

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 II.

THE CEREMONY OF ADVANCEMENT

IN THE

GRADE OF PRACTICUS,

3=8

PRIVATELY PRINTED

MCMXVI.

*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 PRACTICUS, 3=8.

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

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 pause of inward recollection follows.

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Master of the Temple——

All rise.

Master of the Temple.—Fratres et Sorores, united in the Mystical Fellowship of the Rosy Cross, I bid you remember the end, being mindful also of the paths which lead thereto. And because of our zeal concerning them, assist me—I pray you—to open this Holy Temple in the Grade of Practicus, for the further progress of the work and the contemplation of its joyful mysteries. Frater Ostiarius, in recollection and great reverence, I direct you to see that the desire of the world is outside these Holy Gates.

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.—It is written, O Lord of the East, that flesh and blood cannot inherit the Kingdom of God. I testify that they have no place herein: they cry at the Gates in vain. The Temple of Light is guarded.

Master of the Temple.—Let them not enter, my Brethren. There is a Sacred Fire in the heart, and so is the Temple guarded. It is reserved for the Lord of Hosts, Who is the desire of all generations. . . . Honourable Frater Practicus, prove in the perfection of their work the Brethren here assembled. See that they are practised in GOD'S presence, in the work of dedication and in the peace of the heart in its stillness.

The Warden of the Temple, standing in his place, lifts up his Wand of Office.

Warden of the Temple.—Have you sought Him in the heart, my Brethren? Give me the Outward Sign of the Inward Grace. I demand the Sign of a Practicus.

He receives it from all present, the Master of the Temple excepted. The Warden turns to the Master, giving it on his own part.

Warden of the Temple.—Honourable Master of the Temple, the desire of the Holy Height has sealed the hearts of the Fellowship.

The Master of the Temple has turned to the Warden, repeating the Mystical Sign; and then facing West:

Master of the Temple.—I testify at the East of the Temple that God is known of the heart. Hide us in the secret of Thy presence, in the House of Thy dedication. Fratres et Sorores, the Lord send you help in His Sanctuary, and be the beauty of His Countenance herein.

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

Master of the Temple.—May the Grace of our Symbols be with us. May the sense of their plenary attributions be awakened in power within us. May their presence be declared in our consciousness and renewed in the Soul of the Order.

Warden of the Temple.—The Grade of Practicus is in correspondence by symbolical attribution with the macrocosmic element of Water, typifying the emotions and desires in the microcosmic world of man. We cast out the evil that is within them, remembering, O Lord my GOD, Thy desirable ways and the Land to which we return.

Guide of the Paths.—The planet Mercury is a symbol in the celestial heavens of that which is desired by the Wise. I testify to the Mystery herein. There is a star of peace and truth which rises over the stillness of emotion and shines upon its crystal sea. There is a desire which is below, and a desire also that is above, in a Holy Heaven.

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He proceeds to the North, bearing his Wand, and encompasses the Altar, following the Sun. He takes the Vessel of Water from the Altar and holds it in his left hand. The Warden of the Temple descends from his Throne and goes Northward. In the middle region of the Temple he is joined by the Guide of the Paths. Both follow the Master, who says in the course of his progress :—

Master of the Temple.—We are the vessels of Thy desire. The desire after Thee and Thy justice is the Tree of Life. Make us lovers of good things in Thy presence. Still the hunger which Thou hast kindled : satisfy the thirst for Thee

The Master of the Temple halts in the Middle North, facing the Tablet of the North. The Warden takes up his place at a certain distance on the right, in the same line. The Guide of the Paths occupies a point behind them, so that the three form a triangle, with its apex downward. All present are now facing North.

Having placed his Wand in charge of the Warden, the Master traces the Symbol of Water with his Aspergillus in the air before him.

Master of the Temple.—Let there be a firmament in the midst of the waters, and let it divide the waters from the waters, the lights of the world above from the light of understanding in man. Let the desire after things unseen raise him from the desires of earth ; that he may have dominion over the lower attractions and over material emotions, as over the fish of the sea ; that he may rule over the waters within him, as over seas of the greater world. In the Name of ELOHIM, which is the Sacred Name in manifestation, in the Name of ELOHIM TZABAOth, the Lord of Hosts, Lord of the great waters, Lord and

King of life. By the Graces and Powers that are above, Powers and Graces that are below, let the heart of our natural manhood, and the desires of our human life, adore the Lord and GOD.

He describes the Sign of the Eagle with the Aspergillus.

Master of the Temple.—Waters that are below the firmament, Waters that are above: the Waters that are below desire after the Waters that are above. Thoughts and emotions that are beneath and the still thought of the Holy One, Who is inaccessible to the heart of man, except in the Mystery of Union. May the peace of that Union be upon us; be we dissolved therein. In the Name of GABRIEL, the Great Angel of Water, bearer of Water from Heaven, by which evil is expelled from the habitation of the heart of man, and in the Mystical Sign of the Eagle, ye Living Hearts of Men, adore your Lord and GOD.

Then making the Sign of the Cosmic Cross with the Aspergillus.

Master of the Temple.—Bind about the part of our emotions, O Lord, the Seals of Thy Divine Names. Send down Thy messengers to receive and carry our prayers upwards. O Powers of the heart within us, soul of desire within. By the power of the Sacred Names, Names which are emblazoned for ever in the Northern quarter of the heaven, set about the height and the deep for the protection of our human life, ye Living Hearts of Men, adore your Lord and GOD.

He lifts up the Aspergillus on high.


Master of the Temple.—By the Waters of Understanding, by the Sea of Glass, clear as crystal, by the River and Fountain of Life, ye Living Hearts of Men, adore your Lord and GOD.


He receives his Wand from the Warden, and the Celebrants return to their places, following the Sun. The Master, in passing, deposits the Vessel of Water on the Altar. All Members face as usual.

Master of the Temple.—The Powers and the Graces which are shewn forth in the world without are shadows of those that are within. The Spirit of GOD moved upon the face of the Waters, and the Spirit of the Most High GOD shall move upon the Waters of the Soul. He shall say unto them: Peace, be still—and there shall follow a great calm. We shall know His voice in the stillness, passing over our Great Waters, stilling the heart in Him. . . . Honourable Frater Practicus, Warden of this HOUSE OF GOD, I direct you to announce that the Secret Sanctuary is open in the 3=8 Grade.

The Warden lifts up his Wand.

Warden of the Temple.—ELOHIM TZABAOTH, Lord of the Great Armies, Lord of the Hosts within, in Thy Most Holy Name, Thy Great and Glorious Name, I open this Temple of the Rosy Cross in the Grade of Practicus, which is a Grade of our desire for Thee.

Warden of the Temple——

Master 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 Practicus.

FIRST POINT.

THE CEREMONIAL ADMISSION OF A
FRATER THEORETICUS IN THE
PATH OF RESH.

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

Master of the Temple.—Fratres et Sorores, the Lord give us a perfect heart, a heart of understanding, a new heart and a new spirit, whereon He may look with compassion when we prepare our ways to His service. By the power to me committed as a Guardian of the Veil and an Expositor of Mysteries to the souls of those who are chosen under the obedience of the Rosy Cross, I declare that I hold a dispensation for the advancement of Frater Adveniat Regnum (*vel nomen aliud*) in the way of the Secret Light. By virtue of the same power, and for the same high purpose, I open the Path of RESH, leading from the SEPHIROTH which are below to the glory that is revealed in HOD. Consecrated in body and mind by the sacraments of the preceding Grades, the Postulant shall receive at our hands a new quality of virtue in another world of whiteness. May that which we impart in symbolism be received in the vital essence as a reality to the man within. . . . Honourable Frater Theoreticus, Guide of the Paths and Grades, let the High Office of your Mercy be continued in respect of our beloved Brother, that the blessings which we

have set about him in the way of his mystical progress may not fail of their fruit in his nature. Seek him in the place of vigil; tell him that you have explored the vistas and have found another path to the height.

The Guide rises in his place.

Guide of the Paths.—Visit me in Thy grace, O Lord, because of the mission which Thou hast given me, in the Paths that lead to Thee. I will bring Thee a true account of my stewardship when I have finished my work. I will cast myself freely into the abyss if I may draw Thy children out of it. I have sworn that I will save all souls which come into my hands. I will marry the East and the West, the North and the South. I will bring the four elements from the four quarters into the place of the Quintessence at the centre. I will mediate in all the SEPHIROTH and prepare in all the Paths which lead to the Divine.

Taking with him the Sacramental Rose 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.

Master of the Temple.—Fratres et Sorores, our Frater Adveniat Regnum (*vel nomen aliud*) has traversed the Path of TAU and has entered with uplifted mind into the Holy of Holies. He has received therein the high intimations of the Sanctuary concerning the covenant between GOD and man, the scheme of our reintegration in GOD. He has heard also the rumours of a Secret Doctrine which lies behind the Mysteries of the Expounded Law. Where do we consecrate, my Brothers, the heart of the Postulant, the emotions and desires of Nature, that he who came among us to receive good service at our hands may be innocent henceforth in his own and may go up the

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Mountain of GOD ? It is here in the SEPHIRA HOD ; it is here in the Light of Glory, which was said to be good by the ELOHIM and is reserved to the Sons of Desire. In the passage of the 32nd Path the restored state of humanity was shewn to our Postulant in a symbol, and in the passage of the Path of RESH he shall learn that we go back whence we came by the purging of the fire within us.

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 desire. Glory be to GOD in the Highest and peace in the heart uplifted to Divine attainment by the Light of the Rosy Cross.

The Guide of the Paths prepares the Postulant by placing in his hands the Sacramental Rose and about his neck the Cross of 13 Squares.

Guide of the Paths.—Purify the heart, O Lord ; transmute the natural emotions ; sanctify the desires of man. And remember on your part, my Brother of the Rosy Cross, that it is the hunger after GOD and His union which ordains the heart of the Postulant. I say unto you therefore, O Frater Adveniat Regnum (*vel nomen aliud*), seek after light and consecration, and hallowed be thy heart.

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 :—

Warden of the Temple.—Open in the Grace and the Power of GOD. Open in the Name of GOD, in the Name of the Lord of Hosts, and remember the Great Rest.

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

Guide of the Paths.—He hath put a new song into my mouth. I will praise the Name of GOD, in a song before the Throne of Him. He has prepared His Throne in the heavens, and the same is upholden by mercy.

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

Master of the Temple.—Thou hast led me in the Path of the Elect: Thou hast brought me by a straight road to a sure place. I have given Thee my heart for ever. I have ascended: I have seen the heights. So do we arise out of the evil, leaving it in our purgations behind us and for ever going up to Thee.

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

Guide of the Paths.—I have finished my quest: I have found the perfect way. Be assured of my guidance in the darkness, for I know that there is light beyond.

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

Master of the Temple.—Hail unto the Guide of the Perplexed, on the threshold of the height of Zion, glorious in the leading of the soul. And do you, O Honourable Warden, receive from our Brother in the Spirit those external titles and warrants which were communicated to him in the previous Grade of our Mystery.

The Warden descends from his Throne and proceeds with the Sun to the West, where he pauses, facing the Postulant between the Pillars. The Guide of the Paths has taken the Sacramental Rose from the hands of the Postulant.

Warden of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), as a Frater Theoreticus, where do you plant the Tree of Life in giving the Sign of the Grade?

Frater Theoreticus (who is prompted by the Guide).—In the purified world of mind.

The Guide directs him to give the Sign of the 2 = 9 Grade.

Warden of the Temple.—Unto whom was your homage in the mind when you stood in the Holy of Holies, in the place of purified intelligence?

Frater Theoreticus (who is prompted by the Guide).—I called upon the Name of Eternal Life, upon Him Who is the Life of life, the Living GOD Almighty.

Warden of the Temple.—What is the Mystical Number and the Word from which it is formed?

Frater Theoreticus (who is prompted).—It is the Word of the World of Formation, wherein is the power of the ELOHIM to remake man in their image, as a reflection below of the grace and glory above. The Word is MAH, the number is 45, and this is reduced to its mystical root by the Pentad, the issue of which is 9, being the number of the Grade itself, and 2 is its equivalent in our system, signifying the two consecrations through which I have passed in the body and mind.

The Rose is returned to the Postulant. The Warden passes with the Sun to his Throne and there faces the Master.

Warden of the Temple.—Honourable Master of the Temple, I have received from our Frater Theoreticus the proofs of his regular advancement to the 2 = 9 Grade.

The Warden resumes his seat, and the Master addresses the Postulant.

Master of the Temple.—May their graces abide in your heart and be increased within you. May you grow in the likeness of the ELOHIM. May your world be reformed in GOD.

Warden of the Temple.—Fratr Adveniat Regnum (*vel nomen aliud*), testify concerning yourself. Beyond the Holy of Holies there is another Sanctuary, which you are about to enter by the Path that leads thereto. Will you keep the secrets of that Sanctuary and the mystery of the ways within? Will you enter with clean thoughts and an ordered mind, offering the heart in sacrifice and praying that the Divine Light may be increased within you?


The Frater Theoreticus (prompted by the Guide of the Paths).—I testify concerning myself. I will keep the pledges of the Path and the House of GOD.

As directed by the Guide of the Paths, the Frater Theoreticus raises the Sacramental Rose in his right hand and says after him:—

The Frater Theoreticus.—May the powers of the mind bear witness, the thoughts of the mind bear witness, and the images which are types of truth in the world of human understanding.

The Guide of the Paths takes the Sacramental Rose and holding it in his right hand 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 mind of humanity is mind of the City of GOD, and that the consensus of all its Holy Ones is the sense of the Holy Spirit.

The Master of the Temple gives a Battery of one knock——and rises in his place, with uplifted arms." data-bbox="182 819 830 865"/>

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Master of the Temple.—Remember the glorious end, O Frater Adveniat Regnum (*vel nomen aliud*). Remember the way of its attainment. The end itself shall draw you, lest you enter the desert or fall unawares into the abyss. You are the natural mind, conceiving by dedication the presence of the Divine within it.

He resumes his Throne. The Guide of the Paths moves with the Sun, deposits the Sacramental Rose on the Eastern side of the Altar and returns with the Vessel of Water, 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*); place both hands in the Vessel of Sacramental Water (*the Guide holds the Vessel for this purpose*); and say in a clear voice: I will consecrate the Waters of Desire. I seek the Fount of Living Waters. Purge me with Water and with Fire. Bring me forth, O Lord, unto the light, for my life and my salvation art Thou.

This is repeated by the Postulant, following the Master. The Vessel is removed by the Guide, who hands a white napkin to the Postulant for the drying of his hands.

Master of the Temple.—Rise, Frater Theoreticus, an accepted Postulant for advancement to the Grade of Practicus.

The Postulant rises. The Guide of the Paths replaces in his hands the Vessel of Sacramental Water, directing him in a low voice to raise it to the full height of his arms and say after him clearly:—

The Frater Theoreticus (following the Guide).—Into thy hands, O soul of mine, for the work of the Rosy Cross, I commend my heart of life.

He lowers the Vessel. 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 Glory of Understanding in the Great Sea of BINAH be reflected in the Waters of your Soul.

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

Guide of the Paths.—Lead us in Thy Light, O Master ; lead us in the dark ways. The darkness and the light are both alike to Thee.

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

Master of the Temple.—From the SEPHIRA YESOD and the Grade of Theoreticus attributed thereto in our system, three Paths lead to the SEPHIROTH that are beyond. They are the 28th, 26th and 29th Paths, and their Banners—inscribed with letters of the Hebrew alphabet thereunto attributed—are displayed before you in the East. The Guide of the Paths shall lead you, seeking a goal of quest, looking towards the path of your return, as the soul in its darkness looketh to Thy City, O Lord, the City of an Eternal Sun.

The Guide of the Paths moves forward slowly, leading the Postulant through the middle way of the Temple towards the due East.

Guide of the Paths.—Let us enter by the Path of Benignity, O Brother of the Rosy Cross. It is the way, as you have been told, to the heights.

Master of the Temple.—A glory of ineffable radiance cometh down from a Region of Life, from the Land of the Living.

Warden of the Temple.—The turbid waters of the soul are troubled in its quest for the Divine. The rapid and flowing waters of the soul, clear as crystal, set towards the great sea. The stilled waters of the soul receive the Spirit of GOD moving upon the face of its waters.

As the Guide of the Paths and the Postulant are brought to a pause at the Western side of the Altar, the Master and Warden descend suddenly from their Thrones and come to the East of the Altar, barring further progress.

Warden of the Temple.—The Middle Path opens upon Higher Mysteries which are beyond the Second Order of the Rosy Cross.

Master of the Temple.—Keep in your heart the memory of the straight way. Look to that time, and desire it, when you shall enter by the Path of AYIN ; but the time is not yet.

The Master and Warden return, as they came, to their Thrones. The Guide also leads back the Postulant by their way of advance—that is, against the Sun—and sets him again between the Pillars.

Guide of the Paths.—There rose a fire in the South and a great wind which fanned it. Thou hast burnt up all my houses, and henceforth I have no refuge but in Thee.

The Guide of the Paths moves forward slowly, leading the Postulant through the South of the Temple and therefore against the Sun. When they have reached the Middle South, they are brought to a pause by the Master of the Temple rising from his Throne, with outstretched Wand.

Master of the Temple.—The counsel of GOD is a pure Fountain of Life. He hath given us the Law of Life and the knowledge of His Light therein. Return on the Path

which you have travelled, in the name of that Sacred Law. Not here is your ascent to the heights.

The Master of the Temple is again seated on his Throne. The Guide leads back the Postulant by the same way and sets him again between the Pillars.

Guide of the Paths.—I say unto you that I will finish my quest. I will satisfy the longing of the soul in the deep ocean of GOD.

Warden of the Temple.—The way of ascent in this Grade is by the Path of QUOPH only. Let the Postulant pass through the Pillars and thus issue from YESOD on the way of his progress upward.

Guide of the Paths.—I say unto you that the quest draws to its term, and that the glorious light rises.

The Guide of the Paths again moves forward slowly in the North of the Temple, leading the Postulant with the Sun.

Warden of the Temple.—His Law is a Fountain of Water. His Doctrine is a River of Life. He hath refreshed us from Wells of Salvation.

Master of the Temple.—A pool of living waters in Lebanon, and the pool is deep.

Guide of the Paths.—He has filled the Waters of the Soul with sweetness. He has sealed the sea with peace.

They have reached the Throne of the Warden, and he has risen with uplifted arms. The Banner of the Path of QUOPH stands at his right hand.

Warden of the Temple.—Heal Thou our waters, O Lord. Pour upon our waters of desire. Encompass our waters with Thy presence. The voice of the deep within us calls upon Thine eternal deep.

Guide of the Paths.—Open thy heart, O Brother of the Rosy Cross, and receive the Water of Life.

Master of the Temple.—Kindle Thy Justice in our hearts, as the light of a lamp is kindled, as the torch of a faithful guide in the way of darkness.

The Master has risen at his Throne, and the Frater Ostiarius now turns up the lights of the Temple. The Master resumes his Throne.

The Warden lifts up his hands over the head of the Postulant.

Warden of the Temple.—Fountain of fountains, and of all fountains. Chalice of saving rain. Grace on the soul descending, as rain on the dry grass. Life-giving Rain of Doctrine. Mystical Fruit of the Doctrine. Dew of Divine Speech, falling in stillness on the heart, filling the soul with Knowledge. Enter into the heart and purify; come into the soul and consecrate.

The Warden resumes his Throne. The Guide of the Paths leads the Postulant with the Sun to the Western side of the Altar and directs him to deposit thereon the Vessel of Sacramental Water. The Postulant is left standing, and the Guide returns to his seat. While still standing thereat :—

Guide of the Paths.—The Rivers of Eden flow from a central source in DAATH, which is the Higher Knowledge. Lead us, O Lord, in Thee to the union of CHOKMAH and BINAH.

The Guide resumes his seat.

Master of the Temple.—As GOD is the desire of the world, so did Divine Desire for the manifestation of eternal beatitude bring the universe and its creatures into being.

It is in this sense that the Secret Law of Love, the Eternal Law, lies within the manifest world, as the Immanence of the Father of all. The manifestation of Love is the Light begotten of the Father, by which the worlds were made, according to the Gifts of Understanding. The union of Light and Love signifies the bond of the Spirit, the Comforter Who is with all things and leads them into the Truth of Love. The testimony is without in the world, my Brother, and the testimony is also in the soul. But emotion and desire must die in the mystical sense, yet so only that they may be born again. I ask you to regard the old life of desire as dead henceforth within you, for you have entered into a new world of emotion, a new era in your psychic path ; and this is the life of the Sanctuary.

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 QUOPH, communicates an analogical message to that in the Grade of Zelator. On the surface it depicts the Sun encompassed by the Zodiacal Signs, which are collected, according to their triplicities, on the arms of the Cross. The correspondences of those triplicities are found in the parts of your personality—the will, the rational mind, desire or the part of emotion, and the physical organism by which they manifest in the World of Action. In the centre of all is the Self-Knowing Spirit, and the Sun of that Spirit is Love.

The Warden of the Temple descends from his Throne and proceeds to the Eastern side of the Altar.

Warden of the Temple.—The Path by which you have travelled is that from which you will enter the Holy SEPHIRA HOD in the Second Point of the Grade. It is called the Corporeal Intelligence, and it is referred by

the Secret Tradition to the principles of natural life, growth and development in the world of manifested things. But on the Path of the Soul and her progress it has reference to the life which is above Nature, the world that is beyond and within. The mystery of this Path is therefore one of development and growth in grace, and the intelligence of this mystery is called corporeal by allusion to the vesture of the soul.

The Warden of the Temple turns Eastward, with Wand uplifted.

Warden of the Temple.—Give unto our souls, O Lord, the Robe of Glory, that we may approach and contemplate in Thee. Give unto us the Mantle of the Master. In the darkness of material things, clothe us with purified desire ; lift up our hearts to Thee ; and in the world to come, which is the portion of our inheritance, unclothe us from all our vestures, that as naked we came forth into separation so naked we may return into union.

He turns again to the Altar.

Warden of the Temple.—There is also the 31st Path of SHIN (*indicating the Banner in the North*), by which the influences of HOD are communicated to the SEPHIRA MALKUTH, but it is not travelled in our system, and you were sent back therefrom when you entered it in the Grade of Theoreticus. It is called the Collecting Intelligence, and it summarises the Law of Grace, which is concealed in the Pillar of Severity, the loving-kindness which prevails in all things, and the art of wisdom by which we over-rule all things in virtue of that law. Receive its message into your heart : so shall it be travelled in the spirit.

Both Paths are in communication with the Pillar of Severity, and that of QUOPH, through which you have passed in

your progress from the Grade of YESOD, is shewn in the Great Symbol of the Path. On the surface it is an emblem of Justice, adorned with all her attributions. The mind of our natural humanity conceives this virtue and brings it to birth in life ; but there is also a Justice which is above, working in the souls of the Chosen Ones. It is said in the Secret Tradition that he who is on the Seat of Judgment has Hades upon his left hand, Paradise on his right, the Sword of the Angel of Death suspended over his head, and the Tree of Life behind him. Herein is the Justice of the Elect, reflected from her who is President of the Supernal Tribunal, the Most Holy SHEKINAH. The outward attributions of Justice are as her vesture, and herein, as in one of her aspects, she leads the soul through the Pillar of Severity from the life of separation into the Mystic Life of Union.

The lesson in chief of that Path of SHIN on which you have looked in your journey, is shewn in the Symbol of the Path. It is called the Tower and exoterically it is that of Babel, as signifying utter overthrow, ruin and confusion. It is therefore in analogy with all symbolical events which carry the same suggestion, and most obviously with the traditional Fall of Man. But in the Secret Tradition, Babel is the wisdom of man, or the word of man in separation from the Word of God, and the confusion visited on its builders is that which befalls the human mind in its divorce from things that are Divine. You have been in this state of separation, my Brother of the Rosy Cross. You have erected in your own personality a Tower of Babel, a Palace of Art, hoping to reach up into heaven from the roof thereof, which is the apex of the natural mind. When you enter into the mystical life, this Tower has to fall, and that by which it is destroyed is the glorious and all-holy violence of the Divine Will, called down by your Divine Spirit to break up the Kingdom of this world

within you, to cast out the Kings of old who have reigned therein. Then shall your Tower be rebuilt after another manner, and the mystery of its building shall be that of Babel no longer, but it shall be a Tower of Ivory, a House of Gold, and He Who shall reign therein will be truly King of Israel.

The Warden of the Temple returns direct to his Throne and takes his seat thereon.

Master of the Temple.—The desires of the soul in its darkness are like the troubled face of the deep when the earth was without form and void, when darkness dwelt thereon. The desires of the soul in their stillness, when the purified heart reflects the Divine Image, are like the shining face of the waters when the Spirit moved thereon. Frater Adveniat Regnum (*vel nomen aliud*), the benediction of Purifying Love be with you henceforth and for ever. You have traversed the Path leading to the Glory of HOD and have received consecration therein. I salute you as Son of that Path. I bid you retire for a season, to contemplate with recollection of heart on the experience through which you have passed, and to prepare for the Greater Mysteries which will be communicated in the Grade of Practicus.


The Guide of the Paths comes forward and leads the Postulant by South and West 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 Theoreticus into the Path of QUOPH.

SECOND POINT.

THE CEREMONIAL ADVANCEMENT OF A
FRATER THEORETICUS TO THE
GRADE OF PRACTICUS, 3=8.

*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 shall heal our soul, the heart and the breaches
thereof, the bruises of our desire for Him. The Lord shall
heal our captivity : in HOD is the place of healing. O
lead our captivity captive, my Lord and my GOD. We
shall put away the raiment of bondage and shall enter at
some far time into the liberation of Thy union.

There is here the pause of a moment.

Master of the Temple.—Honourable Guide of the Paths,
do thou pass with free offerings and gifts beyond the Gate
of this Temple, for there is one in the ways without who
hath prayed in a land of captivity, and the same shall do
service in freedom to the honour of our Holy House.

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

Guide of the Paths.—In the Name of the Heavenly
Spouse on the day of ineffable union ; in the name of
HOD, which is Glory : he shall follow the Spouse on that
day. He shall enjoy celestial peace to the end of time.

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

The Guide of the Paths prepares the Frater Theoreticus by decorating him with a Badge or Collar corresponding to that which is worn by himself, or alternatively with his own collar.

N.B.—The Guide wears also the HE final of the Divine Name, as a jewel about his waist.

Guide of the Paths.—Purified in body and mind, and then made clean of heart, O Brother of the Rosy Cross, remember now and henceforward the Waters of Divine Grace, and pray for their descent into the soul.

While this takes place in the precincts :—

Master of the Temple.—The Glory of Understanding in the Great Sea of BINAH descends upon the Waters of the Soul. He who has purified his desire shall find in a great upreaching that the desire will sustain him, and he who has beheld in his heart the Messenger of the Greater Mysteries shall afterwards hear also that which is the Voice of Understanding. What powers of Divine Nature, O Fratres et Sorores, move upon the face of the deep waters within us? The Path of the Lord of Hosts is over the Great Waters:

As directed by the Guide of the Paths, the Battery of the Frater Theoreticus is given without— १ १ १ —

The Ostiarius opens the Door, and the Guide leads in the Theoreticus.

Guide of the Paths.—We have walked in the Shadow of Light. We have offered up a new light declared in the heart.

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

Master of the Temple.—Honourable Frater Theoreticus, Guide of the Paths and Grades, I have opened a Secret Door which gives entrance from the Path of RESH to the Holy SEPHIRA HOD. In the Name of the Lord of Hosts, Who is the King of Glory, may our eyes look upon the King. Let us go to worship and to seek Him, O Frater Adveniat Regnum (*vel nomen aliud*). You have opened the Temple that is within you. You have passed through the Court of the Tabernacle at the beginning of your life of consecration. In the purification of your active part, symbolised by the natural body, you have dwelt in the Holy Place. The dedication of your mind has revealed it to you as a Holy of Holies, in the suggestive mystery of our symbolism. Behind the Holy of Holies, the great official religions and the Temples built with hands, there lieth a Secret Church and a higher state of soul. Behind the logical understanding there lieth another realm of consciousness, which is also a world of memory. These two are one, and both are represented in our system by the Mystical Garden of Eden, wherein, as the Secret Doctrine teaches in its living parable, the soul was nourished by fruits of the Tree of Life, not by the material Tree of Knowledge, the admixture of good and evil. You are now in that Garden of Eden, the place of the two Trees, wherein is also the Altar on which Adam sacrificed the clean oblation of desire and will to the Lord of Glory and received, by the mediation of the Tree of Life, the Mysteries of Eternal Wisdom. . . . Honourable Guide of the Paths, you will place our Beloved Brother between the Pillars of the Temple.

It is so done accordingly, and as they stand, facing the East :—

Guide of the Paths.—This is the Gate of the Lord : let the pure in heart enter thereby.

Warden of the Temple.—By what Sign have you come to this secret place of all Temples, O Son of Desire ?

The Frater Theoreticus (as prompted by the Guide).—It is borne on the heart of the Guide, who leads me in the Paths and Grades : it is borne on my own heart. It is the symbol of the SEPHIRA YESOD, the place of purified mind, the Sacred Letter VAU, which is the Tree of Life.

Warden of the Temple.—Remember, O Frater Adveniat Regnum (*vel nomen aliud*), that consecrated aspiration which brings the Sons of Desire into the presence of the Lord of Glory.

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

Master of the Temple.—By the purified heart of the Postulant ; by his desire in the conversion thereof ; by the stilled sea of passion, and in the name of that peace which stills it, bring him across the threshold.

The Guide of the Paths comes round with the Sun and draws the Postulant through the Pillars.

Guide of the Paths.—There is for ever and ever a Secret Gate which gives upon the Garden of Eden.

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

Master of the Temple.—And still in the hush of the night, for those who study the Doctrine, the Lord Who is blessed comes down and speaks with them in the Garden of Eden.

The Guide of the Paths leads the Frater Theoreticus to the Western side of the Altar, where the Master is now standing, and then returns to his place.

Master of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), the most practical of all paths is that by which we go back whence we came—from the exile of the soul in separation into the Paradise of the soul in union. The Temple in this Grade is a memorial of that Sanctuary which is called the Lower Eden, the place of the just clothed in ethereal envelopes, signifying all-perfect purity. Herein is reflected the Supreme Mystery of Faith and the Living Presence of SHEKINAH. As such, it is that Garden which is watered by the glorious and unfailing river flowing down from the Eden that is above. There is the Supernal Paradise, the place of which is in BINAĤ, and there is the Divine Presence of MATRONA and TABOONA, the SHEKINAH in transcendence. This altar in the middle place of our Temple represents the Altar of Sacrifice which was erected, speaking symbolically, for the unspotted offerings of desire and will in the world before the traditional Fall of Man. That world is understood as the Lower Eden, and it is sometimes identified with MALKUTH ; but it is not the Kingdom of this world in the material sense. It is rather a spiritual place or state preceding, in our symbolism, that which is physical, and intermediate for man between the earth on which he now dwells and the heaven to which he belongs.

The Altar by which you stand is in the form of a double cube, and the cube unfolds as a cross. On such a cross is the figure of a man extended in the Great Diagram before you, which represents the Tree of Life in the Transcendence. Above KETHER the Power and the Glory of Unmanifest Deity descends from the Region AIN SOPH. Prior to the generation of beings and of things it is called

the Closed Eye of the Unknown Darkness ; but for the evolution of the cosmic worlds and the manifestation of the Divine therein, it is said that the Eye opened, and the Radiance of the Ineffable Spirit poured through the æons and the spaces. KETHER represents the first movement of the Divine in self-unfoldment through begotten worlds and for manifestation to hierarchies of intelligence generated therein and thereby. KETHER is called the place of GOD and His SHEKINAH in the state of absolute union ; but the procession of the Great Law brought them forth in a state of distinction, which is not to be understood as separation. They became in this manner the ABBA, or Father, in CHOKMAH and the Great Mother, AIMA, who is the transcendent SHEKINAH in BINAH, corresponding respectively to the letters YOD and HE of the Divine Name. These are male and female, and they produced—as the fruit of their union—a Divine Son, who is shewn in the Diagram extended on the Sephirotic Cross. His head rests upon DAATH, which is Supernal Knowledge ; the arms stretch to CHESED and GEBURAH, while TIPHEREETH is over the region of the heart ; and that which in the purity of the Secret Tradition is termed an organ of holiness is veiled by the SEPHIRA YESOD. The feet of the figure rest on MALKUTH ; to indicate that the Kingdom of this world is in subjection to the Kingdom of Heaven. Among the letters of the Divine Name, this Divine Son is in correspondence with VAU. He is the First-Begotten of the Mighty Ones, but He came into generation with Her Who is His Divine Bride and Sister, the HE final of the Sacred Name and the second aspect of SHEKINAH. She was at first contained within Him, as Eve in the nature of Adam, but was afterwards brought forth like Eve, and they abode together in the unity of mystical marriage.

There came, however, a change upon the face of things,

and this union was broken. The HE final was divided from the VAU and descended or fell to MALKUTH, where the Lower SHEKINAH is located in the Great Diagram. It is part of the legend concerning the Fall of Man, whom she followed into the exile of separation, being driven out with him. But her expulsion was for the salvation of the world, and a day will come when all nations shall enter under the wings of SHEKINAH; the VAU will raise up the HE; the divided Name will be restored in all perfection; and man—having entered into his birth-right—will dwell with GOD in unity. It is she meanwhile who leads him on the path of his return to GOD.

Such is the Legend of the Grade of Practicus, derived from the Secret Tradition, and it is to be understood in the following manner, for in the life of the mystic we are concerned with Divine Principles and not with Personalities as such. The ADAM MICROPROSOPUS, or Son, is the Divine Nature which is immanent in the manifest universe, and in the soul of universal humanity. For the great theosophists of Israel, He is the Messiah or Deliverer to come, the Eternal Word of the Father, by Whom the worlds were made. The SHEKINAH, the Twin-Sister, who came forth from Him, is the soul in the universal sense, as He—in Christian Theosophy—is the Christ-Spirit, with Whom each soul of man is called to dwell in unity. From another point of view she is the love-part of humanity, directed to Divine Things. And as all creation is a question of marriages, to intimate everywhere that the marriage of the soul with GOD is the last end of being, so is SHEKINAH the state of espousals understood upon all planes, because of analogy, but above all things in the spiritual and Deific sense. The soul's Divine Origin is symbolised by the coming forth of SHEKINAH from the Great Adam of the universe, and the soul's return is symbolised by the raising of the HE final. Eden is the

return accomplished, the state of mystical marriage. The Supernal Eden is that state which is called mystically absorption in GOD, not that we are satisfied with the expression, but because the heart needs a language to body forth its longing.

In our Fellowship of the Rosy Cross, the Master of the Temple reflects the power and the grace coming down from the Father in CHOKMAH, while the Warden mirrors the influences descending from the Great Mother in BINAH. The Guide of the Paths represents the Herald and Vice-gerent of the Divine Son, the Bride in union with the Spouse. You, lastly, my Brother, are the man of election on the way of his return to the heights. Hereof is the Mystery of Love revealed to the purified heart in the Grade of Practicus. For all that is intimated in this most holy parable, remember that a way of attainment is reserved for you here and now.

The Master goes back to his Throne. The Warden of the Temple comes forward. He turns the Postulant with his back to the North, and assumes a position facing him.

Warden of the Temple.—Frater Adveniat Regnum (*vel nomen aliud*), the Sign of this Grade is given by laying both hands thus upon the heart, with the fingers interlaced and the palms turned inward. It refers to the Ten SEPHIROTH of the Tree of Life rooted in the heart of the Postulant. The Sacred Words are ELOHIM TZABAOTH, and in the ordinary sense of Scripture they signify Lord of Hosts; but in the Secret Tradition they contain an allusion to SHEKINAH under her title as Lady of Battles in the World of Action. The Password of the Grade is ELOHA, another Divine Name, formed of the Hebrew Letters ALEPH, LAMED and HE, the numerical value of which is 36, and this is the Mystical Number. . . . I invest you with the Girdle of a Frater

Practicus, the colour of which is yellow, being that assigned to HOD in the symbolism of the Rosy Cross. Mercury is referred to this Grade, in the sense of Philosophical Mercury, or desire in a state of fixation on the end in GOD. It is that which is sought by the Wise. . . . In the spiritual mystery of the elements, the Grade of Practicus is in correspondence with Water, symbolising the psychîc nature, the emotions and desires of man. It is these that we seek to establish under the Law of Paradise. . . . The four-square Tablet which is placed in the middle North of the Temple, containing Divine and Angelical Names referable to the Northern quarter of the heavens, is in correspondence with the element of Water, and is set up as a symbol in our Temple for the sanctification of the heart of man. . . . The Banners before you are symbolical Banners of the Paths leading from the Grade of Practicus to the SEPHIROTH of the Grades beyond. That in the due East is the Way of the Greater Mysteries. That in the South-East communicates between HOD and TIPHERETH, wherein is another Grade in the sacred and glorious world which is called the Third Order. The Banner in the due South is that of the Path which you will travel to enter NETZACH, at the next stage of your progress. . . . The SEPHIRA HOD is called in the Secret Tradition an Absolute and Perfect Path, reserved to the Sons of the King. It is a channel which draws from above and communicates to that which is below. It is on the side of Severity and Judgment; yet it is a Path of Roses, and the Red Rose of SHEKINAH sheds down its fragrance thereon from the realm of GEBURAH. It contains also within it a hidden peace and mercy. Remember, on your part that when purity is restored to the soul, when there is peace upon its crystal sea, then is the Reign of Mercy.

The Warden returns to his Throne.

Master of the Temple.—You are qualified to receive in this Grade and—by the power to me entrusted—I now confer upon you the Mystical Title of Monokeros de Astris, which means the Unicorn from the Stars, signifying the imputed purity of soul and the restored virgin state which you have received in the ceremonial consecration of your desire part. I give you also the symbol of MAIM, which is the Hebrew name of water. Let them both be memorials of your cleansing within, and may that which is fulfilled in ritual be realised in your life and essence. The Lord of Hosts be with you. The Lord of the power without be declared in the power of grace through the depths and heights of your being. . . . Honourable Warden of the Temple, I bid you announce that he who was Frater Theoreticus in the Fellowship of the Rosy Cross has been advanced to the Grade of Practicus.

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 Warden of the Temple rises in his place with uplifted Wand.

Warden of the Temple.—In the Name of the Lord of Hosts, 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 Practicus in virtue of a lawful communication, that he is a son of the 30th Path, and that he has received the Mystical Title of Monokeros de Astris, with the symbol of MAIM.

The Guide of the Paths turns Eastward with the Postulant.

Master of the Temple.—The students of the Mystical Doctrine are grafted on the Tree of Life, and if those who have been so integrated should neglect the study of the

Doctrine they would be cut off from that Glorious Tree. It is nourished by the sacrifice of prayer and by aspirations from the heart of the elect, going up the Path of Attainment. This is the Middle Pillar and the Holy Pillar of Benignity. For these reasons, but in another form of symbolism, the Tree is itself the elect. The blessings which are poured continually upon the outer world descend from it and from them. They are the Blessed Company in the Sanctuary of the Hidden Church. When the elect shall enter into perfect liberation, the whole world will be nourished by the Tree of Life, sustained and enlightened by SHEKINAH. That faith which passes into experience is the means of attainment in respect of the Tree of Life. Remember this saving faith. Remember also that prayer is the organ of Divine Intercourse ; but there is the prayer of silence. Contemplate the Mysteries into which you have been received this day. Go before the ceremonial advancements which still await you in the Fellowship by a return in the purified heart along the road that leads to God. Through worlds of symbolism our steps can guide your course, but to the Palace at the Centre you must approach alone, my Brother, and you will enter also alone.

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 this 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.

further progress, a fuller and more fruitful image. The Spirit of GOD moves upon our waters of desire, that the heart may be remade in His likeness, the soul filled with sweetness, and its deeps sealed with peace. It is throughout the imagery of aspiration exalted above the formless world, the ebb and flow of reflections, to be fixed henceforth on the centre, that point of being and of life in union with which a Mystic cannot err. The Ritual of the Path of QUOPH is concerned with the purification of desire for the attainment of its fruition in GOD. Having entered the SEPHIRA HOD, in the Ceremony of the Grade itself, the Postulant is led beyond the Holy of Holies, to behold in a vision the hidden world of Paradise, which is the world of a Sanctuary withdrawn, of a Secret Church in the heart. Therein is the Light of the Supernals, the reflected splendour of the Superior Eden, sphered in the Waters of Understanding, the Great Sea of BINAH. The separation of the soul and the Word is typified by the descent of SHEKINAH, and the Law of Reunion is typified by the providence which brought about the descent. The state of Paradise is that of the Immanent Divinity in man realised, and the oneness of this Immanence with that which is Divine in the universe embraced by consciousness. Beyond it there are deeper states, and these are symbolised in the Higher Grades of the Rosy Cross.

Frater Adveniat Regnum (*vel nomen aliud*), now Practicus of our Order, I bid you remember that man in his material state, apart from the life of the spirit, is an earth which is formless and void. But when the spirit, established in consciousness, rules the whole man, a King—as you have been told—is reigning over the Israel within. The Waters of Understanding sweep away the old order and mystery; the glory of God illuminates the heaven of purified heart and mind; and the material parts of our personality participate in the service of the Lord. For the

THE ALLOCUTION OF THE GRADE OF
PRACTICUS.

Fratres et Sorores, by the power in me vested for the communication of sacraments of Knowledge through channels of symbolism [*But in the case of a Substitute or Master of the Temple: By the power to me deputed*], I say unto you: SURSUM CORDA. Lift up your hearts. And I pray that my lips may be cleansed to pronounce the Allocution belonging to the Grade of Practicus. To you, my Brother, who have received it this day at our hands, I speak—as before—especially, and I would remind you of certain things which have been implied in the course of your progress. The Mystery of the Neophyte Grade was to you as a Mystery of Purifying Love and the beginning of Supernatural Life, leading through the experience of religion to the heart thereof, even the Secret Shrine. The Grade of Zelator typified a stage of advancement in spiritual life, an opening of the Portal of Wisdom, the dream of the Mystic City. Something of the Legend of the Soul was exhibited in the High Ceremony to the Seeker after the Path of Life. He saw also the Holy Place and learned, as he stood symbolically therein, that the Reconciler is always with us, to those who on the altar of the heart can offer up themselves in sacrifice. In the Grade of Theoreticus he learned more concerning the Holy House, the making of the Second Adam, and he entered into the Holy of Holies, as one who after long wandering in the outward ways discovers that within his own consciousness there is a gate which opens into a secret and sacred world. But the Grade of Practicus signifies a


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soul which so enters into liberation, the rays of Divine Influence extend and impinge everywhere. This is symbolised by the Greek Cross, with the Sun in its centre and all the grades of its manifestation gathered about it in the Zodiac.

May GOD be with you, my Brother. May He grant that what here and now you have come to discern in symbolism, by your own efforts and our instruction, shall so sink into your heart that you will be penetrated by its active meaning, and will attain it at first hand in the way of experience. So shall the wavering and inconstant emotions which now aspire to Him in the restless sea of our desires be led into the true light through understanding and love. Again, and for ever, my Brother, the Way is now before you : the Gate can open now.

If the minutes of any previous Meeting or other official business are to be taken in the Grade of Practicus, 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 Practicus.

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

Master of the Temple——

All rise.

Master of the Temple.—To order, Fratres et Sorores. He hath said unto us : Peace, be still. Assist me to close the Temple in the Grade of Practicus, remembering His coming. . . . Frater Ostiarius, in the love of men and angels, and in the zeal of the Secret Doctrine, guard this Sanctuary of the Heart and the graces of consecration symbolised in the Mystery of this Grade.

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

Frater Ostiarius.—Honourable Master of the Temple, the heart in its Secret Sanctuary is guarded surely.

Master of the Temple.—Who keep the sacred precincts ?

Frater Ostiarius.—The Invisible Defenders of the Mysteries.

Master of the Temple.—Honourable Frater Theoreticus, who keeps the Holy Temple on the hither side ?

Guide of the Paths.—As Ambassador of the Prince of Peace, I keep it for ever and ever till SHILOH comes.

Master of the Temple.—Let Him be declared in the heart.

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

Master of the Temple.—O ELOHIM TZABAOTH, O Lord of Hosts, Ruler of the heart in man, King of the Great Waters, about the Sanctuary of the soul the world crieth in vain. May the Angel of Thy Great Council and the Prince of Thy Perfect Peace bring us into stillness of heart. Waters of Life in Understanding, renew the Waters of the Soul. Fires of Salvation in Wisdom, save us by Holy Fire. Light of the Crown, enlighten. CHESSED, GEBURAH and TIPHERETH, concur in the descent of the Gifts—Gifts from above, Gifts of the Supernal Triad, inestimable Gifts of Grace.

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

Warden of the Temple.—Powers of the waters that are within us, sea unfathomable. In the deeps of the heart let us pray for the Sabbath that is to come, when there shall be harmony and equipoise in the outer worlds, and in that hidden world which is our own.

Then, with raised eyes and uplifted arms :—

Master of the Temple.—The Peace of ELOHIM be upon you, and the Blessing of the Lord of Hosts. Depart in reconciliation, depart in light, O Brethren of the Rosy Cross. Go forth and carry the tidings, the glad tidings of peace in the inward stillness.

The Guide of the Paths turns Westward, with arms outstretched.


Guide of the Paths.—Go, but return at your call to the work of consecrated hearts.


Master of the Temple.—Honourable Frater Practicus, the heart is the speaking witness, and the purified heart testifies to the practice of the work, that we may enter into the good things in the Land of the Living, which is the World of the Second Birth. The Hour of the Rite is over, and having attained our term therein, I direct you to close the Temple in the Grade of Practicus.

All Members face as usual.

The Warden lifts up his Wand.

Warden of the Temple.—Let purified hearts go forth, as vestals clothed in white, knowing that life in this world, and life in the world to come, is attained by the study of the Doctrine. The Doctrine is also the Tree. Fratres et Sorores, let us dwell with the Tree of Life and attain the Life of the Tree. In the Name of the Lord of Hosts, I close this Holy Temple in the Grade of Practicus.

Warden of the Temple——

Guide of the Paths——

Master of the Temple——

Here ends the Ritual of the Grade of Practicus.