

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 THIRD ORDER OF THE
ROSY CROSS

WORLD OF CREATION

PART I.

THE CEREMONY OF RECEPTION

IN THE

PORTAL OF THE THIRD ORDER,

BEING

THE SECOND PORTAL GRADE

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.

THE CEREMONY OF RECEPTION IN THE PORTAL OF THE THIRD ORDER.

THE HIGH OFFICE OF OPENING THE HOLY PORTAL.

The Temple is arranged for the Opening and for the First Point as follows :—

The Banners of the 25th, 26th, and 27th Paths are displayed in the East, in the order here given. The Banner of the 26th Path is immediately behind and above the Throne of the Celebrant. The Great Symbols of the Paths are suspended beneath the Banners from the Poles on which they are elevated. The Diagram of the Paths and Grades is laid upon the Altar, which is immediately in front of the Celebrant. The Four Elemental Symbols are grouped about the Diagram in their proper quarters, thus :—

- (1) The Rose on the Eastern Side ;*
- (2) The Lamp on that of the South ;*
- (3) The Bowl of Earth on the West ; and*
- (4) The Vessel of Sacramental Water on the North Side.*

The Pillars are towards the West, and on the floor between them is a square frame containing the Four Elemental Tablets, with the Tablet of Union in their centre.

The Throne of the East is occupied by the Celebrant of the Grade, who is saluted in the Ceremony by the title of Master of the Portal. He is either the Imperator of the Rite or his appointed Substitute. He wears the vestments of Third Celebrant in the Grade of Adeptus Minor, namely, an orange cassock and cloak, and the proper jewel of the Rose-Cross, depending from a ribbon of blue silk. He carries the ordinary Wand of the Imperator.

The Officers of the Inferior Grades, wearing all vestments and insignia, are seated thus:—The Auxiliary Frater Zelator in the farthest West, with Fratres Thurificans et Aquarius on his right and left respectively. They represent the position of MALKUTH on the Tree, and they correspond to the Grade of Zelator, in which the earth-part or body of man is purified. The Guide of the Paths is seated in front of the Auxiliary Frater Zelator, and is thus at a short distance behind the Pillars. He corresponds to the Grade of Theoreticus, located in the SEPHIRA YESOD, and to the Purification of the Natural Mind. The Master and Warden of the Temple are seated in front of their respective Pillars, and answer, as always, to the Grades of Philosophus in NETZACH and of Practicus in HOD respectively, as also to the Will and the Emotions. The Aquarius has the Lustral Water and Aspergillus of his Office. The Thurificans has charge of the Thuribulum, from which Incense issues freely. The Officers of the Inferior Grades are all facing East.

If the Temple should not have been opened previously in any Grade of the First or Second Order, the ceremonial clothing of Officers and Members takes place in the manner prescribed by the Ritual of the Neophyte Grade, and the Assoilment follows as usual. It is performed by the Master of the Portal.

It should be noted that as technically and sometimes actually the Officers of the First and Second Orders are not all of the 5=6 Grade, so therefore in this Ceremony, which cannot be witnessed by anyone below the Portal of the Third Order, they are not all of necessity those appointed at the last Equinox and holding positions therefrom.

The Prayer at the East having been recited, if necessary, the Celebrant turns to the West before the Altar, and is thus at a short distance in front of his Throne. The Frater Aquarius comes up, following the course of the Sun, and lifts up his Vessel for Consecration, according to the prescribed form of the Neophyte Grade, unless so consecrated already. Thereafter the Celebrant turns to the East, having Frater Aquarius on his left, from whom he takes the Vessel and Aspergillus in exchange for his Wand. He makes the Sign of the Cross with the Aspergillus, and sprinkles Water in the East.

Celebrant.—Pure Waters and Holy Waters ; Wells of the Waters of Life. In the Name of the Living Waters.

The Frater Aquarius goes before him, bearing his Wand, and they circumambulate the Temple. The Celebrant pauses and turns in the Middle South, where he makes the Sign of the Cross with the Aspergillus, and sprinkles thrice.

Celebrant.—Cool Waters and Still Waters ; Silent Wells of Soul. In the Name of the Waters of Union.

He performs the same ceremony in the West.

Celebrant.—Waters of Creation ; Waters flowing back to their source. In the Name of the Waters of Sanctification.

He performs the same ceremony in the North.

Celebrant.—Influx descending from BINAH ; Waters of Understanding. In the Name of the Waters of Compassion.

He reaches the East for the second time and, there turning Westward, lifts up the Vessel of Water.

Celebrant.—Behold, I have purified with Water.

Receiving his Wand, he gives back the Vessel and Aspergillus. The Aquarius returns with the Sun to his seat. The Frater Thurificans has risen and, following the course of the Sun, brings up his Vessel of Incense, which he elevates before the Celebrant, who consecrates it according to the prescribed form of the Neophyte Grade, unless so consecrated already. The Celebrant turns to the East, having Frater Thurificans on his left, from whom he takes the Thurible in exchange for his Wand, makes the Sign of the Cross therewith, and offers Incense in the East.

Celebrant.—Fire which comes down from above ; Fire in the Supernal World ; In the Name of that Fire which enkindles.

The Frater Thurificans goes before the Celebrant, bearing his Wand, as both circumambulate the Temple. The Celebrant pauses and turns in the Middle South, where he makes the Sign of the Cross with his Thurible, and offers Incense thrice.

Celebrant.—Fire which rises upward ; Fire of the Soul's aspiration. In the Name of our Fire of Longing.

He performs the same ceremony in the West.

Celebrant.—Fire of the outward splendour ; Fire of the Indwelling Glory. In the Name of that Glory which is SHEKINAH.

He performs the same ceremony in the North.

Celebrant.—Fire of purgation in GEBURAH; Holy Fire of Judgment. In the Name of Transmuting Fire.

Again he reaches the East and there, facing Westward, lifts up the Thurible.

Celebrant.—Behold, I have consecrated with Fire.

He returns the Thurible and receives his Wand. He takes his place at the Throne of the East, but remains standing. There is now the pause of a moment. Frater Thurificans has resumed his proper place.

Celebrant.—Fratres et Sorores in the Fellowship of the Rosy Cross, Brethren of the Concealed Sanctuary, I say unto you that the Sun has risen, with light and healing in its wings. Assist me, I pray you, to open that Secret Path which leads from the Grade of Theoreticus to the Hidden Portal in TIPHERETH and the Sanctuary of the Third Order.

All rise.

Celebrant.—Honourable Frater Theoreticus, Guide of the Paths and Grades, assure yourself that those who are present have known the Offices of Mercy which abide in the Middle Path and have passed in our sacred symbolism through the Mystery of the Second Birth.

The Guide of the Paths comes up with the Sun to the Western side of the Altar and there faces West.

Guide of the Paths.—Fratres et Sorores in the Fellowship of the Rosy Cross, give me the Sign of the Portal.

It is so done accordingly.

Guide of the Paths.—This is the answering Sign.

It is given accordingly. The Guide of the Paths turns Eastward, falling back in so doing towards the middle place of the Temple, and there pausing :—

Guide of the Paths.—Master of the Portal, they have made their dwelling in the Mystic City, and are Children of the Second Birth in the Hidden Temple of the Heavenly School.

He returns to his place with the Sun.

Celebrant.—Honourable Frater Philosophicus, Master of the Lower Temple and Expounder of the Lesser Mysteries communicated therein, your station heretofore has been ever on a Throne of the East. Why are you located at the Western end, with the officers under your charge?

Master of the Temple.—On the threshold of the Path of AYIN I am seated by the Pillar of Light, at the Southern side, to signify the Sacramental Element of Fire and the Consecration of the Will of Man. I am the Grace of the SEPHIRA NETZACH. I am in correspondence with the letter YOD.

Celebrant.—Honourable Frater Practicus, Warden of the Lower Temple, why are you placed in the West, on the Northern side?

Warden of the Temple.—On the threshold of the Path of AYIN I am seated by the Pillar of Darkness, to signify the Sacramental Element of Water and the Consecration of the Desires of Man. I am the power of the SEPHIRA HOD. I am in correspondence with the letter HE.

Celebrant.—Honourable Frater Theoreticus, Guide of the Paths and Grades, what is your symbolical situation in the precincts of the Portal?

Guide of the Paths.—On the threshold of the Path of AYIN, with my fellow-ministers and co-heirs of the Order, I await the opening of the Path, that he whom I have

brought so far in our Mysteries may be directed by the middle way, even to the Portal of TIPHERETH. I signify the Sacramental Element of Air and the Consecration of the Mind of Man. I am in correspondence with the letter VAU.

Celebrant.—Auxiliary Frater Zelator, what is your station in the Temple?

Frater Zelator.—Most Honourable Master of the Portal, my place is in the nethermost West. I stand in the sphere of MALKUTH, signifying the Element of Earth and the Consecration of the Body of Man. The Thurificans and Aquarius are beside me, bearing their mystical elements as symbols of the work of sanctity. Beyond MALKUTH we have no part or office in the task of preparing the Candidate. I am in correspondence with the final letter HE.

Celebrant.—YOD, HE, VAU, HE. Herein and herewith I communicate the Sacred Name which is the synthesis of our research in the Lower Temples of the Fellowship. I have come forth from a Sanctuary that is within, bearing the Rosy Cross upon my breast, and I testify that its Sacred Mystery is written in my heart. I stand before the Portal of the Third Order, as the witness and the messenger thereof. I am the form which the door gives up. I convey the tidings of TIPHERETH. Now, therefore, my Brethren in the Fellowship of the Rosy Cross, assist me to form the Sacred and Worshipful Name which is entrusted in the Path of AYIN to those who have entered therein.

Master of the Temple.— YOD.

Warden of the Temple.—HE.

Celebrant.— SHIN.

Guide of the Paths.— VAU.

Frater Zelator.— HE.

FIRST POINT.

THE RITUAL OF THE 26TH PATH.

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 time.

Celebrant.—Fratres et Sorores, there is a door which opens from TIPHERETH, and the Grace of the Sphere of Beauty is communicated to the SEPHIROTH that are below. By the power in me vested as Chief of this Sacred Rite [*But in the case of a Substitute: By the power to me committed as a Messenger of the Third Order*], I have opened that door and have entered the Temple which is below. Health and Benediction, my Brethren; Light from the Rosy Cross; Glory from the Sun of TIPHERETH. I testify also that the door opens inward for the reception of those who have been prepared in the outer ways, who carry the grace of the heights in their inmost hearts, who have turned their wills to GOD. I come as a Herald from beyond, and my tidings are glad tidings. The time of probation is over; the days of strife are ended; and in all the parts and regions of his natural personality the dedication of our beloved Frater Adveniat Regnum (*vel nomen aliud*) is complete within the measures thereof. I have opened therefore the Path of AYIN for his decreed advancement therein, and that he may receive the annunciation of his election at the Portal of the Third Order. . . . Honourable Guide of the Paths, you have my authority to exercise your office of Mediator for the last time in respect of our

Frater Adveniat Regnum (*vel nomen aliud*). Seek him in the precincts without ; bring him within our Holy Temple ; place him at the Western end, before the Pillars of the Path of AYIN, at the extremity of the SEPHIRA YESOD.

The Guide of the Paths rises in his place and gives the First Sign of the Portal. Proceeding to the East, he takes the Lamp from the Altar and passes with the Sun to the Door.

Guide of the Paths.—I will shew forth tidings of good. I will publish salvation. The ends of the earth shall see it. I will go forth in the brightness thereof, as a lamp that burneth.

He gives the Closing Sign and retires from the Temple. The Acting Ostiarius secures the Door behind him. The seat of the Guide is removed.


Celebrant.—Fratres et Sorores, may the vivifying rain of the Secret Doctrine refresh us in the wastes of time. May the SHEKINAH, which is an Indwelling Presence, bring us with both hands the Bread of Life. May we pass over the holy hills of incense and sacred mountains of myrrh. May the yoke of the Kingdom be upon us, even the Heavenly Kingdom, the World to come, which is the World of the Holy One.

In the meantime, the Guide of the Paths has greeted the Postulant on the further side of the Door, uplifting the Lamp which he bears, as a Sign of Fire and Light, and a Sign of Will.

Guide of the Paths.—I come in the Light of Life ; I come in the Life of Light, the Light of the Christ-Life ; and this is the Life of Re-birth. Glory be to GOD in the Highest, and Peace of the World to come for all who seek after GOD in the way of the Rosy Cross.

The Guide of the Paths prepares the Postulant by placing in his hands the Lamp of Sacramental Fire and about his neck the Cross with equal arms, inscribed with the letters—YOD—HE—VAU—HE—and having the letter SHIN in the centre.

Guide of the Paths.—The years of our spiritual life on earth are as certain moons following conception, during which the form of divine desire grows up within our manifest part. In a due season, clothed with this spiritual body, we shall issue forth and shall see with our own eyes that which all things now foreshadow, all faiths make evident.

The Guide of the Paths gives the Battery of the Portal in the following form— *—*

The Acting Ostiarius opens the Door. The Guide of the Paths brings in the Postulant.

Guide of the Paths.—The Mysteries are a singing voice. Let us enter the place of song. Let us hearken to the Daughter of the Voice.

The Door is secured behind them.


Celebrant.—He shall enter in peace. The Secret Doctrine is the Tree of Life for those who cultivate it. He shall enter the Kingdom of GOD. The Law is the Tree of Life. He shall come forth with joy and be welcomed with gladness. The Law is the Waters of Life.

The Guide leads the Philosophus to the Western side of the Temple, between the Pillars.

Celebrant.—Frater Adveniat Regnum (*vel nomen aliud*), I salute you by the Mystical Title of Pharos Illuminans, conferred on you in the Grade of Philosophus. May your presence be as a Tower of Light in the midst of your peers. I have come from the secret places through a

Hidden Portal, bearing the titles of your advancement in a world unknown. Give me the symbol which you received in the 4 = 7 Grade.

*Frater Philosophus (who is prompted by the Guide).—*Master of the Portal, they gave me the Symbol of PHIRATH, which is the fourth River of Eden.

*Celebrant.—*I testify that it is the Path of AYIN, by which you are called to ascend from the World of Formation to that of Creation in GOD and the threshold of the Third Order. It is prolonged from the Grade of Theoreticus, and from YESOD, wherein you stand, to the Holy SEPHIRA TIPHERETH. It is the Path of a River of Light, and the Temple is therefore in Light. In front of you are the Four Tablets which have been bound about your personality, by the consecrations of the First and Second Orders. In the midst of them there now lies the Tablet of Union. It represents that which binds all parts of the personality together by a great act of dedication. I bid you therefore kneel down. (*The Philosophus is assisted by the Guide*). Place both hands on the Tablet of Union. (*The Philosophus is assisted by the Guide*). Bow your head reverently, as a token of humility and the will that is turned to GOD. Repeat your Sacramental Name, and say after me——

All rise. The Guide takes charge of the Lamp.

THE OBLIGATION.

*Celebrant.—*I, Frater Adveniat Regnum (*vel nomen aliud*), most solemnly swear that I will never communicate the Secrets of this Path and of the Portal of the Third Order, save only in the manner wherein and with the high authority whereby I here and now receive them. I undertake to maintain the veils between the Second and Third

Orders. I invoke the four parts of my consecrated personality, the body by which I am manifested, the mind which is the seat of consciousness, the emotions and desires which uplift me, and the will which rules in all. May they bear witness to this my pledge. Deal with me in the righteousness of my intention, O just and righteous GOD. With all the powers of my being, hereby and hereon, I consecrate and dedicate myself to Thy service in the Grades of the Second Birth. Send down on me, I pray Thee, the Light of the Spiritual Consciousness, that I may be truly re-born in Thee.

There is here a short pause.

Celebrant.—Rise, Searcher of the Path, in the Portal of the Third Order.

The Guide of the Paths assists the Philosophus. He raises the Tablets from their place between the Pillars, and, moving with the Sun, restores them to their proper points in the Temple. The Tablet of Union is fixed vertically to the Western side of the Altar. He returns to the right hand of the Postulant. The Celebrant and the Brethren are seated, the Guide and his charge excepted. The Lamp is restored to the Postulant.

Celebrant.—There is a door which opens outward from each SEPHIRA, and those who issue thereby enter the Mystical Path which leads to the next Grade. There is a door which opens inward to each SEPHIRA by a path of lawful travelling. There are three modes of communication upward with TIPHERETH, but two of the doors are sealed. They open only from within, for the descent of influences.

The Guide of the Paths places the Philosophus in the Middle Way, between the Pillars.

Celebrant.—You bear in your hands the Sacramental Lamp, which is one of the characteristic symbols belonging to the Philosophical Grade. Raise it to your forehead, my Brother, to signify the lifting up of the will as an eternal sacrifice.

It is so done accordingly.

Celebrant.—You stand now symbolically on the threshold of the 26th Path.

The Guide moves round the Pillars with the Sun, and faces the Postulant.

Celebrant.—Honourable Guide of the Paths, as a minister of mercy and high priest of redemption, I bid you bring forth the Postulant. I bid the Postulant lift up his eyes Eastward, looking toward the Supernal Heights or opposite to the World of MALKUTH, wherein is the generation of the flesh.

Taking him by his two arms, the Guide of the Paths draws the Postulant through the Pillars.

Guide of the Paths.—There is a river, the waters whereof shall make glad the City of GOD.

The Guide of the Paths is now standing by the side of the Philosophus, both looking toward the East, with the Pillars immediately behind them.

Master of the Temple.—The shadow of the Supernal Hypostases is on you. You have dwelt beneath the wings of SHEKINAH. You are Israel, passing out of exile, and the Great Gates open to receive you.

Warden of the Temple.—Remember, O Pharos Illuminans, that gate which is the synthesis of all gates, the Grade which is a crown of Grades. By such Gate and Grade does man enter into the knowledge of the Holy One.

As the Guide moves forward, leading the Philosophus, and again pauses :—

Celebrant.—Who enters the Middle Path and the Path of Love, which is also the Path of Union? Who testifies concerning him?

The Auxiliary Frater Zelator rises with his Assistants in the far West.

Frater Zelator.—With all the Voices of the Earth and in all its Silence, I testify concerning him, our Beloved Frater Adveniat Regnum (*vel nomen aliud*). He knows that Divine Love is an Eternal Holocaust.

They are again seated, and the Guide again moves forward, leading the Philosophus, very slowly and reverently.

Guide of the Paths.—The path of spiritual consciousness is the path of the study of the Secret Doctrine. But those who would study the Law must also keep it. The Law is understood only in the intercourse of Holy Union.

In the middle part of the Temple they are brought again to a pause by the voice of the Celebrant: the Philosophus is still holding the Lamp near his forehead.

Celebrant.—Wells of Doctrine; Deep Wells; Wells of Divine Doctrine; Wells of Love. Enter into the Wells of Doctrine. The study of the Doctrine is the work among all works, the worship above all worship, the prayer of prayers.

The Guide again moves forward, leading the Philosophus, and they arrive at the Western side of the Altar. Taking the Sacramental Lamp from the hands of its bearer, and moving behind him, the Guide raises it over the head of the Philosophus.

Guide of the Paths.—Master of the Portal, I testify that the Postulant has traversed all the Paths and dwelt in all the SEPHIROTH of the First and Second Orders; that the Divine Name—YOD, HE, VAU, HE—has been restored in a sacrament within him; that with the zeal of his whole being he looks towards the Second Birth and the Sacred Letter of the Spirit which completes the Divine Name. He bears it on the Cosmic Cross, which is the badge of his admission.

The Guide restores the Lamp to the Southern side of the Altar. His seat has been replaced in the Middle West beyond the Pillars, and he returns thereto. The Celebrant rises and extends his hands above the Postulant's head.

Celebrant.—Be thou therefore as one born among us into the Mystery of GOD.

He resumes his seat. The pause of a moment follows.

Celebrant.—Through whatever Grades of our Order the Postulant may pass in this life, they are all symbolical stages of the ascent to the height, or otherwise of his return to the centre. The Diagram of Paths and SEPHIROTH which lies before you on the Altar depicts these stages. It delineates also the mystery of descent into manifestation, when the Soul had come forth from GOD. We are concerned with it in the former aspect, and you will see that the Sephirotic scheme has four chief divisions, corresponding to the Orders in our Fellowship. With two of these you are already familiar, having passed through the Grades therein. You stand on the threshold of the Third, corresponding to TIPHERETH, GEBURAH and CHESED, the 5=6 Grade of Adeptus Minor, the 6=5 Grade of Adeptus Major, and the Exalted Grade of 7=4, being that of Adeptus Exemptus. Above these spheres there is the

Supernal Triad, which involves the conception of a Fourth Order, subsisting in uttermost concealment—like the SEPHIROTH to which it is referred. In symbolical advancement through the Grades and Worlds of our Fellowship, there is no point of entrance thereto or way of communication therewith, except in the Great Mystery of DAATH. The four-fold division which I have indicated offers a perfect correspondence with the Four Worlds of the Secret Tradition in Israel. In MALKUTH is the World of ASSIAH, to which the life of the body corresponds, and it is called the World of Action. In our scheme of Degrees, it is not the material world except in an individual sense, or so far as the Postulant is concerned. It is the world of his material purification. It is natural life and the light of outward things communicated through sacraments of sense. It contains the two Grades of Neophyte and Zelator. YETZIRAH is the World of Formation, wherein are the three SEPHIROTH—NETZACH, HOD and YESOD—corresponding to three inward parts of the natural man—his will, emotions and mind. The Grades of Theoreticus, Practicus and Philosophus are allocated to these SEPHIROTH, and the World of YETZIRAH in our system is that of formation in GOD, leading to Re-birth in Him. YESOD is the source and cause of the Second Birth, and for this reason you have returned thereto in this sub-Grade of the Portal. HOD is the reflected glory of the world to come, or the transmutation of outward things which corresponds to conversion within. NETZACH is victory over the forces which impede Re-birth. In the Grade of Theoreticus the purified mind conceives the theory of the work. In that of Practicus the heart is the speaking witness, and beholds in its purified state the consequence of desire diverted from the true ends. The Grade of Philosophus is that of the will in union. The Postulant stands symbolically on the

threshold of a great experience, an opening of the spiritual mind, and has all desire thereof, all purpose turned thereto. It is the purpose of the new man. BRIAH is the World of Creation, the place of those re-born in the likeness of Christ, and its three Grades are Mysteries of Mystical Life, Death and Resurrection. Beyond these things is the World of ATZILUTH, being that of withdrawal in GOD.

There is here a short pause.

Celebrant.—The Banners before you represent the several Paths which connect the Grades and SEPHIROTH in the Second Order of the Rosy Cross with TIPHERETH in the Order that is beyond. By the hypothesis of the Paths and the Tree, as delineated in the Altar Diagram, you will observe that it is possible to proceed from the $4=7$ Grade of NETZACH to that of $7=4$ in CHESED (*The Celebrant here indicates the Path of LAMED in the Diagram*); but there is no ascent to the heights along this Path, either in the Second or Third Order. It seems possible also to advance from the $3=8$ Grade of HOD to the $6=5$ of GEBURAH (*The Celebrant indicates the Path of MEM*); but this mode of progress is closed for ever to the Practicus. There remain, however, the 24th, 25th, and 26th Paths (*these also are indicated*), by which TIPHERETH communicates with NETZACH, HOD and YESOD, or the Grade of Adeptus Minor with the Grades that are below. The threshold of this exalted sphere is reached by the Vertical or Middle Path of AYIN (*it is indicated*), which you have just traversed symbolically. It was by a Vertical Path that you passed from the SEPHIRA MALKUTH, at the beginning of your journey upward. It is by the corresponding Vertical Path that you enter the Third Order. The Path of TAU is the only Vertical Path travelled in the Lower Worlds, and it symbolises the making of a good beginning. At this

Entrance or Vestibule of the Third Order you mark a definite and vital stage in your further progress. I commend to you the saving sense of another, a most new beginning. See that it is good and true within you, as it is true and holy without, in the world of symbols. So shall you be prepared to follow henceforth the perfect rule of the re-born.

The Celebrant descends from his Throne and faces the East, by the Altar, on the right side of the Philosophus.

Celebrant.—The Great Symbols of the Paths, displayed beneath their Banners, reveal to you that in the nature of things there was no other Path of Ascent open than that which you have followed, namely, the 26th Path. The Path of NUN, governed by the Symbol of the Sun, and leading from NETZACH to TIPHERETH, is forbidden to the Philosophus, though it would seem a direct way from the SEPHIRA in which he has dwelt under the rule of purified will. But this symbol is one of attainment at the apex of the Christ-Life, when he who in your person—the prototypical adept—is seeking the true light on the Paths of Return to God, shall have become an abider in light, a freeman of the Holy City and the Eternal Kingdom. The Sun is the Cosmic Christ, the Christ-Spirit, depicted as the light of the universe. The human figure immediately beneath it, with uplifted arms, is in the act of drawing down the Divine Light and diffusing it with extended healing hands, while it penetrates his own being. The solar image is therefore emblazoned on his breast. He has become, within his own measures, a Prince of Heaven and a manifestation of the Christ-Spirit. The symbol—as a whole—reveals how the Power and the Majesty, the Grace and Glory of GOD encompass the whole creation, how that which came forth from Him, but fell away from its first perfection, is reinvested with the

Light of His Eternal Beauty, through which, as through Paths of Sanctification, it is drawn again to Him and is a Mediator of His Light to the World. The Symbol is shewn to you at this stage of your progress as a glory of the unknown future which awaits you in the fulfilment of the great work of your Re-birth. The Path of SAMECH, governed by the Symbol of Lucifer, and leading from HOD to TIPHERETH, is forbidden by the Laws of the Hierarchy. The Path is sealed to the Practicus, who has no title as such to enter the Grade of Adeptus Minor, and it offers no means of progress to him who is already a Philosophus, for he does not return to HOD. Remember, my Brother, that you are following the Path of Liberation, but Liberation is according to Law. It is for this reason that there is a seal upon the Path of SAMECH, and this seal is not broken. You will observe that the Symbol beneath the Banner of the Path is in the likeness of him who was called the Son of the Morning and Light-bearer, rather than of Diabolus, or Satan. He is the Prince of this World, and the antithesis of the Christ-Spirit, represented by the other Symbol. It is for this reason that they are contrasted together in the Paths. The Lucifer of this Diagram is the desire after spiritual things, to empower the life of sense and to equip the mind in separation. He is the Magus opposed to the Saint, and the path of occult science in its contrast to the science of the Mystics. The end of these things is bondage, represented by the chained figures shewn beneath his altar in the symbol.

That Path of the Secret Tradition which corresponds to the letter NUN is in analogy with the Gates of Light, of which the Keeper is said to be GOD, and with the Heaven of the Sun, which, in Christian tradition, is Christ, the Sun of Justice and of Righteousness. It is held to be the ground of similitude in the likeness of beings and of things, and this is the sense in which the

followers of Christ become partakers with Him, the Sons of GOD and the Heirs of Glory. On the other hand, the Path of SAMECH is that of Temptation or of Trial, and that which in our symbolism stands at the Gate thereof to forbid our quest therein is called the Sustaining GOD, while the obedience exacted is a test of mind applied to those whom GOD calls to His service.

And now, as to the *via media*, that Path of AYIN which you have traversed, and the Great Symbol which it discovers for your instruction and support. You know that the Middle Paths, which are our way of ascent to the heights, are connected by their SEPHIROTH, and in these bonds of union may be called a single Path, which is the Central Pillar of Benignity in the Tree of Life. The left-hand Pillar is female and corresponds to Severity in the symbolism. The right-hand Pillar is male and corresponds to Mercy. The Middle Pillar is bi-sexual, being the conjunction of right and left. The Paths are the nexus which binds male and female together.

These things are to be understood, my Brother, in the grace of the spirit and not according to the flesh, for I speak of Divine Mysteries. The key-note of our entire Grade-sequence is that earthly and heavenly life are both a work of marriages.

At the beginning of his progress, the Neophyte was married to the quest. Male or female on the physical plane, the end of us each is union, or espousals within of the male and female sides in the Christ-Nature. But the Postulant must forget all sex-differentiations which belong to the body of things, because the union that he seeks is spiritual. It is only after Re-birth that there can be new life, new, perfect and real nuptials. Beneath the Banner of the Middle Path is a symbol representing marriage. You were told in the 4=7 Grade that SHEKINAH is the feminine and MESSIAS is the male aspect of the Divine

in manifestation. The union of both must be attained in us, and it is this which you see before you, the Wedlock of the Soul and the Christ Natures, under the wings of SHEKINAH. The ascent into union by way of the Middle Pillar is the path to your own marriage. At the beginning it is like the upward breathing of a pure spirit, and the Breath of the Spirit comes down. And till the Great Day of Consummation the Spirit and the Bride say, Come. The benign and gracious being who officiates at the espousals before you is also a symbol of the Second Birth in spiritual consciousness. She presides over marriages and births. He who has attained to this state of regeneration in GOD shall draw, my Brother, all parts of his personality into the redemption of the higher nature. He shall raise up his fallen SEPHIROTH, including MALKUTH.

The Guide of the Paths comes up to the Philosophus. The Celebrant returns to his throne and standing with uplifted Wand, continues:—

Celebrant.—Fratres et Sorores, it is within ourselves, and so only, that the SEPHIROTH which fall in us are in us also raised. And seeing that in the progress of our Mystery we leave MALKUTH to abide for a season in TIPHERETH, it is indubitable that we take the Lower SEPHIROTH into exaltation. And so all things shall be one, for the immemorial miracle of the one great work of the soul. Hereunto I pray that we who have been called of old, seeing that we are chosen also, may be dedicated, now and henceforward, world without end.

The Celebrant resumes his seat.

Celebrant.—Honourable Guide of the Paths, you have my command to lead our Beloved Brother to the Court of this Temple. Leave him to meditate therein, praying for

light and guidance, aspiring to that inward change which alone can open the Portal of Mystic Life. He has traversed the Middle Path, and the analogical Portal of our Symbolism shall be revealed to him on his return.

The Guide conducts the Philosophus by South and West to the Door, without passing through the Pillars. They leave the Temple. The Guide returns immediately, proceeds to his seat and says, standing thereat :—

Guide of the Paths.—Lord, now lettest Thou Thy servants depart in peace, for our eyes have seen Thy salvation in the union of TIPHERETH and MALKUTH.

The Celebrant rises in his place, with uplifted arms.

Celebrant.—To the glory of Thine elect, world without end ; in the Light which is Perfect Love ; and this is the Love of Perfection.

He resumes his seat.

Celebrant.—It is written that the Princes shall lay away their robes.

In reverent and perfect silence, the Officers of the First and Second Orders disrobe, putting away their vestments and insignia. The Banners of the Paths are removed and placed in the West. The Altar is placed in the Middle Way of the Temple, and the Pillars are set on either side of the Throne in the East. The Banners of the East and West are on either side of the Pillars. The seats of the other Officers are removed, and they repair to their proper places among the ordinary members.

Here ends the Ceremonial Admission of a Frater Philosophicus into the Path of AYIN.

SECOND POINT.

THE PORTAL OF TIPHERETH.

The Postulant is alone in the Vestibule on a Prie-Dieu, in full light, with a scroll in his hands containing versicles on the Mystery of the Second Birth.

The Guide again leaves the Temple and stands for a few moments on the threshold with arms crossed upon his heart. In complete silence he proceeds to prepare the Postulant by placing about his neck the collar of a Master of the Temple, and putting into his hands the Sacred Symbol peculiar to the Second Point.

The Guide gives the Battery of the Grade of Adeptus Minor on the Door of the Temple, thus—



The Acting Ostiarius opens the Door and admits them, after which it is again secured. As they pause within the threshold :—

Celebrant.—It is written, Thou art my Son, and this day have I begotten Thee.

The Guide of the Paths leads the Philosophus to a seat in the far West of the Temple and then takes his own place among the unofficial Brethren. That which follows lies solely between the Celebrant and the Postulant.

Celebrant.—There is a door in TIPHERETH which shall open for you, my Brother. The emblazonment of visible signs does not appear thereon, but it is full of spiritual

inscriptions. My Throne is between the Pillars thereof, and I symbolise the opening of the Gate. In this sense I am the Gate and Way of your advancement. May it be unto you the Spiritual Portal of a Path which leads to GOD. Through moons of probation, passed amidst purifying Rites, through moons of quest and reflection, you have reached this stage in your pilgrimage, and it is here that the Veil divides. The Portal Sub-Grade leading to the Third Order is a Grade of Re-birth in symbolism. May it be unto you an efficacious sacrament communicating the living experience within. So shall your consciousness enter into the state of union reflected from TIPHERETH. So shall the Portal of the Adepts, by which you now stand, give entrance into new life, which is that of Christ in His Kingdom. You have reached it by that middle way which—as you were told in the 4=7 Grade—is the Path of Return into Unity. It was said to you in that Grade that the Sun of Righteousness should rise. You had carried your cross previously through many Paths of Darkness, and now another has been given you to bear through a Path of Light. You took up that cross as directed and went in search of the Sun. In this manner you have traversed the Path of AYIN and have laid it down in purity. Another title of admission has been granted in the Symbol which you now bear. It shall be unto you a Sign that the Wings of the Morning are uplifted in the Orient of Life. You will observe that in this symbol—to which I direct your attention in a special manner—the Four Living Creatures of Ezekiel's Vision are grouped together in correspondence with the inward meaning of your progress through the Lower Grades of our Fellowship. Leo at the summit signifies the Grade of Philosophus and the dedication of your natural will. The Bull at the lowermost point represents MALKUTH and the consecration of your earthly body in the Grade of

Zelator. The Man corresponds to YESOD, the Grade of Theoreticus and the purification of your natural mind. The Eagle has reference to HOD, to the 3 = 8 Grade of Practicus, and to the human emotions and desires which are hallowed therein. In the centre of all is the White Wheel of the Spirit, the Sign of the Cosmic Christ, of the Second Birth and the Christ-Life in Man. The Four Living Creatures correspond in the Secret Tradition to the Angels of the Four Quarters, and to the Divine Names emblazoned thereon. They are the synthesis of the Elemental Tablets, and the Wheel of the Ogdoad corresponds to the Tablet of Union. We learn also that the Four Sacramental Elements of which man is said to have been made—which were gathered by the Elohim from the Four Quarters of Heaven, and are analogous to the parts of our personality—will be ruled as a kingdom by those who obey the Law, or—in other words—that man is detached by sanctity from the bondage of elemental life. But that by which he is liberated is the Wheel of the Spirit, dwelling in the centre of his personality.

The Cross which you carried in the Path of AYIN and have now laid down at the threshold of the Sacred Portal, will hereafter carry you. One of its correspondences is now shewn you in the East, borne upon the heart of the Messenger who has come to you from the Grades beyond. I am sealed with the Rosy Cross, and you should know that the Rose in its highest understanding is a Symbol of the Divine Principle operating in you and in humanity, so that the evil which is scarlet in our nature may become whiter than snow, and that the whiteness of regenerated life may be incarnadined by Divine Fire. How is that Fire communicated? It is an operation of the Second Birth, and the experience therein constitutes a Secret Doctrine, the students of which are themselves compared to roses. In this sense the Rose is the Israel of GOD, the chosen

souls of the Sanctuary, and the thorns which encompass the Rose form a purifying cross, from the midst of which springs up the Perfect Flower of Election. The five petals correspond to the five virtues which lead to perfection, namely, Love of GOD, Chastity, Charity, Humility, and Steadfastness in the experience which is called a Study of the Secret Doctrine. But these virtues are great mystical paths. They are also five manners of wounding, by which the Adept is crucified to his lower self-centre, and to that which is perishable in the world, for the manifestation of the Divine within him. The Rose is also a chalice, and its Mystery is that of the Chalice of Salvation. It is lastly the Cup of Benedictions. These modes of interpretation, with many others, their seeming divergence notwithstanding, are one at the root, as a branch of many roses springing from a single stem. Except in a secondary sense, or in the world of simple images, the Rose does not typify material desire immolated on the cross of suffering. On the deep personal side it represents the Beatific Vision, which only unfolds on the Cross, though it is formulated in this Temple from very far away. Those who attain the Vision—thereby and thereon—bow their heads and say: It is finished. Thereafter is the indrawn state in which consciousness enters into union. You should understand further that the Vision—as the Banner of the East exhibits—is manifested on a background of purity. It is the simplicity and singleness and detachment and continence, concerning which it may be said that he who is sealed therewith shall be opened to Divine Secrets, even as the Lamb slain from the foundation of the world opened the Book of Life. Love and Understanding are the Keys, the motive and the harmony of that world.

We have spoken to you of many hallowings, and I invite you, at this stage more especially, to remember the will in union, which is the deeper meaning of its consecra-

tion in the Grade of Philosophus. This is the state in which the Sons and Daughters of the Doctrine, who have become familiar by experience with the Mysteries of the Way, the Truth and the Life, are declared to be little children. They have graduated in conformity, in that union of the human with the Divine will which is an earnest of the ineffable union. It is the condition of the opening of the eyes, so that the eyes see and the heart realises the Eternal Subject of research.

What is it that dawns upon the Soul in the Neophyte Grade? The blind sense of want, a great desire, some deeper sense of want, a longing for reality, the burden of darkness, and thereafter a first suggestion of twilight before morning. The Path of Search becomes a Path of Dedication, and this has brought you to the threshold of higher light, where in place of the desire of the Spirit there should be realisation of Its abiding presence.

As a Son of the Paths, you have traversed the Path of Love. I now bid you arise. Lift up the Symbol you carry. Let it rest on your forehead, supported by the two hands. Go up to the Altar of GOD. Place the Symbol on the Altar. Retire into your inward self. Think well of the parts of your personality, united and made perfect in the presence of the Abiding Spirit, as the Life of the life therein. I call upon you now to depose your nature, thus completed, on the Supernal Altar of Burnt Offerings before the Divine Will.

While the Postulant bends over the Altar, there is silence for some moments, and thereafter the Celebrant rises with uplifted arms.

Celebrant.—O Frater Pharos Illuminans, the Lord Himself enlighten thee. This is thine offering. The Lord thy GOD accept thee. This is conformity.

The Celebrant resumes his seat.

Celebrant.—It is by such unreserved dedication in all stages of the work that those who are called on earth to an experimental knowledge of the Life of life become elect thereto; those who are chosen become heirs-at-law; and the heirs enter into their heritage. You have now made your offering on the threshold of the Inner Temple. This is the Court of its Tabernacle. The years of strife are ended. I have prayed for peace in all your habitations. The price is paid. May the peace that is signed in Heaven be declared also on earth. The time of probation is over. I have come through a gate of peace. Behold, I have come quickly, lest your steps should err in the Paths. Come hither. The Door is behind me. I have opened the ways thereto. You shall enter and go in.

The Postulant has approached as directed, and is now standing opposite the Throne in the East.

Celebrant.—May you enter, by the practice of the presence of GOD, into consciousness of GOD in the Spirit, of GOD who is within. Let your heart be filled with holy expectation, and you shall hear in a high symbolism the Divine Voice speaking in the Universe, the Christ-Spirit giving testimony concerning Itself, and concerning the Path of your Attainment.

The Celebrant rises, and still standing on the dais of his throne:—

Celebrant.—By the power in me vested, as Master of the Portal (or *in the case of a Substitute*: By the power to me committed), I testify that the Veil of the Inner Temple opens on the Cross, and I give you the Opening Sign.

This is done with extended arms and open palms. The Sign is repeated by the Postulant.

Celebrant.—It is the Sign of Messiah extended on the Sephirotic Cross, with the head resting on DAATH, the

arms reaching to GEDULAH and GEBURAH, and the feet established on MALKUTH. There is represented in this manner the descent of the Divine Influences from the Three Supernals through the Temples of the Rosy Cross, their Members, and the Postulant passing through the various Grades. There is also a Closing Sign, which is given thus, by crossing the arms upon the breast. (*The Postulant repeats the Sign after the Celebrant*). It signifies the reception of the influences into the heart of the Postulant, in common with the whole Brotherhood of the Rosy Cross. The Word of the Portal is YEHESHUAH, which is at once a Divine Name in the personal and universal sense, signifying the Christ manifest in life and time, and the Cosmic Christ. It is formed by placing the Sacred Letter SHIN in the centre of the Four Letters YOD, HE, VAU, HE, which are read by us as Jehovah. You know that these letters are inscribed on the Laminæ of the Officers in the Worlds of Symbolism through which you have passed, under the obedience of the Rosy Cross. They signify the purified state of the four parts of personality, to which the Officers correspond. The Third Order is concerned with the quest and attainment of that state which is symbolised by the letter SHIN. Therefore this Sacred Letter is emblazoned in the centre of the Rose on the Rosy Cross which I bear. I invest you with the corresponding jewel of the Third Order. See that you keep it in purity and remember the quest that you follow, being that of the Christ-state. Brother of the Rosy Cross, I look to your creation in GOD.

The Celebrant takes the hand of the Postulant and draws him round, so that he faces to the West. While still holding him by the hand:—

Celebrant.—To all who have entered the Portal, to the Fratres et Sorores in all Grades of Adeptship, I proclaim

that our Frater Adveniat Regnum (*vel nomen aliud*) is a Son of the Path of Love, and that he stands on the threshold of TIPHERETH.

The Celebrant resumes his seat.

Celebrant.—You will now take your place among the Brethren of the Third Order, toward the East of the Temple.

The Postulant is directed accordingly and takes his seat.

Celebrant.—Fratres et Sorores, when the Veil of the Temple is parted by reverent and holy hands, moving from within, the Holy Voice says unto each as he enters : Come in peace. The Offices of our Fellowship are therefore Offices of Mercy, reflected from the Supreme Crown. KETHER is a world of mercy, the place where there is neither sorrow nor wrath, neither separation, but glory and splendour, grace and joy. It is also supernal loving-kindness, which is communicated to CHOKMAH as the beginning and end of all, and CHOKMAH is the Door by which there is entrance to the King of Heaven. It is good pleasure and benevolence, and in the SEPHIRA CHESED it passes into manifested love. But by CHESED the world was made, and all the SEPHIROTH below are saturated with benignity therefrom. The Four Worlds of the Rosy Cross are therefore Worlds of Love, and the Grades of the Third Order are high palaces thereof. Holiness, love, the works by which we are judged, the goodwill that consecrates works, the Divine intention which is their substance, the repose that remains for all who have turned to GOD in their hearts, the purity which is the quintessence of moral life, and GOD as all in all : hereof is our sum of perfection. And hereof also, O Frater Adveniat Regnum (*vel nomen aliud*), is the prospect extending before you. Searcher of the Great Secret, that Stone of the Wise which

we pray to attain in this Fellowship—I testify that the White Stone, the true Medicine thereof, and the Divine Tincture, are in our inward nature. Was it not said to you of old that GOD is within? When the Divine Spirit is declared in our consciousness, then is the secret found. This is the Doctrine of Light, and where is that Light, my Brother? Our tradition tells us that it is in the centre of the Holy Cross ; but this is an allegory of our own nature and another formulation of that work to which you are called henceforth. Innocent of hands and clean of heart, you will go up the Mountain of the Lord in the following of that work. Remember, the Temple on its summit and the aspiration of the Sons and Daughters of Desire which beats about its Golden Gates. This is the last message which I deliver from the Throne of the Portal. It takes us where we should be always in spirit—to the Throne of GOD. But, Fratres et Sorores, and all ye chosen hearts—this is ATZILUTH.


*Here ends the Ceremony of Admission to the Portal
of the Third Order.*

THE HIGH OFFICE OF CLOSING THE HOLY PORTAL.

The Minutes of Receptions into the Portal of the Third Order are read in the Grade of Adeptus Minor. The Temple cannot be reduced from the Grade of the Portal to that of Neophyte, and no official business is therefore transacted.

Celebrant.—Fratres et Sorores, assist me to close this Holy Temple according to the Ritual of the 26th Path, and in the Grade appertaining to the Portal of the Third Order.

All rise.

Celebrant.——To order, Fratres et Sorores.

He descends from the Throne and faces East, with arms extended in the Opening Sign of the Grade.


Celebrant.—I have entered, O Merciful Father, behind the Veil of the Temple. I have seen the glorious Sun of TIPHERETH. But I know that there is another World of Splendour, another and more glorious Sun. O, after all the radiance of the natural world, after the golden dawn and the noonday radiance, after Thy sunset lights, and behind the spiritual transfiguration of outward things, give unto us Thine own light, the true illumination that is within, the inexpressible splendour of Thy Presence, and the Glory of Thy Perfect Union.

The Celebrant returns to his Throne, but remains standing.

Celebrant.—Fratres et Sorores, I declare that the Word is YEHESIHUAH, the Salvation of Christ manifest.

He gives the Closing Sign.

Celebrant.—In and by that Name, and in accordance with the Mystic Sign, I close this Holy Temple.

He gives the Battery of the Grade—  *—*

Here ends the Ritual of the Portal of the Third Order.