

THE FELLOWSHIP

OF THE

ROSY CROSS

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

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THE SECOND ORDER OF THE  
ROSY CROSS

WORLD OF FORMATION

PART I.

THE CEREMONY OF ADVANCEMENT

IN THE

GRADE OF THEORETICUS,

2=9

PRIVATELY PRINTED

MCMXVI.

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

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

# THE FELLOWSHIP OF THE ROSY CROSS.

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GRADE OF THEORETICUS, 2=9.

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

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

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

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

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

*Master of the Temple——.*

*All rise.*

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

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

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

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

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

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

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

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

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

*The Sign is repeated by the Master.*

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

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

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

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

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

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

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

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

*Master of the Temple—* —

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

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

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

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

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



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

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

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

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

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

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

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

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


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

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

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

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

*Guide of the Paths*——

*Warden of the Temple*——

*Master of the Temple*——

*The Celebrants and Members are seated.*

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

# FIRST POINT.

## *The Ceremonial Admission of a Zelator in the Path of TAU.*

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

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

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

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

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

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


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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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


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

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

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

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

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

*The Master of the Temple gives a Battery of one knock——and rises in his place, with uplifted arms." data-bbox="207 555 856 602"/>*

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

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

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



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

*This is repeated by the Postulant, following the Master.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*The Frater Ostiarius turns up the lights of the Temple.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



SECOND POINT.

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

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

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

*There is here the pause of a moment.*

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

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

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


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

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

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

*While this takes place in the precincts :—*

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

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

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

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

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

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

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

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

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

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

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

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

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

*The Master resumes his seat.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Guide of the Paths.*—In the Name of the Living GOD Almighty, and by the ordinance of the Honourable Master of the Temple, I proclaim and testify that Frater Adveniat Regnum (*vel nomen aliud*) has been admitted by a lawful communication to the Grade of Theoreticus, that he is a Son of the 32nd Path, and that he has received the Mystical Title of Poraïos de Rejectis, with the symbol of RUACH. May he enter into his inheritance in the World of the Life of Life.



*The Guide turns Eastward with the Postulant.*

*Master of the Temple.*—Having attained in the symbolism of this Grade to the state of Purified Intelligence, I commend to you the realisation of its sanctity in all the thoughts and operations of your mind. Herein is the study in chief which will qualify you for further advancement in the Grades of our Order. It is in such manner that the true and inward Adam is made in the likeness of the ELOHIM. So is the sign of the Man manifested, and so shall He also be declared Who is the Son of Man, the Hierophant of the Mysteries of ADONAI. The Archangel Raphael, who is referred to the element of Air, goes before this Man, proclaiming to the living and the dead that He is come Who was expected, and we do not look for another. Enter, O Frater Theoreticus, into the sacred places of the mind.

*The Guide of the Paths leads the Postulant with the Sun to his proper place in the Temple, which is that of Ostiarius, and he receives from his predecessor the Wand of that Office. The Guide resumes his seat.*

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

THE ALLOCUTION OF THE GRADE  
OF THEORETICUS.

In the name of that splendid and uncreated light which passes through the worlds that are within, in the Name of GOD Who is within, Almighty and Ever-living, I invite you, Fratres et Sorores, Cohæredes et Sodales, and you in particular who have been received this day among us, I invite you, on behalf of this Fellowship, to hear the Inward Message and Allocution of the 2=9 Grade. Hereof is a part in symbolism of the long story concerning that Holy House which is not entered by earthly feet, for it is in that region of our spiritual being which does not confess to limitations of time and space. We have set before you, O Frater Theoreticus, a shadow in Ritual of your further interior progress, that having carried the signs and warrants of your manifestation here on earth, you may begin to realise your life as a process of Formation in GOD. Be therefore the aspiration of your mind, henceforth and for ever : Open ye gates, and open ye everlasting portals, and let the King of Glory enter, even into our penetralia.

The making of the Second Adam in the image and likeness of the ELOHIM continues in this Grade. It is one of the successive consecrations performed in the Fellowship of the Rosy Cross, so that all parts of the personality may be transmuted and become a Quintessence, even that great Quintessence, the condition of which is the summum bonum. It is in particular the hallowing, the dedication of the Postulant's natural mind, and we pray, as a result of his experience, that his inward faculties of thought may be brought into the harmonies of dedicated life, into the fixed intent of unity. May you therefore, O Frater Theoreticus,

so occupy the period which will intervene between your advancement on this day and the next stage of your progress that the things which you have learned in ceremony may pass into the grade of life. So shall the moon of your natural mind be a mirror in its fulness of the Sun of Beauty, its reflection and its glass of vision. The sun is like thought in its intentness, when thought is fixed upon our last end and upon things Divine. The moon is like thought in its inconstancy, a reflected light and a wandering fire. The sun is like that life of higher consciousness which dwells behind the logical understanding. The moon is like natural reason, which again is a reflected light. Practise the fixation of this Grade, that you may see through your glass, brightly.

Remember the deep intimations of that Cubical Cross which you bore in the course of your progress through the Path of TAU. Remember the symbolism of those letters out of which are formed in their expression the words of all wisdom, human and Divine. But remember more than all that Secret Word which is expressed only in the heart—of which all letters are the shadow—because it is declared in silence rather than in speech. Yet is it instilled everywhere and abides in all, the Executive Intelligence of the 32nd Path, the Immanence of Divine Power in the essence of created things, the grace behind the manifest. From things of the body of man into things within and beyond; into realms of hidden force, into their mysteries and graces, you have entered symbolically in the SEPHIRA YESOD. So from the light which is within Nature do we pass to the light that is beyond; but the light without testifies to the light within, as Nature bears witness to Grace.

The Grade of Theoreticus is the Grade of the Holy of Holies, and in its true understanding this is a hidden world. You have made acquaintance therein with the

Mystery of the Tree of Life, which is the immemorial story of the soul, and a prophecy of its future destiny. The Tree of Life is also the Tree of Knowledge at the beginning of the return journey, because man must ascend in virtue of those principles by which his descent was brought about. In this sense, the evil itself must assist him towards the height. He goes back whence he came in proportion as he escapes from its toils ; it is, therefore, his great opportunity. No one knows the evil in its true nature until he has embraced the good, and he is then as the cross which it carries. You are assumed in this Grade to have made that choice beyond which lies the way of true knowledge and the point of union between the Tree of Knowledge and the Tree of Life.

Stand, therefore, Frater, seeking the one thing needful, so that your higher part may rest upon DAATH, as upon the threshold of a supernal world, the wings of aspiration and desire, upon CHESED and GEBURAH. From these stages of attainment we shall rule the inconstant thoughts within us, interpreting the witness of the mind, the testimony of the senses, and all the forces about us which minister to these, distinguishing the things of illusion, their marvels and enchantments, from the grace of the great reality, and the truth that comes down with power. Stand with your gates open to receive that truth and grace in their plenary descent.

Let us pray that at some far time of our searchings that which is immortal in us, and did once proceed from Him, may be delivered from the age-long spaces and be withdrawn in GOD to the repose and activity of the centre—even from the created light into that which is eternal. And seeing that the Name of the Lord is set in all things and is the seal of all things, let us so order the many forces of our nature that the Name may be declared in us, and

that we, in our own degree and from the height of intellectual thought, may be even as a light of the world, as an orient from on high visiting it.

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

## THE SOLEMN OFFICE OF CLOSING THE SACRED TEMPLE IN THE GRADE OF THEORETICUS.

*Master of the Temple—ſ—*

*All rise.*

*Master of the Temple.*—To order, Fratres et Sorores Theoretici, incorporated for the work of illumination, the fundamental work, and the work of sanctity, in the Fellowship of the Rosy Cross. Let us realise in our minds and hearts that we have striven to attain the term, within the measures to us allotted in this Grade of Mind.

*There is here the pause of a moment.*

*Master of the Temple.*—The Mysteries of the Temple are guarded in the heart of the Temple, and the Holy Grades lie behind one another, circle within circle, leading to the

central point. Frater Ostiarius, in the name of the Palace at the Centre, I command you to see that the Temple is guarded without.

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

*Frater Ostiarius.*—Honourable Master of the Temple, the Lord keepeth the Mystic City, and the watchman waketh not in vain.

*Master of the Temple.*—Do we therefore, both now and henceforward, maintain the inward vigil, cherishing the Divine messages which come to us in this Holy Place, expecting on the mountains that encompass it, O Fratres et Sorores, beautiful feet upon the mountains, bringing all high tidings near.

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

*Master of the Temple.*—Honourable Frater Theoreticus, assure yourself that all present have heard with their own ears that which was told by our fathers, the men of vision, and that which you and I have testified continually to one another concerning the hallowed Grade of Theoreticus.


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

*Guide of the Paths.*—Fratres et Sorores, consecrated in body and mind, give me the outward Sign of those who are saved from rejection.

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

*Guide of the Paths.*—Honourable Master of the Temple, the Divine protection stands about the mind of the Fellowship, keeping it for salutary and holy service, and saving it from the void of unreason.


*The Sign is repeated by the Master.*

*Master of the Temple.*—Let us offer up our minds in worship to the Lord of understanding——

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

*Master of the Temple.*—Life of life and Light of light, Living GOD Almighty, like burning coals upon the altar of the heart is heaped our love for Thee. Grant us the desirable end—to fall into Thy holy hands, wherein we commend our spirits. Amen.

*The Master and Warden turn again to the West. The Guide uplifts his Wand, still facing the East, with the unofficial Members generally.*

*Guide of the Paths.*—Let us raise our wandering thoughts, and fix them upon the Lord of all—— Seal us, O Master, with the simplicity which seals Nature. Give unto us recollection ; give us aspiration and desire ; give unto us the knowledge of that secret way, through which we shall pass behind the things of material reason into the living sun of Thy truth. All roads are straight, and every way is fair which leads to our end in Thee.

*Then, with raised eyes and uplifted arms :—*

*Master of the Temple.*—Depart in the peace of the Eternal ; depart in the Eternal Name, O Brethren of the Rosy Cross. Ye who have been called to the work are licensed to depart therefrom. May the Spirit of the Lord,


Who rules the realm of mind, and the Grace of the Spirit be upon you. Rest, but remember His service, and be ready at the call thereto.


*The Master and Warden of the Temple resume their Thrones, but remain standing thereat.*


*Warden of the Temple.*—Peace in the palaces of mind, peace in the halls of thought ; rest unto all who wander ; satisfaction to those who yearn ; attainment to those who seek. O be there peace in your places, Brethren ; peace in the world which does not belong to the world ; and may you return in purity when called to our Holy Convention.

*Master of the Temple.*—Honourable Guide of the Paths, the purified mind beholds the theory of the work in transmutation of the self and its environment. The end of this Rite is upon us, and having attained our term therein, I direct you to close the Temple in the Grade of Theoreticus.

*Guide of the Paths.*—Fratres et Sorores, as Guardian of the Mysteries of YESOD, with the generations of mind therein, and in the Name of the Living GOD Almighty, I close this Holy Temple in the Grade of Theoreticus.

*Guide of the Paths*——

*Warden of the Temple*——

*Master of the Temple*——

*Here ends the Ritual of the Grade of Theoreticus.*