

CEREMONY OF THE GRADE OF ADEPTUS MINOR

OFFICERS REQUIRED

Chief Adept 7 = 4, Merciful Exempt Adept.

Second Adept 6 = 5, Mighty Adeptus Major.

Third Adept 5 = 6, Associate Adeptus Minor.

Candidate - Hodos Chamelionis.

These Officers should have attained at least these ranks and may be of higher Grade. Men and Women are equally eligible for any of these offices. The ordinary members are entitled Very Honored Fraters et Sorors. This ceremony is divided into Three Points.

LIST OF REQUIREMENTS

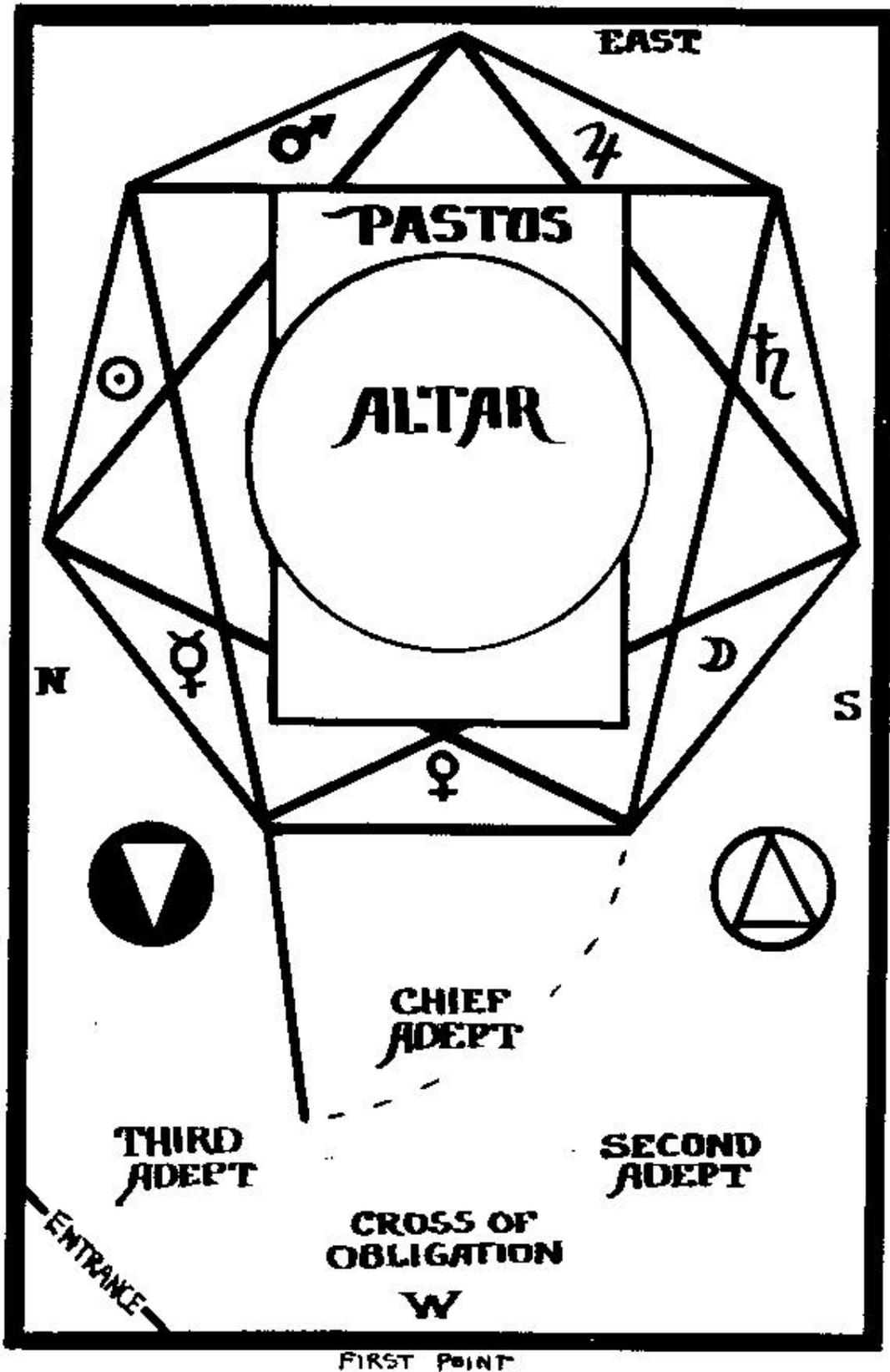
Robes:

Chief Adept: Blue and purple, with winged Sphere Wand.

2nd Adept: Red and Orange, with Phoenix Wand.

3rd Adept: Yellow and Rose Pink, with Lotus Wand.

All may wear golden slippers or shoes to match robes. Candidates should have crossed Sashes, Declaration, and Recommendation signed by the two Chiefs. Admission Badges; Hierus Lamens, Sword and Serpent diagram. Black Sash and White Sash for Candidates. Black Robe and Cords, Admission Badges. Attestation of Examinations and Recommendations. On Altar Cup of Wine, Candle, Crucifix, Chain, Dagger, Crook and Scourge. Incense. Cross. Each Officer carries a Crux Ansata on his left wrist.



OPENING

Ch. Ad:
(Knocks)

All Rise

2nd Ad:
(Knocks)

3rd Ad:
(Knocks)

Ch. Ad:
(Knocks)

3rd Ad:
(Knocks)

2nd Ad:
(Knocks)

Ch. Ad:
Avete, Fratres et Sorors.

2nd Ad:
Roseae Rubeae.

3rd Ad:
Et Aureae Crucis.

Ch. Ad:
Very Honored Fratres et Sorors, assist me to open the Tomb of the Adepti.
Associate Adeptus Minor, see that the Portal is closed and guarded.

3rd Ad:
Does so and salutes.

3rd Ad:
Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

Ch. Ad:

Mighty Adeptus Major, by what sign hast thou entered the Portal?

2nd Ad:

By the Sign of the Rending Asunder of the Veil. (*gives it.*)

Ch. Ad:

Associate Adeptus Minor, by what sign hast thou closed the Portal.

3rd Ad:

By the Sign of the Closing of the Veil. (*gives it*)

2nd Ad:

PEH.

3rd Ad:

RESH.

2nd Ad:

CAPH.

3rd Ad:

TAU.

2nd Ad:

PAROKETH.

3rd Ad:

Which is the Veil of the Sanctum Sanctorum.

Ch. Ad:

Mighty Adeptus Major, what is the Mystic Number of this Grade?

2nd Ad:

Twenty-one.

Ch. Ad:

What is the Password formed therefrom?

3rd Ad:

ALEPH.

Ch. Ad:

HEH.

3rd Ad:

YOD.

Ch. Ad:
HEH.

3rd Ad:
EHEIEH.

Ch. Ad:
Mighty Adeptus Major, what is the Vault of the Adepts?

2nd Ad:
The symbolic burying place of our Founder Christian Rosenkreutz, which he made to represent the Universe.

Ch. Ad:
Associate Adeptus Minor, in what part of it is he buried?

3rd Ad:
In the center of the heptagonal sides and beneath the Altar, his head being towards the East.

Ch. Ad:
Mighty Adeptus Minor, why in the center?

2nd Ad:
Because that is the point of perfect equilibrium.

Ch. Ad:
Associate Adeptus Minor, what does the Mystic Name of our Founder signify?

3rd Ad:
The Rose and Cross of Christ; the fadeless Rose of Creation - the immortal Cross of Light.

Ch. Ad:
Mighty Adeptus Major, what was the Vault entitled by our more ancient Fraters and Sorors?

2nd Ad:
The Tomb of Osiris Onnophris, the Justified One.

Ch. Ad:
Associate Adeptus Minor, of what shape was the Vault?

3rd Ad:

It was that of an equilateral Heptagon or figure of Seven Sides.

Ch. Ad:

Mighty Adeptus Major, unto what do these seven sides allude?

2nd Ad:

Seven are the lower Sephiroth, Seven are the Palaces, Seven are the days of the Creation: Seven in the Height above, Seven in the Depth below.

Ch. Ad:

Associate Adeptus Minor, where is this Vault symbolically situated?

3rd Ad:

In the center of the Earth, in the Mountain of Caverns, the Mystic Mountain of Abiegnus.

Ch. Ad:

Mighty Adeptus Minor, what is the meaning of this title Abiegnus?

3rd Ad:

It is Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, born of the Father, Bia-Genos, Strength of our Race, and the Four Words make the sentence, Mountain of the Lamb of the Father, and the Strength of our Race. IAO. YEHESHUAH. Such are the words!

All salute with 5-6 Signs.

Ch. Ad:

Mighty Adeptus Major, what is the key to this Vault?

2nd Ad:

The Rose and Cross which resume the Life of Nature and the Powers hidden in the word I. N. R. I.

Ch. Ad:

Associate Adeptus Minor, what is the Emblem which we bear in our left hands?

3rd Ad:

It is a form of the Rose and Cross, the ancient Crux Ansata or Egyptian symbol of life.

Ch. Ad:

Mighty Adeptus Major, what is its meaning?

2nd Ad:

It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The Oval embraces the first six Sephiroth and the Tau Cross the lower Four, answering to the four Elements.

Ch. Ad:

Associate Adeptus Minor, what is the Emblem which I bear upon my breast?

3rd Ad:

The complete symbol of the Rose and Cross.

Ch. Ad:

Mighty Adeptus Major, what is its meaning?

2nd Ad:

It is the Key of Sigils and of Rituals, and represents the force of the twenty two Letters in Nature, as divided into a Three, a Seven, and a Twelve. Many and great are its mysteries.

Ch. Ad:

Associate Adeptus Minor, what is the Wand which thou bearest?

3rd Ad:

A simple Wand having the colors of the twelve Signs of the Zodiac and surmounted by the Lotus Flower of Isis. It symbolizes the development of Creation.

Ch. Ad:

Mighty Adeptus Major, thy Wand and its meaning?

2nd Ad:

A Wand terminating in the symbol of the Binary and surmounted by the Tau Cross of Life, or the Head of the Phoenix, sacred to Osiris. The seven colors between Light and Darkness are attributed to the Planets. It symbolizes rebirth and resurrection from death.

Ch. Ad:

My Wand is surmounted by the Winged Globe, around which the twin serpents of Egypt twine. It symbolizes the equilibrated Force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One. Associate Adeptus Minor, what are the words inscribed upon the door of the Vault, and how is it guarded?

3rd Ad:

Post Centum Viginti Annos Patebo. After one hundred and twenty years I shall open, and the door is guarded by the Elemental Tablets and by the Kerubic Emblems.

Ch. Ad:

The 120 years refer symbolically to the 5 Grades of the First Order and to the revolution of the Power of the Pentagram; also to the five preparatory examinations for this Grade. It is written His days shall be 120 years. 120 divided by 5 yields 24, the number of hours in a day and of the Thrones of the Elders in the Apocalypse. Further 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac, whose Key is the working of the Spirit and the Elements typified in the Wand which I bear.

All face East.

Ch. Ad:

Opens the Door wide, passes to East or head of Pastos of C.R.C., and faces West.

2nd Ad:

Enters and passes to South facing North.

3rd Ad:

Third enters and passes to North facing South.

Other members remain without, but Hodos may enter Vault to form fourth side in making Signs. The Three Officers raise their Wands to form Pyramid above altar, Cruces touching below Wands.

Ch. Ad:

Let us analyze the Key Word. I.

2nd Ad:

N.

3rd Ad:

R.

All:

I.

Ch. Ad:

YOD.

2nd Ad:
NUN.

3rd Ad:
RESH.

All:
YOD.

Ch. Ad:
Virgo, Isis, Mighty Mother.

2nd Ad:
Scorpio, Apophis, Destroyer.

3rd Ad:
Sol, Osiris, Slain and Risen.

All:
Isis, Apophis, Osiris - I.A.O.

All separate Wands and Cruces, and give Sign of Cross.

All:
The Sign of Osiris Slain.

Ch. Ad:
L -- The Sign of the Mourning of Isis. (*With bowed head.*)

2nd Ad:
V -- The Sign of Typhon and Apophis. (*With head erect.*)

3rd Ad:
X -- The Sign of Osiris Risen. (*With head bowed.*)

All:
L V X, (Lux) the Light of the Cross. (*Saluting Sign and head bowed.*)

All quit Tomb and return to previous places.

Ch. Ad:
In the Grand Word YEHESHUAH by the Key-Word I.N.R.I., and through the concealed Word LVX, I have opened the tomb of the Adepti.

All present give LVX Signs.

FIRST POINT

(The Tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is Principal Officer, 3rd Associate Adept, Introducing Adept -Hodos Chamelionis.)

2nd Ad:

Very Honored Fraters et Sorors, our H. Frater (XYZ), Lord of the 24th, 25th, and 26th Paths of the Portal of the Vault of the Adepts, is a Candidate for admission to the Second Order, and is waiting without. V.H. Frater Hodos Chamelionis, prepare the Aspirant and act as his introducer. Associate Adeptus Minor, guard the hither side of the Portal, and admit them in due form.

Aspirant is prepared by making him wear Portal Sash across that of the Philosophus Grade. He carries Lamens of Hieres, and Recommendation from the Chiefs of his Temple, a certificate of having passed the requisite examinations, and a written speech.

3rd Ad:

(Opening door) Whom bringest thou here with thee?

Aspirant:

(Loudly and firmly.) Hear ye all that I, the Honored Frater (XYZ) stand before you, being a member of the Philosophus Grade of the First Order, the Highest Grade of the Golden Dawn in the Outer, a Philosophus; one qualified to fill the important post of Hieres in a Temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, and hath been declared Lord of the 24th, 25th, and 26th Paths in the Portal of the Adepts. I bear a written recommendation from the Chiefs of my Temple guaranteeing my qualifications, honor and fidelity; as also an attestation of my having passed the Pentagonal Examination. By virtue of these honors and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the Second Order.

2nd Ad:

O Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the Kingdom of Heaven. It is not by proclamation of honors and

dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepts of the Rose of Ruby and the Cross of Gold, but only by that humility and purity of spirit that becometh the aspirant unto higher things. Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride.

3rd Ad:

Thou knowest the arrangement of the Ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?

Aspirant answers unprompted.

3rd Ad:

And what symbolic creature is traced by the natural succession of the Paths?

Aspirant answers unprompted.

2nd Ad:

O Aspirant. Let this be a sign unto thee. For the Flaming Sword and the Serpent of Wisdom shall be the symbol which shall procure thee admission. Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. V. H. Frater Hodos Chamelionis, clothe him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

Hodos:

Mighty Adeptus Major, it shall be done.

Hodos:

Salutes and retires with Aspirant, strips him of all ornaments, brings him back to door in plain black robe, roped and carrying diagram of Sword and Serpent. Gives one gentle knock.

3rd Ad:

Opens door, saying.

3rd Ad:

By the aid of what symbol do ye seek admission?

Hodos:

(Shows diagram) By the aid of the Flaming Sword, and the Serpent of Wisdom.

3rd Ad:

Takes badge, admits them, and closes door.

2nd Ad:

Whom bringest thou there?

Hodos:

Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation, and who humbly desireth admission to the Tomb of the Mystical Mountain.

2nd Ad:

Let the Aspirant be assisted to kneel.

Aspirant is brought to curtained door of Tomb between Third Adept and Hodos.

All face East, and kneel.

2nd Ad:

From Thine Hand, O Lord, cometh all good. The characters of Nature with Thy Fingers Thou hast traced; but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee? Who should not praise Thee? All is from Thee, All belongeth unto Thee. Either Thy Love or Thy Anger all must again re-enter. Nothing canst thou lose, for all must tend unto Thy Honor and Majesty. Thou art Lord alone, and there is none beside Thee. Thou doest what Thou wilt with Thy mighty Arm, and none can escape from Thee. Thou alone helpest in their necessity the humble, the meek-hearted, and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such an one Thou art propitious. Who should not praise Thee, then, O Lord of the Universe, unto Whom there is none like? Whose dwelling is in Heaven, and in every virtuous and God-fearing heart. O God the Vast One, Thou art in all things. O Nature, Thou Self from Nothing, for what else can I call Thee? In myself I am nothing. In Thee I am Self, and exist in Thy Self-hood from Nothing. Live Thou in me, and bring me unto that Self which is in Thee. Amen. Let the hands of the Aspirant be unbound.

(Done)

Aspirant remains kneeling.

Officers rise.

3rd Ad:

Think not, O Aspirant, that the trial of humility through which thou hast passed, was ordained but to jest with thy feelings. Far from us be any such design. But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written: When I consider the Heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that thou visitest him? And couldst thou even attain unto the height of a God upon this earth, how small and insignificant yet wouldst thou be in the presence of God the Vast One.

2nd Ad:

Rise, then, O Aspirant of the Rose of Ruby and the Cross of Gold. Rise, glorified by suffering. Rise, purified by humility.

Aspirant rises.

2nd Ad:

Despise not sadness, and hate not suffering, for they are the Initiators of the heart; and the black robe of mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou couldst have withstood the same temptation. Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy, remember the time of thine own humiliation when thou didst kneel before the door of the Tomb, clothed in the Robe of Mourning, with the Chain of Affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall. And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said. Very Honored Frater Hodos Chamelionis, what is the symbolic age of the Aspirant?

Hodos:

His days are an hundred and twenty years.

2nd Ad:

It is written: My Spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be an hundred and twenty years. Associate Adeptus

Minor, unto what do those 120 years of the Aspirant's symbolic age correspond?

3rd Ad:

To the Five Grades of the First Order through which it is necessary for the Aspirant to have passed before he can enter the Tomb of the Sacred Mountain. For the three months interval between the Grades of Practicus and Philosophus are the Regimen of the Elements; and the seven months between the Philosophus and the Portal symbolize the Regimen of the Planets; while the Elements and the Planets both work in the Zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

2nd Ad:

O Aspirant, ere thou canst enter the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn Obligation of Secrecy, Fidelity, Fraternity, and Justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

Aspirant:

I am.

2nd Ad:

Let the Aspirant be bound to the Cross of Suffering.

Aspirant is led to the Cross, and his hands put through the running nooses and cords are bound about his waist and feet. Two Adepti stand on either side to support him.

Third Adept takes his place ready to hand Cup and Dagger to Second Adept who stand in front of and facing Aspirant.

Second Adept holds out Rose Crucifix to Aspirant.

2nd Ad:

The Symbol of Suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hands, for he that will not strive shall not attain.

Aspirant takes Crucifix in both hands, the cords being allowed to run out long enough to allow him to do so.

2nd Ad:

I invoke Thee, the great avenging Angel HUA, in the divine name IAO, that

Thou mayest invisibly place Thy hand upon the head of the Aspirant in attestation of his Obligation.

2nd Ad:

Raises his hands on high to invoke the force; then lowers them and takes crucifix.

3rd Ad:

Receives crucifix and places it on Altar.

Aspirant is now bound more firmly to the cross.

2nd Ad:

Repeat after me your sacramental Name, and say:

OBLIGATION

Kether:

I, (Frater XYZ), a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering.

Chokmah:

That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

Binah:

That I will keep secret all things connected with the Order, and its Secret Knowledge, from the whole world, equally from him who is a member of the First Order of the Golden Dawn, as from an uninitiated person, and that I will maintain the Veil of strict secrecy between the First and Second Orders.

Chesed:

That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorization and permission; that I will neither recommend a Candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great a confidence and honor, nor unduly press any person to become a candidate; and that I will superintend any examination of Members of lower Grades without fear or favor in any way, so that our high standard of knowledge be not lowered by my instrumentality; and I further undertake to see that the necessary interval of time between the Grades of Practicus and Philosophus and between the latter Grade and the Portal, be,

when possible, maintained.

Geburah:

Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our Magical Implements, nor reveal the use of the same, but will keep secret this Inner Rosicrucian Knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or Talisman in the Flashing Colors for any uninitiated person without a special permission from the Chiefs of the Order. That I will only perform any practical magic before the uninitiated which is of a simple and already well known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from them our modes of Tarot and other Divination, of Clairvoyance, of Astral projection, of the Consecration of Talismans and Symbols, and the Rituals of the Pentagram and Hexagram, and most especially of the use and attribution of the Flashing Colors, and the Vibratory mode of pronouncing the Divine Names.

Tiphareth:

I further promise and swear that with the Divine permission I will, from this day forward, apply myself to the Great Work, which is, to purify and exalt my Spiritual Nature so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

Netzach:

I furthermore solemnly pledge myself never to work at any important symbol without first invoking the highest Divine Names connected therewith, and especially not to debase my knowledge of Practical Magic to purposes of evil and self-seeking, and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the Avenging Angel HUA, that the evil and material may react on me.

Hod:

I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

Yesod:

I also undertake to work unassisted at the subjects prescribed to study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor,

on pain of being degraded to that of Lord of the Paths of the Portal only.

Malkuth:

Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such. Such are the words of this my Obligation as an Adeptus Minor, whereunto I pledge myself in the Presence of the Divine One, and of the Great Avenging Angel, HUA, and if I fail herein, may my Rose be disintegrated and my power in Magic cease.

3rd Ad:

Third hands Dagger to Second Adept and holds Cup conveniently for him.

2nd Ad:

Dips point of Dagger in Wine and makes Cross on Aspirant -- on brow, feet, right hand and left hand, and heart,, saying:

2nd Ad:

(For brow.) There are Three that bear witness in Heaven; the Father, the Word, and the Holy Spirit, and these Three are One.

(For feet.) There are Three that bear witness on Earth; the Spirit, the Water, and the Blood, and these Three agree in One.

(Right hand.) Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.

(Left hand.) If ye be crucified with Christ, ye shall also reign with Him. *(He marks heart in silence. Then says:)*

2nd Ad:

Let the Aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted. Very Honored Frater Hodos Chamelionis, remove from the Aspirant the Chain of Humility and the Robe of Mourning, and re-invest him with the Crossed Sashes.

(Done)

3rd Ad:

Know, then, O Aspirant, that the Mysteries of the Rose and the Cross have existed from time immemorial, and that the Rites were practiced, and the Wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea and India, and in far more ancient lands. The story of the introduction of these mysteries into mediaeval Europe has thus been handed down to us. In 1378 was born the

Chief and originator of our Fraternity in Europe. He was of a noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother P.A.L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a Temple of the Order which was called in the Hebrew tongue "Damkar", that is The Blood of the Lamb. There he was duly initiated and took the Mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book "M" into Latin, which he afterwards brought back with him to Europe. After three years he went on into Egypt, where there was another Temple of the Order. There he remained for a time still studying the mysteries of Nature. After this, he traveled by sea to the city of Fessa, where he was welcomed at the Temple there established. and he there obtained the knowledge and the acquaintance of the habitants of the Elements, who revealed unto him many of their secrets. Of the Fraternity he confessed that they had not retained their Wisdom in its primal purity, and that their Kabala was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavored to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into their religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fraters G.W., I.A., and I.O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe. These worked and studied at the writings and other knowledge which C.R.C. had brought with him, and by them was some of the Magical Language transcribed (which is that of the Elemental Tablets) and a Dictionary thereof made; and the Rituals and part of the Book "M" were transcribed. For the True Order of the Rose Cross descendeth into the depths, and ascendeth into the heights, even unto the Throne of God Himself, and includeth even Archangels, Angels and Spirits. These four Fraters also erected a building to serve for the Temple and Headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time to the healing of those sick and possessed, who resorted to them, they initiated four others, viz.: Fraters R.C. (the son of the deceased father's brother of C.R.C.), C.B. a skilful artist, B.C., and P.D., who was to be Cancellarius; all being Germans except I.A., and now eight in number. Their agreement was:

1. **That none of them should profess any other thing, than but to cure the sick, and that freely.**
2. **That they should not be constrained to wear any distinctive dress, but there in follow the custom of the country.**
3. **That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.**
4. **Every one should look for some worthy person of either sex, who after his decease might succeed him.**
5. **The word R.C. to be their mark, seal, and character.**

The Fraternity to remain secret for one hundred years. Five of the Fraters were to travel in different countries, and two were to remain with Christian Rosenkreutz.

2nd Ad:

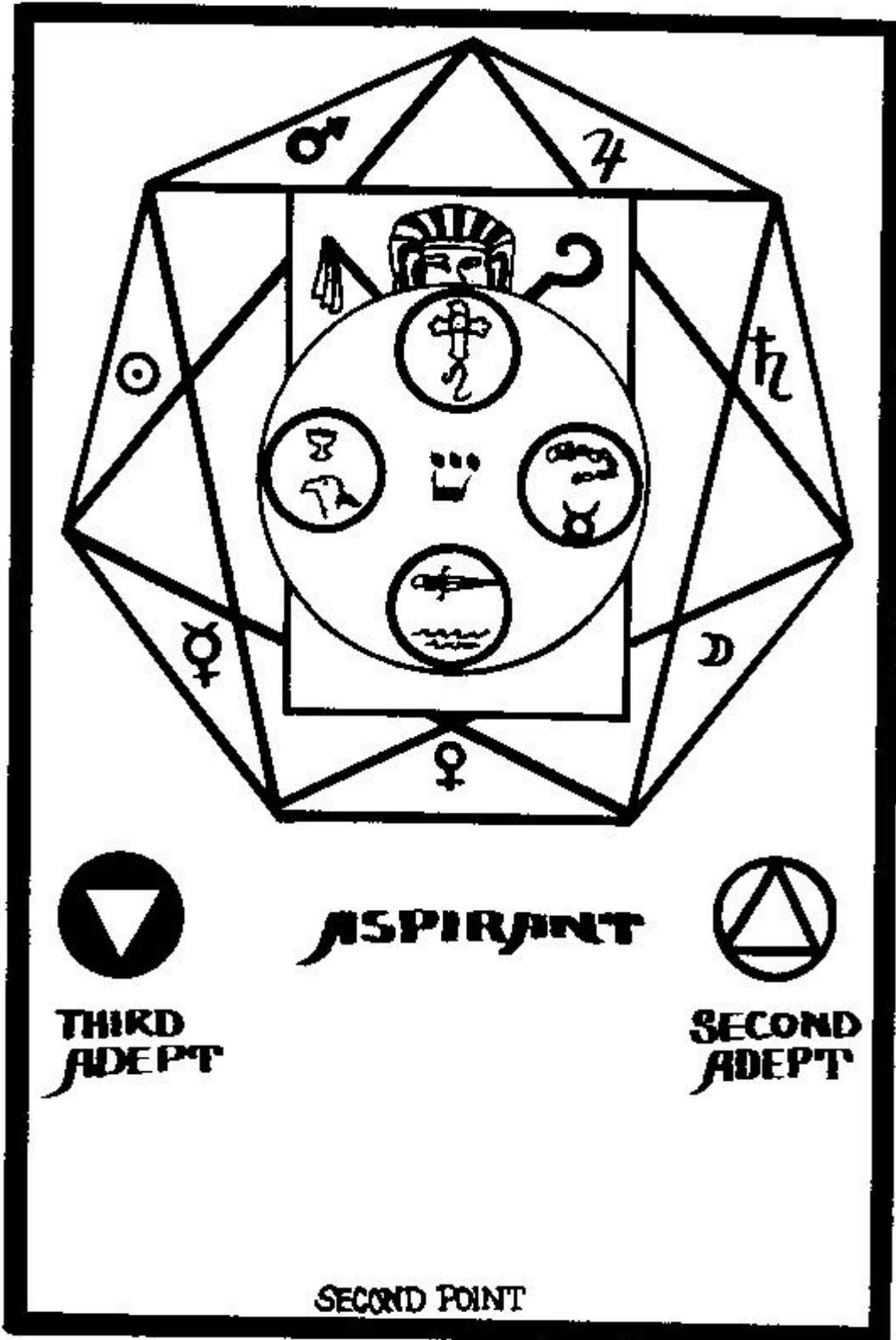
Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book "H" witnesseth. His death had been previously foretold him by C.R.C. but those who were later admitted were of the First Order, and knew not when C.R. died, and save what they learned from Frater A., the successor of D. of the Second Order and from their library after his death, knew little of the earlier and higher Members, and of the Founder, nor yet whether those of the Second Order were admitted to the Wisdom of the highest members. The discovery then of the Tomb wherein that highly illuminated Man of God, our Father C.R.C., was buried occurred as follows. After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N. He, while repairing a part of the building of the College of the Holy Spirit, endeavored to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, (he draws back curtain, revealing door), upon which was inscribed in large letters Post CXX Annos Patebo -- After an hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N.N., and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the ROTA.

3rd Ad:

You will now quit the Portal for a short time, and on your return the Ceremony of Opening the Tomb will be proceeded with. Take with you this Wand and Crux Ansata, which will ensure your re-admission.

Aspirant goes out, carrying the Wand and Crux of Chief Adept.

SECOND POINT



(Prepare Tomb as in diagram. Chief Adept lies in Pastos on his back to represent C. R. C. He is clothed in full Regalia. On his breast is the complete Symbol of the Rosy Cross suspended from the double Phoenix Collar. His arms are crossed on breast, and he holds Crook and Scourge. Between them lies the book "T." Lid of Pastos closed and Circular Altar stands over it. Other Adepts outside Tomb as before. On the Altar are replaced Rose Cross, Cup of Wine, Chain and Dagger.)

2nd Ad:

Associate Adeptus Minor, let the Aspirant now be admitted.

3rd Ad:

Opens the door, and admits Aspirant, who carries Wand and Crux of Chief. He is placed in front of and facing Vault Door.

2nd Ad:

Before the Door of the Tomb, as symbolic Guardians, are the Elemental Tablets, and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim, and the Sword of Flame. These Kerubic Emblems be the powers of the Angles of the Tablets. The Circle represents the four Angles bound together in each Tablet through the operation of the all pervading Spirit, while the Cross within forms with its spokes the Wheels of Ezekiel's Vision; and therefore are the Cross and the Circle white to represent the purity of the Divine Spirit. And inasmuch as we do not find the Elements unmixed, but each bound together with each -- so that in the Air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture and dryness, bound together in that all-wandering Element; and further also that in Fire, Water and Earth we find the same mixture of Nature -- therefore the Four Elements are bound to each Kerubic Emblem counterchanged with the color of the Element wherein they operate; even as in the Vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and the Kerubim are the Guardians of the Tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

3rd Ad:

Upon more closely examining the Door of the Tomb, you will perceive, even as Frater N.N., and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO

IX

This being equivalent to Post Annos Lux Crucis Patebo - At the end of 120 years, I, the Light of the Cross, will disclose myself. For the letters forming LVX are made from the dismembered and conjoined angles of the Cross; and 120 is the product of the numbers from 1 to 5, multiplied in regular progression, which number five is symbolized in the Cross with four extremities and one center point.

2nd Ad:

On the following morning, Frater N.N. and his companions forced open the door (*he opens it wide*) and there appeared to their sight a Tomb of Seven Sides and Seven Corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you.

2nd Ad:

Enters and passes by North to East of Vault, and turns to face West.

3rd Ad:

Places Aspirant on North facing South, and takes his place at South facing North.

2nd Ad:

Although in the Tomb the Sun does not shine, it is lit by the symbolic Rose of our Order in the center of the first heptagonal ceiling. In the midst of the Tomb stands a circular Altar with these devices and descriptions on it: A.G. R.C., Ad Gloriam Roseae Crucis. A.C.R.G., Ad Crucis Rosae Gloriam. Hoc Universal Compendium Unius Mihi Sepulchrum Feci. Unto the Glory of the Rose Cross I have constructed this Tomb for myself as a Compendium of the Universal Unity. Within the next circle is written: Yeheshuah Mihi Omnia, Yeheshuah is all things to me. In the center are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton: Yod, Lion Nequaquam Vacuum, Nowhere a Void. Heh, Eagle, Libertas Evangelii, Liberty of the Gospel. Vau, Man, Dei Intacta Gloria, Unsullied Glory of God. Heh (f), Ox, Legis Jugum, Yoke of the Law. And in the midst of all is Shin, the Letter of the Spirit forming thus the Divine Name Yeheshuah, from the Tetragrammaton. Therefore, by God's Grace, having come thus far, let us kneel down together, and say:

All kneel, joining wands above Altar.

2nd Ad:

Unto Thee, Sole Wise, Sole Mighty and Sole Eternal One, be praise and Glory forever, Who has permitted this Aspirant who now kneeleth before Thee to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto us, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his Genius may stand in the presence of the Holy Ones, in that hour when the Son of Man is invoked before the Lord of Spirits and His Name in the presence of the Ancient of Days. It is written: If any man will come after Me, let him take up his cross, and deny himself, and follow Me.

3rd Ad:

Hands Chain to Aspirant, and takes Wand and Cross from him.

2nd Ad:

Take therefore this Chain, O Aspirant, and place it about thy neck and say: I accept the Bonds of Suffering and Self-Sacrifice.

2nd Ad:

3rd Ad:

Rise.

Aspirant:

Repeats words as directed.

2nd Ad:

Rise, then, my Frater, in the symbol of self-renunciation and extend thine arms in the form of a cross.

Aspirant:

Rises, feet together, and arms extended.

2nd Ad:

Associate Adeptus Minor, take from the Altar the Dagger of Penance and the Cup of Tribulation, that I may confirm the vow of the Aspirant forever by marking him afresh with the Stigmata of the Cross. (Second takes Dagger from Third and marks Aspirant anew as at Obligation: brow, feet, right hand, left hand, and heart. Gives Dagger back to Third who replaces it on Altar, and then hands Aspirant the Rose Crucifix.) Take that symbol, raise it with both hands above thy head and say: Thus will I uphold the Sign of Suffering and of Strength. And I heard the voice of the King of Earth cry aloud and say: He that aideth me in my suffering, the same shall partake with me in my rising. Replace then, O Aspirant, that Cross upon the Altar, and say: In and by that Sign, I demand that the Pastos of our Founder be opened, for my victory is in the

Cross of the Rose. For it is written If ye be crucified with Christ, ye shall also reign with Him.

Aspirant:

Replaces Crucifix and repeats words as directed.

3rd Ad:

Gives him back Wand and Crux of Chief Adept.

2nd Ad:

3rd Ad:

Move away Altar revealing upper part of Pastos. They open lid, disclosing Chief Adept within.

3rd Ad:

And the Light shineth in Darkness, and the darkness comprehendeth it not.

2nd Ad:

Touch with the head of thy Wand the Rose and Cross upon the breast of the Form before thee, and say: Out of the darkness, let the light arise.

(Done)

Ch. Ad:

Without moving or opening his eyes, says:

Ch. Ad:

Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Like Him, O Adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture and death have ye passed through. They have been but the purification of the Gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the Wise.

Aspirant:

Gives Wand and Crux to Chief Adept.

Ch. Ad:

Gives in exchange the Crook and Scourge.

Ch. Ad:

Quit then, this Tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left the Scourge of Severity, the emblems of those Eternal Forces betwixt which the equilibrium of

the Universe dependeth; those forces whose reconciliation is the Key of Life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in Heaven is merciful. Remember that tremendous Obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: God, be merciful to me a sinner, and keep me in the pathway of Truth.

3rd Ad:

Thus, then, did Frater N. N. and his companions, having moved aside the Circular Altar, and having raised the brazen plate or lid of the Pastos, discover the body of our Founder, with all the ornaments and insignia as here shown before you. Upon his breast was the Book "T," a scroll explaining in full the mystic Tarot; at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier Fraters had inscribed their names. Following this came the names of the three Highest Chiefs of the Order, viz: Frater Hugo Alverda, the Phrisian, in the 576th year of his age. Frater Franciscus de Bry, the Gaul, in the 495th year of his age. Frater Elman Zata, the Arab, in the 463rd year of his age. Last of all was written: Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus. In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again.

They re-close the Pastos, and replace Altar.

2nd Ad:

So, then, our Frater N. N. and his companions re-closed the Pastos for a time, set the Altar over it, shut the Door of the Tomb, and placed their seals upon it.

All quit the Vault.

Aspirant carries Crook and Scourge; the door is closed, and Aspirant is led out of the Portal. The Tomb is then re-opened and Chief Adept released.

THIRD POINT

(Tomb prepared as in diagram. Door not quite closed. In South East angle is diagram of Minutum Mundum; in N.E. that of Sword and Serpent. Due East, the Mountain. Altar as before with Crook and Scourge added later. Chief stands at East with arms extended. Pastos outside in Portal, head to the East. Lid laid side by side with space between. Second Adept seated at

head, Third at foot of Pastos. Aspirant is admitted, still carrying Crook and Scourge. 2nd and 3rd Adepts discard cloaks.)

2nd Ad:

And lo, two Angels in White apparel sitting, the one at the head and the other at the foot, where the body of the Master had lain, who said: Why seek ye the living among the dead?

Ch. Ad:

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.

2nd Ad:

Behold the Image (points to lower half of lid) of the Justified One, crucified on the Infernal Rivers of DAATH, and thus rescuing Malkuth from the folds of the Red Dragon. (*Third points to upper half of lid.*)

3rd Ad:

And being turned, I saw Seven Golden Light-bearers, and in the midst of the Light-bearers, One like unto the Ben Adam, clothed with a garment down to the feet, and girt with a Golden Girdle. His head and his hair were white as snow, and His eyes as flaming fire; His feet like unto fine brass, as if they burned in a furnace. And His voice as the sound of many waters. And He had in His right hand Seven Stars, and out of his mouth went the Sword of Flame, and his countenance was as the Sun in His Strength.

Ch. Ad:

I am the First and I am the Last. I am He that liveth and was dead, and behold! I am alive for evermore, and hold the keys of Death and of Hell.

2nd Ad:

He that hath an ear, let him hear what the Spirit saith unto the Assemblies.

2nd Ad:

3rd Ad:

Open Door of Tomb, and lead Aspirant in. They kneel down West of Altar with heads bent. Chief stands at East of Altar with arms extended.

Ch. Ad:

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the Way, the Truth and the Life. No man cometh unto the

Father but by Me. I am the purified. I have passed through the Gates of Darkness into Light. I have fought upon earth for Good. I have finished my Work. I have entered into the Invisible. I am the Sun in his rising. I have passed through the hour of cloud and of night. I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over Death. There is no part of me which is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light; Out of the Darkness, let that Light arise.

Aspirant:

Before I was blind, but now I see.

Ch. Ad:

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the White Brilliance of the Spirit Divine descend. (*Chief raises his hands invoking the Divine White Brilliance. There is a pause.*)

Ch. Ad:

(*To Aspirant*) Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the sign of Osiris slain.

All rise.

2nd Ad:

3rd Ad:

Raise Aspirant, and extend his arms in a cross. They then re-cross his arms on his breast and turn him to face West.

Ch. Ad:

Advances within reach of Aspirant.

3rd Ad:

Stands in N.W.

Ch. Ad:

2nd Ad:

3rd Ad:

They both join Wands over his head and Cruces a little lower.

All:

We receive thee as an Adeptus Minor in the Sign of Rectitude and Self-Sacrifice.

Still keeping Wands joined over the lower Cruces.

Ch. Ad:

Chief touching base of brain with hand.

2nd Ad:

Touches left temple with hand.

3rd Ad:

Touches right temple with hand.

Ch. Ad:

Be thy mind opened unto the higher.

Ch. Ad:

Places Crux against spine between shoulder blades.

2nd Ad:

Places Crux against left breast.

3rd Ad:

Places Crux against right breast.

2nd Ad:

Be thy heart a center of Light.

Ch. Ad:

Places Crux at the base of the spine.

2nd Ad:

Places Crux at left hip.

3rd Ad:

Places Crux at right hip.

3rd Ad:

Be thy body the Temple of the Rosy Cross.

Aspirant is faced to East.

Adepts return to former positions. Crook and Scourge are laid on Altar over Dagger, crossing at yellow bands.

Ch. Ad:

Repeat with us the following words which are the Signs of the Hidden Wisdom of our Order.

Aspirant is made to repeat each word after the Officer.

All Cross Wands

Ch. Ad:

I.

2nd Ad:

N.

3rd Ad:

R.

All:

I.

Ch. Ad:

Yod.

2nd Ad:

Nun.

3rd Ad:

Resh.

All:

Yod.

Ch. Ad:

Virgo, Isis, Mighty Mother.

2nd Ad:

Scorpio, Apophis, Destroyer.

3rd Ad:

Sol, Osiris, Slain and Risen.

All:

Isis, Apophis, Osiris, I.A.O.

All separate Wands and give the Sign of Osiris Slain.

All:

The Sign of Osiris Slain.

Ch. Ad:

L. The Sign of Mourning of Isis (*With bowed head.*)

2nd Ad:

V. The Sign of Typhon and Apophis (*Head erect.*)

All:

X. Isis, Apophis, Osiris, I.A.O. (*They give the saluting Sign with heads bowed. A pause.*)

Ch. Ad:

The Mystic number of this Grade is 21, the Heptad multiplied by the Triad; and from it is derived the Password of this Grade which is E HEI EH, which should be lettered separately when given thus,

Ch. Ad:

Aleph

Aspirant:

Heh.

Ch. Ad:

Yod.

Aspirant:

Heh.

Ch. Ad:

The Keyword is I. N. R. I. which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: JESUS NAZARENUS REX JUDECORUM, whence it symbolizes the Grand Word of this Grade which is YEHESHUAH or the Hebrew Name of Jesus, formed of the Holy letter Shin, representing the Ruach Elohim, placed within the Center of the Name Tetragrammaton. Also it has been interpreted as: Igne Natura Renovatur Integra, Igne Natura Reliovando Integrat, Igne Nitrum Roris Invenitur; Intra Nobis Regnum dei.

Ch. Ad:

(*Indicating Diagram of the Minutum Mundum.*) Behold the diagram Minutum Mundum sive Fundamental Coloris -- the Small Universe or Foundation Of Color. Treasure it in thy heart, and mark it well, seeing that

herein is the Key of Nature. It is, as thou seest, the diagram of the Sephiroth and the Paths, with the colors appropriately attributed thereto. See that thou reveal it not to the profane, for man, and great are its mysteries. Kether is the highest of all, and herein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is Grey, the mixture of colors. Binah is darkness, the absorption of colors. And thus is the Supernal Triad completed. In Kether is the root of the Golden Glory,, and thence is the yellow reflected into Tiphareth. In Chokmah is the root of Blue, and this is reflected into Chesed; in Binah is the root of Red, and this is reflected into Geburah. And thus is the first reflected Triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield Green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny Orange. The beams of Chesed and Geburah fall in Yesod and yield Purple. And thus is the Third Triad completed. And from the rays of the Third Triad are these three colors shown in Malkuth, together with a fourth which is the synthesis. For from the Orange Tawny of Hod and the Greening Nature of Netzach is reflected a certain Greenish Citrine, Citron, from the Orange Tawny mixed with the Puce of Yesod proceedeth a red russet Brown. Russet; and from the Green and the Puce cometh a certain other darkening green. Olive. The synthesis of all these is blackness and bordereth on the Qlippoth. But the colors of the 22 Paths are derived from and find their roots in those of the First Reflected Triad of the Sephiroth, the Three Supernals not otherwise entering into their composition, and thus are their positive colors found. Unto the Air is ascribed the Yellow color of Tiphareth. Unto the Water is ascribed the Blue Color of Chesed. Unto the Fire is ascribed the Red Color of Geburah. The colors are to be found in Malkuth. Those of the Planets are in the Rainbow scale-, thus: Saturn, Indigo; Jupiter, Violet; Mars, Red; Sol, Orange; Mercury, Yellow; Venus, Green; Luna, Blue. Unto the Signs of the Zodiac are ascribed the following: Aries, Scarlet; Taurus, Red-Orange; Gemini, Orange; Cancer, Amber; Leo, Greenish-Yellow; Virgo, Yellowish-Green; Libra, Emerald; Scorpio, Greenish-Blue; Sagittarius, Blue; Capricornus, Indigo; Aquarius, Purple; Pisces, Crimson. Further, thou wilt observe that the colors of the Paths and the Sephiroth form a mutual balance and harmony on the Tree. Colors are Forces, the Signatures of the Forces; and the Child of the children of the Forces art thou. And therefore about the Throne of the Mighty One is a Rainbow of Glory, and at His Feet is the Crystal Sea. But there are many other attributions of color also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the Mystic Title of Hodos Chamelionis, the Path of the Chameleon, the Path of Mixed Colors, and I greet thee the Symbol of Hiddekel, the third River which floweth towards the East of Assiah.

They return to Altar. and 2nd Adept indicates Crook and Scourge thereon.

2nd Ad:

The colors of the Crook and Scourge are taken from those of the Minutum Mundum Diagram, and they thus represent the just equilibrium between Mercy and Severity on the Tree of Life. The Crook therefore is divided into the colors Symbolic of: Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Tiphareth, Aries, Hod, Capricornus. And the Scourge into those symbolizing: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah, Mem.

3rd Ad:

(Indicates Sword and Serpent.) The colors of the Minutum Mundum are also the key to those which compose the Admission Badge of the Sword and Serpent; and thus by their aid it may be the better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the Serpent of Wisdom is shown the ascending Spiral, and in the Sword the rush of the descending White Brilliance from beyond Kether, differentiated into various shades and colors, darkening more and more as they near Malkuth.

Ch. Ad:

(Indicates Diagram of Mountain.) This is the symbolic Mountain of God in the center of the Universe, the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the Light ineffable. At its base is the Wall of Enclosure and Secrecy, whose sole Gateway, invisible to the profane, is formed of the Two Pillars of Hermes. The ascent of the Mountain is by the Spiral path of the Serpent of Wisdom. Stumbling on between the Pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that Grade is shown by the $0 = 0$, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the Pathway to the other Grades, until at length he attains to the summit. I now proceed to instruct you in the mystic symbolism of the tomb itself. Let the Altar be moved aside. *(Done.)* It is divided into three parts, the Ceiling which is White; the Heptagonal Walls of seven Rainbow colors, and the Floor whose prevailing hue is black; thus showing the powers of the Heptad between the Light and the Darkness. On the ceiling is a Triangle enclosing a Rose of 22 petals, within a Heptangle formed of a Heptagram reflected from the Seven Angles of the Wall. The Triangle represents the Three Supernal Sephiroth; the Heptagram, the Lower Seven; the Rose represents the 22 paths of the Serpent of Wisdom. The Floor has upon it also the Symbol of a Triangle enclosed within a Heptagram, bearing the titles of the Averse and Evil Sephiroth of the Qlipoth, the Great Red Dragon of Seven Heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the Evil Powers of the Red Dragon *(Chief Adept stamps thrice on diagram)* and so tread thou upon the evil

powers of thy nature. For there is traced within the evil Triangle the Rescuing Symbol of the Golden Cross united to the Red Rose of Seven times Seven Petals. As it is written He descendeth into Hell. But the whiteness above shines the brighter for the Blackness which is beneath, and I helpeth forward the Good. And between the thus mayest thou comprehend that the evil Light and that Darkness vibrate the Colors of the Rainbow, whose crossed and reflected rays, under the Planetary presidency are shewn forth in these Seven Walls. Remember that thou hast entered by the door of the Planet Venus, whose symbol includes the whole Ten Sephiroth of the Tree of Life. Each Wall of the Tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the Ten Sephiroth in the form of the Tree of Life, acting throughout the Planet. The remaining squares represent the Kerubim and the Eternal Spirit, the Three Alchemical Principles, the Three Elements, the Seven Planets, and the Twelve Signs, all operating in and differentiating the rays of each planet. Note that in all, the Central Upper square alone remains white and unchanged, representing the changeless Essence of the Divine Spirit, thus developing all from the One, through the Many under the government of One. The colors of the varying squares may be either represented by the color of the Planet and the color of the Force therein mixed together, or by these colors being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum Diagram. The symbolism of the Altar was briefly explained to you in the Second point. Upon the Altar stands a black Calvary cross, charged with a Rose of Five times Five petals, representing the interchanging energies of the Spirit and the Elements.

Ch. Ad:

Leads Aspirant out of Tomb. Two Adepts replace Altar, and all resume their places as at beginning of Third Point.

Ch. Ad:

The head of the Pastos is white, charged with a golden Greek Cross and Red Rose of 49 Petals. The foot is black with a white Calvary Cross and Circle placed upon a pedestal of Two steps. On the sides are depicted the 22 Colors of the Paths, between Light and Darkness.

Aspirant is placed between Lid and Pastos.

Ch. Ad:

Stands facing him on opposite side of the Pastos.

Ch. Ad:

Frater (Soror) I now greet you with the grip of this Grade which is given thus. (*Shows it.*) The fingers of the right hand are held so as to form the letters

L.V.X. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist of the Frater or Soror being greeted. You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard to the place where you received this rite. It is well for you to understand that you are expected to promise that you will never tell anyone when, at what time, or where, or from whom you received this grip, or who was present at your initiation into this Order. The Signs and Passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosicrucian. Let the Pastos be replaced within the Vault.

The Adepts replace Pastos as before, and all resume places as at opening of Ceremony.

CLOSING

Ch. Ad:
(Knocks)

All rise.

Ch. Ad:
(Knocks)

2nd Ad:
(Knocks)

3rd Ad:
(Knocks)

Ch. Ad:
(Knocks)

3rd Ad:
(Knocks)

2nd Ad:
(Knocks)

2nd Ad:

Roseae Rubeae.

3rd Ad:

Et Aureae Crucis.

Ch. Ad:

Very Honored Fraters and Sorors, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

3rd Ad:

It is written in the Book of Daniel that there were One Hundred and Twenty.

Ch. Ad:

Mighty Adeptus Major, how is that number formed?

2nd Ad:

By the continued multiplication of the first five numbers of the decimal scale.

Ch. Ad:

Post Centum Viginti Annos Patebo. Thus have I closed the Tomb of the Adepti in the Mystic Mountain of Abiegnus. (*Chief Adept closes Door of Vault and draws Curtains.*)

3rd Ad:

Ex Deo Nascimur.

2nd Ad:

In Yeheshuah Morimur.

Ch. Ad:

Per Spiritum Sanctum Reviviscimus.

All present make LVX signs in silence.

Aspirant signs Inner Roll and is directed to make Saluting Sign of 5-6 on leaving and is led out.

All disrobe and disperse.