account of my stewardship. I testify concerning myself, that you may bear witness in turn. On behalf of you who are my brethren, I set myself upon the cross of obligation, to renew my pledges and your own in the presence of the whole Order.

The High Priest binds the Celebrant Elect to the cross.

THE HIGH PRIEST: May that which we do in thy person, collectively and individually, on this sacred day of our renewal, be ratified in Geburah, wherein is the victory of death; be it

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recorded in Chesed, wherein is the life of resurrection; and the power of the Supernals attest it forever and ever.

He administers the obligation of the Grade of Adeptus Minor to the Celebrant Elect, by whom it is repeated audibly. Thereafter, the brethren having resumed their seats and the Celebrant Elect being still bound upon the Cross:

THE CELEBRANT ELECT: May the brethren of this Holy Order be confirmed and strengthened in me. May they die to themselves with me in the lower part of their nature. May they descend with me from the glorious cross of Tiphereth and pass to the ineffable experience of the greater mysteries. As I give expression for testimony in the whole personality of Adepts Minores under the obedience of this sacred rite, so may its high end be realized in them and so also in me. May I thus - who am uplifted on the cross - draw all who are mine unto me. Into Thy hands, O Lord, for this Thy work in the Order, I commend the will of my spirit in the uttermost conformity.

He bows his head.

The Usher of the Grade comes forward and closes the door of the sanctuary. The body of the temple is now in complete darkness. The High Priest unbinds the Celebrant Elect.

THE HIGH PRIEST: Descend, O merciful Exempt Adept, from the glorious cross of Tiphereth, for the deliverance of the souls of the just from earthly into spiritual life, from

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places of purification to the place of the Second Birth and from the life of regeneration in God to the risen life which is in Him.

The outgoing Celebrant hands the light to his successor.

THE OUTGOING CELEBRANT: May peace be with thee, brother, and do thou carry the tidings of peace.

While this has taken place in the sanctuary, the Usher of the Grade, standing at his place in the body of the temple, repeats the versicles of the time.

FRATER CUSTOS LIMINIS: (1) Let Thy messenger appear in his place. (2) He shall sit as a priest upon his throne. (3) The counsel of his peace shall be upon us. (4) He shall be as the light of morning, when the sun riseth, even a morning without clouds. (5) Come quickly therefore, we pray thee: enter into our hearts and lives, the promised Deliverer.

While these versicles are recited slowly and clearly, the High Priest and the Outgoing Celebrant have issued from the sanctuary by a secret door at the further end. The former takes up his place at the south-west angle of the sanctuary on its outer side and the latter occupies any vacant seat in the body of the temple. All this is done quietly, so that they may not be distinguished in the darkness.

A great light shines within the sanctuary.

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FRATER CUSTOS LIMINIS: I have loved Thee, O Lord, my Priest and King of my salvation. Great things are spoken of the Kingdom, because of Thy day.

The battery of the 5=6 grade is sounded within the sanctuary (knocks three times, pauses, knocks twice.) It is repeated by the Usher of the Grade as spokesman of Adepti Minores. The Celebrant-in-Chief comes forth from the sanctuary carrying the light of his office. All lights in the body of the temple are turned on at the same moment. All present rise up. The Celebrant-in-Chief deposits his light on the altar. The High Priest comes forward and places the New Celebrant at a middle point between the sanctuary and the altar, still facing east. The vestments and insignia of the Celebrant are brought up by the Usher of the Grade, who hands them successively to the High Priest and assists generally at the clothing.

THE HIGH PRIEST (*investing with the violet habit*): Wash thee in the heart and anoint thee in the spirit. (*Investing with the violet cloak.*) Put the raiment of thy redeemed body upon thee. (*Investing with the Rose-Cross.*) It is written: I will clothe my priests with salvation. (*Investing with the biretta.*) The saints shall shout for joy. (*Placing the wand of office in the hands of the Celebrant, and then turning westward.*) Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, manifesting in the greatness of his strength?

The High Priest returns to his place and resumes his seat, as also the Usher of the Grade and the unofficial brethren. The

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Celebrant draws near to the altar on its eastern side. He lifts up the light of his office and, raising it to his forehead, circumambulates the temple slowly, pausing at the four quarters.

Adeptus Exemptus (at the south.): Behold, there is no void, and I testify that there is no distance between God and the soul of man, for the soul that returns to God. *(At the west.)* The yoke of the law is lifted, as an halter taken from the neck. *(At the north.)* The freedom of the Gospel is the liberation of the soul therein. *(At the east.)* To Thy Glory, O God, and the keeping of Thy ways inviolate. *(And then facing west.)* To the glory of the Rosy Cross, and the light of the Lord therein.

He replaces his light on the altar and goes to his proper seat.

ADEPTUS EXEMPTUS: I call upon the Honorable Frater Experimentum Mirabile (*vel nomen aliud*), who has been chosen by the Headship of the Third Order to receive at my hands the benefit of installation in the office of Adeptus Major.

The brother thus cited is brought up by the Usher of the Grade, who assists also in the clothing.

ADEPTUS EXEMPTUS: Frater Experimentum Mirabile (*vel nomen aliud*), as one who is destined to fulfill the sacred duties of mighty Adeptus Major during the coming revolution of the sun, you are held - symbolically speaking - to have

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been warranted from the grade of Geburah; but Geburah is asleep in the Lord and its rest is not broken. By the power to me committed in the height of the Third Order, and as a Merciful Exempt Adept, I give you your titles from Chesed hereby and herein. Receive the vestments of your office. (*He rises and clothes the Adeptus Major.*) I have put righteousness upon you, and it shall clothe you. Receive also your lamina. When you carry it in the great rites, remember that the death of the cross is truly the gate of Life. I present you with the wand of your office. The cross returns into the cube, the Word made flesh is hidden in the rock-hewn sepulcher, and our life is withdrawn in God.

The Adeptus Major passes to the altar and lights his symbolical candle from that of the Celebrant-in-Chief, who then leads him to his proper seat, and resumes his own.

ADEPTUS EXEMPTUS: I call upon the Honorable Frater Lux semper in Coelis (*vel. nomen aliud*), who has been chosen by the Headship of the Third Order to receive at my hands the benefit of installation in the office of Auxiliary Frater Adeptus.

The brother thus cited is brought up by the Usher of the Grade, who assists also in his clothing.

ADEPTUS EXEMPTUS: Frater Lux semper in Ccelis (*vel. nomen aliud*), your warrant is delivered in Tiphereth, but it derives from the source of authority which rules and teaches in Chesed. Hereby and herein I proclaim your lawful titles.

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Receive the vestments of your office. (*He rises and clothes the Auxiliary Frater Adeptus.*) May your raiment be as light about you and as gold shining in the Sun. May you spread your vestments in the way when the Lord of Hosts comes. Receive also your lamina, and when you carry it in the Great Rite of Tiphereth, remember that the life of the cross is the way of the mystery of God. I present you with the wand of your office. It proclaims that the Word is made flesh and manifested in human life.

The Auxiliary Frater Adeptus passes to the altar, where he lights his symbolical candle from that of the Celebrant-in-Chief, who then leads him to his proper seat and resumes his own. The Usher of the Grade closes the sanctuary. The temple is opened in full in the Grade of Adeptus Minor. Thereafter the three Celebrants remain standing in their proper places.

THE HIGH PRIEST: Raise up, we beseech Thee, O Master of all our ways, the spiritual life of this Order: lift it into the life which is eternal. May the power and the grace and the glory of Thy Most Holy Spirit remain in this house of the Spirit. May all profanation of evil and the hands of the unconsecrated keep far from our sanctuary and its precincts. May those who enter herein be those who are born for the light, and may the high light abide within them - a witness in the soul and the heart. So shall we dwell in Thy presence, in the sanctity of regenerated life, in the liberation of our sleep in Thee, and in the peace of the world to come, which is the world of the Holy One, the world of Resurrection in Thee and of union with Christ the Spirit.

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The Celebrant-in-Chief passes to the eastern side of the altar and uncovers the sacred vessels. He lifts up the paten and says:

ADEPTUS EXEMPTUS: Give unto us Divine Substance - communicated to the soul of man.

He lifts up the chalice and says:

ADEPTUS EXEMPTUS: Give unto us Divine Life for the maintenance of the soul in Thee.

Under the guidance of the Usher of the Grade, acting as director of ceremonies, the Fratres et Sorores come forward, beginning with the Official Adepts, the High Priest excepted.

The paten is passed round and they partake of the Hosts, each repeating the sacred formula. The paten is replaced on the altar. The chalice is also passed round, and the brethren drink thereof, repeating the sacred formula. The chalice is replaced on the altar and the Elements are reveiled. The Usher of the Grade is the last to partake of each. The Celebrants return to their thrones. All present having resumed their seats, the High Priest rises in his place.

THE HIGH PRIEST: The Life of life is Thy love. It is written: Behold, I am with you all days, even to the consummation of the world. I have descended to Tiphereth, bringing the glad tidings. (*He lifts up his arms.*) The peace of God and the knowledge of life everlasting, and the consciousness of the

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self-knowing part in the Eternal Spirit, be with you, world without end.

The altar is replaced in the vault.

ADEPTUS EXEMPTUS: Honorable Fratres et Sorores, by the power to me committed, I proclaim that the sun has entered Capricorn (*vel Cancer*), the sign of the Winter (*vel Summer*) Solstice. Light from the Eternal and Glory of Everlasting Worship be with us forever and ever.

The closing is then taken in the grade of Adeptus Minor.

Here ends the mystery of Tiphereth and. Here ends the Solemn Ceremony of Celebrating the Festival of the Winter (vel Summer) Solstice.

Ceremony of Summer Solstice in the Grade of Tiphereth

The temple is opened in the light according to the ritual of the 5=6 grade. The Frater Custos Liminis proclaims the solstice, and the Celebrant-in-Chief proceeds as follows:

ADEPTUS EXEMPTUS: The house of the Holy Spirit is opened in the grade of Tiphereth for the commemoration of the event and the celebration of the sacred mysteries attached thereto. The sun at its greatest elevation is an external type or foreshadowing of the Christ Life in the soul at the highest realization of spiritual consciousness. It is the day of our attainment, Thy day, O Lord and Master, wherein all things are renewed. It is the noonday splendor of the sun of righteousness, the kingdom, the power and the glory. The counsel is: Stand therefore in the fullness of the light, as the sun stands at the zenith.

ADEPTUS MAJOR: The Festival of the Winter Solstice commemorates the advent of the Christ of Palestine, but especially the beginning of the three years of ministry. It commemorates the coming also of the cosmic Christ into the heart of the Rosy Cross. This is the opening of the mysteries, and the light shineth in darkness.

AUXILIARY FRATER ADEPTUS: The Festival of the Summer Solstice commemorates the fullness of manifestation in Palestine, when the risen Christ sent His apostles into the world, that they might teach all nations. It signifies also the coming

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of the Paraclete into the heart of the Rosy Cross. This is the apex of the mysteries, and there is light in the place of light.

The Ceremony proceeds as in the Winter Solstice, beginning with the speech of the ADEPTUS EXEMPTUS: Below is the darkness of material things, etc., and followed by that of the Auxiliary Frater Adeptus, who describes the circle of the place and recites the proper versicles, replacing his light on the altar without extinguishing it and then taking his seat without unclothing. The same procedure is observed by the Second Celebrant; and thereafter the Celebrant-in-Chief rises, with uplifted wand.

ADEPTUS EXEMPTUS: The peace of God be with you, O Brethren of the Rosy Cross; and be He realized within you, Who is all days with us, even to the consummation of the world.

He proceeds to the eastern side of the altar, lifts up the light of his office and describes the circle of the place, reciting the proper versicles. Thereafter he replaces his light on the Altar and goes to his invariable seat.

There is the pause of a few moments, and thereafter the Auxiliary Frater Adeptus rises in his place.

AUXILIARY FRATER ADEPTUS: The Light of the Lord leadeth us: the Lord is an Everlasting Light: in Thy Light let us see light, shining from the palace at the center, shining from the inmost heart, O King of the greater mysteries. Thy com-

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mandment is a lamp; Thy secret law is Light: herein is the light of the eyes. That light shineth in the darkness, and the darkness comprehendeth it not. But as for us we will walk with Thee in the light of the living, the light upon the Israel of the elect, the glory of the Rosy Cross.

The Celebrant-in-Chief and the Second Celebrant have arisen and set open the Door of the Sanctuary. The cross of obligation in the center is under the full light of the Rose.

THE HIGH PRIEST: Frater Lux semper in Coelis (*vel nomen aliud*), on the cross in this sanctuary of the Lord there must be a pledge between us and you, and God shall watch upon the covenant forever.

The Auxiliary Frater Adeptus proceeds to the door of the sanctuary, where he lays aside his wand. He is taken in charge by the High Priest, who leads him within the sanctuary. They turn westward at the cross which is now immediately behind the Auxiliary Frater Adeptus, who extends his arms thereon.

Auxiliary Frater Adeptus: On behalf of you who are my brethren and on my own part, I set myself upon the cross of obligation, to renew my pledges and your own in the presence of the whole Order.

The High Priest binds him to the cross.

THE HIGH PRIEST: May that which we do in your person, collectively and individually, be ratified in Geburah, where-

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in is the victory of death; be it recorded in Chesed, wherein is the life of resurrection; and the power of the Supernals attest it forever and ever.

The Usher of the Grade gives a battery of one knock and all rise. The High Priest imposes the obligation of the grade. A short pause follows and thereafter:

Auxiliary Frater Adeptus (*while still bound upon the Cross*): May the brethren of this Holy Order be confirmed and strengthened in me; and as I give expression for testimony in the whole personality of Adepti Minores under the obedience of this sacred rite, so may its high end be realized in them and so also in me.

THE HIGH PRIEST: Descend, Auxiliary Frater Adeptus, from the cross of glory in Tiphereth, and the majesty of its light be with you from henceforth and forever.

He unbinds the Third Celebrant and leads him to the door of the sanctuary. As they pause on the threshold:

THE HIGH PRIEST: Fratres et Sorores, in this house of the Holy Spirit, remember that the life of the cross is the way of the mystery of God.

They return to their places, closing but not securing the door of the sanctuary. All the brethren are seated, and there is the pause of a few moments. THE HIGH PRIEST rises and says: Raise up, we beseech Thee, etc. The ceremony proceeds to its

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conclusion as in The Festival of the Winter Solstice.