

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 AUTHORISED TEMPLES

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THE SECOND ORDER OF THE
ROSY CROSS

WORLD OF FORMATION

PART III.

THE CEREMONY OF ADVANCEMENT

IN THE

GRADE OF PHILOSOPHUS,

4=7

PRIVATELY PRINTED

MCMXVII.

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

SACRAMENTUM REGIS,
KEEPER OF THE SACRED MYSTERY.

THE FELLOWSHIP OF THE ROSY CROSS.

GRADE OF PHILOSOPHUS, 4=7.

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


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

The Celebrants or Officers of this Grade are the Master of the Temple, the Warden and Guide of the Paths, in addition to the Ostiarius, being the last Candidate who has attained advancement therein.

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

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

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Master of the Temple.—

All rise.

Master of the Temple.—To order, Fratres et Sorores, in the union of consecrated wills. The Grace of the Lord be with us, the Light of the Lord be with us, the Holy Spirit of the Most High GOD be with us henceforth and for ever. In His Name Who is King of the Heavenly Armies, assist me to open the Temple which we have built for His service in the Grade of Philosophus. Frater Ostiarius, in the spirit of conformity, I direct you to see that this House of the Rosy Cross is guarded against the spirit of the world.

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

Frater Ostiarius.—Against the will of the world and the will of unreconciled men, it is closed, O Master of the Temple.

Master of the Temple.—To the will of GOD and to those who are born of GOD, be it open for ever, my Brethren. . . . Honourable Guide of the Paths, assure yourself that all present have been established in the solemn dedication of this Grade of Wisdom.

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

Guide of the Paths.—Fratres et Sorores, by the fourfold bond of our Fellowship and the yoke of the Rosy Cross, I demand the Sign of a Philosophus.

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

Guide of the Paths.—Honourable Master of the Temple, they have given me the Sign of the will restored in purity.

The Sign is repeated by the Master.

Master of the Temple.—Unto them be fruition therein, and the Sacred SEPHIRA NETZACH declared in the spirit of the Brotherhood. JEHOVAH TZABAOth, GOD of the Great Armies, give us joy in the sight of Thy SHEKINAH.

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


Warden of the Temple.—May the gift of understanding in our symbols and the fulness of their inward meaning be renewed in the spirit of the Fellowship. Let us declare the Mystery of this Grade in the sacramental attributions thereof.

Master of the Temple.—The Grade of Philosophus is the Grade of the SEPHIRA NETZACH, and it is in correspondence—by symbolical attribution—with the macrocosmic element of Fire. But this is the Fire of Brightness, symbolising the will of man in its union with the Divine Will.

Warden of the Temple.—The star of the Philosophical Grade is the planet Venus spiritualised, and great is the mystery thereof. EST OMNIS ANIMA VENUS, in which doctrine is the secret of the Second Birth and the Science of Union.

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Guide of the Paths.—The Way of Attainment is the Way of Progression in the Tree by the Path of PE, even unto the Victory which is NETZACH and the presence of SHEKINAH therein as the White Rose of our Purpose, awaiting our rebirth in GOD.

Master of the Temple.——Open the Gate, O Lord, by which we shall go out of our exile.

*The Master and Warden descend from their Thrones.
All present face East. The Master lifts up his Wand.*

Master of the Temple.—We have worshipped Thee as ELOHIM TZABAOTH on the side of Thy Justice, and we have seen Thy Glory, which is HOD. We adore Thee as JEHOVAH TZABAOTH, for the Victory of Thy Mercy has been shewn to us in the SEPHIRA NETZACH. Turn upon us the eye of Thy compassion, the eye of the world of life, the blessing of Thy people, Israel. Place us in Thy Great Assembly between JEHOVAH and ELOHIM, in the equilibrium of Thy Mercy and Thy Justice. The deliverance of Thine Elect is hidden in the Sacrament of Thy Holy Name.

The Master of the Temple turns Westward with uplifted arms.

Master of the Temple.—My will is to do the will of Him that sent me. Take away my spirit of rebellion. Suffer Thou my will in Thy service.

The Master moves slowly Southward, and says in his passing :—

Master of the Temple.—Greater love than this no man hath—that he should lay down his life for his friend. I loved my life and I have lost it. I laid it down in my desire for Thee, and it was dissolved in Thy love. I would live, but not I : live Thou, O Lord, in me.

The Master of the Temple halts in the middle South facing the Tablet of the South. The Warden and Guide of the Paths occupy two points on the same line at a convenient distance behind him, so that the three form a triangle, having its apex upward. All present are now facing South. The Master of the Temple hands his Wand to the Warden and takes up the Thurible in front of the Tablet of Fire. He traces the Symbol of Fire in the Air before him.

Master of the Temple.—Let there be lights in the firmament of heaven, in the microcosmic heaven within. Let the greater light of the Spirit rule over the mind below : so shall it be as day therein—sunshine of Divine Will and transforming purpose. Let the lesser lights of the mind rule over our earthly part, in the night of material things. And GOD set them in the firmament, to rule therein. In the Name of ELOHIM, Who dispenses to the world in Justice ; in the Name of JEHOVAH TZABAOTH, Supernal Grace, Life of the World to come and Minister of Mercy, let the will of our natural manhood and its purpose shaping life, adore the Lord and GOD.

The Master of the Temple offers incense, describing the Sign of Leo.

Master of the Temple.—In the Name of Michael, the great Angel, whose mission is to kindle the sacred fire on earth, as it is maintained in heaven, and in the Mystical Sign of the Lion, ye Living Wills of Men, adore your Lord and GOD.

Then making the Sign of the Cosmic Cross—✠—with the Thurible :—

Master of the Temple.—In the Holy and Divine Names.

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Names about the quarter of the South, blazoned in a heaven of light, let the rectified will of man adore our Lord and GOD.

*The Master replaces the Thurible and resumes his Wand.
The three Celebrants return with the Sun to their places. All Members face as usual. Standing at his Throne, the Master uplifts his Wand.*

Master of the Temple.—In the sanctification of undivided self, in the utter dedication of our being, in the Name of JEHOVAH TZABAOTH, mighty armies of our nature and the GOD Who rules therein, I declare that the Temple is open in the Grade of Philosophus and of the will that is turned to Him.

Master of the Temple.—||| |

Warden of the Temple.—||| |

Guide of the Paths.—||| |

The Celebrants and Members are seated.

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

FIRST POINT.

THE CEREMONIAL ADMISSION OF A FRATER PRACTICUS IN THE PATH OF PE.

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

Master of the Temple.—Fratres et Sorores, may we come by the study of the Doctrine to know the Ineffable Name of our Master. May we see Him with our own eyes. May we hearken with our own ears to the utterance of the Great Voice. The Lord be with us until that day of unveiling, and the Lord be with us now in the work which we are about to perform for the Glory of His Manifested Name. By the power to me committed under the dispensation of the Third Order, I open that Gate which leads to the Sanctuary in NETZACH, through the Sacred Path of PE, for the advancement of our Beloved Frater Adveniat Regnum (*vcl nomen aliud*). He shall look upon the Mysteries therein Honourable Frater Theoreticus, you are the Guide of the Paths. Heaven and earth may pass away, but the mercy which you symbolise shall abide in the world within until GOD is All in all. Go therefore unto our Postulant and Brother. Say to him that we have heard his voice, crying in the watches of the night, and that GOD shall give him his desire in the presence of a chosen people.

The Guide rises in his place.

Guide of the Paths.—He shall know that the Reconciler is with us. I will proclaim the Mystery of Redemption and the time of salvation at hand. The heaven and the earth were created for Thine elect, O Lord. Their place is in Thy Holy Temple.

Taking with him the Sacramental Lavacrum from its place on the Altar, the Guide of the Paths passes by South and West to the Door of the Temple and there gives the Sign of the Grade. The Door is secured behind him.

N.B.—*The Orientation of the Temple is purely arbitrary and for purposes of convenience only in the Path of P.E.*

Master of the Temple.—Fratres et Sorores, our Frater Adveniat Regnum (*vel nomen aliud*) has beheld the light of our symbolism on the plane of material things. He has been purified in his earthly part. In the free spirit of the Air he has felt the Wind of the Spirit and has been consecrated in his mind to GOD's service. We have hallowed the sea of his emotions and declared the presence of GOD in his psychic part. O Lord, save his soul. May he give unto Thee his will for ever. May he know that his path is in Thee. Take him, that he may be wholly Thine and that nothing may be left within him that does not belong to Thine union.

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

Guide of the Paths.—I come in the purification of the will. Glory be to GOD in the Highest and peace of fulfilled purpose to seekers for Divine Union in the Light of the Rosy Cross.

The Guide of the Paths prepares the Frater Practicus by placing in his hands the Vessel of Sacramental Water and about his neck the Calvary Cross of Ten Squares.

Guide of the Paths.—Purify the will, O Lord ; redirect the heart's intention ; sanctify the purposes of man. And remember on your part, my Brother of the Rosy Cross, that it is the quest after GOD and His union which turns the whole nature. Herein is the Second Birth. I say unto you therefore, O Frater Adveniat Regnum (*vel nomen aliud*), be the quest of our end before you, and hallowed be your will.

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



When this has been done in the precincts, the Frater Ostiarius turns down the lights and opens the Door. In the act of opening :—

Master of the Temple.—In the Name of the GOD of Grace and Captain of Mercy : enter in the Name of the Living GOD.

The Guide of the Paths brings in the Postulant, saying :—

Guide of the Paths.—Kindle in the soul and the heart the desire of the eternal hills. Shew unto us the Sun of Righteousness, shining in the Temple of the Most High.

The Door is secured behind them. The Guide of the Paths pauses with the Postulant at or near the entrance

Master of the Temple.—In the darkness of Nature, in the gloom of the winter-tide, teach us, Thy children, to remember that life is in Thee, Amen, for ever and evermore. Give unto them the Life of life. Give unto Thy beloved the sleep that is sweet in Thy refuge and to awaken in the Sun of Thy Beauty.

The Guide of the Paths leads the Postulant and places him between the Pillars. As they are passing slowly forward :—

Guide of the Paths.—We move in the shadow of light. We offer up the new light declared in the heart.

As they stand between the Pillars, the Guide being a few inches behind the Frater Practicus :—

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), testify concerning your titles. Give me the outward signs of the Inward Grace communicated to the purified heart in the Mystery of HOD.

The Guide of the Paths has taken the Vessel of Water from the hands of the Postulant. He dictates the answer of the Postulant in an undertone.

The Frater Practicus.—I received the Sign of the Grade as a testimony to the Tree of Life rooted in the heart of the Postulant. (*He gives the Sign.*) There were communicated to me the Sacred Words ELOHIM TZABAOTH, signifying Lord of Hosts. The Pass-Word of the Grade is ELOHA, which is also a Name of GOD, formed by the letters ALEPH, LAMED, HE. The Mystical Number drawn from this Name, is 36. I was given the Symbol of Water in the Hebrew word MAIM, and the title MONOKEROS DE ASTRIS, for the consecrated soul is a virgin and the Daughter of the Bright Stars.

The Guide of the Paths replaces the Vessel of Water in the hands of the Postulant.

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), earth and heaven are founded on the alliance of GOD with man. The Mysteries of this Temple

are Mysteries of a Divine Covenant. Will you take them into your heart as such? Will you keep them as secrets of GOD? Will you enter the Sanctuary, by the Path which leads thereto, as into the inmost place of your spirit, and place upon its Holy Altar the oblation of your consecrated will in conformity with the Divine Will.

The Frater Practicus (who is prompted by the Guide of the Paths).—As a fire upon the Altar of GOD, I will purge the fire of the will. I place it in the hands of Michael, the great Angel. Sacrifice me among the souls of the just. I will keep the Mysteries of the Path and the Holy Temple.

The Guide of the Paths takes the Vessel of Water and, moving behind him, raises it over the head of the Postulant.

Guide of the Paths.—Fratres et Sorores in the Fellowship of the Rosy Cross, I testify that the purified desire of humanity is zeal of the City of GOD, and therein is the Water of Life.

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

Master of the Temple.—By the fire in the heart which purifies, the fire of the mind which enlightens, and the fire of the will when the spirit is turned to GOD, may you be carried up the Holy Mountain. May you walk in the light of your fire.

He resumes his Throne. The Guide of the Paths moves with the Sun, deposits the Vessel of Water on the Northern side of the Altar, and returns with the Sacramental Lamp, which he places in the hands of the Postulant and then resumes his station behind the Pillars.

Master of the Temple.—*Frater Adveniat Regnum (vel nomen aliud)*, I now bid you kneel down (*the Guide assists the Postulant*). Raise up the Sacramental Lamp with both hands, and say in a clear voice: I will consecrate the fire of the will. I seek after the will of GOD. Make me one with Thy Divine Purpose, which moves through all the worlds: shape me to Thine Ends, O Lord.

This is repeated by the Postulant, following the Master.

Master of the Temple.—Rise, *Frater Practicus*, an accepted Postulant for Advancement to the Grade of *Philosophus*.

The Postulant rises. The Guide of the Paths directs him in a low voice to lift up the Sacramental Lamp to the full height of his arms and say after him clearly:—

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

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

Master of the Temple.—May the Victories of Wisdom in the Supernal World of CHOKMAH be reflected into the life of your being.

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

Guide of the Paths.—I say unto you that the darkness grows toward morning and that the Day of the Lord is nigh.

He takes his place on the right hand of the Postulant.

Both are facing the East.

Master of the Temple.—There is a mystery concerning the Paths which lead from the SEPHIRA HOD to the SEPHIROTH and Grades that are beyond. It is indicated by the Banners of the 23rd and 25th Paths in the North-West of the Temple, inscribed respectively with the letters MEM and SAMECH. The heights loom about you as you advance further, under the obedience of the Rosy Cross; but—as on previous occasions—not every Path on the threshold of which you stand is free for your travelling. The SEPHIRA HOD is in communication with worlds beyond your ken and two of its gates of issue are in darkness of great darkness, which the eyes in this Temple are not meant to penetrate. By the power to me deputed, I have opened before you the Sacred Path of PE, as a lineal mode of communication between HOD and NETZACH. The Guide of the Paths shall lead you, seeking a goal of quest, with all your will in the darkness directed toward Things Divine.

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

Guide of the Paths.—Let us enter this Path of Reconciliation, under a bond of Compassion and Judgment. The fire of Divine love is behind the universe, and the heart of Justice is Mercy.

Master of the Temple.—The life-giving heat of Divine Love is revealed to the soul in its darkness. The saving will of the soul reaches up toward Divine ends.

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Warden of the Temple.—The will of the soul is love, and this love can unite you with the Divine in the universe. The root of the soul is the root of the world, my Brother.

Guide of the Paths.—If I dwell in the noon, I am with Thee. If I abide in the midnight, I shall see Thee. In the veiling of Thy light I will have faith in the coming of Thy perfect splendour. Thou art my glory and my star. My steps shall not falter. I shall behold the Light that is in Thee.

They have reached the Western side of the Altar, which stands between the Thrones. The Master of the Temple has risen with uplifted arms.

Master of the Temple.—Let the sons of the priesthood put fire upon the Altar of the Heart.

Guide of the Paths.—Plead with the Fire of our Love. Plead with us in Thy Holy Fire. Give answer in heaven to our longing.

Master of the Temple.—Descend upon our mountain, O Master, and the bushes shall burn with fire. Come into our Temple and consecrate the fires therein.

The Warden of the Temple has risen with uplifted arms.

Warden of the Temple.—The desire of the soul is to Thy Name and to the remembrance of Thee. Thy worship is a Tree of Life. We seek the knowledge of Thy ways.

*The Frater Ostiarius turns up the lights of the Temple.
The Master raises his hands over the head of the Postulant.*

Master of the Temple.—Be unto us a Consuming Fire and purge our grosser wills. Enter into our purpose

and purify ; come into the will and consecrate. . . Open thy Temple, O Brother of the Rosy Cross, and receive the Will of the Holy One.

The Master and Warden of the Temple resume their Thrones. The Guide of the Paths directs the Postulant to deposit the Sacramental Lamp on the Eastern side of the Altar. The Postulant is left standing at the western side and the Guide returns to his seat. While still erect thereat, he lifts up his Wand, saying :

Guide of the Paths.—O Glorious SHEKINAH, Holy, Holy Spouse, bring us into the White Rose of thy presence, symbol of that Divine Alliance which sustains the worlds.

Warden of the Temple.—Lead us, O Lord, in Thee to the union of CHOKMAH and BINAH.

The Guide resumes his seat.

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), between the Pillars of Severity and Mercy, you have followed a Path which leads to a place of Mercy, because it signifies a state of union between the active intention of man and that Law of Eternal Being which is understood as Divine Will. It is by such integration that the soul fulfils itself and attains the perfect fruition of its own being. The will which dies to itself, in the personal or separate sense, enters into true life. It does not therefore die but is changed by a new birth in time, and moves thereafter in concurrence with the purpose of the Cosmos. The pure all-penetrating flame of that Divine purpose will transmute the fires of your nature and will permeate your whole being. The flame is also light, intelligible light of mind,

a word speaking within and leading into all truth. He who listens in his heart and he who hears it within him becomes himself the true and the good. When it speaks in your heart, my Brother, hearken to the Voice of Fire.

There is here the pause of a moment.

Master of the Temple.—The Cross which you bear on your breast, as one of your titles of admission to the Path of PE, is the unfolded form of the cube, and herein is a great mystery— not to be declared in this Grade. When the cube is closed up it represents the Altar of Incense, upon the material correspondence of which, in the Temple of the Rosy Cross, you have offered up yourself in sacrifice—signifying sanctification and self-attainment in GOD. The Calvary Cross is inscribed with the names of the SEPHIROTH. May the cross of your manifested personality, my Brother, be written within and without by the graces and virtues which are signified by those titles. So shall there be a crown of your life and a kingdom of GOD within you.

Warden of the Temple.—The Path by which you have travelled is that from which you will enter the Holy SEPHIRA NETZACH in the Second Point of the Grade. It is called the 27th Path and also the Active Intelligence, a spirit which informs all things and is the motion thereof. It is an allusion to the mystery of the will, and in the first place to that of the Divine Being, wherein is the root of activity, the perfection and consummation of all things ; but in the second place to that of man as the native power—which under the Eternal Guidance—carries him through the Paths of Eternity. Its work is by the way of intentness, desire and love. The Banner of this Path is displayed in the due East.

The Warden of the Temple rises with uplifted Wand.

Warden of the Temple.—Give us, O GOD, recollection. Give unto us aspiration and desire. And give unto us a knowledge of those Secret Ways through which we shall pass behind material reason into the Living Sun of Thy Truth.

He resumes his seat.

Warden of the Temple.—The 28th Path of TSADDI, which is a channel of communication between NETZACH and YESOD, is called in our Secret Tradition the Natural Intelligence. It is said to perfect, after its own kind, the nature of every being under the orb of the sun. It refers more especially to the mind, which is allocated to the SEPHIRA YESOD. The ascent into NETZACH is not through the natural mind but by that directing power which works within it. There is also the 30th Path of RESH, which connects NETZACH and MALKUTH. It is called the Collective Intelligence, and the tradition which we have received tells us that herein is the Law of Judgment concerning celestial signs and the stellar influences. SAPIENS DOMINABITUR ASTRIS, and such intelligence is for us the Law of Grace and loving-kindness which obtains in all things. It is also an art of wisdom by which we overrule all things in virtue of that Law.

The Warden has indicated the several Banners at the proper points of his discourse.

Master of the Temple.—All these Paths are in communication with the Pillar of Mercy, which is mystically on the masculine side of the Tree, and their meanings are explained and extended by the Great Pictorial Symbols attached to the Paths. Each of them illus-

trates the operation and influence of SHEKINAH, not only as the Guide of the Soul in the Paths which are actually travelled but in those which are only passed by on the ascent of the Holy Mountain. The Symbol which lies uppermost on the Altar is that of the 27th Path. It represents SHEKINAH as the Lady of Reconciliation and Lady of the Pillar of Benignity, intermingling and reconciling the influences of CHESED and GEBURAH, regarded as cleansing water and saving fire. They are poured forth from two chalices, which have a meeting-point at YESOD and descend thence as a River of Life in MALKUTH. In the ascent of the Tree this symbol signifies the will toward re-birth, being the last Mystery unfolded by the Grades of the Rosy Cross at that point where the World of Formation merges in the World that is beyond. In the descent of the influences from above it signifies the virtues and graces of the Pillars on the right and the left uniting with those which come down from the Middle Pillar, represented by SHEKINAH, who is herself the vesture of Messiah. Her Chalice is a Chalice of Salvation, a principle of sacramental life. Her Cup is a Cup of Benedictions. It is an Eternal Cup of Mercy, uplifted in the worlds of the Tree. It is also a well of cleansing, even as the Laver of Moses, and a deep water of illumination, like the Sea of Solomon. Open your heart, my Brother, and its blessing shall descend upon you. It shall be as the Cup of your consecrated being, hallowed by the desire of KETHER, the crown and term of all.

The Master of the Temple exhibits the Second Symbol.

Master of the Temple.—The Symbol of the 28th Path represents SHEKINAH as the new Moon on the side of Mercy, looking towards the glorious Sun of TIPHERETH

and reflecting its sacred radiance. The animals below are the unregenerate instincts of the natural man in MALKUTH, while the cray-fish reaching up toward the land is the evil part of our nature. SHEKINAH is the soul-part shining in the region of material darkness, ignorance and savage fear. She reflects over the sad region of our suffering estate the Divine Light of the Self-knowing Spirit. The two towers signify the ramparts of the visible world, and the space between them is the issue into the unknown. In another and not less important aspect, the Moon is the natural mind, the state of reflected and partial light, the illusion, the glamour and the uncertainties of the logical understanding in the presence of the great problems. I have said that the new Moon is on the side of CHESED ; in the waning it is on that of GEBURAH ; and at the full it is said to reflect the Sun of Beauty and Righteousness. These also are aspects of the mind, which in the glory of its fulness reflects the Mind of Christ, thus corresponding to SHEKINAH, whom I have termed the vesture of Messias.

The Master of the Temple exhibits the Third Symbol.

Master of the Temple.—The Symbol of the 30th Path is an analogue of that which stands first in the present sequence. It is SHEKINAH again in the act of dispensing the powers and virtues from above. The Pillars of Mercy and Severity are represented by their SEPHIROTH in the form of stars. TIPHERETH is immediately above and appears as a star of six points, by reference to the Christ-nature. She herself bears upon her breast the star which corresponds to YESOD, and at her feet is MALKUTH, whereon her urns of life are emptied. They are urns of water and

of fire—the Rain of Doctrine, the Dew of Divine Speech, the Great Water of Understanding ; and the Fire of the Holy Spirit, the tongues of Flame, the Splendour of Supernal Wisdom.

The Guide of the Paths comes up direct from his seat and takes charge of the Postulant.

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), you have now passed in our symbolism through a complete consecration of personality. May the Divine Will rule henceforth therein and realise in your life itself the things which we have presented in Ritual. You have traversed that Path which leads to the Victory, which is NETZACH. I salute you as Son of the Path. I bid you go forth in peace, to contemplate its Mysteries and to prepare for your final experience in the World of Formation.

The Guide of the Paths leads the Postulant to the Door without passing through the Pillars. The Postulant leaves the Temple. The Door is secured behind him.

Here ends the Ceremonial Admission of a Frater Practicus into the Path of PE.

SECOND POINT.

THE CEREMONIAL ADVANCEMENT OF A FRATER PRACTICUS TO THE GRADE OF PHILOSOPHUS, 4=7.

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

Master of the Temple.—GOD save you, Fratres et Sorores. Our Frater Adveniat Regnum (*vel nomen aliud*) has offered up his willing sacrifice. That is the act of dedication on his own part. We have communicated to him the Mystery of those Paths of grace and enlightenment which lead from SEPHIRA to SEPHIRA and in fine to the Sanctuary of NETZACH. That is the consecration in symbolism which we have performed upon our part. Another phase of Rosicrucian Doctrine will now be committed to his charge. Then will the Worlds of Action and Formation have given to him that which is theirs—a light dawning in the darkness and the evidence of a light beyond. . . . Honourable Guide of the Paths, as the priest of mediation in this Holy Temple, say unto our Beloved Brother that the time of contemplation is over, that the Mystical Gate is open and the Sanctuary awaits his presence.

As the Guide of the Paths rises from his seat and moves with the Sun Westward :—

Guide of the Paths.—In the Name of Supernal Wisdom, of the Word which restores the worlds, prevailing from end to end, strongly and sweetly over-ruling all things, and in the perfect sanctification of will, he shall know the Victory which is NETZACH. I will teach him the way of prudence.


He has now reached the Door, and—giving the Sign of the Grade—he leaves the Temple. The Door is secured behind him.

Master of the Temple.—There is a Water of the Wise in CHESED. There is a Fire in the Water of the Wise. That Sacred Fire is an influx from CHOKMAH, communicating to the purified will in NETZACH the wisdom which is above understanding and preparing it toward the Second Birth. Fratres et Sorores, may that Fire descend upon us for the re-integration of our wills in GOD. May it descend upon him who is about to be received among us at this pregnant epoch of his progress. May he look toward the Hidden Sanctuary and the desire of the eyes in TIPHEREETH, as one who knows that his Redeemer liveth and that after the captivity of Zion there is the freedom of the Spiritual City. O Wisdom from the Mouth of the Most High, Sceptre of the House of Israel, Immanuel, our King and Law-Giver, come and set us free in Thy Mercy. Delay no longer.

While this takes place in the Temple, the Guide of the Paths prepares the Frater Practicus in the precincts by decorating him with a Badge or Collar

corresponding to that which is worn by a Warden of the Temple, but not with the other insignia belonging to this High Office. While so doing :—

Guide of the Paths.—Purified in the body and mind, consecrated in heart and will, O Brother of the Rosy Cross, remember, I pray you, that the High Mystery of the Soul in union begins in a Mystery of the Will.

The Guide of the Paths directs the Frater Practicus to give the Battery of the Grade on the outer side of the Door, thus—*—*

The Ostiarius opens the Door and the Guide leads in the Practicus.

Guide of the Paths.—Beneath him are the Everlasting Arms, and the Shadow of the Wings is over him.

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

Master of the Temple.—The Lord has heard his voice crying in the wilderness of material things.

Guide of the Paths.—The Lord has raised him up and brought him through a Sacred Gate into a Holy Place.

As the Guide of the Paths leads the Practicus and places him between the Pillars :—

Warden of the Temple.—We have opened the Gate of Light, that in GOD he may see light.

When the Guide and the Practicus stand between the Pillars :—

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), open your gates, open your spiritual portals : so shall the King of Glory come in and abide

in your secret Temple. You heard in the Grade of Practicus concerning a Secret Church and a higher state of soul, represented in our symbolism by the Mystical Garden of Eden. You are again on the threshold of that Sanctuary and are called to enter therein, as one who would search more deeply into the Hidden Mysteries of Union.

Warden of the Temple.—By what Sign do you enter this House of Victory, O Son of Consecrated Will?

The Frater Practicus (as prompted by the Guide).—It is borne on your own heart, O Honourable Frater Practicus: it is borne also on mine. It is the symbol of the SEPHIRA HOD; it is the Sacred Letter HE and the Sign of Consecrated Hearts.

Warden of the Temple.—Remember, O Frater Adveniat Regnum (*vel nomen aliud*), that man doth not yield himself to GOD and the Divine Purpose utterly, save only by the fortitude of his sanctified will.

The Master of the Temple descends from his Throne and pauses before it, facing West.

Master of the Temple.—By the dedicated will of the Postulant, by his complete consecration of personality, and in the Name of the all-hallowing GOD, bring him across the threshold.

Guide of the Paths.—The will of man in redirection ascends like a pure fire toward the Supreme Being, Whose essence is also will,

As the Master of the Temple approaches the Western side of the Altar:—

Master of the Temple.—The will of man in its union is of the substance of Divine Will.

The Guide of the Paths leads the Postulant to the Western side of the Altar, where the Master is now standing, and then resumes his seat.

Master of the Temple.—The Banner which overshadows the Altar in this Grade represents that Divine estate in Paradise which preceded the condition depicted in the Grade of Practicus. Some intimations of it have reached you already in the legend recited therein, and the two allegories—taken together under our mystical interpretation in the light of the Rosy Cross—offer lessons of deep importance. In the mystery which was unfolded on the severity side of the Tree you heard rumours also concerning the traditional Fall of man, which brought about a separation between the Divine Son and the Immaculate Bride who is SHEKINAH. That separation had its high purpose in the scheme of human redemption, as presented by the Secret Tradition of Israel; but one of its results was a Division in the Sacred Name, for—as it is said—the HE fell to earth; and it is only in the fulfilment of the scheme—or at the end of the redeeming process—that perfection will be restored to the Name. But that which is to come is that which has also been, and in this great allegory of being and of states the past depicts the future, while the future restores the past.

You see no longer before you a SHEKINAH in exile abiding in a desecrated kingdom of this world. She is now located in TIPHEREETH—that is to say, in the heart of her Eternal Spouse. She is again contained within Him, and the intercourse of this union is ineffably more perfect than when she was brought forth like Eve from Adam, so that she was face to face with her Spouse and dwelt with Him in the state delineated

to you as that of mystical marriage. The latter is like moonlight in its contrast with the darkness and frustration of love in earthly intercourse. The former is like sunlight in its comparison with both and dissolves them in its own splendour. The Tree of Life is itself transfigured by the union, and the Divine Name is perfect in the depths, as it is also perfect in the heights. You will see that MALKUTH carries the Crown which is KETHER, that Mercy presides over Judgment and that the names and titles of the SEPHIROTH are counterchanged everywhere. It is indeed a new heaven and a new earth, for He that sits upon the throne has said: Behold, I make all things new.

Were these things, my Brother, but the bones of some old theosophy, they could have no place in our Rosicrucian inheritance, if that is to be accounted a house of living treasures. But we have told you already that SHEKINAH in our mystical allegory is the proclinator of unity and the guide of man therein. As the HE final in MALKUTH, she is in the state of separation or exile, and so also is the soul of man, apart from the Spouse of the soul. In the state of union, which is the state of the Middle Pillar above MALKUTH, the HE is in union with the VAU, as exhibited by the Diagram before you and as represented, also traditionally, in Rabbinical Hebrew by the exclamation VAH, which expresses a state of joy. But this union, which begins in YESOD and is so symbolised therein, is perfected in TIPHEREH, where the Lover and Beloved are no longer face to face, in simple union no longer, but in the condition which is called UNITAS, wherein there is no passage between subject and object, for all things which belong to love have been made one

in the heart of love. But this, my Brother, is not only the traditional history of SHEKINAH; it is that of your own soul and all souls of election on the way of their return to GOD. In a most particular manner it is the scheme of your proper advancement through the Grades of our Fellowship, and because this illustrates a real experience within, I have intimated that our Secret House of Initiation contains a living treasure and not the *disjecta membra* of dead theosophical lore. As an illustration out of due time of that which awaits you beyond the Second World of Rosicrucian knowledge—and to mark its harmony with tradition and with mystical experience—those who enter TIPHERETH find that the Guide of their Paths, who is the living symbol of SHEKINAH, no longer leads them on the visible way. At least for the time being, her work seems done. She has gone inward into the Christ-State, and the Beloved is hidden in the Lover.

You were told in the Grade of Practicus that we are concerned with Divine Principles, not with personalities. SHEKINAH is not for us either a Person in the God-head or a great emanated Angel. She is a Principle, in virtue of which we go back whence we came. We all come forth from the Centre and—because of this Principle—the Centre draws us back. The name of this Principle is Love, and Love is the power whereby the Will of GOD—which works toward union—is done on earth, even as it is done in Heaven. When you were told—also in the Grade of Practicus—that SHEKINAH is the soul in the universal sense, the same truth was intimated in synonymous words, for the soul is Love—Love in dereliction for most of us, Love in the night of divorce, Love in the paths of loss and a thousand morganatic marriages, but always and only Love.

32 THE CEREMONY OF ADVANCEMENT IN

Brother of the Rosy Cross, I give you the last message of this unfolded Mystery. Your soul is itself SHEKINAH ascending towards TIPHERETH, or union with the Divine Son, Who is called Messiah in the tradition of Israel and Christ under the New Law. Awaiting that hour of attainment in the realisation of living experience, the Portals of a symbolical TIPHERETH may open in our Fellowship to receive you. Remember in both respects that when—according to the Apocalypse—the Spirit and the Bride, say, Come, the answer of the faithful witness follows in a white flame of aspiration: Even so, Come therefore—our Lord and our GOD.

The Master goes back to his Throne. The Guide of the Paths moves forward, places the Postulant with his back to the North and assumes a position facing him.

Guide of the Paths.—Frater Adveniat Regnum (*vel nomen aliud*), the Sign of this Grade is given by raising the arms at full length above the head, with the palms of the hands outward and the thumbs joined at the tips. It refers to the Ten SEPHIROTH ruling over the whole personality and the direction of the will toward the heights of mystical attainment. The Sacred Words are JEHOVAH TZABAOTH, signifying God of Armies, and they are the complement of ELOHIM TZABAOTH, referred in the Secret Tradition to SHEKINAH as Lady of Battles, allocated to the SEPHIRA HOD. The latter is on the feminine side of the Tree, while NETZACH is on the male side. The Pass-Word of the Grade is CADAD, meaning Sparks and alluding to the flight upward. Its numerical value is 28, and this is the Mystical Number. I invest you with the Girdle of a

Philosophus, the colour of which is green, being that assigned to NETZACH in the symbolism of the Rosy Cross. It has also an allusion to the planet Venus spiritualised, because the soul is in search of espousals through the path of the Second Birth and the growth of that life which is in GOD. The planet of the Grade is Venus and it is traditionally a star of birth. . . . In the spiritual mystery of the elements, the Grade of Philosophus is in correspondence with Fire, symbolising the will of man. It is this that we seek to re-establish in conformity with Divine Will. . . . The four-square Tablet which is placed in the middle South of the Temple, containing Divine and Angelical Names referable to the Southern quarter of the heavens, is in correspondence with the element of Fire, and is set up as a symbol in our Temple for the sanctification of the will of man. . . . The Banners before you are symbolical Banners of the Paths leading from the Grade of Philosophus to the Mysteries of the Third Order. The Banner in the due North represents the Path by which you have entered NETZACH. This SEPHIRA is called in the Secret Tradition a Recondite or Hidden Intelligence, and it is so termed because it is the Refulgent Splendour of all the intellectual virtues which are perceived with the eyes of the mind and are attained in the ecstasy of faith.

The Guide turns the Postulant so that he faces the East and then goes back to his place.

Master of the Temple.—You are entitled to receive in this Grade and—by the power to me entrusted—I now confer upon you the Mystical Title of Pharos Illuminans, signifying a Tower of Light. I give you also the Symbol of AESH, being the Hebrew name of

Fire. Let them both be memorials of your inward dedication and your consecrated life henceforth. It is written, my Brother, that the Fourth River is PHRATH, or Euphrates. And because you have other worlds to conquer I give you that Word, to keep green in your memory when the heart is athirst within you, when you long for the Paradise that is above and listen in all the vistas for a voice which cries: Whosoever will, let him drink of the Waters of Life freely. Remember also that the waters were parted and became into four heads. . . . Honourable Guide of the Paths, I bid you announce that he who was Frater Practicus in the Fellowship of the Rosy Cross has been advanced to the Grade of Philosophus.

The Guide of the Paths comes forward and taking the Postulant by the right hand leads him about the Altar, where they turn to the West, so that he is in the general sight of the Brethren.

Guide of the Paths.—In the Name of JEHOVAH TZABAOTH, and by the ordinance of the Honourable Master of the Temple, I proclaim and testify that Frater Adveniat Regnum (*vel nomen aliud*) has been admitted to the Grade of Philosophus in virtue of a lawful communication, that he is a son of the 27th Path, and that he has received the Mystical Title of PHAROS ILLUMINANS, with the Symbol of AESH and the Word PHRATH, being the Fourth River of Eden.

The Guide of the Paths turns Eastward with the Postulant.

Master of the Temple.—As regards your further progress through the Worlds and Grades of our Fellowship I have neither counsel nor information to impart. The

power to me entrusted reaches its term in NETZACH, of which I am the representative and spokesman. The course of your advancement through the First and Second Orders should have taught you that the great secrets are under a great reservation, and that it is given to those only who keep themselves unspotted from the world to break the seals of the Inner Sanctuary or to open the Book of Life.

The Guide of the Paths leads the Postulant with the Sun to his proper place in the Temple, being that of Ostiarius. He returns to his own seat.

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

THE ALLOCUTION OF
THE GRADE OF PHILOSOPHUS.

GOD's Providence overtakes us in many places, that we may be directed into Paths of Light, Paths of Intelligence and high Paths of Grace. In the following of these, we who at some time—when we know not, GOD knoweth—went forth upon the outward Quest shall be drawn on the Quest that is within, and He shall give us back unto Himself, after worlds of separation and exile. The soul and the Divine Spouse are both, meanwhile, in widowhood. Let us pray therefore that the grace of the centripetal attraction may continue to draw and draw, preventing and defending on all sides. May that grace also enlighten in the public thoroughfares of life, but us above all and with all—in the mystical ways of knowledge. Therein, by His special election, he has brought us already a certain distance in the Quest that is ours and His. In this spirit, *Fratres et Sorores*, and realising—as we are called to do—that for every step which we can take with our feet of desire, the Divine Lover advances on His own part through a world of distance, to meet and forestall us at the term of union—I invite you to lift up your hearts, to hear and accept therein the Allocution belonging to the Grade of Philosophus.

In the symbolism of this Grade, the Wings of the Morning are uplifted already in the Orient of Mystical

Life. The clouds dissolve and the Face of the Beloved begins to be reflected in the soul. It is but the image of the King in His beauty, yet the night and its shadows are over ; a star in the East goes before us, and the vision of the Sun of Righteousness is at hand. The path of search is truly a path of consecration, but the language of our concern has suffered a certain change. The alliance between GOD and man is no longer a tongue of symbolism but a principle of work in common, an unity and integration of will and a marriage with the purpose of the worlds. The difficulty is not to do the will of GOD but to know it, for many earnest hearts in the world without. In the Fellowship of the Rosy Cross we have learned that Love is the key which opens every gate, and especially the gate of will. It has been said to you that will is Love. Marriage with Divine Purpose postulates antecedent love, and the Purpose of GOD in the world is one at the root and one in development with that which obtains in respect of every soul. The end is union.


We are told in our Secret Tradition that the sole object for which man was sent into this world was to know that JEHOVAH is ELOHIM, or that GOD and His SHEKINAH are one. There are many deeps of meaning in the doctrine thus briefly formulated. It signifies that SHEKINAH is the Divine Energy which sends out from the Centre and draws back thereto ; that every soul come forth from GOD, in virtue of the principle of union, is by necessity on the quest of Him—through all its worlds of being and manifestation ; and that it can attain true rest only in return to Him. But seeing that the principle, the need, the end are summed up in the word Love, the union with which they are concerned is formulated rightly and always in terms of

marriage. SHEKINAH presides over marriage, is the Beloved in search of the Lover, the Bride joined to the Spouse and abiding in His heart.

All symbolism which can be derived from the cosmic and microcosmic world is taken to illustrate the path of advancement toward this end in the ritual sacramentalism of our Fellowship. From Grade to Grade the Brother of the Rosy Cross is led through successive consecrations, ending in that of the will at the height of the Second Order. It signifies the conversion of his whole object in life and nature. He stands therefore now upon the threshold of a Second Birth, as if a change in the substance of his being. *Frater Adveniat Regnum (vel nomen aliud)*, the Second Order delivers you, who have been advanced this day among us, to the keepers of the Greater Mysteries, as one who in the ritual sense has been made white within and without, even as the White Rose of SHEKINAH in the sphere of NETZACH. May you so work and so attain that our symbolism shall become life in you, and when in a yet deeper symbolism you are called to the Second Birth, may you be truly born again. So shall the Recondite or Hidden Intelligence descend into your soul, my Brother, and be realised by the consciousness of the soul in the Ecstasy of Faith.

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

THE SOLEMN OFFICE OF CLOSING
THE SACRED TEMPLE IN THE
GRADE OF PHILOSOPHUS.

Master of the Temple.—

All rise.

Master of the Temple.—To order, Fratres et Sorores. The Kingdom which is above sends down its perfect voice, and the kingdom that is below sends up its voice of gratitude, in the humility and reverence of which assist me to close this Temple in the Grade of Philosophus. . . . Frater Ostiarius, guard our Sanctuary of the will and the graces of dedication symbolised in the Mystery of this Grade.

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

Frater Ostiarius.—Honourable Master of the Temple, where the will of the Lord is done, we are delivered from the will of our enemies. The Temple is surely guarded.

Master of the Temple.—Honourable Frater Theoreticus, Guide, of the Paths and Grades, the Secret Law is CHOKMAH and its tradition is a Sabbath, the rest whereof is reflected into the SEPHIRA NETZACH. Assure yourself that all present have known its repose in their hearts.

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

Guide of the Paths.—Fratres et Sorores in the Fellowship of the Rosy Cross, give me the Sign of Dedication belonging to this Grade of Wisdom.

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

Guide of the Paths.—Honourable Master of the Temple, the parts of our personality are as a chariot, and the will which cleaves to GOD is the Spirit which rides therein, prevailing as a victor over all things, and imposing peace on all. They have given me the Sign of this Spirit.

The Sign is repeated by the Master.

Master of the Temple.—It was said : Let there be light and the same is perfect love.

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

Master of the Temple.—May we who have incurred the judgment, lest we die therein, be saved by the Name of Thy Mercy, JEHOVAH TZABAOTH. Thy Word is the protection of those who are united by faith in Thee. Send down the Ambassador of Thy Mercy, send down Thy Holy SHEKINAH to abide in us, full of celestial benediction. Man cannot enter her Hidden Palace and behold her glorious face until he is re-born in Thee. Grant that after such regeneration we may live in her Holy Light and may die by the Kiss of Thy SHEKINAH, that we may enter into the Mystery of Thine Union.

The Master and Warden turn again to the West, and with his Wand uplifted :—

Master of the Temple.—Fire of the heart and fire of the mind, fire of the will which seeks in GOD for wisdom. May the Spirit descend upon us in tongues of flame, and—even as flame leaps upward—so on the wings of purpose may we ascend to Him.


Then, with raised eyes and both arms uplifted :—


Master of the Temple.—The peace of Messias be upon you and the blessing of the King of Peace. Depart in the fire of fore-knowledge concerning His coming.


Warden of the Temple.—Go, but return at your call to the work of consecrated wills.

The Master and Warden return to their Thrones, but remain standing.

Master of the Temple.—Fratres et Sorores, the Palace of SHEKINAH is open to all prayers. Pray, therefore, for ever in our hearts ; seek in our wills for ever the coming of the King. In the Name of JEHOVAH TZABAOTH, in the Name of the Glorious MESSIAS, I close this Holy Temple in the Grade of Philosophus.

Master of the Temple.—

Warden of the Temple.—

Guide of the Paths.—

*Here ends the Ritual of the Grade of Philosophus, and
Here ends the Second Order of the Rosy Cross.*