

THE FELLOWSHIP

OF THE

ROSY CROSS

ISSUED BY FRATER SACRAMENTUM REGIS
MOST HONOURED IMPERATOR
IN ORDINE ROSEÆ CRUCIS,
FOR THE DIRECTION OF CELEBRANTS AND
THE USE OF FRATRES ET SORORES UNDER
THE OBEDIENCE OF AUTHORIZED TEMPLES

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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.

*Certified in Conformity with the Secret Doctrine
and Knowledge of the ROSY CROSS.*

SACRAMENTUM REGIS,
KEEPER OF THE SACRED MYSTERY.

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 GEBURAH.

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 TIPHERETH: 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 TIPHERETH 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

8 THE CEREMONY OF ADMISSION TO

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 TIPHERETH, 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, Adepti 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 TIPHERETH, 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.


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 TIPHERETH, 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.— १ —

Adeptus Major.— १ —

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 TIPHEREETH, 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 TIPHEREETH. 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 TIPHERETH the House of Justice in GEBURAH and the Sanctuary of the Holy SHEKINAH. From BINAH, which is the Great Sabbath—the rest whereof 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 CHESD. On the Cross of Holy Obligation, which is the Cross of Life in TIPHEREETH, 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 TIPHEREETH 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 tinctured 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 TIPHEREETH 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 TIPHEREETH 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 TIPHEREETH, 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 Second Reflected Triad in the Tree of Life. This is why the Grade of TIPHEREETH is a summary of the Third Order. But, in the succession of Grades, the Mind is transmuted in TIPHEREETH, 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 TIPHERETH, 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, Adepti 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 found the light of the Presence and mine is the love of my heart.


THE GRADE OF ADEPTUS MAJOR, 6=5 61

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.*