

THE FELLOWSHIP

OF THE

ROSY CROSS

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

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THE THIRD ORDER OF THE
ROSY CROSS

WORLD OF FORMATION

PART II.

THE PONTIFICAL CEREMONY OF
ADMISSION TO THE GRADE
OF ADEPTUS MINOR,

5=6

PRIVATELY PRINTED

MCMXVII.

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

**SACRAMENTUM REGIS,
KEEPER OF THE SACRED MYSTERY.**

THE CELEBRANTS OF THE GRADE.

THE CHIEF ADEPT, *holding by Investiture the August Grade of 7=4, being that of an Authorised Teacher. He is the living Symbol of the SEPHIRA CHESED and is the Spokesman of the Highest Grade in the Third Order. His title of nobility is Merciful Exempt Adept.*

THE SECOND ADEPT, *holding by Institution the Most Secret Grade of 6=5. He represents the SEPHIRA GEBURAH and is the Spokesman of the Mystery therein. His title of honour is Mighty Adeptus Major.*

THE THIRD ADEPT, *who is preferably a Senior Member in the Grade of 5=6. He is a Living Symbol of the SEPHIRA TIPHERETH and is the Spokesman of Adepti Minores. His official title is Auxiliary Frater Adeptus.*

In addition to the Celebrants there is a Servient Frater who acts as Keeper of the Threshold and Usher of the Grade. He is the last admitted therein, and the Postulant is more especially in his charge. His proper title is Honourable Frater Custos Liminis.

Unofficial Members are addressed as Honourable Fratres et Sorores.

THE ROBES AND JEWELS OF CELEBRANTS AND MEMBERS.

1. THE MERCIFUL EXEMPT ADEPT *wears a cassock and robe of violet. He is girt about the waist with a citrine girdle, with which colour the hood of his robe is lined. His biretta is of violet, having the square of CHESD on the front, emblazoned in gold. The symbol of Salt is embroidered on the left side of his robe. His collar is of citrine silk, from which depends the Symbolum Magnum of the Rose-Cross, which he alone is entitled to wear—in virtue of his Office. He carries a Wand surmounted by the figure of the Risen Christ.*
2. THE MIGHTY ADEPTUS MAJOR *wears a cassock and robe of red. He is girt about the waist with a green girdle, with which colour the hood of his robe is lined. His biretta is of red, having the pentagram of GEBURAH on the front, emblazoned in gold. The symbol of Sulphur is embroidered on the left side of his robe. His collar is of green silk, from which depends a golden pentagram, having a red rose of five petals in the centre. He bears a Wand surmounted by a white double cube, inscribed on the four sides with the letters YOD, HE, VAU, HE, and on the summit a SHIN, all in pure gold.*
3. THE AUXILIARY FRATER ADEPTUS *wears a cassock and robe of orange colour. He is girt about the waist with a blue girdle, with which colour the hood of his robe is lined. His biretta is of orange, having the hexagram of TIPHERETH in the front, em-*

blazoned in gold. The symbol of Mercury is embroidered on the left side of his robe. His collar is of blue silk, from which depends the particular symbol of the Rose-Cross belonging to the Grade of *Adeptus Minor*. He bears a Wand surmounted by a crucifix.

4. THE HONOURABLE FRATER CUSTOS LIMINIS wears the ordinary clothing of the *Adepti Minores*, which is a white cassock with an orange scarf or girdle and a collar of blue silk, from which depends a gold Calvary cross, having a red rose of five petals at the meeting-point of the arms. He carries a Wand surmounted by a Dove of Peace, similar to that of an *Ostiarius* in the Worlds below TIPHEREETH.

The colours of the robes worn by the Three Celebrants represent: Solar Orange—the Sun of Righteousness in Christ, the splendour of mind, when illuminated by a certain grade of consciousness in GOD; Red—the victory of the soul, which overcomes death in love; Violet—royalty of the risen life and the will perfected in GOD.

The unofficial clothing worn by the Imperator of the Fellowship in the Grades of the Third Order is the ordinary white cassock and orange girdle, with the addition of a collar of white silk, from which depends a gold lamina having the Sacred Ogdoad emblazoned within its circle also in gold.

N.B.—The crown of the biretta is cruciform, with a rose of five petals at the meeting-point of the arms, but this rose is of the same colour as the biretta itself.


THE FELLOWSHIP OF THE ROSY CROSS.

THE SOLEMN OFFICE OF OPENING THE HOUSE AND SANCTUARY OF ADEPTS.

The arrangement of House and Sanctuary follows the unwritten precedents. The Veil is before the Sanctuary. The Brethren of the House have assembled, wearing their white robes, the scarf or girdle of the Grade to which they belong and the Rose-Cross of TIPHERETH. The Three Celebrants have assumed their vestments and insignia. They take up the Wands of the Rite and repair to their invariable stations, as Guardians of the Veil. The proper seat of the Servient Frater Adeptus is by the Door of the Holy House, as Keeper of the Threshold. All Brethren are seated in silence and recollection.

Adeptus Exemptus.—

Adeptus Major.—

Adeptus Minor.—

All rise.

Adeptus Exemptus.—*Salvete, Fratres et Sorores Roseæ et Aureæ Crucis.*

Adeptus Major.—Health and benediction in the Lord.

Auxiliary Frater Adeptus.—Vigilate, Fratres et Sorores.

Adeptus Exemptus.—Honourable and Adept Brethren, assist me to open the House of the Holy Spirit, in the heart and the inmost heart, in the manifest life of Nature and in spiritual consciousness as the Sun of the Life of life.

There is here the pause of a moment.

Adeptus Exemptus.—Honourable Frater Custos Liminis, see that the Door of the House is sealed against all intrusion with the watchword : GOD is within.

This is done accordingly, and thereafter the Keeper of the Threshold bends in salute, with arms crossed upon his breast.

Frater Custos Liminis.—Merciful Exempt Adept, the Seal is on the Threshold of the House, and I testify that the Sacred Watchword is held in everlasting remembrance.

Adeptus Exemptus.—Mighty Adeptus Major, by what Sign do we open the House of the Spirit and its Holy Sanctuary ?

Adeptus Major.—By the Sign of Messiah extended on the Sephirotic Cross.

He has given the Opening Sign.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what is its inward meaning ?

Auxiliary Frater Adeptus.—It is the Sign of Dividing the Veil, signifying the dissolution of the veils of matter for the revelation of the Life of the Spirit and the opening of the Holy Sanctuary for the admission of the Postulant therein.

Adeptus Exemptus.—Mighty Adeptus Major, what is the deeper meaning?

Adeptus Major.—Merciful Exempt Adept, the Symbolic Veil is that of the Holy of Holies, and I testify that the Veil is Christ, manifest to eyes of flesh.

Adeptus Exemptus.—Auxiliary Frater Adeptus, by what Sign do we close the House of the Spirit and its Holy Sanctuary?

Auxiliary Frater Adeptus.—By the Sign of the Spirit received and abiding in the heart of the Brotherhood.

He has given the Closing Sign.

Adeptus Exemptus.—Mighty Adeptus Major, what is its inward meaning?

Adeptus Major.—This also is twofold. It signifies the closing of the veils of matter behind the Postulant when he has entered and gone in. But according to the deeper sense, it testifies to the necessity and perpetuity of Christ manifest as the tabernacle of Christ mystical. The Veil of this Temple opens, but the Veil is not rent. It dissolves, and again is fixed. It is neither changed nor removed.

Adeptus Exemptus.—YOD.

Adeptus Major.—HE.

Auxiliary Frater Adeptus.—SHIN.

Adeptus Major.—VAU.

Auxiliary Frater Adeptus.—HE.

Adeptus Exemptus.—YEHESHUAH.

Auxiliary Frater Adeptus.—Holy, Holy, Holy—the Veil of the Sanctum Sanctorum.

Adeptus Exemptus.—Mighty Adeptus Major, what is that Sacred Word which keeps the threshold of the House on the hither side of the Portal ?

Adeptus Major.—It is the affirmation of absolute being—ALEPH, HE, YOD, HE—reflected from the Crown of the Tree. It signifies I AM, and every Brother of the Rosy Cross who can utter it in the true sense, or in GOD Who is All in all, has attained the term of our research.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what is the Mystical Number of this Grade, derived from that Sacred Word ?

Auxiliary Frater Adeptus.—In the sequence of Orders and of Rites, the number is twenty-one.

Adeptus Exemptus.—Mighty Adeptus Major, what is the House of the Holy Spirit ?

Adeptus Major.—A ghostly palace, a Secret Church of the Elect, a School of Mystical Love.

Adeptus Exemptus.—Auxiliary Frater Adeptus, where is the Holy House symbolically situated, and on what is it built ?

Auxiliary Frater Adeptus.—On the place of Holy Mysteries, the Invisible Mountain of the Wise. Its foundation is the corner-stone, and that Stone is Christ Mystical.

Adeptus Exemptus.—Mighty Adeptus Major, how was this Secret Mountain designated by the Elder Stewards of the Mysteries ?

Adeptus Major.—As Mons Abiegnus, the Mount of Firs, but the reference is more especially to the Sacred Fir-Cone, the symbolical cone of the Ancient Mysteries. It is the place of reception, progression and final attainment. In its most withdrawn sense, the cone signifies the enfolded meanings and symbols of the written word, the manifold interpretation of things signified without. And the mountain is the place of ascent, the scale of perfection and the journey of the soul in GOD. On the summit thereof we look to greet in peace at the term of quest, when the desire of the eyes and the heart is at length attained by the soul.

Adeptus Exemptus.—Auxiliary Frater Adeptus, how is the Mountain designated in the tradition of the Rosy Cross?

Auxiliary Frater Adeptus.—It is the true Horeb and Calvary, whereon is the true Zion, a House of Living Bread.

Adeptus Exemptus.—Mighty Adeptus Major, what is the Sanctuary of the House?

Adeptus Major.—It is the most sacred place of the Mystery, revealed in the Third Order and attained by the soul in Christ.

Adeptus Exemptus.—What are the modes of this Mystery, as shewn forth in the Holy Grade of Adeptus Minor?

Adeptus Major.—Life, Death and Resurrection—the Life which follows Rebirth, Mystical and Divine Death, and the Glory of those who come forth from the great darkness, restored in union.

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Adeptus Exemptus.—Auxiliary Frater Adeptus, how is the Sanctuary of the House delineated on the external side of our tradition ?

Auxiliary Frater Adeptus.—It is the sepulchre of our beloved Founder, Christian Rosy Cross, which he made in the likeness of the universe, as a door that is entered at birth and a temple opening from earthly into spiritual life. It is said that he reposed at the centre, because this is the point of perfect rest at the seat of activity.

Adeptus Exemptus.—Mighty Adeptus Major, what is implied by the Name of our mystical Founder ?

Adeptus Major.—The Rose of Christ manifested on the Cross of Human Personality.

Adeptus Exemptus.—Auxiliary Frater Adeptus, of what configuration is the Sanctuary ?

Auxiliary Frater Adeptus.—It is a figure of seven equal sides, signifying the life of Nature and the grace which is behind Nature.

Adeptus Exemptus.—Mighty Adeptus Major, to what are these seven sides referred in their deepest sense by the law of correspondence between things above and below ?

Adeptus Major.—To the seven operations of grace in the holy spirit of man ; to the seven days of our creation in the likeness of GOD, Who is our end ; to the lower SEPHIROTH, which are seven ; to the planets, which are also seven ; and to the seven maxims of the golden rule by which they are spiritualised in the Grades of the Rosy Cross. For the great mystical number prevails in the height above, even as in the depth beneath, and in the lesser as in the greater world.

Adeptus Exemptus.—Auxiliary Frater Adeptus, by what Gate do we enter the Holy Sanctuary?

Auxiliary Frater Adeptus.—EST OMNIS ANIMA VENUS. It is entered through the Gate of the mystical planet Venus, and a spouse is promised to the soul.

Adeptus Exemptus.—Mighty Adeptus Major, what is the Presence in the Sanctuary?

Adeptus Major.—It is the Eternal Love, in virtue of which GOD is immanent in Nature, the Lamb is slain from the foundation of the world and Christ abides within us.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what is the office of the Postulant?

Auxiliary Frater Adeptus.—To pass within the Veil and by his own love and desire to awaken that which is within.

Adeptus Exemptus.—Mighty Adeptus Major, what is the outward sign which I wear here on my heart, and what is its inward meaning?

Adeptus Major.—It is the SACRAMENTUM MAGNUM of the Rose-Cross, typifying the Eternal Word which is hidden in Nature and the manifestation of the expounded Word. It is the harmony and development of all Rose-Cross symbolism, and it has many meanings belonging to the Greater Mysteries.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what is the Wand of Office which you bear in your right hand?

Auxiliary Frater Adeptus.—The Sign of the Word made flesh and manifested in human life. It is for this reason that man is the key of all things and the Cross is the Sign of Glory. The letters emblazoned thereon are I...N...R...I..., containing the Mystery of the Key. It is a great mystery of being.

Adeptus Exemptus.—Mighty Adeptus Major, what is the message implied by your Wand of Office ?


Adeptus Major.—It is that which goes before and comes after, life in the hidden state, the unspoken Word and the silence of the Word withdrawn. The Cubic Altar of Incense unfolds as a Cross of Life. The Christ-Life is a sacrifice, as an incense offered on the Altar of GOD. But after the perfect oblation, the cross of life folds up its arms in sanctity, and life is withdrawn in GOD. The Cross returns into the Cube, and the Word made flesh is hidden in the rock-hewn sepulchre. The letters emblazoned hereon are YOD, HE, SHIN, VAU, HE, and I testify that there is no other Name given unto man whereby he shall be saved. It is therefore the Grand Word of the Grade.

Adeptus Exemptus.—The Sign of Resurrection is uplifted on my Wand of Office. I am He who testifies thereto from the height of the Third Order, and I bear faithful witness, in the Mystery of the Risen Word, Which overcomes death and is clothed with power and glory. The letters of this Mystery are L V X, and this is the Light of the World.

There is here the pause of a moment.

Adeptus Exemptus.—Auxiliary Frater Adeptus, what are the words inscribed on the door of the Holy Sanctuary, and how is it guarded ?

Auxiliary Frater Adeptus.—The words are: POST CENTUM VIGINTI ANNOS PATEBO. The Door is guarded by the Sacred Letter SHIN, which is that of the Christ-Spirit. It is written: His days shall be 120 years. And it is during this symbolical period that the spirit of Christ strives with the spirit of man. When man has completed his age, the number 120 is reduced to the mystical ogdoad by an operation of three and five, producing the Christ number and the number of rebirth. The triad rules in all things, and the grace of the pentad is declared in the spirit of man, that Christ may be all in all.

The Honourable Frater Custos Liminis, as Usher of the Grade, gives a Battery of one knock—*—The Veil is parted by the Second and Third Celebrants. The Celebrant in Chief opens the Door of the Sanctuary to its full extent. He passes between the other Celebrants, who face inward with uplifted Wands. He enters the Sanctuary and proceeds with the Sun to the due East, where he turns and faces West. The Second Celebrant proceeds to the South of the Altar and the Third Celebrant to the North. They face inwards. The Three Celebrants are standing erect, with Wands uplifted in their right hands, and with their left hands placed upon the heart.*

Adeptus Exemptus.—ALEPH, HE.

Adeptus Major.—YOD, HE.

Auxiliary Frater Adeptus.—EHYEH.

Adeptus Exemptus.—It is written: Before Abraham was, I AM.

Adeptus Major.—Whom say ye that I the Son of Man am?

Auxiliary Frater Adeptus.—Christ the Power of GOD and the Wisdom of GOD.

Adeptus Exemptus.—I, N.

Adeptus Major.—R.

Auxiliary Frater Adeptus.—I.

Adeptus Exemptus.—YEHESHUA.

Adeptus Major.—NAZARÆUS.

Auxiliary Frater Adeptus.—Rex Judæorum.


Adeptus Exemptus.—LUX, the Light of the World.


The Second and Third Celebrants proceed direct to the Door and stand on either side, facing inward.


The Celebrant in Chief comes round with the Sun and passes through, saying :—

Adeptus Exemptus.—May we who are many be one body in Christ, one mind and a soul that is one in His union.

The Door being now ajar and the Celebrants standing in their places :—

Auxiliary Frater Adeptus.—Fratres et Sorores, in the Name of our Great Master and by the titles of the Christhood, I open this House of the Spirit—

Adeptus Major.—

Adeptus Exemptus.—I have opened its Holy Sanctuary
—

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

Here ends the Solemn Office of Opening the House and Sanctuary of the Adepts.

THE FIRST POINT.

The Altar is removed from the Sanctuary and placed in the centre of the Temple. The Rose-Crucifix, Lamp, Cup, Poniard and Chain are left upon the Sacred Symbols to which they appertain. The Holy Cross of Obligation has been erected in the centre of the Sanctuary. The Door of the Sanctuary is shut and the Veil is drawn across it. The Celebrants take their seats and also the Honourable Frater Custos Liminis.

The Candidate is alone on a prie-Dieu in the Vestibule, in full light, with a scroll in his hands containing versicles on crucified life.

The Merciful Exempt Adept gives a Battery of one knock



Adeptus Exemptus.—Honourable Fratres et Sorores, blessed is he who cometh in the Name of the Lord, looking for the Light of His Glory.

The Keeper of the Threshold rises, with the Opening Sign of the Grade.

Frater Custos Liminis.—I testify concerning our Frater Adveniat Regnum (*vel nomen aliud*), who stands on the threshold of TIPHEREETH. He has been prepared in the outer ways and the Temple of inward grace has been made ready to receive him.

Adeptus Exemptus.—Honourable Frater Custos Liminis, go forth and admonish the Aspirant that now is the accepted time and that the Sun of Salvation shines in the House of Beauty. As Procurator of the Temple, prepare him on your part and bring him to the holy precincts.

The Keeper of the Threshold gives the Closing Sign of the Grade and leaves the Temple, securing the Door behind him.

Adeptus Exemptus.—Auxiliary Frater Adeptus, guard the hither side of the Portal. By the power to me committed, and in accordance with faithful testimony, open to those who knock.

The Auxiliary Frater Adeptus rises with the Signs of the Grade and takes his place by the Door, where he remains standing.

Adeptus Exemptus.—Fratres et Sorores, the Holy Mysteries do ever recall us to that one way which has been known and declared from of old.

Adeptus Major.—Many lights shew forth the Father of Lights, and the darkness testifies concerning Him.

Adeptus Exemptus.—We confess that we have aspired to the Crown, seeing that we are Children of the King, and we look for the Glory of GOD, praying that it shall be made manifest.

Adeptus Major.—From the natural life of man there extends a certain narrow path, even unto the Crown of all, and this path is called Magnanimity.

Adeptus Exemptus.—The middle place therein is adorned by the title of Beauty, and the Sun of Beauty shines in the zenith thereof.

Adeptus Major.—It is made known that the Light of the Soul is even as the Light of the Sun. Let us therefore look up, because salvation is near.

These versicles should be recited clearly and somewhat slowly, with certain pauses between, as they are designed to occupy the time during which the Candidate is prepared.

While this takes place in the Temple, the Usher of the Grade has greeted the Postulant in the Vestibule, saying :—

Frater Custos Liminis.—Man enters into his true self as a priest into the Holy Place.

The Usher of the Grade prepares the Postulant, who should already have assumed his cassock, by clothing him with the robe and collar belonging to a Master of the Temple in the Grades below the Portal of the Third Order. While so doing :—

Frater Custos Liminis.—We desire to put off imperfection and to be clothed in GOD.

Thereafter the Usher of the Grade leads the Postulant to the Door of the Temple and sounds the Battery of the Grade with a certain force and distinction, thus :



The Auxiliary Frater Adeptus opens the Door, saying :

Auxiliary Frater Adeptus.—Blessed and holy is he who shall enter into real knowledge. Wisdom and understanding meet to pour their influx upon him.

The Usher of the Grade has entered leading the Postulant. The Door is secured behind them. The Auxiliary Frater Adeptus returns to his seat. The Usher of the Grade conducts the Postulant to an open space on the Eastern side of the Altar, and faces him toward the East.

Frater Custos Liminis.—Merciful Exempt Adept, I present to you our Beloved Frater Adveniat Regnum (*vel nomen aliud*), who places his perfect trust in GOD Who is our end, desiring the life of TIPHEREETH and the Grace of Christ Who is within. He has traversed the Paths and Grades of the inferior Orders. He has been purified and consecrated therein, even in the four parts of his natural personality. He has turned his will to GOD, as one who in the darkness of night-time has set his face toward Jerusalem. He has seen the darkness kindle beyond the eternal hill, the light breaking in the East. The remembrance of that light is within him. It has shewn him the straight and narrow way by which the spirit of the Aspirant ascends to TIPHEREETH. At the Portal thereof, at the point where the Veil divides, he has passed through the Second Birth in the symbolism of our Holy Fellowship. He has been told that the Door shall open ; it has opened already in his heart. He has offered up his whole nature on the Supernal Altar of Burnt Offerings, in the presence of the Divine Will. It has been said that by such an oblation those who have been called are chosen for the knowledge of the Life of life. It has been said also that he shall enter and go in. Born in the spiritual Bethlehem, presented in the Temple under the ægis of the old Law in the Second Point of the Portal, give unto him the desire of his heart on the quest of the Divine within him, in the place of

purified life, the life which follows rebirth. In virtue of my faithful testimony he prays to be received among you.

The Usher of the Grade now returns to his seat.

Adeptus Exemptus.—Blessed are those who in the Paths and SEPHIROTH of the Fellowship of the Rosy Cross have come to be reborn in heart and have dedicated all life therein. *Frater Adveniat Regnum (vel nomen aliud)*, we acknowledge your titles and the claims embodied by these. The covenants of our authorised Messenger, speaking on the threshold of TIPHEREETH, are also faithful and true, Amen, for ever and evermore. But you who have been initiated and advanced from Grade to Grade amidst the lights and shadows of our more external sodalities have yet another lesson to learn. It is the glory of the Cross of Christ. The Cubical Altar on which you were pledged in the First Grade of our Fellowship is that of your own personality, and this cube must open as a Cross to Divine Life.

Adeptus Major.—He who has been made pure and has been consecrated ; he who in will and understanding has turned to GOD as to his end ; he who has offered up his entire nature, that it may be brought into conformity with Divine purpose in the universe, and henceforth and for ever may be part of the Will of GOD, is thereby on the threshold of TIPHEREETH ; but the regenerated life of that Grade, wherein you have asked to enter, is a life of crucifixion in respect of all that is below.

Auxiliary Frater Adeptus.—The Cross is the Sign of Sacrifice and therefore also of victory, the realisation of self in sanctity. That suffering of which it is a symbol according to the Law of Nature is replaced or transmuted

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by the glory of which it is an image according to the Law of Grace. Its inward meaning contains the secret of liberation.

Adeptus Exemptus.—May yours be the Mystic Rose and yours the Golden Cross. May this our symbolical convention bring you to the life of light, even the Light of the Cross and the Life in the Rose thereon.

The Usher of the Grade rises in his place, passes to the circular Altar, removes the Silver Chain and stands by the side of the Postulant.

Auxiliary Frater Adeptus.—Take therefore this Chain, O Frater Adveniat Regnum (*vel nomen aliud*). Raise it in your right hand, saying : I accept the bonds of service in the Law of Light.

The Usher of the Grade has laid the Chain in the hand of the Postulant, who repeats the formula, suiting the action to the words. The Usher replaces the Chain and again returns to his seat.

Auxiliary Frater Adeptus.—When the Chain is placed upon the Altar it reposes on the Bull of earth, and this is in correspondence with the material part of your personality, which has been purified by the rites of our Order. Once it was lead, my Brother, and once a burden of grief. Now it has suffered conversion, and the chain is therefore of silver, a bond of spiritual obedience, of holy devotion and ministry imposed by love. The yoke is therefore light. You have raised it in testimony to the great law of attainment ruling in the body of the Adept.

There is here the pause of a moment.

Adeptus Exemptus.—Mighty Adeptus Major, what is the symbolical age of our beloved Postulant ?

Adeptus Major.—Merciful Exempt Adept, his days are 120 years.

Adeptus Exemptus.—It is written : My Spirit shall not always strive with man, seeing that he also is flesh : yet his days shall be 120 years. . . . Auxiliary Frater Adeptus, to what does this age refer which we ascribe symbolically to the Postulant ?


Auxiliary Frater Adeptus.—It is the period of his life in Nature before GOD is declared in the heart. It ends in stillness of heart, when that which has been purified and consecrated enters into rebirth in GOD.

Adeptus Exemptus.—Frater Adveniat Regnum (*vel nomen aliud*), may you know the peace of that stillness and receive the gift of understanding in the holy light. This is the House of the Spirit, built upon the Secret Mountain, which—seeing that all things are within—is said mystically to be situated at the centre of the earth. Here also is the Sanctuary of the Adepts, where the pledges of your perfect dedication must be uttered upon the Cross of our Mystery. Are you willing in this manner to ratify your election by the Order ?


The Usher of the Grade has come up to the Altar and taking the Altar Lamp places it in the hands of the Postulant.

The Postulant having signified assent in his own language :—

Adeptus Exemptus.—Raise therefore that Lamp to your forehead, holding it in your two hands, and say after me : In the Name of GOD Who is my help, and looking on the Cross of Life for the Light of the Cross.

This is done accordingly, and the Postulant remains holding the Lamp upraised. The Second and Third Celebrants rise in their places and silently remove the Veil from the Door of the Sanctuary. The Merciful Exempt Adept gives a Battery of one knock——and rises with all present. The Merciful Exempt Adept sets open the Door of the Sanctuary to its full extent. The Rose-Light in the ceiling is veiled with red crape, and the Cross in the centre of the Sanctuary looms dimly.

Adeptus Exemptus.—The glorious Sun of TIPHERETH shall shine on the summit of Calvary.

The Merciful Exempt Adept stands at the Threshold of the Sanctuary, facing West. The Second and Third Celebrants kneel on either side of him, looking toward the East. The unofficial Brethren kneel down, the Usher of the Grade directing the Postulant. The Merciful Exempt Adept extends his arms in the form of a .

Adeptus Exemptus.—Fratres et Sorores, let us offer up our solemn worship to the Lord of Goodness, Who has sent the Secret Light into the world and desires only that it shall be made manifest.

The Merciful Exempt Adept folds his arms upon his breast, making thus the Second Sign of the Grade, and turns Eastward, but remains standing.

THE PRAYER OF THE CELEBRANT IN CHIEF.

All truth, Most High Father, comes down from Thee ; the greater blessings and graces dost Thou dispense continually. Thou hast in particular emblazoned the symbolical characters of Nature and hast established that Divine School which imparts their true interpretation. Take us by its leading behind all forms of

expression, all pageants of the manifested world, into the state out of place and time, into the still, unspoken peace and the loving silence, where the meaning of all is Thou. In Thee is our help alone; in Thee are our stay and strength through the days of our questing. All has its source in Thee, and to the consolation of Thy great deeps must all in fine return. With the whole aspiration of our hearts, we look to be reintegrated in Thy love. Receive us, we beseech Thee; aid us still in our necessity; and do Thou, the Throne of Whose Majesty is exalted in heavens inaccessible, so purify and transmute Thy children of the Second Birth, the poor Brothers of this Thy lowly Sodality, that Thy place may be also in our hearts. Come to us in the Life of the Cross, come to us in the Death of the Mystic, bring us to the Resurrection which is in Thee. And through all the Grades of the Christhood, give unto us the realisation of the union, that we may attain that self which is in Thee. So shall we come into our own, in the kingdom which is ours and Thine; and those who have been separate in manifestation shall know themselves one spirit in Thee, Who art All in all.

Those who are on their knees rise up. The Second and Third Celebrants are seated, with the unofficial Brethren. The Usher of the Grade brings the Rose-Crucifix from the Altar and presents it to the Celebrant in Chief. The Usher of the Grade goes to the Western side of the Altar, where he faces East. The Postulant has his back to the Altar on the Eastern side. The Merciful Exempt Adept elevates the Rose-Crucifix before the assembled Fratres et Sorores, as he approaches the Postulant, saying:—

Adeptus Exemptus.—IN HOC SIGNO VINCES.

When he reaches the Postulant, the Merciful Exempt Adept raises the Rose-Crucifix over the bowed head of the Postulant, and says :—

Adeptus Exemptus.—May the Lord GOD lift up the light of His Glorious Presence within you.

Having assisted the Postulant to rise, the Usher of the Grade receives the Rose-Crucifix and replaces it on the Altar. He hands the Dagger of the Rite to the Merciful and Exempt Adept and stands on his right side holding the Cup of Wine.

Adeptus Exemptus.—*Frater Adveniat Regnum (vel nomen aliud)*, give me the First Sign which you received on the Threshold of TIPHEREETH in the Portal of the Third Order.

There is no prompting, as the Postulant has been tested previously. He gives and maintains thereafter the Sign of the Opening of the Veil.

The Merciful Exempt Adept dips the Dagger in the Wine and cross-marks the Postulant on his forehead.

Adeptus Exemptus.—There are Three that bear record in Heaven, the Father, the Word and the Holy Ghost. These Three are One.

He dips the Dagger in the Wine and cross-marks the feet of the Postulant.

Adeptus Exemptus.—There are three that bear witness on earth, the spirit, and the water, and the blood : and these three agree in one.

He dips the Dagger in the Wine and cross-marks the Postulant in the palm of the right hand.

Adeptus Exemptus.—Except a man be born again of water and the Holy Spirit, he cannot enter into the Kingdom of GOD.

He dips the Dagger in the Wine and cross-marks the Postulant in the palm of the left hand.

Adeptus Exemptus.—If we be crucified with Christ, we shall also reign with Him.

There is here the pause of a moment.

Adeptus Exemptus.—Frater Adveniat Regnum (*vel nomen aliud*), give me the Closing Sign which you received on the Threshold of TIPHEREETH in the Portal of the Third Order.

The Postulant gives and maintains the Sign of the Closing of the Veil. The Merciful Exempt Adept dips the Dagger in the Wine and cross-marks the Postulant on his breast, above his folded arms.

Adeptus Exemptus.—The Lord abide within Thee, an Everlasting Presence.

The Postulant maintains the Sign. The Usher of the Grade receives the Dagger and replaces it with the Cup on the Altar. He then returns to his seat and stands thereat. The Second and Third Celebrants advance, and take up a position on either side of the Postulant, facing East. The Merciful Exempt Adept turns Eastward and draws slowly toward the Sanctuary, with Wand uplifted. The Guides follow with the Postulant, keeping at some distance from the Celebrant in Chief. The Merciful Exempt Adept enters the Sanctuary. He pauses at a due distance within and turns Westward. The Guides and the Postulant reach the Threshold of the Sanctuary and pause.

The Guides face inward, with Wands uplifted. The Merciful Exempt Adept draws the Postulant over the Threshold, saying :—

Adeptus Exemptus.—The counsel of peace is between us. Come in peace.

He has brought the Postulant with these words to the foot of the Cross. He withdraws behind the Cross and turns Westward, while the Second and Third Celebrants advance and bind the Postulant to the Cross. Thereafter they go back to their positions on either side of the threshold, facing inward. The Usher of the Grade gives a Battery of one knock— and the unofficial Brethren rise and remain standing. The Merciful Exempt Adept comes forward, confronting the Postulant. He raises his face and hands.

Adeptus Exemptus.—Spirit of the Height, look down ; Guardian of our Holy Sodality ; Virgin Soul of the Christhood ; Guide of the elect in GOD. By the Glorious Name of SHEKINAH, abiding Presence in the Sanctuary, hear Thou the solemn pledge. Receive the perfect oblation of this Brother of the Rosy Cross.

Then in tones that are audible to the Postulant only :—

Adeptus Exemptus.—Repeat your Sacramental Name and say after me :—

The Merciful Exempt Adept imposes in a clear voice

THE PLEDGE OF THE GRADE.

I, Frater Adveniat Regnum (*vel nomen aliud*), an aspirant after the Life of the Spirit, who have been prepared, purified and consecrated by the Light of the Rosy Cross, and thereafter brought in the Portal of the

Third Order to a Second Birth in symbolism, do offer up my life in sanctity on the Mystical Cross of the Christhood, for the Divine End declared in the heart and the soul. I desire consciousness in the Spirit, knowledge of Eternal Things and the realisation of GOD abiding in that Sanctuary which is within. I testify that from this day forward, so far as in me lies, I will look unto the Supreme Crown and the Supernal Unity in KETHER : That I will ever seek my perfection through the Mystery of Wisdom in CHOKMAH, which is Supernal Wisdom, where Severity is transformed into Mercy, and will build my House therein as a Temple of the Holy Spirit : That I aspire to the Spirit of Understanding, Spirit of Counsel and Strength, Spirit of Knowledge and Truth, and the consolation of its gifts and fruits in the sea of BINAH ; which is Supernal Understanding, wherein is the Communion of the Elect : That I look for the Resurrection of the Adept, the body of Redemption, the mystical life of union and the Word declared in CHESED : That when my call comes I will make ready to enter the Sabbath, desiring the Soul's Bridal, the Word received in the stillness, the sacred release of GEBURAH, in the Halls of Compassion and Judgment, where death is by the mouth of the Lord and not by the serpent. I promise solemnly that, looking toward that day when I shall enter into the rewards of the spirit, I will, to the best of my ability, and with a full sense of dedication, lead the life of adoption in TIPHEREETH, desiring the beauty of the life and the abiding Presence of the Spirit. I will follow the rule of TIPHEREETH, wherein is the Ark of the Covenant, as one who has been born again of Water and of the Holy Spirit. I will abide in conformity of will, the consecration of desire, dedication of mind and the purification of my bodily part, preparing

the garments of the soul, as one who has been betrothed in GOD and is seeking the Word of Union. I testify that, as here and now in symbolism, I will accept the Cross in Christ, that I may descend afterwards with Him into the Valley of Silence and may arise in the Glory of His Union. The Veil of the Sanctuary has been parted in my respect. I know that the Veil is sacred. I will keep its secrets, which are Mysteries of Holy Knowledge, as I have kept and will maintain for ever the first and sacred trust committed to my charge in the Lower Grades of the Fellowship. I will observe the Laws of the Sanctuary in faith, honour and obedience. I renew hereby and hereon the pledges of fraternity and fellowship, with the other obligations by which I have been bound previously. The Law is a Law of Solidarity. I will preserve, with my peers and co-heirs of the Third Order, a perfect union in the Mystery of Faith. My desire is the Divine Union, and seeing that it rests within my own acts and will whether the Tree of Knowledge shall in me be the Tree of Life, I testify that neither death nor life shall separate me henceforth from the love and the service of GOD.

This is my pledge in purity, by which I look to be uplifted in my higher part above the sphere of those elements wherein I once abode ; and I will seek to draw after me the lower SEPHIROTH of my nature into the realisation of the Eternal Presence. After CHESED, GEBURAH and TIPHEREH, draw me, my Lord and my GOD, in my imperishable soul, within the peace of Thy Centre, that as I came forth at Thy bidding into the manifest world, so I may return at Thy will into the world unmanifest. May the light of the Indwelling Glory abide with me in the kingdom of this world, that I may belong to the world no more but to

that which comes down from Thee with the life of grace into the heart and bears up those who receive it into the Land of the Living, even the Kingdom of Heaven, world without end.

The Merciful Exempt Adept moves aside from the Cross and turns Westward. He lifts up his arms to their fullest height. The unofficial Brethren are seated.

Adeptus Exemptus.—Fratres et Sorores, behold the Son of the Cross, our most faithful and beloved Brother, Brother of the Rosy Cross, Frater Adveniat Regnum (*vel nomen aliud*), suspended on the Mystical Tree. He represents thereon the Divine Son of the Secret Tradition, First-Begotten of the Mighty Ones, Whose head rests upon DAATH, Whose arms stretch to CHESED and GEBURAH, who has TIPHEREETH over the region of the heart, and whose feet stand on MALKUTH. As the Divine Son came into manifestation for a work of election through the universe, so is our Brother in GOD manifested this day out of material life, within the Sanctuary of our Holy Assembly. The double cube of his natural personality has become the Cross. May it be unto him the Tree of Life for the healing of all his principles. May he realise in its highest sense that the life of TIPHEREETH is truly the life of the Cross. May he find at the end thereof after what manner the Cross of this life folds up and becomes that White Stone, in the hidden centre of which is written a New Name, which no man knoweth, save he that receiveth it.

There follows a short space of perfect silence.

The Second Celebrant lifts up his arms.

34 THE CEREMONY OF ADMISSION TO

Adeptus Major.—I testify that the end is GOD and that the end is like the beginning.

The Third Celebrant lifts up his arms.

Auxiliary Frater Adeptus.—I testify that the Sun of Justice, shining above the Cross, is also the Sun of Love and that Love is the Life of TIPHERETH.

The Merciful Exempt Adept points solemnly to the Postulant.

Adeptus Exemptus.—HIC PENDET FRATER FIDELISSIMUS, FRATER ROSEÆ CRUCIS.

The Second and Third Celebrants close the Door of the Sanctuary and draw the Veil before it.

The Merciful Exempt Adept unbinds the Postulant and gives him his own Wand of Office.

Adeptus Exemptus.—Frater Adveniat Regnum (*vel nomen aliud*), go in peace and sin no more. Remember now and henceforward that you have become the Cross. May you be also the Rose thereon.

He points the way to the Postulant, who opens the Door.

The Second and Third Celebrants raise the Veil to permit of his passing through and no more. The Usher of the Grade comes forward and leads the Postulant from the Temple.

Here ends the First Point.

THE SECOND POINT.

The Cross of Obligation is removed, and the Bier is placed in the Sanctuary. The Celebrant in Chief takes his place thereon, in an attitude of repose. The Red Veil of GEBURAH is laid over him, covering him from head to foot, so that his outlines are concealed. The Altar is restored to the Sanctuary. The light therein is extinguished, except for the obscure red Lamp, which burns on the Altar. The Door of the Sanctuary is closed, and the Veil is drawn. The lights are subdued in the Temple. The Second and Third Celebrants are seated on either side of the Sanctuary Door. The Officers and Brethren remain in complete silence.

Meanwhile the Usher of the Grade has conducted the Postulant to the Vestibule, where his clothing and insignia, as a Master of the Lower Temple, are removed. He is vested in white, with the Orange Girdle and Rose-Cross appropriate to an Adeptus Minor. While this is being done:—

Frater Custos Liminis.—Be thou clothed with the garment of regeneration and with the life renewed in GOD. May GOD Himself engird thee with the righteousness of saints. And remember on your part, O Brother of the Rosy Cross, that the life of TIPHERETH prepares the bridal garments which clothe the soul against the day of her mystical marriage.

The Postulant is instructed in the Battery of the Grade—

||| ||—and when the silence within is broken by the Battery without, the Third Celebrant goes to the Door of the Temple and admits those who have knocked. The Door is secured behind them by the Usher of the Grade, who takes the Wand of the Celebrant in Chief which the Postulant has carried. Then, as they stand on the hither side of the Door :—

Third Celebrant.—Frater Adveniat Regnum (*vel nomen aliud*), receive at my hands the Sacred Grip of this Grade.

It is given by placing the left hand on the breast, with all fingers extended, mutually raising the right hand, also with extended fingers, interlacing the fingers mutually, at first still extended and then clasped upon the hand, at the same time exchanging the salutation as follows :—AVE, FRATER [vel SOROR], which is answered by : ROSEÆ ET AUREÆ CRUCIS. The words PAX CHRISTI TECUM are then repeated simultaneously.

The Third Celebrant returns to his place. The Usher of the Grade leads the Postulant to a seat in front of the unofficial Members and facing the Door of the Sanctuary. The Auxiliary Frater Adeptus recites

THE LEGEND OF THE ROSY CROSS.

Auxiliary Frater Adeptus.—Well-Beloved Postulant and Brother, the particular Mysteries exhibited and the knowledge communicated in symbolism by the Order of the Rosy Cross have been shadowed forth under various veils from time immemorial. The sanctuaries of a hidden tradition have been established among many nations, and as there was never a period when the

ordinances of initiation were not in the world, so there was never a time and there was never a place when the Greater Mysteries had any object of research but that one and inevitable object which alone concerns every man who has entered into the consciousness of election. Under whatever names, and with whatsoever varieties of pageant and established form, all true Rites and Mysteries, in respect of their intention, have been ever but one Rite expounding one Mystery, which—to summarise it in all brevity—has been the re-integration of man in GOD. There is every multiplicity of official dogma ; there is every emblazonment of symbolism ; but, from neophyte to epopt, every postulant who has attained the knowledge of his source knows also that his perfect end is a conscious return therein.

The old Rites are dead, while the records which remain of most are insufficient memorials and often mere vestiges or rumours. But the truths embodied by initiation are alive for evermore. By a dispensation given from above, as from a Great and Holy Assembly, abiding in a Sanctuary not made with hands, hidden within the Veil, the Hierarchic Mystery of Christ was declared in space and time, by the manifestation of our Lord and Saviour. He is to us in an especial manner the Great Exemplar of initiation—its way, its truth and its life. He exhibited the path and term, no longer in Rites and Symbols, but in the form of life, and has made partakers thereof, heirs and co-heirs with Him, all those who have learned the great secret that His story is also theirs and must be re-enacted in every soul. The Second Birth, my Brother, through which you have passed in symbolism, corresponds to the nativity in Bethlehem. The life of the Cross in TIPHEREETH, under the Rule of TIPHEREETH, shall be unto you as the Christ-Life. Thereafter cometh a Mystery

of Death and Resurrection in GOD, which is hidden in the Grades beyond. When the things which now and hereafter you suffer and share in symbolism have become native inwardly and outwardly in your entire being, you also will have entered into Christhood, or that which is called figuratively the state of heirship and brotherhood in the Lord. The most secret science of the soul is here formulated and the life of initiation through all its stages, even to the goal of all, according to the Doctrine and Practice of the Rosy Cross. You will observe that it differs generically from the official and conventional secrecy of the Lesser Mysteries, for it does not consist in verbal and occult formulæ. In its presentation it is the story at large of the chief annals of sanctity ; but in its inward practice and understanding it is a mystery of experience. It is really secret because it can be announced everywhere but can be understood and realised only in the hearts of those who have entered into the experience within.

In addition to such open memorials as are records of saints and adepts in all churches and schools of Christendom, there is the Secret Tradition of Christian Times enshrined in cryptic literatures, of which Alchemy on its spiritual side offers a notable instance. The early history of the Rosy Cross is connected more especially with this aspect of the great subject, though it has known many dedications and has suffered many changes in its passage through the centuries and various countries of Europe. It reaches here and now its final evolution in the Sacred Rites of our Fellowship. Antiquity, my Brother, is not regarded among us as essentially a test of value, and we confess that we have separated ourselves from much that was of false-seeming and disordered enthusiasm. While continuing therefore to preserve the

symbolism of the past and to unfold it from its proper root, we have invoked upon it a new spirit and have set it to grow in grace and truth under the light of GOD.

The Legend in chief of the original Rosy Cross is concerned with the life and experiences of a particular German Adept; but herein the historical personality counts, mystically speaking, as nothing, while its symbolism is all in all. In things of the eternal spirit we do not derive from a Germanic revival of learning but by succession from the starry heavens. At the same time we respect the traditions of our Order, and we interpret them in their true sense. Mighty Adeptus Major and Honourable Fratres et Sorores, under these exalted reserves, I present the Legend of Christian Rosy-Cross—a poor Brother of the Spirit, the Friend of Truth and a man of GOD—as an adumbration in part of the Soul's Legend in its search and attainment of the Christhood. The story itself has been drawn into many languages and does not call for recitation at length on the external and familiar side. It is said that the Chief and Originator of our Fraternity belonged to the fourteenth century, much as the Master-Builder in another School of Initiation is referred to the land of Israel and the period of Solomon the King. In respect of the immemorial origin and royal lineage of the soul, he is affirmed to have been of noble birth, as a Son of the House of GOD. But in respect of spiritual poverty—while abiding in a house of flesh—he was accounted as of mean estate and was put to school in a cloister, a house of official religion, where he was instructed in the duties of faith and in knowledge of the logical understanding. These things are sealed with sanctity after their own manner, and we are told that he was sent Eastward on a time-long journey to a land that is called

holy. It was a pilgrimage of the soul in GOD, a return journey toward the centre. He tarried at other houses of assembly, where it might be said that he came unto his own and that his own received him. As he had been taught according to the letter within the convent gate, so did he learn elsewhere according to the grace of the inward meaning. That which opened at his knocking was of things within and without ; of GOD, man and the universe ; Macrocosm and Minutum Mundum ; the travels and metamorphoses of the soul ; and the soul's rest in the union. Hereof is his ascent toward KETHER, through the Paths and Worlds of the Tree.

He returned at length to the world, as one who comes back from CHESED for the healing of nations. But it was to be despised and rejected of men, more especially by the wise in their wisdom. It was only in his own cloister that he found a few of the elect, with whom he abode in a House of the Holy Spirit. Such was the beginning of our Fraternity of the Rosy Cross, incorporating at first four persons only, being the number of our natural humanity, but afterwards increased to eight, the number of the Christhood. It was agreed that the Brotherhood as such should remain secret one hundred and twenty years, or for that symbolical period which answers to the earthly age of the Postulant—when he stands on the threshold of TIPHEREETH, awaiting the Second Birth, the new age and the life of regeneration therein. Subsequently some of the Brethren were scattered through various countries on works of ministry. They appointed successors in accordance with the Laws of the Order, and there arose in this manner that Second Circle of Initiates which is mentioned in the original memorials. The years had elapsed, and the Loving

Frater C.: R.: C.: had passed from the House of the Holy Spirit in TIPHEREETH to the Secret Church in DAATH. The Members of the First Circle had been dissolved also in their day. Those who came after them knew little of the sodality in its beginning, and—as it is hinted in the records—had not been admitted to all things. They were in fact Philosophical Brethren, awaiting in the SEPHIRA NETZACH for the end of the allotted period, namely, 120 years.

Adeptus Major.—It came, in our reading of the legend. Having passed through the mystical experience of that Second Birth which is illustrated in symbolism by the Portal of the Third Order, a solemn assembly of adepts was convened in the House of the Holy Spirit, the Children of the Portal were admitted and the Veil was removed from the Sanctuary.

The Second and Third Celebrants rise in their places and draw the Veil. Afterwards they resume their seats.

Adeptus Major.—In this manner there was uncovered the Door of entrance, bearing the inscription

POST CENTUM VIGINTI ANNOS PATEBO,

written about the sacred letter SHIN, encompassed by the four Living Creatures and crowned by the Wheel of the Spirit. It represented then as now the transmutation of human personality by the Christhood immanent within and overshadowed by the cosmic Christ.

The Second Celebrant has pointed to the Door of the Sanctuary and the emblazonments thereon. He now rises in his place, as does also the Third Celebrant.

Adeptus Major.—Frater Adveniat Regnum (*vel nomen aliud*), I testify that the Door was opened by the Mighty Adeptus Major, Non Nobis, Domine, and that those who had been called and chosen beheld that mystery within, over which the records of the past have laid a heavy drapery of images. That which they saw and heard concerned an epoch to come in their own life of adeptship. After the same manner you also shall hear and see, if yours be the gifts of the spirit, as I now open this Door.

The Honourable Frater Custos Liminis, at these concluding words, shuts off all lights in the Temple, and the Door of the Sanctuary is opened. The dim Red Lamp on the Altar alone enlightens the Sanctuary. The Celebrant in Chief, beneath the great Red Veil, betrays no certain outline. The wavering shadows are everywhere.

Adeptus Major.—Having come so far in our journey, by GOD's most Holy Grace, let us lift up our hands on the threshold of His glorious Sanctuary.

Auxiliary Frater Adeptus.—IN ATRIIS TUIS, O HIERUSALEM, FLECTAMUS GENUA.

The Celebrants and all present kneel down. The Second Celebrant recites

THE PRAYER OF THE PRECINCTS.

We worship Thee in the hiddenness of Thy presence, in the darkness and light of worlds, in the silent temple of the soul. Let Thy Word speak in the hiddenness, and Thy glory shall be declared therein. In the heart's stillness we shall hear Thee ; we shall behold Thee with inward eyes ; the light of Thy sanctuary within shall

transform the light without ; the light without shall be even as the light within—Thou only in life and time ; in death and resurrection Thou ; and in the world to come—which is the world of ascension—we shall attain our end in Thee, O End and Crown of all. Thou hast called and chosen this Postulant, who kneels here within the precincts of Thy Greater Mysteries. Shew unto him the Secrets of Thy Sanctuary, the life and death which are in Thee. Shew unto him the Glory which is to come. Raise up this son of man to the Divine Sonship in Thee, an heir and co-heir in Christhood, O Father of Worlds.

The Celebrants rise. The unofficial Brethren resume their seats. The Postulant remains on his knees.

Adeptus Major.—He who would be Master in Israel must watch more than one hour ; but hereof is the Soul's Vigil.

Auxiliary Frater Adeptus.—The day for deeds and the night for contemplation ; but out of this succession cometh the Great Quest and the end attained therein.

Adeptus Major.—It is written that He giveth His beloved sleep, and herein is a Mystery of GOD.

Auxiliary Frater Adeptus.—The sleep of thought is attained in a great suspension ; and the sleep of Mystical Death is the shadow of the Eternal Sabbath.

The Postulant is assisted to rise by the two Celebrants.

He is drawn across the threshold and is left standing at the Western side of the Altar. The Second and Third Celebrants proceed direct, and respectively to the Southern and Northern sides. The Postulant can now discern in the obscurity the veiled and silent form of the Chief Celebrant.

Adeptus Major.—Behold a Sanctuary of seven sides and seven angles, every side of five feet broad and the height of eight feet. No earthly sun can shine herein, but the glimmering ray of an Altar Lamp serves to make darkness visible. That shrouded figurative gleam seems only to express the gloom which rests on the prospect before you. In the middle part of the crypt there stands this circular Altar, covered with a plate of gold and variously graven and inscribed. About the first circle or margin is written the central maxim in the true life of adeptship :

YEHESHUA MIHI OMNIA.

The second circle contains in cipher the characteristic motto of the Fellowship, or

A.: G.: R.: C.:—AD GLORIAM ROSEÆ CRUCIS.

The inscription within the third circle is

HOC ARCANISSIMÆ CLAUSTRUM DEITATIS
MIHI SEPULCHRUM FECI.

The interior space contains a great Cosmic Cross, having four circles at the extremities, enclosing the traditional emblems of the Four Living Creatures and these four inscriptions, proceeding with the Sun from the South :—

1. NEQUAQUAM VACUUM.
2. LEGIS JUGUM.
3. LIBERTAS EVANGELII.
4. DEI GLORIA INTACTA.*

* Should it seem desirable for the instruction of the Postulate to elucidate the Latin inscriptions, they may be translated literally thus : (1) Jesus is all things unto me ; (2) To the Glory of the Rosy Cross ; (3) I have made this Inner Sanctuary of the Most Hidden GOD a sepulchre for myself ; (4) No void ; (5) The Yoke of the Law ; (6) The freedom of the Gospel ; (7) The Glory of God inviolate.

They are in correspondence with the Divine Names YOD, HE, VAU, HE, and ALEPH, HE, YOD, HE, read crosswise from the South and East respectively ; with the Divine Name ADNI, understood as a title of SHEKINAH and read from the East against the Sun ; and with the Secret Word AGLA, beginning at the South and following the course of the Sun. At the meeting point of the arms—in the middle of the Cosmic Cross—is placed the Wheel or Circle of the Spirit, having eight radii, proceeding from the sacred letter SHIN. The doctrine of the Rosy Cross in the Grade of Adeptus Minor is here formulated and symbolised, with intimations of mysteries which lie beyond the Grade. It is a doctrine based upon experience, the experience of Christ realised in the four parts of our personality, in virtue of which—at the term of adept sanctity—our human elements, like the four mystical creatures, encompass the Great White Throne of GOD, Who is within.

Frater Adveniat Regnum (*vel nomen aliud*), the emblems of your consecrated personality are beside their correspondences on the Altar. Symbolum ad symbolum loquitur, as heart unto heart in the silence. Take up the silver chain, which represents your material part transformed in the life of rebirth. Raise it in your right hand, as one who affirms GOD in all that manifests his being. Remember now and henceforward that there is a tincturing spirit within which transmutes our earth of life. . . . Lay down the mystic chain, as one who has found that the silver cord is loosed in all that concerns bondage. Take up the 'dagger of gold and raise it in your right hand. . . . So may Eternal Mind lift up your mind of manhood. Remember the Sword of the Spirit and that purified mind has talents of gold

within, Gifts of the Spirit sent down. Be thou a buyer, my Brother, of gold tried in the furnace, and when thou art tried therein come forth like gold refined. Be transformed therefore by renewing of the mind, and thou shalt not see corruption. . . . Replace the golden dagger, and take up the cup of benedictions, for transmuted desire is exalted above all blessing. Partake of the cup in charity, and receive the wine of the kingdom. . . . Set it again upon the Altar and lift up the lamp on high. Be thou light in the place of light, and having been born of man, according to the will of flesh, but afterwards reborn of GOD, according to His holy will, work out thine end therein. Stand stedfast in the purpose of the Lord. . . . Restore the lamp to its Altar, and in the midst of speaking symbols, remember the things signified. So shall the types dissolve, but thou shalt be their life ; for that which the Wheel of the Spirit shews forth, at the centre of the Altar-circle, shall be Life of life within thee. And death shall be no more.

The Celebrants turn to the East.

Adeptus Major.—PATER ÆTERNUS DEUS, DONA NOBIS VITAM.

Auxiliary Frater Adeptus.—VITAM ÆTERNAM TUAM DONA NOBIS, DOMINE.

Adeptus Major.—FILI REDEMPTOR MUNDI DEUS, DONA NOBIS VERBUM.

Auxiliary Frater Adeptus.—ET VERBUM CARO FACTUM ERIT.

Adeptus Major.—SPIRITUS SANCTE DEUS, LUMEN DONA NOBIS.

Auxiliary Frater Adeptus.—LUMEN VERITATIS TUÆ,
ET IN TE RESURGAMUS NOS.

After these versicles there is a hush of complete silence.

The Celebrant in Chief speaks from within the veil.

Adeptus Exemptus.—In six days of his life is material man created, and thereafter cometh a Jubilee. . . The natural man is complete in his own degree, but above this there is the manhood of the Sacred Temple. . . . From the life of man in Nature, from the death which ensues thereon and opens the further prospects, we who have been called of the spirit have sought a path of elevation toward a more perfect mode. . . . It is in losing that which the natural man holds most desirable that the spiritual man, after six days, shall find himself.

. . . We have looked for life in GOD and have been crucified in Him to all which here below interposes between Life Divine and the free way of the Quest. . . We have stripped off the old vestures, praying to be clothed in GOD. . . . We have found that the quest is love and that is also the end. . . . In paths of contemplation, and these are paths of love; in the rule of sacrifice, which is love made holy; we have found that life is love. . . . Opened to Divine Love on the threshold of the life of TIPHEREETH, we have been born by love into true life for ever. . . . We have laid bare our whole being to the sacred influx of love, and this is the life of the Cross. . . . We have become the Mystic Rose in the centre of the Holy Cross. . . . But the Secret of Death is also the Secret of Love. . . . We have died upon the Cross of TIPHEREETH. . . . It is the mystic death of the kiss. . . . There is a desire which kills, and the same also makes alive, Amen, for ever and evermore.

The voice dies away within the veil, and again there is complete silence. Afterwards the voice speaks.

Adeptus Exemptus.—Once it was the day of our espousals, for the Second Birth is Betrothal. . . . We have prepared our wedding garments. . . . This also is life in TIPHEREETH. . . . We have desired to be dissolved and to be with Christ. . . . This is the death of the Cross. . . . Then is it great darkness, as of a rock-hewn sepulchre. . . . But He Who stands at the door and knocks enters and comes in. . . . This is the marriage of the soul.

The voice dies away within the veil, and yet again there is complete silence. But afterwards the voice speaks.

Adeptus Exemptus.—Brother of the Rosy Cross, it is not from man to man that the great gifts are communicated, for that which he can devise to another is that only which has been lent to the man himself. It is for this reason that, after solidarity and brotherhood, each of us stands alone. Stand therefore, my Brother, maintaining with your peers and co-heirs a perfect union in the mystery of faith. But remember, a night cometh, and so stand, as one awaiting his call to enter the darkness. He who is reborn is he who shall die also and pass into the Valley of Silence. The Sanctuary of your tomb is hollowed in the rock of ages, and your time is at hand.

The voice ceases within the veil, and the silence which follows is for a brief space only.

The Celebrants have taken up their places side by side with the Postulant, whom they draw backward to the threshold, but are still facing East.

Adeptus Major.—I certify that Frater Non Nobis, Domine, and those who were with him, heard in the House of the Spirit and its Holy Sanctuary the Voice of the Master, testifying concerning Divine Darkness and union with the Divine therein. It is an opening of the inward world and plenary realisation of the Presence in the conscious soul, though it is told after another manner in the records which remain among us. There it is said firstly that they discovered the body of the Founder, who bore the Book of the Mysteries on his breast, a treasure to be hidden from the world. But it is said also that this book contained by way of colophon the inscription: EX DEO NASCIMUR, IN JESU MORIMUR, PER SPIRITUM SANCTUM REVIVISCIMUS. And this is a summary in brief of the Rosy Cross in all its Grades of evolution. Take it into your heart, my Brother, having prepared the heart as earth of the mystical kingdom. Let it dwell as a seed therein; the letter of the words shall die; the flower of the inward sense shall spring therefrom. The counsel is always to lose the symbols in their meaning. The material part should dissolve in the light of its spiritual significance, and this is what is meant among us by getting behind the symbol. There is no object in Nature, no memorial in the written word of grace which cannot be used in this manner. There is above all no conception, whether of Divine Things and Persons, or of saints also and angels, which will not open to us great vistas of secret knowledge by this philosophical solution.

Auxiliary Frater Adeptus.—We know in this manner that our Founder Christian Rosy Cross, being dead, yet speaketh—in the Hidden Church of the Adepts—concerning life, death and resurrection in GOD. In

fine therefore, having heard and seen in the spirit, Frater Non Nobis, Domine, and his companions made fast the Door of the Sanctuary ad interiora terræ and, setting seals thereon, recited their solemn closing in this point of our Christian Mystery.

The Celebrants leave the Sanctuary, together with the Postulant. The Door of the Sanctuary is closed. The Second Celebrant lays his Wand against the Door. He takes the Postulant by his two hands and looks earnestly upon him.

Adeptus Major.—I say unto you, Frater Adveniat Regnum (*vel nomen aliud*), that this also is your own story.

The Usher of the Grade comes forward and leads the Postulant from the Temple.

Here ends the Second Point.

THE THIRD POINT.

There is light everywhere, in the Temple and Inner Sanctuary. It is fuller and brighter than in the First Point. The Door of the Sanctuary stands partly open, but the Veil is drawn across the threshold. The Chairs of the Second and Third Celebrant are placed at a considerable distance Westward, toward the middle part of the Temple, and the Celebrants are seated facing East. There is a vacant point behind them for the Postulant. The Celebrant in Chief is standing within the Sanctuary, erect on the Eastern side of the Altar ; but the intervening Door conceals him from those who are without. These are seated in expectation and in silence.

Meanwhile the Usher of the Grade has conducted the Postulant to the Vestibule, where he rests for a period. While the two are seated together :

Frater Custos Liminis.—Beloved Brother, you have heard—and how often—of a light which shineth in the darkness and that the darkness comprehendeth it not. It is light of the Mystic End and the Life of life. In its absence the natural man is said to be complete within his own measures, but he has no conscious part in eternity, and he reigns only as the leader of the animal world. A desire of the true end which is set before all being may begin to awaken within him, as a kindling of the higher light. He sets out on the great quest. The light within him is also a light before him, and the

desire of the Holy House burns in his heart. So is he brought to our Sanctuary and learns to comprehend the light which shines from the Rosy Cross. It is for him to remember therein that no initiation and no advancement can confer the light automatically. They remain within their law and their order, and operate only in symbolism. May you who are reborn in Ritual be regenerated in the life of the soul, and may life, death and resurrection be stages of your inward experience, not merely an eloquent pageant performed in ceremony.

The Usher of the Grade again leads the Postulant to the Door of the Temple. The Battery of the Grade is given—)))))—and they enter unannounced. The Door is secured behind them. As they move forward through the Temple:—

Frater Custos Liminis.—He who puts aside the folds of the senses, as linen cloths laid by themselves, and the fleshly mind, as a napkin from about the head, shall arise in his spiritual part by a resurrection into divine life.

The Postulant is now standing behind the seats of the Second and Third Celebrant, in the middle place between them, looking toward the Door of the Sanctuary. The Usher of the Grade has returned to his own place.

Adeptus Major.—When he who has been advanced into the Mysteries of Divine Experience goes forth again into the world, the memorial within him is like the letter of the sacred books.

Auxiliary Frater Adeptus.—The spirit communicated in his Temple is reserved to the Temple.

Adeptus Major.—So also the letter alone can be used outside the Sanctuary of the Rosy Cross.

Auxiliary Frater Adeptus.—There is shadow of light only beyond the Lodge of the Adepts.

Adeptus Major.—The letter also is used within the Sanctuary, but there is the sense of many meanings behind it.

Auxiliary Frater Adeptus.—All Degrees, however, end in expectation; all foreshadow something greater than themselves, by which the Postulant of figurative mysteries should arise to experience in the real order.

Adeptus Major.—But the initiations of the Mysteries are true and efficacious, because they convey in circumstantial signs and tokens the living end of adeptship; and those signs can therefore be channels of life.

Auxiliary Frater Adeptus.—May all the sacramental channels be opened and the Word which is life be spoken.

Adeptus Major.—It is in stillness of thought that we shall hear the Word of Life.

The Celebrant in Chief speaks from within the Sanctuary.

Adeptus Exemptus.—I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die.

The Frater Custos Liminis moves quietly to the Door of the Sanctuary and draws back the Veil, saying:—

Frater Custos Liminis.—The angel of the Lord descended from heaven, and came and rolled back the stone from the door.

The Celebrant in Chief speaks from within the Sanctuary.

Adeptus Exemptus.—I am ALPHA and OMEGA, the First and the Last. I am He that liveth and was dead, and behold, I am alive for evermore, Amen : and have the keys of hell and of death.

The Usher of the Grade passes round to the Postulant, whom he leads to the threshold of the Sanctuary and there directs him to kneel. He sets the Door of the Sanctuary open to its full extent. The Second and Third Celebrant, and all Members stand up. The Postulant sees the Celebrant in Chief erect, with his arms extended in the form of a Cross. The Usher of the Grade moves to one side of the entrance.

Frater Custos Liminis.—I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I shall see Him for myself, and mine eyes shall behold, and not another. My veins within me are consumed with earnest desire for that day.

He remains silently at his place.

Adeptus Exemptus.—I am the Faithful Witness, the first-begotten of the dead and the prince of the kings of the earth. . . . I am the Way, the Truth and the Life. . . . No man cometh unto the Father but by Me. . . . Peace be unto you. . . . I have finished the work. . . . I know whence I came and whither I go. . . . He that believeth in Me, believeth not in Me but in Him that sent Me. . . . I go my way to Him that sent Me. . . . I ascend unto My Father, and your Father ; and to My GOD, and your GOD. . . . I am the light of the world. . . . He that followeth Me shall not walk in darkness, but shall have the light of life.

The Merciful Exempt Adept lifts up his hands and face.

Adeptus Major.—He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.

Auxiliary Frater Adeptus.—Now is Christ risen from the dead, and become the first-fruits of them that slept.

The Usher of the Grade moves forward, and—as the Postulant sees and hears the Risen Adept—directs him to say with him:—

Frater Custos Liminis speaking on the part of the Postulant.—One thing I know, that, whereas I was blind, now I see.

Adeptus Exemptus.—My peace I leave with you, my peace I give unto you. The Spirit of Truth abide with you for ever and teach you all things. May the Great White Glory of the Divine Spirit come down.

The Usher of the Grade has retired silently to his own seat and stands thereat.

The Celebrant in Chief comes round the Altar to the threshold of the Sanctuary and lays his hands upon the head of the Postulant, having placed his Wand aside.

Adeptus Exemptus.—This is also thine own story. Look to it therefore, Beloved.

The Celebrant in Chief raises the Postulant.

Adeptus Exemptus.—I raise you into the Company of Adepts in the House of the Holy Spirit.

The Celebrant in Chief seals the Postulant on his forehead.

Adeptus Exemptus.—May your mind be opened to the realisation that is above knowledge.

He seals the Postulant on the heart.

Adeptus Exemptus.—May your heart become a sanctuary of light.

He seals the Postulant on the hips.

Adeptus Exemptus.—May your body be the Temple of the Rosy Cross.

He lifts up his hands.

Adeptus Exemptus.—May the Glory of the Lord fill this House of the Lord.

All resume their seats, with the exception of the Celebrant in Chief and the Postulant. The Celebrant in Chief turns to the East with the Postulant and leads him to the Western side of the Alter. Having resumed his Wand he proceeds himself to the East, and turns Westward.

Adeptus Exemptus.—The Third Order of the Rosy Cross presents in symbolism three stages of experience in the realisation of the Divine, and this realisation is within. These stages are summarised in the Three Points of the Grade of TIPHEREETH, into which you have now entered, and it is therefore a synthesis of the Third Order at large, even as the Grade of Neophyte offers at the beginning of our Sacred Mystery a compendium of the work performed in the Worlds of Action and Formation. In the Grade of Adeptus Minor the

Postulant is put definitely on the Path of Attainment, understood as the Way, the Truth and the Life which are in Christ—the Regenerated Life of the Soul, the state of Mystical Death and the Risen Life of Union. The Holy Sanctuary of the Adepts depicts in symbolism the ascent of the soul in GOD, from the deeps even to the heights, through the paths of the Christhood. There is firstly the dark ground whereon we now stand, being that out of which we have risen, the things of material sense and the absorption of the soul therein. Beneath the Golden Altar of our dedication and sacrifice there lies an inverted triangle, inscribed within a heptagram, to both of which are referred the SEPHIROTH of the shadow, as opposed to those of the light. After this manner do we in the Sanctuary of the Adepts, by virtue of dedication and sacrifice, symbolically over-rule and enchain the malign forces of our nature. SUPER ASPIDEM ET BASILISCUM AMBULAVI, ET CONCULCAVI LEONEM ET DRACONEM. In the middle of the black triangle there is placed for this reason the releasing symbol of the Golden Cross emblazoned with a Red Rose of 49 petals, being the Rose of the Gates of Light. Round about it are written the four pregnant words: HE DESCENDED INTO HELL. They allude to the Divine Immanence within us through all phases of our being, in our darkness as well as in our light, amidst the bondage of the evil law and in the freedom of the Sons of GOD. We have come out of the evil law, and therefore the shadows of the things left are depicted below us.

The seven walls of the Sanctuary represent the cosmos summarised in the planetary system, the sacramental grace signified to us by the universe, the glory of the world seen in the light of adeptship, SUB SPECIE ÆTERNITATIS. It is the world from the standpoint of

the Sanctuary. It is seen in that light which never was on land or sea for those who are without consciousness of GOD ; but it is the light which is always present for those who look at the world from the summit of Patmos, who know what it is to have been in the spirit on the Lord's Day, and who have heard the Voice which says unto all who have ears : Behold I come quickly. The light is therefore communicated from within the Adept of the Rosy Cross. There is a dual transfiguration—that of the man and his world. It is not that he changes the world ; but for him, with him and in him there is a change in its mode of manifestation. The consciousness of the Immanence within reacts upon things without, and then the Divine Immanence shines through the whole universe. It is the transmutation of regenerated life, of the Christ-Life on earth. This is the way in which sanctity transfigures all things, and the adept becomes a tingeing stone. The world is transmuted in the Christhood. . . . But the seven walls are also indicative of states within the Postulant, and they are seven stages of his progress from world to world in the Order of the Rosy Cross. From this point of view each wall is a gate, and you have entered the Holy Sanctuary by the Gate of Venus, even as in your previous progress you passed through the Gate of Earth to attain the SEPHIRA YESOD, through that of the Moon in order to enter HOD, and finally through the Gate of Mercury on your transit from HOD to NETZACH. That you have yet other Gates to open is shewn by the walls emblazoned with the astronomical signs of the Sun, Mars, Jupiter and Saturn. Beyond these there lies the Supreme Mystery of the Rosy Cross. It is, however, only by analogy that the seven walls are attributed to the material

planets, for the true stars are within you, and you know already that in our sacramental system the Moon has reference to the reflected light of mind, Mercury to the state of our desires, which must be fixed on GOD, and Venus to the conversion or redirection of will and purpose, by which only the soul can become a Venus and having been reborn in GOD is the conceiver and bearer henceforth of the Divine within it. The seven walls are also the SEPHIROTH from YESOD to DAATH inclusive, it being understood that the last lies within the mystical decade but is not computed therewith in our Secret Tradition. It is the Threshold of the Supernals. In the middle place on the summit of each wall is the White Wheel or Sign of the Christ-Spirit, referring to the Divine Immanence which is present in all creation and operates in all the states of grace and attainment experienced by the soul of man. The Sign of the Planet itself occupies the centre of the wall, enclosed within the circle of the SEPHIRA to which it belongs, while about it are the Divine Names and Sephirotic titles referred to each numeration. The ground of each wall is on the rainbow or spectrum colour ascribed to the particular planet, while its spiritual counterpart is that of the Sacred SEPHIRA. And because there is a mystery herein which is formulated in the various scales of colour connected with this Grade, I confer upon you the Sacramental Name of Frater Hodos Chameleontis, meaning the Path of the Chameleon. The colours symbolise graces : may you pass from grace to grace and from glory to glory.

The Supernal SEPHIROTH are represented by the triangle on the ceiling, and within this triad is placed a Rose of 22 petals, similar to that which I wear here on my heart. The light in the centre is that of the

Christ-Spirit, and it flows over the whole Sanctuary. The petals are the Paths of the Christhood, the Paths of the Tree of Life, through some of which you have travelled. The Rose is placed in the centre of a triangle representing the Three Supernals, because the Christ is the Way, the Truth and the Life, and no man cometh to the Father but by Him, through Whom we look in fine to be withdrawn in GOD, as this Sacred Rose in the roof of our Holy Sanctuary is withdrawn into the Sacred Delta.

Frater Adveniat Regnum (*vel nomen aliud*), look to that which you are and remember ever the vocation of the Christ-Life. May you know like Christ whence you came and whither you are going. The Christ-Life in our Order—as in all the annals of sanctity—is only in broad analogy with the Divine Life in Palestine, but it is exact within its own measures. The state of mystical death, which is intimated by the Second Point of the Grade of TIPHEREETH, is only in broad analogy with the death on Calvary; and the Adept risen in symbolism who testifies in the Third Point is in no sense taking the part of the Great Manifested Master in a dramatic pageant; but he bears witness to resurrection in the spirit, which is a mystery of experience awaiting those who have been brought into Divine Union.

The Celebrant in Chief moves round by the South and leads the Postulant from the Sanctuary, closing but not sealing the Door behind them. The Second and Third Celebrants come up from their places.

Adeptus Exemptus.—The Sacred and Mystical Number of this Grade is 21, and the root thereof is in the triad. It is derived from the first of the Sacred Names and

Words which will now be communicated to you. Follow them on your own part in the heart and mind.

Adeptus Exemptus.—ALEPH, HE.

Adeptus Major.—YOD, HE.

Auxiliary Frater Adeptus.—EHYEH.

Adeptus Exemptus.—It is written: Before Abraham was I AM.

Adeptus Major.—Whom say ye that I the Son of Man am?

Auxiliary Frater Adeptus.—Christ the Power of GOD and the Wisdom of GOD.

Adeptus Exemptus.—I, N.

Adeptus Major.—R.

Auxiliary Frater Adeptus.—I.

Adeptus Exemptus.—YEHESHUA.

Adeptus Major.—NAZARÆUS.

Auxiliary Frater Adeptus.—REX JUDÆORUM.


Adeptus Exemptus.—LUX, the Light of the Cross.


Auxiliary Frater Adeptus.—Remember that TIPH-ERETH is called in the Secret Tradition the Mediating Intelligence.


Here ends the Third Point.

THE HIGH OFFICE OF CLOSING THE HOUSE
AND SANCTUARY OF ADEPTS.

The Celebrants of the Rite are seated as Guardians of the Veil. The Door of the Sanctuary is ajar, but the Veil is drawn before it. The New Adeptus has been led to a seat by Frater Custos Liminis.

Adeptus Exemptus.—

Adeptus Major.—

Auxiliary Frater Adeptus.—

Adeptus Exemptus.—Valete, Fratres et Sorores Roseæ et Aureæ Crucis.

Adeptus Major.—May the good pleasure of the Lord of Mercy, prevailing in the height and deep, pour down on us the Gifts of the Spirit and the Fruits thereof.

Auxiliary Frater Adeptus.—Orate, Fratres et Sorores.
. . . Glory be to GOD in the Highest, Who hath visited and redeemed His people.

Adeptus Exemptus.—Honourable and Adept Brethren, assist me to close the House and its Holy Sanctuary in the fulness of spiritual life declared in the Holy of Holies, and in the gracious, the glorious, the divine

intimations of this august ceremony. . . . Auxiliary Frater Adeptus, how many years does the Spirit of GOD strive with the spirit of man ?

Auxiliary Frater Adeptus.—Merciful Exempt Adept, it is written that the Most Holy Spirit shall plead the cause of the Union for 120 years.

Adeptus Exemptus.—Mighty Adeptus Major, what does this number mean ?

Adeptus Major.—The tetrad of our natural humanity becomes the pentad, and by an operation of four and five the number 120 is reduced to the hexad, which is the number of life in TIPHEREETH.

Adeptus Exemptus.—Auxiliary Frater Adeptus, when do we open the Sanctuary of the Holy House for the Mystery of this Grade ?

Auxiliary Frater Adeptus.—When the age of 120 years has been attained by the Postulant.


Adeptus Exemptus.—Mighty Adeptus Major, for what period do we close it ?


Adeptus Major.—Merciful Exempt Adept, it is closed in expectation and the silence of great desire while the Spirit of GOD strives with the spirit of man.


Adeptus Exemptus.—POST CENTUM VIGINTI ANNOS PATEBO. [*He shuts and secures the Door.*] Looking therefore toward the Grades which go up to the height, toward the height itself and the summit, O Brethren of the Rose and Cross, in the recollection of the mind, in the devotion of the heart, in the great love and the great desire which past all space and time alone can find their object, I have closed the Sanctuary of the Adepts.

64 THE GRADE OF ADEPTUS MINOR, 5=6

Auxiliary Frater Adeptus.—I close this House of the Holy Spirit on the Mystic Mountain of the Wise.

Auxiliary Frater Adeptus.—Ex Deo nascimur——

Adeptus Major.—In Yeheshuah morimur——

Adeptus Excmptus.—Per Spiritum Sanctum reviviscimus——

The Closing Sign is given by all present.

*Here ends the High Office of Closing the House and
Sanctuary of the Adepts.*