

THE TRUE AND INVISIBLE
ROSICRUCIAN ORDER



An Interpretation
of the
Rosicrucian Allegory

and

An Explanation
of the
Ten Rosicrucian Grades

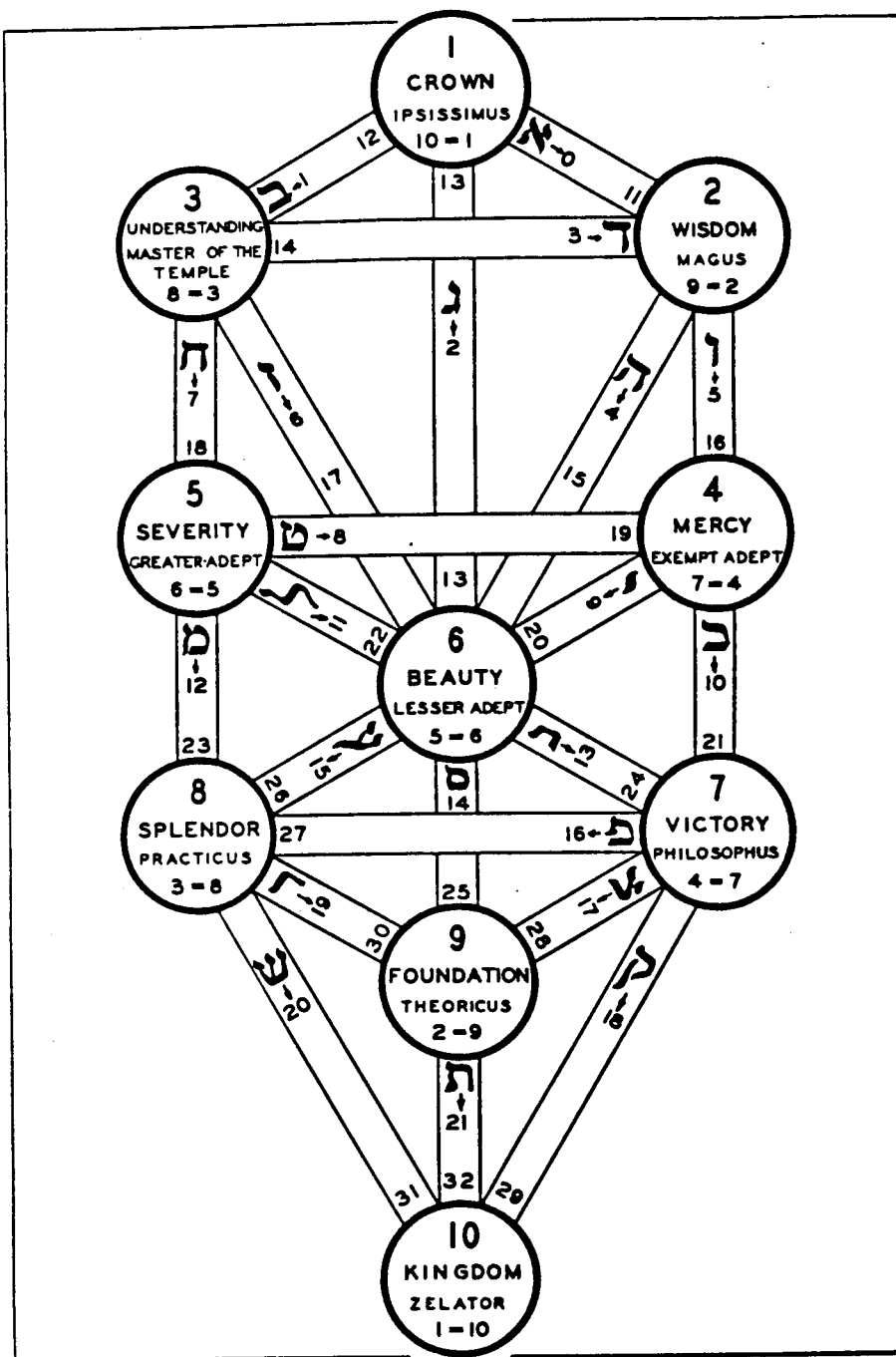
By

PAUL FOSTER CASE

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Revised and Enlarged

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THE TRUE AND INVISIBLE ROSICRUCIAN ORDER.

Rosicrucianism came into public notice early in the 17th century. In 1610 the Fama Fraternitatis: or, A Discovery of the Fraternity of the most Laudable Order of the Rosy Cross circulated in manuscript among German occultists. In 1614 it was published at Cassel, and its sequel, the Confessio Fraternitatis, was printed early in the following year. These two pamphlets contain the story of the Order, and a resumé of its principles and philosophy. What follows is a condensed version of their contents.

FAMA FRATERNITATIS.

Seeing the only wise and merciful God in these latter days hath poured out so richly His mercy and goodness to mankind, that we may justly boast of the happy time wherein there is not only discovered unto us the half part of the world, which was heretofore unknown and hidden, but He hath also made manifest unto us many wonderful and never-heretofore seen works and creatures of Nature, and, moreover, hath raised men, endued with great wisdom, which might partly renew and reduce all arts (in this our spotted and imperfect age) to perfection, so that finally man might thereby understand his own nobleness and worth, and why he is called Microcosmus, and how far his knowledge extendeth in Nature.

Although the rude world herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the learned is so great, it will not suffer them to agree together; but were they united, they might, out of all those things which in this age God doth so richly bestow upon us, collect a perfect method of all arts. But such is their opposition that they still keep, and are loth to leave, the old course, esteeming that which hath a mere show of learning, more than the clear and manifested Light of Truth.

To such an intention of a general reformation, the most godly and highly illuminated Father, our Brother C.R.C., the chief and original of our fraternity, hath much and long time labored. Born in 1378, in the fifth year of his age he was placed in a cloister, where he learned indifferently the Greek and Latin tongues, and (upon his earnest desire and request), being yet in his growing years, was associated to a Brother, P.A.L., who had determined to go to the Holy Land.

This Brother died in Cyprus, yet our Brother C.R.C. did not return, but shipped himself over, and went to Damascus, minding from thence to go to Jerusalem. But by reason of the feebleness of his body he remained still there, and by his skill in physic he obtained much favor with the Turks.

In the meantime he became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought, and how nature was discovered unto them. Heroby was that high and noble spirit of Brother C. R. C. so stirred up, that Jerusalem was not now so much in his mind as Damcar. So he made a bargain with the Arabians that they should carry him for a certain sum of money to Damcar.

He was but of the age of sixteen years when he came thither. The Wise Men received him not as a stranger (as he himself witnesseth), but as one whom they had long expected; they called him by his name and showed him other secrets out of his cloister, whereat he could not but mightily wonder.

He learned there better the Arabian tongue, so that the year following he translated the Book M (Liber Mundi) into good Latin, which he afterwards brought with him. This is the place where he did learn his medicine and his mathematics.

After three years he returned again with good consent, shipped himself over Sinus Arabicus into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him.

Every year the Arabians and Africans do send one to another, inquiring one of another out of their arts, if happily they had found out some better things, or if experience had weakened their opinions. Yearly there came something to light whereby the mathematics, medicine, and magic (for in those are they of Fez most skilful) were amended.

At Fez he did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets, as we likewise might gather together many things if there were the like unity and desire of searching out secrets among us.

Of those at Fez he did often confess, that their magic was not altogether pure, and also that their Qabalah was defiled with their religion; but, notwithstanding, he knew how to make good use of the same, and found still more better grounds for his faith; altogether agreeable with the harmony of the whole world and wonderfully impressed in all periods of time. Thence proceedeth that fair concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of man, the whole great world, whose religion, policy, health, mem-

bers, nature, language, words, and works are agreeing, sympathizing, and in equal tune and melody with God, Heaven, and Earth; and that which is disagreeing with them is error, falsehood, and of the devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the world. Also, might one examine all and several persons upon the earth, he should find that which is good and right is always agreeing with itself, but all the rest is spotted with a thousand erroneous conceits.

After two years Brother R. C. departed the city Foz, and sailed with many costly things into Spain, hoping well, as he himself had so well and profitably spent his time in his travel, that the learned in Europe would highly rejoice with him, and begin to rule and order all their studies according to those sure and sound foundations. He therefore conferred with the learned in Spain, showing unto them the errors of our arts, and how they might be corrected. He showed them new growths, new fruits, and beasts, which did concord with old philosophy, and prescribed them new Axioms, whereby all things might be fully restored. But it was to them a laughing matter, and being a new thing unto them, they feared that their great name would be lessened if they should now again begin to learn and acknowledge their many years' errors, to which they were accustomed, and wherewith they had gained them enough. Whoso loveth unquietness, let him be reformed, (they said).

The same song was also sung to him by other nations, the which moved him the more because it happened to him contrary to his expectations, being then ready bountifully to impart all his arts and secrets to the learned, if they would have but undertaken to write the true and infallible Axiomata, out of all faculties, sciences, and arts, and whole nature, as that which he knew would direct them, like a globe or circle, to the only middle point and center, and (as it is usual among the Arabians) it should only serve to the wise and learned for a rule, that also there might be a society in Europe which might have gold, silver, and precious stones, sufficient for to bestow them on kings for their necessary uses and lawful purposes, with which society such as be governors might be brought up to learn all that which God hath suffered man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the Oracles.

Verily we must confess that the world in those days was already big with those great commotions, laboring to be delivered of them, and did bring forth painstaking, worthy men, who brake with all force through darkness and barbarism, and left us who succeeded to follow them. Assuredly they have been the uppermost point in the Triangle of Fire, whose flame now should be more and more brighter, and shall undoubtedly give to the world the last light.

But that we do not forget our loving Father, Brother C. R., he after many painful travels, and his fruitless true instructions, returned again into Germany. There, although he could have bragged with his art, but specially of the transmutations of metals, yet did he esteem more Heaven, and men, the citizens thereof, than all vain glory and pomp.

Nevertheless, he builded a fitting and neat habitation, in the which he ruminated his voyage and philosophy, and reduced them together in a true memorial. In this house he spent a great time in the mathematics, and made many fine instruments.

After five years came again into his mind the wished for reformation, and he undertook, with some few adjoined with him, to attempt the same. Wherefore he desired to that end to have out of his first cloister (to the which he bare a great affection) three of his brethren, Brother G. V., Brother I. A., and Brother I. O., who had some more knowledge of the arts than at that time many others had. He did bind these three unto himself, to be faithful, diligent, and secret, as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those which were to come, and through especial revelation should be received into this fraternity, might not be deceived in the least syllable and word.

After this manner began the Fraternity of the Rosy Cross--first by four persons only, and by them was made the magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory, and do find great wisdom therein. They made also the first part of the Book M, but since in that respect the labor was too heavy, they concluded to draw and receive yet others more into their fraternity. To this end was chosen Brother R. C., the Founder's own cousin; Brother G. G., and Brother P. D., their secretary, so that they were eight in number, by whom was collected a book or volume of all that which man can desire, wish, or hope for.

Although we do now freely confess that the world is much amended within an hundred years, yet we are assured that our Axiomata shall immovably remain unto the world's end, and also that the world in her highest and last age shall not attain to see anything else; for our ROTA takes her beginning from that day when God spake Fiat and shall end when he shall speak Perceat; yet God's clock striketh every minute, where ours scarce striketh perfect hours.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labor, and also that every one was sufficiently instructed and able perfectly to discourse of secret and manifest philosophy, they would not remain any longer together, but, as in the beginning they had agreed, they separated themselves into several

countries, because that not only their Axiomata might in secret be more profoundly examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived some error, might inform one another of it.

Their agreement was this:--

First, That none of them should profess any other thing than to cure the sick, and that gratis.

Second, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

Third, That every year, upon the day C., they should meet together at the house of the Holy Spirit, or write the cause of absence.

Fourth, Every Brother should look about for a worthy person who, after his decease, might succeed him.

Fifth, The word R. C. should be their seal, mark, and character.

Sixth, The Fraternity should remain secret one hundred years.

These six articles they bound themselves one to another to keep. Every year they assembled together with joy, and made a full resolution of that which they had done. There must certainly have been great pleasure to hear truly and without invention related and rehearsed all the wonders which God hath poured out here and there throughout the world. Every one may hold it out for certain, that such persons as were sent, and joined together by God and the Heavens, and chosen out of the wisest men as have lived in many ages, did live together above all others in highest unity, greatest secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives, but although they were free from all diseases and pain, yet, notwithstanding, they could not live and pass their time appointed by God. They had concluded that as much as possibly could be, their burial place should be kept secret, as at this day it is not known to us what is become of some of them, yet every one's place was supplied by a fit successor. But this we will confess publicly by these presents, to the honor of God, that what secret soever we have learned out of the Book M, although before our eyes we behold the image and pattern of all the world, yet are there not shown unto us our misfortunes, nor hour of death, the which only is known to God Himself, who thereby would have us keep in a continual readiness. But hereof more in our Confession, wherein we do set down thirty-seven reasons wherefore we do now make known our Fraternity, and proffer such high mysteries freely, without constraint and reward. Also we do proffer more gold than both the Indies bring the King of Spain, for Europe is with child,

and will bring forth a strong child, who shall stand in need of a great godfather's gift.

The first of this fraternity which died was Brother I.O. After his death Brother R.C. rested not, but as soon as he could called the rest together, and then, as we suppose, his grave was made, although hitherto we (who were the latest) did not know when our loving Father R.C. died, and had no more but the bare names of the beginners, and all their successors to us. Yet there came into our memory a secret, which through dark and hidden words and speeches of the hundred years, Brother A., the successor of D. (who was of the last and second row of succession, and had lived amongst many of us), did impart unto us of the third row and succession; otherwise we must confess that after the death of the said A., none of us had in any manner known anything of Brother C. R., and of his first fellow-brethren, than that which was extant of them in our philosophical books, amongst which our Axiomata was held for the chiefest, Rota Mundi for that displaying the greatest artifice, and Protheus for the most profitable.

Now the true and fundamental relation of the finding out of the high-illuminated man of God, Fra. C.R.C., is this:--After that A. was deceased, there succeeded in his place our loving Brother N.N. This man, after he had repaired unto us to take the solemn oath of fidelity and secrecy, informed us that A. had comforted him in telling him that this fraternity should ere long not remain so hidden. The year following, he thought (he being a good architect) to alter something of his building, and make it more fit.

In such renewing, he lighted upon the Memorial Table, which was cast of brass, and contains all the names of the Brethren, with some few other things. This he intended to transfer into a more fitting vault, for where or when Brother R. C. died, or in what country he was buried, was by our predecessors concealed and unknown unto us.

In this table stuck a great nail somewhat strong, so that when it was with force drawn out it took with it a medium sized stone out of the thin wall or plastering of the hidden door, and so unexpectedly uncovered the door, whereat we did with joy and longing throw down the rest of the wall and cleared the door, upon which was written in great letters--

POST CXXI ANNOS PATEBO,

with the year of the Lord under it. Therefore we gave God thanks, and let it rest that same night, because first we would overlook our Rota.

In the morning following we opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five feet broad, and the

height of eight feet. Although the sun never shined in this vault, nevertheless it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part in the center of the ceiling. In the midst, instead of a tomb-stone, was a round altar, covered with a plate of brass, and thereon this engraven:--

A.C.R.C. Hoc universi compendium unius mihi
sepulchrum feci.

Round about the first circle or brim stood,
Jesus mihi omnia.

In the middle were four figures, enclosed in circles, whose circumscription was,

1. Nequaquam Vacuum.
2. Legis Jugum.
3. Libertas Evangelii.
4. Dei Gloria Intacta.

This is all clear and bright, as also the seventh side and the two heptagons. So we kneeled down altogether, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more than all men's wits could have found out, praised be His holy name.

This vault we parted in three parts, the upper part or ceiling, the wall or side, the ground or floor. Of the upper part you shall understand no more at this time but that it was divided according to the seven sides in the triangle which was in the bright center. Every side or wall is parted into ten squares, every one with their several figures and sentences. The bottom again is parted in the triangle, but because therein is described the power and rule of the Inferior Governors, we leave to manifest the same, for fear of the abuse of the evil and ungodly world. Every side or wall had a door for a chest, wherein there lay divers things, especially all our books. Herein also we found his (C.R.C.'s) Itinerarium and Vita, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, burning lamps, and chiefly wonderful artificial songs--generally all was done to that end, that if it should happen, after many hundred years, the Fraternity should come to nothing, they might by this only vault be restored again.

Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed. In his hand he held a parchment called T, the which, next unto the Bible, is our greatest treasure, which ought not to be delivered to the censure of the world.

At the end of Book T, the Fama goes on to say, was a long inscription signed by Brethren of the fraternity. In the original it is a long paragraph, containing a single Latin sentence. The several points of this sentence are:

- (1) That C.R.C. came from a noble and illustrious German family bearing the name R.C.; (2) that on account of his subtle conceptions and untiring labors he became acquainted with Divine and human mysteries by way of revelation; (3) that he collected a royal and imperial treasure in his journeys to Arabia and Africa; (4) that the same was serviceable not only to his age but to posterity; (5) that he desired to have heirs of the name, faithful and closely joined; (6) that he fabricated a miniature world corresponding to the great one in its movements; (7) that it was a compendium of all things past, present, and to come; (8) that after living for more than a century he passed away at the call of the Holy Spirit and not by reason of disease, yielding his illuminated soul to its faithful Creator; (9) that he was a beloved Father, a most kind Brother, a faithful Preceptor and an upright Friend; and (10) that he is hidden here from his own for one hundred and twenty years.

We are indebted to A. E. Waite for this summary translation of the Latin text. (See his Brotherhood of the Rosy Cross, page 135, footnote.)

The Fama continues with a brief description of how the Brethren closed up the vault again, following this with a general invitation to all who are interested to offer themselves as candidates for admission.

There is also a paragraph which, if read without understanding of the nature of occult knowledge, seems to declare that the anonymous authors are protestant Christians, of the Lutheran persuasion. Of this, certain critics, notably Mr. Waite, have made much, as of the apparent professions of allegiance to the political order of the Holy Roman Empire. But occultists know in what sense both the religious and political professions of this paragraph are to be understood. Every real occultist can say, with the authors of the Fama, that he "has the knowledge of Jesus Christ." And the phrasing of the political part of the paragraph is subtle. It says:

"In Politia we acknowledge the Roman Empire and its Christian head, albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men."

Which should be evidence enough that the writers foresaw the political transformations which were impending throughout the world, and were gladly expecting them.

With respect to philosophy, the Fama continues:

"Our philosophy also is not a new invention, but as Adam after his fall hath received it, and as Moses and Solomon used it, also it ought not much to be doubted of, or contradicted by other opinions or meanings. It is that wherein Plato, Aristotle, Pythagoras, and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon, did excel; but especially wherewith

that wonderful book the Bible agreeth. All that same concurreth together, and maketh a sphere of globe whose total parts are equidistant from the center."

Then follows a condemnation of the craze for physical alchemy or gold-making which was then raging throughout Europe.

"The true philosophers," it says, "are far of another mind, esteeming little the making of gold, which is but a paragon, for besides that they have a thousand better things. We say with our loving Father C.R.C., Phy. aurium nisi quantum aurum, for unto him the whole nature is detected; he doth not rejoice that he can make gold, and that, as Christ saith, the devils are obedient unto him, but is glad that he seeth the Heavens open, the angels of God ascending and descending, and his name written in the book of life."

The Fama then concludes with these words:

"whosoever shall earnestly, and from his heart, bear affection unto us, it shall be beneficial to him in goods, body, and soul; but he that is false-hearted, or only greedy of riches, the same first of all shall not be able in any wise to hurt us, but bring himself to utter ruin and destruction. Also our building, although one hundred thousand people had very near seen and beheld the same, shall forever remain untouched, undestroyed, and hidden to the wicked world.

Sub umbra alarum tuarum, Jehova."

CONFESSIO FRATEKNITATIS.

Whatsoever you have heard, O mortals, concerning our fraternity by the trumpet sound of the Fama R.C., do not either believe it hastily, or wilfully suspect it. It is Jehovah who, seeing how the world is falling into decay, and near to its end, doth hasten it again to its beginning, inverting the course of Nature, and so what heretofore hath been sought with great pains and daily labor He doth lay open now to those thinking of no such thing, offering it to the willing and thrusting it upon the reluctant, that it may become to the good that which will smooth the troubles of human life and break the violence of unexpected blows of Fortune, but to the ungodly that which will augment their sins and punishment.

Concerning the amendment of philosophy, we have declared that the same is altogether weak and faulty. But as commonly even in the same place where there breaketh forth a new disease, nature discovereth a remedy against the same, so amidst so many infirmities of philosophy there do appear the right means whereby she may become sound again, and new or renovated may appear to a renovated world.

No other philosophy have we than that which is the head of all the faculties, sciences, and arts,

the which (if we behold our age) containeth much of Theology and Medicire, but little of Jurisprudence; which searcheth heaven and earth with exquisite analysis, or, to speak briefly thereof, which doth sufficiently manifest the Microcosmos man, whereof if some of the more orderly in the number of the learned shall respond to our fraternal invitation, they shall find among us far other and greater wonders than those they heretofore did believe, marvel at, and profess.

It becomes us to labor carefully that the surprise of our challenge may be taken from you, to show plainly that such secrets are not lightly esteemed by us, and not to spread an opinion abroad among the vulgar that the story concerning them is a foolish thing. For it is not absurd to suppose that many are overwhelmed with the conflict of thought which is occasioned by our unhop'd graciousness, unto whom (as yet) be unknown the wonders of the sixth age; or who, by reason of the course of the world, esteem the things to come like unto the present, and, hindered by the obstacles of their age, live no otherwise in the world than as men blind, who, in the light of noon, discern only by feeling.

We hold that the meditations of our Christian Father upon all subjects which from the creation of the world have been invented, brought forth, and propagated by human ingenuity, through God's revelation, or through the service of angels or spirits, or through the sagacity of understanding, or through the experience of long observation, are so great, that if all books should perish, and by God's almighty sufferance all writings and all learning should be lost, yet posterity will be able thereby to lay a new foundation of sciences, and to erect a new citadel of truth.

Therefore it must not be expected that new comers shall attain at once all our weighty secrets. They must proceed step by step from the smaller to the greater, and must not be retarded by difficulties.

Wherefore should we not freely acquiesce in the only truth than seek through so many windings and labyrinths, if only it had pleased God to lighten unto us the Sixth Candelabrum. Were it not sufficient for us to fear neither hunger, poverty, diseases, nor age? Were it not an excellent thing to live so as if you had lived from the beginning of the world, and should still live to the end thereof? So to live in one place that neither the people which dwell beyond the Ganges could hide anything, nor those which live in Peru might be able to keep their counsels from thee? So to read in one only book as to discern, understand, and remember whatsoever in all other books (which heretofore have been, are now, and hereafter shall come out) hath been, is, and shall be learned out of them? So to sing and play that instead of stony rocks you could draw pearls,

instead of wild beasts spirits, and instead of Pluto you could soften the mighty princes of the world.

O mortals, diverse is the counsel of God and your convenience, Who hath decreed at this time to increase and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea, without any hope or expectation; the same we purpose with such fidelity to put into practice, that neither compassion nor pity for our children (which some of us in the Fraternity have) shall move us, since we know that these unhopd for good things cannot be inherited, nor be conferred promiscuously.

If there be anybody now which on the other side will complain of our discretion, that we offer our treasures so freely and indiscriminately, we affirm that we have by no means made common property of our arcana, albeit they resound in five languages within the ears of the vulgar, both because, as we well know, they will not move gross wits, and because the worth of those who shall be accepted into our Fraternity will not be measured by their curiosity, but by the rule and pattern of our revelations. A thousand times the unworthy may clamor, a thousand times may present themselves, yet God hath commanded our ears that they should hear none of them, and hath so compassed us about with His clouds that unto us, His servants, no violence can be done; wherefore now no longer are we beheld by human eyes, unless they have received strength borrowed from the eagle.

When that shall come to pass which must precede, our Trumpet shall resound with full voice and with no prevarications of meaning, when, namely, those things of which a few now whisper and darken with enigmas, shall openly fill the earth, the which, as we know, is already manifest to many learned men, as their tokens and secret congratulations bear witness.

We could here relate and declare what all the time from the year 1378 (when our Christian Father was born) till now hath happened, what alterations he hath seen in the world these one hundred and six years of his life, what he left after his happy death to be attempted by our Fathers and by us, but brevity will not permit us at this present to make rehearsal of it.

Truly, to whom it is permitted to behold, read, and thenceforward teach himself those great characters which the Lord God hath inscribed upon the world's mechanism, and which He repeats through the mutations of Empires, such an one is already ours, though as yet unknown to himself. But to the false and imposters, and to those who seek other things than wisdom, we witness by these presents publicly, we cannot be betrayed unto them to our hurt, nor be known to them without the will of God, but they shall certainly be partakers of that terrible commination spoken of in our Fama, and their impious

designs shall fall back upon their own heads, while our treasures shall remain untouched.

One thing should here, O mortals, be established by us, that God hath decreed to the world before her end, which presently thereupon shall ensue, an influx of truth, light, and grandeur, such as he commanded should accompany Adam from Paradise and sweeten the misery of man. Wherefore there shall cease all falsehood, darkness, and bondage, which little by little, with the great globe's revolution, hath crept into the arts, works, and governments of men, darkening the greater part of them. As we now confess that many high intelligences by their writings will be a great furtherance unto this reformation which is to come, so do we by no means arrogate to ourselves this glory, as if such work were only imposed upon us, but we testify that sooner shall the stones rise up and offer their service, than there shall be any want of executors of God's counsel.

God, indeed, hath already sent messengers which should testify His will, to wit, some new stars which have appeared in Serpentarius and Cygnus, the which powerful signs of a Great Council show forth how for all things which human ingenuity discovers, God calls upon His hidden knowledge, as likewise the Book of Nature, though it stands open truly for all eyes, can be read and understood by only a very few.

As in the human head there are two organs of hearing, two of sight, and two of smell, but one only of speech, and it were vain to expect speech from the ears, or hearing from the eyes, so there have been ages which have seen, others which have heard, others again that have smelt and tasted. Now, there remains that in a short and swiftly approaching time honour should likewise be given to the tongue, that what formerly saw, heard, and smelt shall finally speak, after the world shall have slept away the intoxication of her poisoned and stupefying chalice, and with an open heart, bare head, and naked feet shall merrily and joyfully go forth to meet the sun rising in the morning.

These characters and letters, as God hath here and there incorporated them in the Sacred Scriptures, so hath He imprinted them most manifestly upon the wonderful work of creation, on the heavens, the earth, and on all beasts, so that as the mathematician predicts eclipses, so we prognosticate the obscurations of the church, and how long they shall last. From these letters we have borrowed our magic writing, and have made for ourselves a new language, in which the nature of things is expressed, so that it is no wonder that we are not so eloquent in other tongues, least of all in this Latin, which we know to be by no means in agreement with that of Adam and Enoch, but to have been contaminated by the confusion of Babel.

But this must also by no means be omitted, that we do exhort to the sole, only, assiduous, and continual study of the Sacred Scriptures, for he that taketh all his pleasures therein shall know that he hath prepared for himself an excellent way to come into our Fraternity, for this is the whole sum of our laws, so those are nearest and likest unto us who do make the Bible the rule of their life, the end of all their studies, and the compendium of the universal world, from whom we require not that it should be continually in their mouth, but that they should appropriately apply its true interpretation to all ages of the world. Be it ours to bear witness, that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book than the Holy Bible. Blessed is he who possesses it, more blessed is he who reads it, most blessed of all is he who truly understandeth it, while he is most like to God who both understands and obeys it.

Now, whatsoever hath been said in the Fama, through hatred of impostors, against the transmutation of metals and the supreme medicine of the world, we desire to be so understood, that this so great gift of God we do in no manner set at naught, but as it bringeth not always with it the knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other natural miracles, it is right that we be rather earnest to attain to the knowledge of philosophy, nor tempt excellent wits to the tincture of metals sooner than to the observation of Nature. He must needs be insatiable to whom neither poverty, diseases, nor danger can any longer reach, who, as one raised above all men, hath rule over that which doth anguish, afflict, and pain others, yet will give himself again to idle things, will build, make wars, and domineer, because he hath of gold sufficient, and of silver an inexhaustible fountain. God judgeth far otherwise, who exalteth the lowly, and casteth the proud into obscurity; to the silent he sendeth his angels to hold speech with them, but the babblers he driveth into the wilderness.

For conclusion of our Confession we most earnestly admonish you, that you cast away, if not all, yet most of the worthless books of pseudo chymists, to whom it is a jest to deceive men with monstrous symbols and enigmas, or to profit by the curiosity of the credulous. Ye that are wise eschew such books, and have recourse to us, who seek not your moneys, but offer unto you most willingly our great treasures. We hunt not after your goods with invented lying tinctures, but desire to make you partakers of our goods. We do not reject parables, but invite you to the clear and simple explanation of all secrets; we seek not to be received of you, but call you unto our more than kingly houses and palaces, by no motion of our own, but (lest you be ignorant of it) as forced thereto by the Spirit of God, commanded by the

testament of our most excellent Father, and impelled by the occasion of this present time.

What think you, therefore, O mortals? Consider you not that, having pondered the gifts which are in you, having measured your understanding in the Word of God, and having weighed the imperfection and inconsistencies of all the arts, you may at length in the future deliberate with us upon their remedy, co-operate in the work of God, and be serviceable to the constitution of your time? On which work these profits will follow, that all those goods which Nature hath dispersed in every part of the earth shall at one time and altogether be given to you, as if in the center of the Sun and Moon. Then shall you be able to expel from the world all those things which darken human knowledge and action.

You, however, for whom it is enough to be serviceable out of curiosity to any ordinance, or who are dazzled by the glistening of gold, or who, though now upright, might be led away by such unexpected great riches into an effeminate, idle, luxurious, and pompous life, do not disturb our sacred silence by your clamor, but think, that although there be a medicine which might fully cure all diseases, yet those whom God wishes to try or chastise shall not be abetted by such an opportunity, so that if we were able to enrich and instruct the whole world, and liberate it from innumerable hardships, yet shall we never be manifested unto any man unless God should favor it, yea, it shall be so far from him who thinks to be a partaker of our riches against the will of God that he shall sooner lose his life in seeking us, than attain happiness by finding us.

FRATERNITAS R. C.

Such, in their own words, were the original declarations of the Rosicrucians. These two manifestoes were addressed to the "erudite of Europe." They were aimed at a particular class of readers. These were men of education, men of understanding, men of high spiritual aspiration, carefully distinguished in the texts themselves from the "vulgar, and imposters, and all those who seek other things than wisdom."

Such readers would (and we have reason to believe they did) grasp the true purport of these curious documents. Throughout Europe, in 1614, there was no erudite man who lacked the knowledge necessary to solve the enigmas of the Fama and the Confessio. Every well-read man in that day had some acquaintance of the philosophical system which provides the true key to these manifestoes. Many then living were profoundly versed in the mysteries of that philosophy, which had exerted a great influence on European thought for more than two centuries. We refer to the Qabalah, or Secret Wisdom of Israel.

Among notable students of this Hebrew esoteric doctrine were Raymond Lully (died 1315), John Reuchlin (1455-1522), John Picus de Mirandola (1463-1494), Henry Cornelius Agrippa (1486-1535), Theophrastus Paracelsus (1493-1541), William Postel (1510-1581), Heinrich Khunrath (1560-1601), Robert Fludd (1574-1637), Athanasius Kircher (1601-1680), Jacob Boehme (1575-1624), and Thomas Vaughan (1621-1666). Ginsburg, in his essay on the Qabalah says:

"A system of religious philosophy, or more properly of theosophy, which has not only exercised for hundreds of years an extraordinary influence upon the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom in the sixteenth and seventeenth centuries, claims the greatest attention. These men, after restlessly searching for a scientific system which should disclose to them the 'deepest depths' of the Divine nature, and show them the real tie which binds all things together, found the cravings of their minds satisfied by this theosophy."

Now, the Fama speaks of the instruction received by Brother C.R. at Fez as including Qabalah, and intimates that he himself was sufficiently versed in the Hebrew Wisdom to be able to detect certain errors in the Mohammedan Qabalah, which derives from the Hebrew original. To make assurance doubly sure, both the Fama and Confessio describe the Rosicrucian philosophy in precisely the terms used by Qabalists to describe their own esoteric teaching. Compare what the Fama has to say on pages 8 and 9, and what the Confessio declares on page 10, with the following:

"The Qabalah was first taught by God Himself to a select company of angels. After the fall, the angels communicated the heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, who emigrated with it to Egypt, where he allowed a portion of it to ooze out. Thus the Egyptians obtained some knowledge of it, and other Eastern nations could introduce it into their philosophical systems. Moses was first initiated into the Qabalah in Egypt, but became most proficient in it during his wanderings in the wilderness, when he devoted to it the leisure hours of the whole forty years. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses initiated the seventy elders, and they transmitted the doctrine from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were the most deeply initiated into the Qabalah."

(C. D. Ginsburg, Essay on the Kabbalah.)

Furthermore, both the Fama and the Confessio assert that they are written enigmatically, "so as not to move gross wits." That is to say, they intimate that there is a hidden meaning behind their letter. The Confessio warns against hasty acceptance of the superficial meaning of the Fama. It also speaks of a time to come when "our Trumpet shall resound with full voice and with no prevarications of meaning, when, namely, those things of which a few now whisper, and darken with enigmas, shall openly fill the earth."

Considering, then, that these manifestoes were addressed to a class of students familiar with the Hebrew esoteric philosophy, is it not reasonable to assume that the veil of allegory which hides their true meaning may be penetrated by analyzing the text according to the well-known rules of Qabalistic interpretation?

The following pages contain such an analysis. It is by no means complete, for there remain not a few "gross wits" to whom I have no wish to confide some parts of the Rosicrucian doctrine. An exhaustive analysis, however, is not required in order to bring out the main point I seek to establish in this book. I hope to be able to convince the reader in the pages following, that these Rosicrucian pamphlets contain an allegory of initiation, which must have been perfectly comprehensible to seventeenth-century Qabalists, and which has today a vital message for readers who are duly and truly prepared to receive it.

QABALISTIC INTERPRETATION OF THE ROSICRUCIAN MANIFESTOES

The first point to be noticed is that nowhere in the Fama or Confessio are the Founder and his associates mentioned by name. Initials are given, and every set of initials has a specific Qabalistic meaning, as will soon be evident.

Even the birth-date of the Founder is important. A tyro in Qabalah would be struck by this number 1378. The first digit represents Unity, which Qabalists call the Crown, or Primal Will (1). The second (3) they named Understanding. The third (7) they termed Victory, and it stands also for the septenary of creative powers called the Seven Spirits of God, or the Elohim. The last is the number of that aspect of Reality which they named Splendor, and this digit (8) is also associated with Hermes and Christ.

The first two digits of the birthdate make 13, the Qabalistic number representing Unity and Love. This number, moreover, is a factor in the values of the greater number of Hebrew divine names, and is also part of a series of numbers which actually govern the structure of crystals, plants, and animals. The last two digits make 78, the number of Mezla, Influence, of ChNK, Chanuk, to initiate, of LChK, Lechen, Bread, and of MLCH, Melakh, Salt. Every one of these words has great importance in Hebrew Wisdom.

The first three digits make 137, the number of the word QBLH, Qabalah, which, combined with the last digit, 8, the number of Hermes, would certainly suggest to an erudite European of that day that Rosicrucianism is a combination of the Qabalah with Christian Hermeticism.

The last three digits make the number 378, which is the value of Hebrew words meaning "in peace," and "amber". The latter has an alchemical significance which would have been familiar to many seventeenth-century readers. Furthermore, the number 378 is the sum of the numbers from 1 to 27, or the theosophic extension of 27, and the story of C.R. indicates that he established the Fraternity when he was 27 years old.

The first digit, representing unity, the next two, making 37, a key-number in alchemy and Christian esotericism, and the last as the number of Hermes, is another significant combination. It suggests that the origin of the Rosicrucian teaching is the Gnostic wisdom veiled in alchemy.

Again, the total of the digits in 1378 is 19, and this is the number of the word ChVH, Chavah, signifying primarily, "to manifest, to show forth." It is also the proper name "Eva," which has a very special significance in Qabalah.

Finally, 1378 is 13×106 , or the expression of Unity and Love (13) through the cycle of 106, which the manifestoes themselves give as the number of years in the life of C.R.C. This number 106 has also other important meanings which will be developed in due course.

This treatment of numbers will doubtless seem strange to many who read these pages. It was, however, perfectly familiar to Qabalists at the time the manifestoes appeared. And to them it would have given many indications that the Rosicrucian doctrine was fundamentally the same secret wisdom they had found so satisfying.

The next point to be considered is the significance of the terms applied to the Founder of the Order throughout the texts. He is called Father, Brother, Preceptor, and Friend, and by various implications of the story is understood to be a Physician. All these are mystery terms,

applied throughout the literature of Ageless Wisdom to the Christos, or true spiritual Self of man.

Even the exoteric Gospels make Jesus call himself Brother of all who do the will of God. The same Gospels make him say, "I and the Father are one." Note that this is equivalent to saying, "I and the Father are Unity," and since Qabalistically both Unity and Love are identical, this declaration has a bearing on the affirmation of St. John's Gospel: "God is love."

Traditionally the name of the Founder of the Order is understood to have been Christian Rosencreutz. Remember, however, that nowhere in either the Fama or Confessio does this name appear. It is evidently a made-up name, but it is important because it brings the "chief and original" of the Rosicrucians into a circle of mystic personalities whose names have all been associated with Ageless Wisdom.

The names of these personalities have a striking peculiarity. They all begin with the sound which is generally represented in our alphabet by "K", and they all include the letter "R." These names are Krishna, Horus, Hiram, Abiff, Christ, and Christian Rosencreutz.

Krishna, in the Bhagavad-Gita, says: "I am the Self, dwelling inwardly in all beings; I am the beginning, and the middle, and the end also, of beings. Of the sons of the Mother, I am Vishnu, the Preserver; I am the word of those that speak. I am the father of this world, the mother, the guardian. I am the way, the supporter, the lord, the witness, the home, the refuge, the beloved." He also declares himself to be the one teacher, and as author of all the Vedas, the source of all knowledge, and this includes the knowledge of healing. Note that the first two letters of his name are KR, and that among his avatars or incarnations one is the appearance as a fish. Note, too, that the number 8 is associated with him, inasmuch as he is said to have been the eighth son of Vasudeva and Devaki.

Horus, the son of Isis and Osiris, is the god celebrated in the Chaldean Oracles when they say: "The god is he having the head of a hawk; he energizes a spiral force." In the geometrical symbolism of the right-angled triangle having sides of 3, 4, and 5, the side of 3 represents Osiris, the base of 4 stands for Isis, and the ascending hypotenuse of 5 is assigned to Horus. The Egyptian name of this god was Khoor, and the Egyptian hieroglyphics for his names are (Ch) and (R). They were



often combined in a monogram, as shown in the margin. Some think that it was from this monogram that the familiar Eye of Horus, preserved as the symbol of the All-seeing Eye, familiar to Masons and represented on the reverse of the Seal of the United States, was originally derived. As the son of Isis, Horus is the "Widow's Son," and he is also the Son of the Virgin, because he was said to have been conceived through the agency of the spirit of his father, Osiris, after the latter's death. Horus is a solar deity, and the story of his warfare with Set typifies the overcoming of the darkness of ignorance by the light of truth.

Hiram Abiff (in Hebrew ChVRM ABIV, Khuram Abiv.) is described in the Bible as the son of a widow woman of the tribe of Naphtali, and as being especially skilled in working brass. (We shall see what this point about brass signifies a little later.) According to esoteric tradition, the tribe of Naphtali corresponds to the zodiacal sign Virgo, the Virgin, symbolized by a virgin holding a sheaf of wheat. Thus there is associated with the name Hiram, or Khuram, the essential idea that is expressed by the word Shibboleth, significant to all Free Masons, which

means both "an ear of wheat," and "a flowing stream." Furthermore, as a widow's son of the tribe of Naphtali, Hiram is connected with the ideas that we have seen associated with Isis as the mother of Horus, namely virginity and widowhood.

The numeral value of the name ChVRM ABIV is 273, or $3 \times 7 \times 13$, and it is noteworthy that on the Seal of the United States there are various examples of multiples of the number 13 whose total is also 273. This is the number, too, of the following Hebrew words: ABN MASV HBVNIM, Ehben masu ha-banim, The Stone which the Builders rejected; AVR:GNVZ, Aur genoz, The Hidden (or Treasured) Light; ARBO, Arba, Four; GOR, Gawar, Chided, rebuked; and GRO, Gawrah, Removed, took away.

Readers familiar with the Masonic legend of Hiram will recall that he was killed by three of the builders of Solomon's temple. On account of his death he took away a significant word, which is the hidden or treasured light of Masonry. When this word was demanded of him by the three builders who killed him, he rebuked their presumption. Four persons were concerned in this transaction, the three ruffians and Hiram. Furthermore, the number four is occultly connected with the completion of the sanctum sanctorum of the Temple, which is supposed to have been unfinished at the time of the tragedy commemorated in Masonic rituals. This Holy of Holies is, in man, the organ of a higher order of consciousness. That organ is rudimentary in the greater number of human beings, but when it is completed by the Great Work, it makes us partakers in what has been termed "fourth-dimensional consciousness."

It is also interesting to note that the same words which apply to the number 273 have a bearing on the history of the United States. The fundamental tenet of the Declaration of Independence is the stone which the builders of all previous forms of government had rejected, namely, the brotherhood of man, and the essential freedom and inner equality of all mankind. The Declaration rebuked the tyrannical action of the King of England, took away the thirteen colonies from the mother country, made a beginning towards the manifestation of the Hidden Light of true Liberty, and accomplished all these things on the fourth day of the month, when the sun was in thirteen degrees and thirteen minutes of the fourth sign of the zodiac.

The name Christos is a Greek term equivalent to the Hebrew Messiah, signifying "the royal" or "anointed one." It begins with the Greek letters Chi and Rho, or Ch and R. It has a far deeper meaning than its ordinary theological interpretation. There is a close parallel between the story of Christ's birth and that of Krishna. Christ is also called "The Stone which the Builders rejected." He is also termed Father, Brother, Teacher, Friend, and Physician. In Christian symbolism he is often represented by a fish, and his monogram, shown in the margin, has the value of 700, according to the numeration of Greek letters. But 700 is also the value of the Hebrew letter Nun, or "N", when it comes at the end of a word. And we shall see that this letter, which means "fish" is also definitely associated with the Rosicrucian symbolism.

Coming now to our Father and Brother, C.R., we find the same initials, Ch and R, in his traditional cognomen, Christian Rosencreutz. In the Fama and Confessio, however, this name never appears. The Founder of the Order is designated either as C.R.C., as C.R., or as R.C. These combinations of letters have specific meaning in Qabalah, as follows:

C.R.C. In old German "C" was used to represent the sound now indicated by "K." Thus the initials C.R.C. are equivalent to Hebrew K.R.K., or Kaph-Resh-Kaph. Similarly, C.R. is equivalent to Kaph-Resh, and R.C. to Resh-Kaph.

Kaph-Resh-Kaph is a rearrangement of the letters Kaph-Kaph-Resh (KXR), Kikkar, the Hebrew for "circle." The circle is the symbol of the One Reality, which is No-Thing that can be named, or THAT which was, is, and shall be. This Reality, the source of all manifestation, was termed Father by Jesus, and is recognized in Ageless Wisdom as the ever-living Self of all beings, the supreme "I AM."

Kaph-Resh (KR) is the Hebrew Car, "Lamb." This is a familiar mystical name for "Our Brother," the Christos. It is used throughout the book of Revelation, and in the liturgy of the Christian Church. It was also known to the sages of ancient India, who represented their supreme Deity, Agni, "the god of consuming fire," as a young lamb, carrying a notched banner, on which was inscribed a swastika. This symbol is almost exactly identical with the Lamb of God, or Agnus Dei, represented today on wax medals used by the Roman Church. The only appreciable difference is that the Christian medal shows a cross having equal arms, instead of the swastika.

Resh-Kaph (RK) is the Hebrew Rok, "tenderness," as of a young plant, or green shoot. This is precisely the quality, implying also sweetness and compassion, which is symbolized by the lamb. In this connection we may also remember that Free Masons wear a lambskin apron as their distinguishing badge of purity and innocence.

C.R.C., or Kaph-Resh-Kaph is the number 240, equivalent to Hebrew MTzNIM, Nitsanim, "First Seeds," and RM, Rom, "High, lofty." (Note that RM, Rom, is also the last syllable in the name ChVRM, Khuram, or Hiram.) Both C.R. and R.C. are equivalent to the number 220, which is the value of the words BCHIR, Bawkir, "The elect," and THVR, Tahoor, "Pure" or "Clear." The application of these two words to all the mystery personalities whose names we have been considering is perfectly evident. Furthermore, the number 220 is also significant in Qabalah, because it represents the multiplication of the 22 forces symbolized by the 22 Hebrew letters by means of the powers of the ten aspects of the Life-principle, which aspects are called Sephiroth, or Numerations.

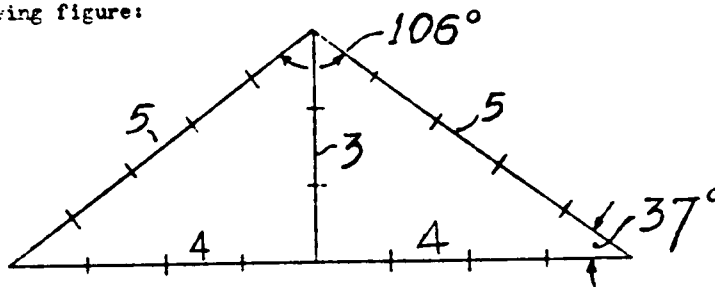
These may seem strange things today, but they were not strange to the erudite of Europe when the Rosicrucian manifestoes were published. Superficial readers in that day either rejected the texts as a hoax, or else were led astray by their letter. Those who accepted the story at face value rushed into print with letters and essays intended to convince the hidden Brethren of the Order that the writers were suitable candidates for initiation. Wiser readers, we may suppose, penetrated the veil of enigmatic language, found the Qabalistic clues that we have set forth, and perceived that our Father and Brother C.R. is but another personification of the true Self of man. There is, indeed, abundant evidence that no small number of the best minds in Europe did read the Rosicrucian riddles aright, and did establish contact with the Inner School which announced its existence to the world in such curious terms. The way they found is still open, and the School to which it leads the earnest inquirer is still in active operation. To do somewhat to clear the path to it is one of the objects of this book.

Brother C.R.'s age, at the time of his death, is given as 106 years. This number would hold the attention of any Qabalist, for it is

the value of the letter-name NVN, Nun. As a noun, it means "fish." The mystical fish is the Christos, and the initials of a Greek sentence which may be translated, "Jesus Christ, Son of God, Savior," spell the word Ichthus, "fish."

In the Qabalah, the letter Nun is connected with the zodiacal sign Scorpio, typifying a force which is also symbolized as a serpent and an eagle. Occultists have always known, and now analytical psychology has demonstrated, that this force, the serpent power, which is the scorpion of death when misused, is that in man which may be so directed that it will lift him to the highest degrees of conscious awareness. This force is the "eagle" mentioned in the Confessio, in the passage: "Therefore now no longer are we beheld by human eyes, unless they have received strength borrowed from the eagle."

The number 106 is also remarkable because it conceals a geometrical formula of great importance in the mystery-teaching. 106 is twice 53, and 53 is the number of degrees formed by the junction of the lines of 3 units and 5 units in the Pythagorean triangle of 3 - 4 - 5. Mathematically, therefore, 106 represents the number of degrees at the vertical angle of a triangle formed by combining two Pythagorean triangles so as to form the following figure:



This triangle, it will be seen, emphasizes the numbers 5 and 8, since its base is 8 units long, and each of the other two sides are 5. Thus the three sides of this triangle give a total of 18 units, and 18 is the number of the Hebrew noun Chai, Chai, "life."

The number 106, indicating the degrees at the apex of this triangle, is the number of the words DBQ, Dawbak, "attained," and PVK, Pook, "antimony." The first of these indicates success in the Great Work. The second would indicate to a Qabalist one of the names for the mysterious First Matter of the alchemists. The philosophical antimony is the same as the "permanent water" of the Hermetic philosophers, that is, with philosophical Mercury. It was to this that Basil Valentine referred when he entitled one of his books The Triumphant Chariot of Antimony.

Note, too, that the dimensions emphasized by this triangle are those mentioned in the description of the Rosicrucian vault. "Every side (was) five feet broad, and the height of eight feet." These proportions are also those employed in the construction of the Great Pyramid.

THE JOURNEY AND INITIATION OF BROTHER C.R.

"In the fifth year of his age he was placed in a cloister." This connects with the other statements of the manifestoes to the effect that C.R. was a member of a German noble family. When these pamphlets were published, the Life-power had brought into manifestation five races of men. The Indo-Germanic peoples belong to this Fifth Race.

The cloister, as the derivation of the word from the Latin claustrum, bar, bolt, bounds, indicates plainly enough, is the state of relative bondage which precedes the work of liberation. It symbolizes the fact that the Life-power, free in itself, assumes the burdens of limitation imposed by existence. This passage in the Fama is of the same fundamental purport as the declaration of St. John's Gospel: "The WORD became flesh, and dwelt among us."

"He learned indifferently the Greek and Latin tongues." I explained this incorrectly in the two former editions of this book, because I forgot that in 17th century English the word "indifferently" meant "without distinction." What is meant is that C.R. learnt the language of philosophy (Greek) and the language of science (Latin) equally well. In the cloister of the senso-life we must gain preliminary knowledge of science and philosophy in order to put ourselves in a position to receive the secrets of occult knowledge, which are imparted in "Arabic", the language of initiation. Occult truth of the higher sort cannot be grasped by persons wholly deficient in this preliminary training.

The beginnings of that search for truth by means of which the WORD hidden in the human heart becomes manifested are indicated by the next passage in the Fama. It tells us that it was the "earnest desire and request" of C.R. that led to his being associated with Brother P.A.L. Note that this happened while he was "in his growing years," that is, at about the age of fifteen.

It is at this period that the subtle force symbolised as the serpent, the scorpion, and the eagle begins to bring about the physical changes and mental transformations characteristic of puberty. This is the time when boys and girls begin to think long thoughts, when they are stirred by a desire for new experiences, when their longing for wider horizons manifests itself. These inner stirrings are closely related to occult and mystical experience, as modern psychology begins to understand. Those psychologists, however, are in error who try to make themselves believe that mysticism and occultism, the quest for reality beyond mere sensation, the search for truth transcending ordinary reasoning, are nothing but obscure activities of the sex-life. The serpent force which is at work in these beginnings of initiation is no doubt the power vaguely termed libido by the analytical psychologists, but impulses and emotions connected with the perpetuation of the race by reproduction constitute a part only of its potencies.

"Brother P.A.L." is a simple Qabalistic puzzle. The three letters are the Hebrew letters Peh, Aleph, and Lamed. Their total value is 111. This is the number of the adjective PLA, Pohleh, "marvelous," applied by Qabalists to the number ONE, which they call "The Crown", and also "The Primal Will." This aspect of the Life-power is represented by the circle at the top of the diagram of the Tree of Life. It corresponds to the highest Grade of the True and Invisible Order. Thus to be associated with Brother P.A.L. means to be linked or joined to the Real Self, the true I AM, because Qabalists designate that Self by the term ICHIDE, Jechidah, and they also attribute this term to the number ONE, and associate it with the uppermost circle on the Tree of Life.

The number 111 is also the value of the letter-name ALP, Aleph, "Ox", which designates the first of the Hebrew letters. In the Tarot, Aleph is

the Fool, and the stirrings of "earnest desire and request" for higher types of experience are what unites the personal consciousness with this Higher Self symbolized by the Tarot Fool. Even so, in Free Masonry, the first preparation of the candidate for initiation is said to be in his heart.

Do not be confused by the fact that PLA, Peleh, represents the first circle on the Tree of Life, while ALP, Aleph, is assigned to the path leading from that circle to the second circle. The path is essentially identical with the circle from which it emanates, even as the rays of the sun are essentially one with the sun itself.

Jerusalem is the intended destination at the beginning of the journey. The name of this city means "abode of peace." It typifies the longing for contentment, the hunger for rest from strife, the quest for peace. These are usually the dominant motives which animate a human being at the beginning of the Way of Initiation.

Here, too, something is intimated which shows the real purport of the manifestoes, despite their outward parade of sectarian Christianity. Jerusalem, at the period when Brother C.R. is supposed to have fared forth on his journey, was a place of pilgrimage to the Holy Sepulchre. It had become the type of that reverence for the dead forms of the past which, oddly enough, is often associated with the states of mind leading to the beginning of the quest for truth.

Thus it is that even today the occult student encounters all sorts of "Ancient Orders," making various claims to unbroken descent from India, Egypt, or even Atlantis. Perhaps it may be that the Uranian influence which astrologers associate with occult research has something to do with this delight in whatever purports to be old. For astrology holds that Uranus has great influence over antiquarian research of all sorts.

Such research has value, but it is all too common to exaggerate the importance of antiquity. Truth never grows old, and reverence for the forms of the past degenerates easily into mere superstition, which is fertile soil for the seeds of imposture. "Thy seek ye the living among the dead?" is a question that might be asked of many who believe themselves especially favored because they have been admitted into the ranks of some society which advances a claim to direct connection with the seers and sages of other days.

Brother P.A.L. died at Cyprus. In occult writings, death often symbolizes transmutation. Cyprus is the easternmost island of the Mediterranean Sea. Its name is the root of the noun "copper," because in that island were the copper mines which supplied the ancient world.

Copper is the metal of Venus. In Qabalah and Tarot both copper and the direction East are associated with Venus, and in mythology the island of Cyprus is mentioned as the birthplace of Venus. All this refers to a center in the human organism, a nerve-plexus in the throat. Astrologically, the throat is ruled by the sign Taurus, the Bull, and this sign is also connected with the initials P.A.L., considered as a "blind" for ALP, Aleph, "Ox or Bull."

Brother P.A.L.'s death at Cyprus refers to a transmutation of the cosmic Life-Breath (associated in Qabalah with Aleph) into a specialized activity of subconsciousness which is expressed through the functions of the throat-center. This activity is the dawning of the higher consciousness. Thus, through Cyprus and Venus, it would be associated for almost any Qabalist with that mystical "East" toward which all seekers for light are led by the Way of Initiation.

After Brother P.A.L.'s death Brother C.R. continues toward Jerusalem. This means that although the first impulse has been modified, for a time the desire for peace persists as a dominant motive. Thus the journey continues until Damascus is reached. Here Brother C.R. is halted for a time, "by reason of the feebleness of his body."

The place-name "Damascus" means "work." Every beginner in occult practice learns that he has many physical readjustments to make. "Sound mind in a sound body" applies with special force to esoteric training, which requires a strong and pure physical vehicle. To make a sound body takes work, that is to say, a sojourn in Damascus.

While this work goes on, Brother C.R. "gains favor with the Turks by reason of his skill in physic." Taken literally, this is preposterous. At that time, according to the story, he was only fifteen, and a Christian. Furthermore, he had not studied medicine, which he learned after he had left Damascus. To imagine that a German lad, however precocious, could gain favorable notice from Mohammedans who held all Christians in contempt, by the practice of an art concerning which he had learned nothing, is a feat that we may leave to those who are capable of a sincere belief that the moon is made of green cheese.

What is meant is that as the result of the work of physical reconstruction, which takes time and effort, he who is preparing himself for initiation gains unusual skill in controlling the functions of his body. This practice is analogous to what Hindus term Hatha Yoga. It includes the establishment of correct habits of diet, the use of water, rhythmic breathing, and such control of the muscles as will enable the student to maintain an erect sitting posture, without moving, for at least an hour.

In 1614 that group of occultists who published the Fama and Confessio understood the occult laws governing the evolution of the human race. They knew that Turks are Mongolians, or Fourth Race men. What they said of the friendliness of the Turks to Brother C.R. is an allusion to the fact that the preliminary practices mentioned above do awaken physical and mental powers which were highly developed in the evolution of the Fourth Race. These powers have been temporarily submerged in subconsciousness during the evolution of the Fifth Race (Aryan, or Indo-Germanic.) Note well that the purpose of the preliminary practice which is represented by the sojourn of Brother C.R. in Damascus is not the awakening of these powers. Such awakening comes as a matter of course, but must not be made the object of the work.

Chastity in thought, word, and act is imperative during this work. This is why Hatha Yoga can be so dangerous. It releases potent physical and psychical forces. Unless these are controlled, they get out of hand, sometimes causing dreadful sex-perversions, insanity, and various kinds of diseases. Hence we are told at this point in the narrative that C.R. made a bargain with the Arabians to carry him for a certain sum of money to the Temple of the Wise Men. This refers to the vow of chastity, which is indicated by the meaning of the word "Arabia," signifying "sterility."

Thus the Temple of initiation is also in Arabia, and in Arabia Brother C.R. meets the Wise Men. Note, however, that he makes a bargain with the Arabians for a certain sum of money, and that the period of his sojourn in the Temple of the Wise Men has a fixed limit. The celibacy which is necessary in order that one may pass through the initiatory trials with safety is not imposed for life. It is indispensable preliminary training in self-control. It also establishes a tremendous reserve of the life-force, adequate for the extraordinary demands on vitality made by the initiatory process. After initiation, however, celibacy is not required. Hence the Confessio declares explicitly that some of the fraternity have families.

The location of the Temple of the Wise Men is given as Dam-car. One more ingenious than critical writer on things Rosicrucian has suggested that this means Damascus-Cairo. The objection to this interpretation is that Damascus is in Syria, and Cairo in Egypt, which latter country, the story says, was not visited by Brother C.R. until after he had left Dam-Car. Furthermore, Dam-Car is said to be in Arabia.

This allegorical place-name is one that would have been significant to any Qabalist of the early seventeenth century. It combines the two Hebrew nouns, DM, Dam, "blood," and KR (i.e. C.R.), Car, "lamb." Thus it is the Hebrew for "Blood of the Lamb," a phrase familiar to all Christians. The Lamb, as we have already seen, is a familiar symbol for the Christos, common to Hindu and Christian typology. Initiation begins the process whereby the powers of the Christos are liberated and brought into expression. This process results at last in the perfection of a personal vehicle for the transmission of these powers from the inner causal plane out into the physical world.

The practices of initiation modify the chemistry of the initiate's own blood. The Temple of Dam-Car, or Temple of the Blood of the Lamb, is the initiate's own body. Thus it is like Solomon's Temple in Masonry. We are told that C.R. learned his medicine and mathematics at Dam-Car, because the physical work of initiation is based upon occult mathematics, that is to say, upon the actual geometrical proportions of all forms in nature. It is also a work of occult medicine because it has to do with the control of forces whose first awakening is represented by the passage in the Fama concerning the friendliness of the Turks at Damascus. The activities of these forces determine the state of the body chemistry and also build cells into bones and tissues. The practical work of initiation, in other words, is the perfection of a physical body by means of the mental direction of spiritual forces. When the bodily vehicle is perfected, the spiritual powers find free and harmonious expression, here on the physical plane. This is the real reason why there are not so many Masters. Most persons are too lazy to do the work, too desirous of discovering some "easy way."

Brother C.R. came to Dam-Car at the age of sixteen. At this age the physical transformations of puberty are completed, and thus it is safe to enter into the work of transforming the body for occult work. At this point in the story there is an interesting passage. It says:

"The Wise Men received him not as a stranger, but as one whom they had long expected; they called him by his name, and showed him other secrets of his cloister, whereat he could not but mightily wonder."

As soon as the work of initiation really begins, one discovers that he is by no means alone in his search for truth. Contact is established with the Masters of the Inner School, and one finds that one is already known to them. The text also declares that Brother C.R. was shown secrets "out of his cloister." This means that initiation brings to light the inner meaning of physical experience. Comparatively early in the process it brings to the surface of consciousness a host of impressions which have been stored in the subconscious mind, and one sees the significance of many events in one's life, which, at the time they occurred, may have seemed to be of no particular importance. This process of retrospection is a most valuable part of occult training.

The Wise Men are actual human beings. They are the Masters who belong to the Third Order of the Invisible Rosicrucian Fraternity. They

become visible to human eyes when those eyes have "borrowed strength from the eagle." The "eagle" is the nerve-force which finds outlet ordinarily in the reproductive functions governed by the zodiacal sign Scorpio. This force has to be sublimated and transmuted before it can function in centers of the body other than those whose office is the perpetuation of the race.

Any attempt to bring about this sublimation before the body has been brought under control is dangerous. One must build a clean body (principally by means of right diet), must purify the mind, and must have the blood-stream charged with subtle forces from glandular secretions controlled by the subconscious powers of "the Turks." When all this occurs, the blood chemistry undergoes a series of changes, and the structure of certain areas of the brain is modified. Then comes the higher vision or clairvoyance in which one actually sees the Wise Men.

Today this experience is possible for a greater number of persons than ever before. The details of the practical methods which bring it about may not be publicly explained beyond a certain point. Nevertheless, any reader of these pages may undertake the preliminary work of purifying his mind and body. When he is ready, when he has given the right knock, when he has asked at the right door, when he has met the tests which show that he is duly and truly prepared, he will make contact with more advanced teaching. Not sooner--and the tests are strict and at the same time subtle.

Brother C.R. begins his work at Dam-Car by perfecting himself in the Arabian tongue. This refers to the unusual insight into the secrets of nature which is made possible by the exercise of the subtler senses during the period of temporary celibacy. Then comes the translation of this direct reading of the Book of Nature into the orderly, scientific presentation typified by the Latin of the Book M (Liber Mundi, or The Book of the World). Along with this work is the study of occult medicine and mathematics. All this takes three years, and brings Brother C.R. to the magical age of 19, at which time he completes the initiatory process.

It will be seen that all these initiatory practices at Dam-Car had to do with the perfection of Brother C.R.'s body, in order to make it an instrument for better understanding of nature. The first work is this work of correct interpretation of that which Indian philosophy calls Prakriti. This Mother Nature is the Isis of the Egyptians, and in Qabalism is personified by Eve, the mother of all living. The literal meaning of "Eve" is "to manifest, to show forth." Thus initiation begins with the study of the manifest, with investigations into the meaning of the power which the Bhagavad-Gita describes as "difficult to cross over," and as "the womb whence is the birth of all creatures." One who has accomplished this work is said to have arrived at the mystical age of 19, because this is the number of the proper name ChVE, Chavah, translated "Eve" in English Bibles.

Brother C.R.'s twentieth year is described as having been occupied with a journey from Dam-Car to Egypt, a short sojourn in this country, and another journey to the place where he completed his work. Of the journey to Egypt we learn that it was across Sinus Arabicus, the Arabian Gulf. Here is a subtle intimation of the termination of the period of celibacy represented by Arabia.

Egypt, land of darkness and captivity, is the automatic region of subconsciousness. C.R. goes there, as did Jesus, Pythagoras, Joseph, and many another. His work in Egypt represents the initiate's study of the modes of conscious experience developed by the Life-power during its evolution through the plant and animal kingdoms.

An initiate is able to revive conscious awareness of this experience, and to utilize powers which are highly evolved among animals. Patanjali, the great Hindu teacher of the science of mental control, speaks of this when he says that one may so meditate as to gain knowledge of the meaning of all animal sounds, and understanding of the properties of all plants. Observe, however, that such exploration of subconsciousness is extremely dangerous until one has done the preliminary work of purification and training represented by the three years at Dan-Car. Thus the Chaldean Oracles admonish those who are tempted to premature investigation of this region of subhuman activity:

"Stoop not down unto the Darkly-Splendid World; wherein continually lieth a faithless depth, and Hades wrapped in clouds, delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss; ever espousing a body unluminous, formless, and void.

"Stoop not down, for a precipice lieth beneath the earth, reached by a descending ladder which hath seven steps, and therein is established the throne of an evil and fatal force.

"Stay not on the precipice with the dress of matter, for there is a place for thy Image in a realm ever splendid."

The psychic powers of Egypt, of the region which is under the surface of the earth, of the plane of Life-manifestation below the human level of subconscious awareness, are undoubtedly marvelous. They ought to be studied, too, but not overlong. Thus the story tells us that C.R. did not spend a long time there. Truly are the powers of this region called "darkly splendid." As truly is it said that in them dwells an evil and fatal force. For those powers of stages of evolution below that of man are evil in the sense that it is always evil to go back to a lower level of development. They are powers, moreover, working by the Law of Averages from which man escapes by the exercise of the power of conscious self-direction. They are the powers of what Jacob Boehme calls the "astral sphere," from which the higher wisdom releases us.

The greater number of "occult failures" are persons who have gone down into Egypt and stayed there. They are the ones whose exercise of unusual psychic forces which really belong to the subhuman planes of manifestation attracts the attention of the vulgar and the idly curious. Psychism of this kind is the greatest danger on the occult path. All aspirants must meet and pass this danger. It cannot be avoided by cowardly refusal to make oneself acquainted with the subhuman forces. They must be known in order to be controlled. But so dazzling is their dark splendor that many are victims of its glamour.

His studies in Egypt completed, C.R. sails over the entire Mediterranean Sea to Fez. This city is at the western end of the sea, and is therefore in contrast to those eastern lands which typify the preliminary work of physical and psychical training. In the 14th century, moreover, Fez was the intellectual center of the world. There was a great

university there, with a fine library, to which men of learning repaired from every part of the globe. In this allegory, therefore, Fez represents the intellectual powers associated in occultism with Mercury or Hermes.

Therefore we read that those at Fez excelled in mathematics, medicine, and magic,--all of them departments of Hermetic Science. We are told, moreover, that it was here that Brother C.R. "did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets." These are the conscious entities of the non-human planes of spiritual activity sometimes referred to as the Deva Evolution. Among them are the entities at work in the inorganic modes of life-expression, known to the occultists of seventeenth-century Europe as salamanders, sylphs, undines, and gnomes.

At this point in the story there is a plain intimation that the errors of what passes for science in our times are chiefly attributable to the fact that true observation and correct inference require something more than laboratory apparatus. The physical and psychical condition of the observer must be taken into account. Until one has developed to the stage of physical and mental control represented by the earlier work of C.R., the study of the phenomena of the inorganic planes of Life-expression leads oftener to gross error than to truth. The materialism of our own times is evidence of this. The popular notion is that science is exact. The best scientists, however, tell us that their work is little better than blind groping in the dark.

Thus the Fama says that the magic of those at Fez was not altogether pure, and that their Qabalah was defiled with the errors of their religion. Even so, among the scientists of today, hypothesis follows hypothesis, book follows book. The "knowledge" accepted today, and taught everywhere in schools and universities, is tomorrow the exploded fallacy which every one is busy refuting.

Not so with occult science. By training the observer, so that he can read the Book of Nature, and make an adequate translation from it, the Inner School prepares its initiate for the most difficult of all his investigations--the exploration of the mysteries of the inorganic modes of existence. Rightly prepared by the study of kingdoms of nature more like hi-self, in which the spark of consciousness is not so thickly veiled by the limitations of physical form, he approaches the inorganic bodies which seem inanimate, and finds in them the same fundamental laws of consciousness that he has studied elsewhere.

Furthermore, although he finds errors and contaminations in the works of uninitiated scientists, he is able to make good use of their labors. The occult initiate is no enemy of the Darwins, the Huxleys, the Steinmetzes, or the Millikans. He gladly uses the results of their investigations, because he has a touchstone which enables him to separate the gold from the dross in their work. He rejoices in every real discovery of the physicists, chemists, or psychologists, because therein he finds, to use the quaint phrase of the Fama, "more better grounds for his faith."

Rosicrucian tradition says that Brother C.R. completed his work at Fez at the age of 22. This number is appropriate, because the number 22 in occult mathematics is the number of the circle, and so represents the conclusion of a cycle of manifestation. Thus in Hebrew there are 22 letters, 22 phases of consciousness, 22 expressions of cosmic forces. These are assigned to the 22 connecting paths on the Tree of Life, and they are

also represented by the 22 major trumps of Tarot.

What immediately follows in the story is always true. When one's occult training is completed, the first effect is a desire to share the knowledge with others; but, as the story shows, one must be careful in selecting those to whom he attempts to communicate the higher wisdom. Therefore secrecy has ever veiled the dazzling light of arcane teaching. The proper way to communicate knowledge of the subtler sort is not by indiscriminate open instruction. This invariably has no other result than to excite ridicule and antagonism.

The causes of that antagonism are the same today as when the Fama was written. It matters not how willing the practical occultist may be to show "new growths, new fruits, and beasts." Such things, being outside the range of ordinary experience, are a laughing matter to minds accustomed to the narrow limits of academic fields of investigation. It is on this account that even so extraordinary a person as H. P. Blavatsky found, to her sorrow, that phenomena, however wonderful, would not convince those who were determined not to change the views which they had so long held. It is the exceptional person who is willing to acknowledge an error to which he has grown accustomed, especially if it has been the means of bringing him fame and money.

Mere willingness to impart truth is not enough. Those who are to receive it must have adequate capacity. In the Orient this is well understood, and many tests of the would-be pupil's competence are made before he is given any of the deeper instruction. What the Fama calls "the true and infallible Axiomata" are utter nonsense to a person incapable of grasping their purport. Note, in this connection, that these Axiomata direct us to "the only middle point and center." Occult wisdom invariably leads from the many-ness of the outer world to the unity at the heart of being. This is another reason why it is not easy for the average scientist to grasp esoteric teaching, for the fields of exoteric science are divisions of human environment. It is the exceptional scientist who realizes that his work is really a study of the powers of his own nature.

At this point in the narrative there is a short digression concerning the work of the Inner School. This is described as a society possessed of material wealth as well as spiritual knowledge. At the time these manifestoes were published this passage undoubtedly attracted the attention of many readers who had no other interest than the acquisition of material wealth. The same motive animates many seekers for occult knowledge today. Yet both Fama and Confessio contain specific warnings that none who entertain such unworthy motives will be able to make contact with the Order.

Why, then, mention the matter at all? In the first place, as a test. Sometimes the existence of such motives is unrecognized by persons who are, nevertheless, subconsciously influenced by them. To such readers of the manifestoes the mere mention of great wealth would be sufficient to set up subconscious responses which would betray themselves in the letters which the public were invited to address to the Fraternity in response to these manifestoes. Secondly, because unusual control of the means of material supply is actually one of the results of right knowledge, and those who do make contact with the True and Invisible Order do share the benefits of such control, paradoxically because they are not primarily interested in such benefits.

Another point is brought out in the Fama. The anonymous authors make it clear that they are the successors of wise men of other ages. And they show, too, that the world's need ripens human beings who are equipped to deal with problems as they arise. This is the significance of the statement: "The world in those days was already big with those great commotions, laboring to be delivered of them, and did bring forth rainsta'ing, worthy men, who brake with all force through darkness and barbarism, and left us who succeeded to follow them." Here we have a direct recognition of the truth that the activities of human beings are not mere functions of personality, but are manifestations of a cosmic process at work through the thoughts, words, and deeds of mankind.

The Triangle of Fire mentioned in this connection is a very old occult symbol. It links up with the Lamb symbolism which we have shown to be related to the Hindu god, Agni, the personification of the powers of fire. It is also connected with the symbolism of the Great Pyramid, which is a stone emblem of the Eternal Flame. Here, too, remember that the Rosicrucians have again and again been termed Fire Philosophers.

Returning, with the Fama, to Brother C.R., we are told that he refrained from any further attempts to call attention to his unusual knowledge. Here there is a phrase that merits attention, in which men are called citizens of heaven. Today, after years of widely circulated occult instruction, it may seem commonplace enough. In 1614, when the general opinion was that man was a mere worm in the dust, it must have brought forth a quick response from many a reader's heart. Even now, when materialism has made the whole human race merely a negligible incident in the midst of a series of cosmic accidents, we may do well to think of ourselves as sharing in the universal government, as being citizens of heaven rather than as being slaves of earth and its changing circumstances.

The five years spent by Brother C.R. in meditating on his studies, and in reducing all his experiences to a fitting memorial, refer to an occult fact. Just about that time is required in order to digest the initiatory experience and to develop its consequences through the mental process termed "rumination" in the Fama.

The "fitting and neat habitation" built at this time is the perfected body of the adept, which he is able to build because he has gained the necessary knowledge and power. The "fine instruments" are interior organs of that body, particularly the seven great centers or chakras corresponding to the seven alchemical metals. Much of the time is spent in mathematics, because from occult arithmetic and geometry one gains the basic information which makes possible the proper fashioning of these fine instruments.

The establishment of the Fraternity began in C.R.'s twenty-seventh year. The number 27 is important in occultism because it is the cube of the number 3. It is the Qabalistic number of the word ZE, Zak, "purity." The idea of purity is associated with that aspect of the Life-power which Qabalists call "Foundation," or "Basis," since the latter is said to be the seat of the "Pure or Clear Intelligence." Thus the number 27 is appropriate to designate the mystical age of which Brother C.R. becomes the Foundation or Basis of the Fraternity, and at which his idea of a reformation or purification of the arts and sciences took clear form in his mind.

The number 27 is also that of CHIDH, Kheedaw, "intricate speech, an

oracle," which is also clearly applicable to such an undertaking. Again, it is the number of BKH, Bawkah, which meant originally "to flow," and suggests the outpouring of energy which the work of founding the Fraternity involves. Furthermore, BKH means also "to weep," and hints at what is the real motive of all Masters of the Inner School. They are moved to compassion by the suffering and errors of the unenlightened. Therefore do they work without ceasing for the purification and regeneration of the human race.

The three co-founders of the Order are said to have been called by Brother C. R. out of his first cloister. Here is another example of mere nonsense, if the story is to be taken literally. For if these were men bound by monastic vows, Brother C.R. would have had no authority over them, nor could they have responded to his call. But if we understand them to be types of powers which are present even in uninitiated humanity, which can only be called forth to good work when the central Self has to some degree achieved liberation, the meaning is clear.

It is still further elucidated by the Qabalistic significance of their initials, which are as follows:

G.V., Hebrew GV, Gav, "middle," or "center."

I.A., a transposition of Hebrew AI, Ahyee, "where? how?"

I.O., adding to 80, the number of the letter Peh, "mouth," and of ISVD, Yesod, "Foundation or Basis."

The basis of practical occultism (I.O.) is self-expression, or self-utterance (suggested by the fact that the Hebrew letter Peh stands for the mouth of man as the organ of speech). Adequate self-expression requires self-interrogation (I.A. or A.I. "where? how?") animated by specific purpose. This work of self-expression is to be realized through concentration, which leads to the establishment of equilibrium through finding one's true center (G.V., Gav, "middle, center.")

The values of all these initials total 100, which is the number of KLEI, Kaleen, "vases," and of MEV, Madown, "effort, extension." 100 is also the value of the letter Qoph, which represents Corporeal Intelligence, and is symbolized by the 18th Key of Tarot. The three co-founders were the vases or vessels into which C.R. poured his wisdom and power, and through their efforts the work was extended. A most important aspect of that work is typified by the 18th Tarot Key. It has to do with physical reconstruction. Therefore, in the statement of Rosicrucian objects, the first is that they professed nothing but to heal the sick.

If we take the initials of the Founder as being C.R. or R.C., then their value is 220. This, added to the number representing the combined initials of the co-founders, makes 320, the number of the Hebrew noun ROIM, Rayim, "friends, brothers, associates," which is certainly appropriate. Again, if we take C.R.C. as the Founder's initials, they add to 240, and this makes the total of the initials of those who began the work add up to 340, which is the value of SHM, Shem, "The NAME," and of SPR, Sepher, "book." Any association of four persons would have suggested the great NAME, IHVH, Jehovah, to a Qabalist. The connection with SPR, Sepher, "a book," is hinted at in the text, where we are told that the first work of the Brethren was the making of the magical language and writing, and the compilation of the first part of the Book M. Concerning the magical language nothing more need be said here than that it survives to this day, and that one part of the dictionary mentioned in the Fama is the Tarot.

Four others who were later drawn into the work are designated as follows: R.C. (RK, Rok, "tenderness"); B. (letter Beth, and the Magician in Tarot), described as a painter, because the Intelligence of Transparency represented by Beth and the Magician is the basis of all skill in design; G.G. (GG, Gawg, "roof"), representing shelter and secrecy (cf. "tiling the lodge" and the office of "tiler" in Masonry); and P.D. (Peh-Daleth, i.e. Mars-Venus), suggesting action (Mars) and creative imagination (Venus). The initials P.D., moreover, add to 84, corresponding to ChNVK, Enoch, "initiated," and DML, Damam, "to be silent."

Thus the additional Brethren represent compassion (R.C.), initiative and self-direction (B.), secrecy (G.G.), and the extension of the work of initiation through correspondence involving the exercise of imagination in planning courses of action (P.D.) The last, because P.D. is said to have been their secretary. These four Brethren typify the elements required, in addition to those represented by the four founders, for the establishment of any organized effort at communicating occult instruction.

The numbers of their initials total 312, which is 12 x 26, suggesting the complete expression (12) of the powers of the One Reality, designated by the Ineffable Name IHVH, or 26. 312 is also the number of ChDSH, Khodesh, "to renew or rebuild," which describes the work undertaken by the Fraternity.

The total number of the original members is 8. This is a number associated with Krishna, Hermes, and Christos. In Christian number symbolism it is called the Dominical Number, or number of mastery. It is also the number of points which bound a cube, so that it is connected with the symbolism of the Holy of Holies in the Hebrew tabernacle and in Solomon's Temple, because this room was a perfect cube. For the same reason it is connected with the New Jerusalem of the Apocalypse, also described as a perfect cube. Again, 8 is the value of the letter Cheth, symbolized in Tarot by the picture of the Chariot, which gives a clear presentation of the proportions of the Masonic Lodge, also associated with Solomon's Temple, with Hermes, and with the idea of mastery that is connected with the number 8.

Qabalists are also familiar with these words, all of which add up to 8: ABH, Abah, "to will, to intend"; AGD, Aged, "to bind, to combine"; DEB, Dabab, "to move slowly, to cause to speak, and also to quote from departed authors"; and BAH, Beah, "the entrance, threshold." Note that all these have to do with the beginning of any enterprise, and are thus connected with the ideas which, in Tarot, are represented by Hermes, the Magician.

When the work is perfected, the Brethren fare forth into the world. This, first of all, shows us that practical occultism not only does not demand that those who are proficient in it should seclude themselves, but actually requires that they should mingle with their fellow-men. Only by actual contact with the affairs of daily life can occult knowledge be adequately tested. Again, there is more than a hint here that the tendency to organize little exclusive cliques and circles of the "elect" is contrary to the fundamental principles of Ageless Wisdom. By contact with others we are the more apt to find those who are ready to receive occult instruction. Even the friction that is engendered by encountering persons who have decided views other than our own is good for us, and keeps our

knowledge bright. Nothing is more stultifying to real intelligence than to become one of a little group of serious thinkers, which is really no more than a mutual admiration society.

The activity of the light-giving Spirit of Truth does not end with the personal liberation of the initiate. He becomes a center of illumination for all those who come within his circle of influence. The only restriction put upon him is that his light can be received by none save those who are ready to receive it, and who put themselves in a proper position to do so.

We come now to the agreement by which the Brethren bound themselves. It is fairly explicit even in its letter, but may be better understood if it has some comment.

The first point has to do with the cure of minds and souls as well as bodies; although the physical side is by no means left out. The true healing work of the Invisible Order aims at the perfection and renewal of the powers of the physical body, for that body, as the temple of God, must be cleansed and purified before it may serve as a suitable vehicle for the Life-power.

The second point disposes of the pretensions of self-styled "Rosicrucians" who appear in public in outlandish costumes. For some kinds of ceremonial work, to be sure, symbolic garments are worn, but this work is done in private convocations, never in public. This second point of the agreement also means that a true Rosicrucian does not seek to be different from his neighbors in matters of outward form. The difference is in his inner life. Eccentricity of dress or conduct is sufficient evidence that a person given to it is not a true Rosicrucian.

The third point refers to a detail in the inner expression of true Rosicrucianism which may not be elaborated here. The most we can say is that after a certain degree of proficiency has been reached, Rosicrucians do "meet" in what is here called the House of the Holy Spirit. This they can do, even though their physical bodies may be separated by thousands of miles.

The fourth point does not mean that a Rosicrucian is limited to the selection of a single successor. There are today members of the Invisible Order whose powers of organization make them centers of groups numbering hundreds and even thousands of aspirants. On the other hand, to find a person able to take up one's own part in the work, and carry it on with full knowledge of all that is required, and full power to meet those requirements, may well take a lifetime of patient search.

The fifth point refers to the meaning of R.C. as RK, Rok, "tenderness." Compassion and forbearance are the seal and character of the true Rosicrucian. Harshness in speech or action is incompatible with the work of the Invisible Order. The true Rosicrucian understands the human heart, knows how great are his own struggles to keep his balance in the midst of the swirling conflict of the world's emotional life. He is tender, without being soft; compassionate without unduly identifying himself with the woes of others; firm to correct error without feeling any sense of condemnation for those who err.

The sixth point has reference to a matter which is not for public exposition. I may give just one clue to it. The number 100 is that of the Hebrew letter Qoph, and of the 18th Key of Tarot. It has to do with the Corporeal Intelligence which veils the Invisible Order. It has also to do with the zodiacal sign Pisces, and with the Piscean Dispensation,

now drawing to its close. In the Aquarian Dispensation many things which hitherto have been kept secret are to be revealed, and the fundamental secret of the Rosicrucian Fraternity is one of them.

THE VAULT OF BROTHER C.R.

The description of this vault, the story of its discovery, and the various details as to its contents are among the most important parts of the Fama. In a book intended for general circulation it is impossible to touch upon some of the points involved, because the explanation of those points is reserved for the instruction of selected aspirants to initiation. Within the limits imposed upon me by certain obligations, I shall make as clear an exposition as I can of this part of the ancient text.

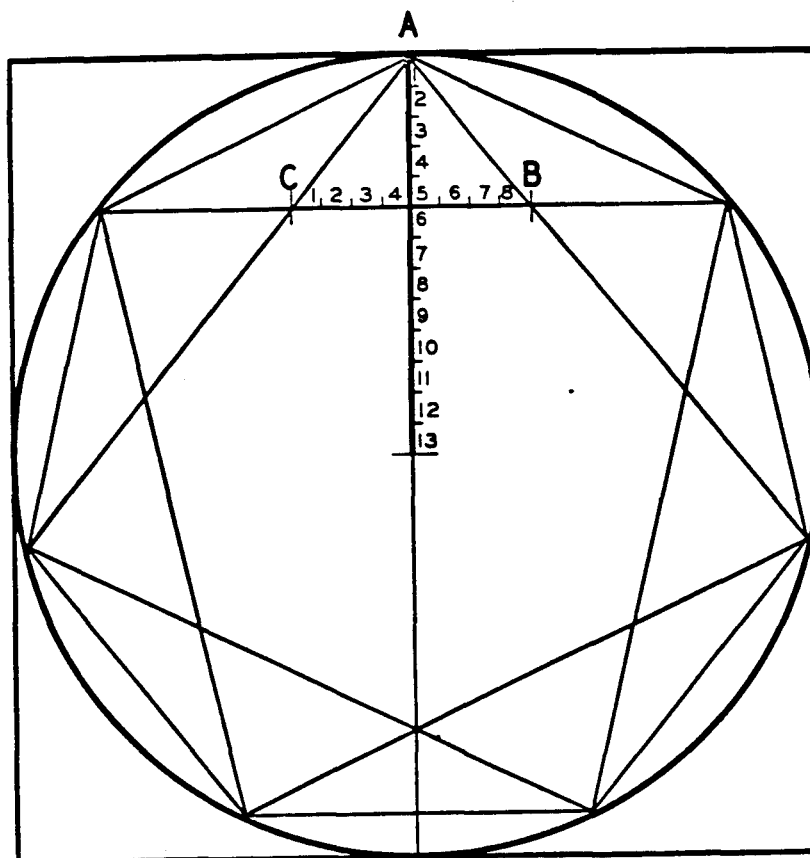
The accompanying diagram shows the geometrical key to the construction of the vault. Within a square whose sides measure 26 units in length is drawn a circle. The diameter of this circle is also 26 units, and its radius is therefore 13 units. Within this circle is described a heptagon, and each line of the heptagon represents the width of one of the sides of the vault. Each point of this heptagon is also joined by a straight line to the next point but one, the seven lines so drawn forming a large seven-pointed star which encloses a smaller heptagon.

Micrometer measurement of these lines, and rigid geometrical calculation of the angles formed by them, will not be attempted in this book. The reader should understand that I am purposely ignoring such niceties of calculation. This is a symbolic construction, and the whole numbers which it suggests by its approximate measurements are the keys to its meaning.

Approximation, indeed, is the best that can be achieved in any symbolic presentation of truth; but that approximation is enough to enable a receptive mind to apprehend the truth which it is the purpose of the symbol to convey. For the sake of clarity in expressing the ideas which this diagram represents, I shall follow my teachers, and shall treat the various lines and angles as if they were whole numbers. Captious critics who might be inclined to "throw away the baby with the bath" because I have ignored decimal points are hereby informed that I have done so intentionally. Every one of these approximate measurements is a key to the inner significance of Rosicrucianism.

The radius of the enclosing circle is 13 units. This is the number of the nouns AChD, Achad, "unity," and AHBH, Ahebah, "love." Here is an intimation that unity and love are determinants in the formation of the universe, or Macrocosm, and in the life of man, the Microcosm.

The diameter of the circle, and the length of each side of the enclosing square, is 26 units. 26 is the number of IHVH, Jehovah, "that which was, That which is, That which will be." Within the overshadowing, infinite Being of this One Power all finite beings have their relative existence. To this the Fama refers when it ends with the Latin sentence, Sub umbra alarum tuarum, Jehovah, "Under the shadow of the wings, Jehovah." The four sides of the enclosing square convey the same idea--that the One Reality is above and below, on the right hand and on the left. Here is also a reference to the Hermetic doctrine: "That which is above is as that which is below."



THE MAGIC SQUARE

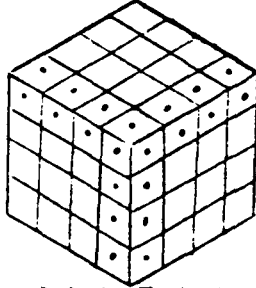
OF ♀, MERCURY,
HERMES, OR, THOTH,

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

IS THE KEY TO THE
PLAN OF THE VAULT
OF OUR BROTHER

C.R.C.

In whole numbers the diagonal of this enclosing square contains 37 units. The number 37 is important in Egyptian secret doctrine, in Qabalah and particularly in the esoteric wisdom of the New Testament. It is the Gnostic mystical number representing revealed truth.



The Gnostics used the cube as a symbol of truth, because no matter which way a cube is turned, it always presents the same measurements, and also because it is the most stable of the regular solids. Similarly, the Hebrew thought of the cosmos as a great cube, as we see from that passage in the Book of Formation which runs as follows:

"He sealed the Height stretched upwards and sealed it with IHV. He sealed the Depth stretched downwards and sealed it with IVH. He sealed the East stretched forwards and sealed it with HIV. He sealed the West stretched backwards and sealed it with EVI. He sealed the North stretched to the right and sealed it with VIH. He sealed the South stretched to the left and sealed it VEI."

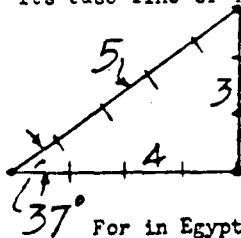
The Gnostic cube of space is shown above in the margin. It is composed of 64 small cubes, because it is a cube of 4x4x4, representing the extension of the Great Name of four letters in all six directions. It is also the cube representing truth, because the value of the Greek letters spelling the word aletheia, truth, is 64. In Qabalah this cube of 64 lesser cubes is the symbol of divine justice, because the Hebrew noun Deen, Justice, is DIN = 64.

Examination of the diagram will show that of these 64 small cubes, the greatest number that can be visible at any time is 37. This is why 37 symbolizes revealed truth. There remain hidden 27 other small cubes, which stand for esoteric or hidden truth. This number 27 has been already dealt with in connection with Brother C.R.'s age at the time he founded the Order. In that connection, as will be seen from the comment, and from the text of the Fama itself, 27 also represents esoteric truth.

In their researches into the number and letter symbolism of New Testament words, Bond and Lea have discovered hundreds of names, epithets, and types of Christ which are multiples of 37. In The Apostolic Gnosis they give 600 instances of the number 2368, which is 37×64 .

The occult history of the number 37 is lost in the mists of antiquity. Its digits give the Trinity and the Septenary, and these represent the threefold aspect of the One Life (Creator, Preserver, Transformer), manifested through the agency of the Seven Spirits or "Breaths" which are represented by the great heptagon within the circle, and by the seven sides of the vault of Brother C.R. In Qabalah, too, 37 is a significant number, because its first digit, 3, stands for the Three Supernals (Crown, Wisdom, and Understanding), which are the roots of the Tree of Life, while its second digit, 7, indicates the remaining seven emanations, from Mercy to the Kingdom.

The number 37, again, is the number of degrees in the angle formed by the junction of the hypotenuse of a 3 - 4 - 5 right-angled triangle and its base line of 4. This hypotenuse, in its ascent from the base line of



the triangle always maintains this angle of 37 degrees, until it reaches the point of union with the upper end of the vertical line, and there forms an angle of 53 degrees, as explained on page 20. Thus the number 37 in this triangle stands for the power which maintains the relation between the evolving kingdoms of form, typified by ascending hypotenuse, and the fundamental elementary nature from which those forms are developed.

For in Egyptian symbolism, the base line of four units stood

for Isis, or nature, and the ascending hypotenuse for her son Horus, who personified the development of life through five kingdoms corresponding to the five divisions of the hypotenuse. Thus the number 37, as that of the degrees expressing the constant relationship of the hypotenuse to the base line of this triangle, expresses also the constant relationship between Horus and Isis, or between evolving form and fundamental nature.

In Hebrew, 37 is the number of the word HBL, Abel. Primarily this noun means "breath," but it has also the connotation of "transitoriness," so that it suggests the same idea of onward movement, from form to form, which is intimated by the hypotenuse of the Egyptian triangle. Again, EL, Bal, is the Aramaic word for "heart," so that HBL may be read Ha-Bal, "the heart." With the same letters, but differently pointed to represent another pronunciation, HBL may be read Ha-Bale, "The Lord," or "The Husband." These two terms are applied to the Christos in the New Testament, where both "Lord" and "Bridegroom" are employed in a purely Qabalistic sense.

The two diagonals of the enclosing square would make a cross, or primitive Hebrew letter Tau, and since each diagonal is 37 units long, this Tau would represent the number 74. Among the Hebrew words corresponding to this number, and familiar to every seventeenth-century Qabalist, are: DIIN, Diyn, "leader, chief, judge"; HGIVN, Higayon, "meditation, intention, device"; LMD, Lamed, "ox-goad; also (as verb) "to teach"; and ISD, Isad, "hath founded." The diagonals are not shown in the diagram, but it would occur to any occultist to ascertain their length, and he would be struck at once by their appropriateness to the story of the vault and its great builder. However strange these word correspondences may seem to modern readers, it should be borne in mind that they were certainly known to the Qabalists who were living when the Rosicrucian pamphlets were published. What I am endeavoring to do is to show the way the "erudite of Europe" would have understood these texts, and I have already explained that they were very familiar with just the sort of thing we have been considering.

The star enclosed by the great heptagon has seven points. Each point a triangle similar to A-B-C. The altitude of this triangle is five units, and its base line is eight units. These numbers, 5 and 8, are particularly emphasized in the description of the vault, and I have already mentioned the fact that they are connected with the Great Pyramid. Each point of this star, in fact, is a plan of the cross-section of the Pyramid, whose vertical axis is 5 units to a base of 8 units. To any erudite European this vault construction would therefore be intensely interesting, from several points of view.

The smaller heptagon within the star has seven sides each of which is 8 units long, so that the total length of the lines composing it is 56 units. Any Qabalist would know that 56 is the number of the verb KVL, Kool, "to keep in, to contain, to measure"; of IVM, Yom, "day" (so that the seven lines would represent the days of the week); and of NAH, Nawaw, "to dwell, to abide." He would also remember that 56 is the number of ALAH, Aymah, "dread, terror," which refers to the fear one inspires, and not to the fear he himself feels.

This last idea is that the measured activities of the cosmos are sources of terror to those who do not understand them. The greater number of persons actually dread the days (IVM, Yom) which are before them. This is the reason why soothsayers of every description continue to flourish,

even when they advance the flimsiest pretexts for their supposed ability to read the future.

To students of Tarot, of course, the number 56 will be a reminder of the 56 Minor Trumps. To develop this correspondence, however, would take a separate book, so intricate are its ramifications.

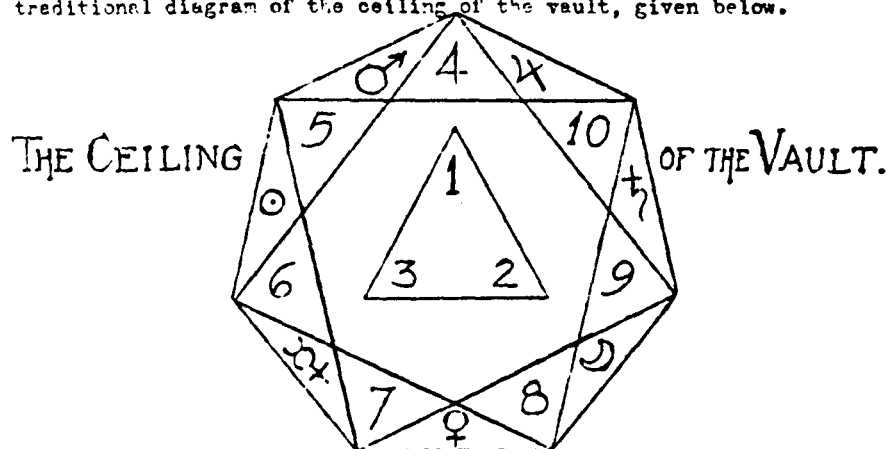
The seven sides of the heptagon which encloses the star are symbols of the powers of the seven aspects of the One Life-Breath. These are the Seven Spirits of God. They are also called the Planetary Angels.

Beginning at the bottom of the diagram, just over the magic square, and going clockwise around the heptagon, the order of the planets is: Venus, Mercury, Sun, Mars, Jupiter, Saturn, Moon.

The Planetary Angels corresponding, in the same order, are: HANIAL, Anael, "Grace of God"; RHAL, Raphael, "God is the Healer"; MIKAL, Michael, "Like unto God"; KAMAL, Kamael, "Severity of God"; TzDQIAL, Tsadkiel, "Righteousness of God"; TzPGIAL, Tsaphkiel, "Contemplation of God"; and GABRIEL, Gabriel, "Man of God." These angels are the personifications of the seven powers which are basic in manifestation. The influence of these powers extends throughout the cosmos, in things both small and great. In the human body they correspond to seven centers, which are the metals of the alchemists and the chakras of the Yogis. In the order here employed, these centers are: Venus, Anael, Copper, throat center; Mercury, Raphael, Quick-silver, cerebrum and pineal gland; Sun, Michael, Gold, cardiac plexus; Mars, Kamael, Iron, navel center; Jupiter, Tzadkiel, tin, solar plexus; Saturn, Tsaphkiel, Lead, sacral plexus; Moon, Gabriel, Silver, pituitary body.

The seven triangles which form the points of the star correspond to the seven spheres of the Tree of Life below the upper triad. Beginning at the upper point of the star, and counting to the left, counter-clockwise, they are: 1. CHSD, Chesed, Mercy; 2. GVRH, Geburah, Severity; 3. THPARTH, Tiphareth, Beauty; 4. NTZCH, Netzach, Victory; 5. FVD, Hod, Splendor; 6. ISND, Yesod, Foundation; 7. MLKTH, Malkuth, Kingdom. Thus they also correspond to the Rosicrucian Grades included in what are known as the First and Second Orders. These will be more fully explained later.

According to the rather obscure text of the Fama, the ceiling of the Vault was "divided according to the seven sides in the triangle which was in the bright center." Some students of the Latin text believe that this should read: "Divided according to the seven sides into triangles, with a triangle in the bright center." This reading seems to be borne out by the traditional diagram of the ceiling of the vault, given below.



In this diagram the symbols of the planets are placed in correspondence with the seven sides, and the numbers of the ten spheres of the Tree of Life are placed in their correct positions. The top of the seven-pointed star is supposed to face East, as is also the top of the interior triangle. In the latter, the upper point is attributed to KThR, Kether, the Crown (1) the lower right-hand point to ChKHE, Chokmah, Wisdom (2), and the lower left-hand point to BINH, Binah, Understanding (3).

* * * * *

The floor of the vault is similarly divided into triangles, but the triangle in the center points West, instead of East, and it is black instead of white. The "Inferior Governors" mentioned in this connection in the Fara are the destructive forces which Qabalists call the Qlippoth or Shells. The same considerations which lead the writers of the Fara to withhold the explanation of this part of the vault are still valid, even though more than three hundred years have passed since the Rosicrucian pamphlets were published. Hence, to use their words, I "leave to manifest the same, for fear of the abuse of the evil and ungodly world."

* * * * *

The Fara says that the walls of the vault were parted into ten squares. This is an almost obsolete use of the noun "square," meaning any rectangle, as when Masons declare that the form of their lodge is an "oblong square."

The ten rectangles are formed by dividing the wall by a vertical line through the center, and crossing this with four equidistant horizontal lines. Each of the ten rectangles, according to the dimensions given in the Fara, will then have two sides of 1.6 feet, and two of 2.5 feet. The proportion thus formed is that of 32 to 50, because 1.6:2.5::32:50. This proportion would interest a Cabalist, since he would be familiar with the 32 Paths of Wisdom and the 50 Gates of Understanding.

These ten rectangles are inscribed with the names and attributions of the ten spheres or circles on the Tree of Life. These are the "several figures and sentences" mentioned in the text. Each wall has a different arrangement, determined by the planetary nature which is attributed to it. Thus the wall corresponding to Venus (which is also the door of the vault) contains in its rectangles all the correspondences relating to the various Venusian aspects of the ten Sephiroth. It would serve no useful purpose to give all these details, as their meaning would hardly be evident to any reader of this book not profoundly versed in Cabalah.

The measurement of the walls is given as 5 x 8 feet. Here we have a recurrence of the fundamental numbers which have been noticed on page 20. They are elements of a sequence of numbers now called the Fibonacci Series, in which any number after 1 is the sum of the two preceding it, thus: 0, 1, 2, 3, 5, 8, 13, 21, 34, 55, and so on. Zero is included in this series because it is the sign of Absolute Unity, the "one without a second." This conception of Absolute Unity, combined with that of relative unity, represented by 1, produces the idea of duality of which 2 is the sign. Then 1 added to 2 makes 3; 2 added to 3 makes 5; 3 added to 5 makes 8, and so on.

This series of numbers recurs again and again in nature, as in the relations between the orbits of planets, between musical tones, and between color vibrations. It appears as a determinant in the structure of crystals, and in the order of growth in animal and vegetable life. It is also a key to those proportions in painting, sculpture, and architecture which produce the greatest aesthetic satisfaction.

Michel Jacobs, in The Art of Composition, says:

"If we draw an oblong which measures 5 inches by 8 inches, and then draw a diagonal, or hypotenuse, from the two far corners, and crossing this diagonal with a line (one end of which rests in the corner, and which crosses the diagonal line at right angles) continuing through to the opposite side of the oblong, we shall have drawn an oblique cross in the oblong.

"By drawing a line parallel with the side, where the short crossing line touches the sides of the oblong, so as to form a square on one end, you will have produced the original form of the oblong, but in a smaller proportion or sequence on the other end. As the original form measured 5 by 8, the smaller form will measure 3 by 5, and if we draw another line across where the diagonal meets, we shall have a smaller form which will measure 2 by 3, and if we draw another line, we will have a smaller form which will measure 1 by 2 inches. (See diagram facing this page.) By this method, you will see that you have made smaller forms in the large rectangle, or forms in sequence which will measure in the summation of 1, 2, 3, 5, 8." (The Art of Composition, pp. 16-20).

The diagonal of a rectangle of 5 x 8 forms two angles, one of 32 degrees, and one of 58 degrees. That of 32 degrees suggests the 32 Paths of Wisdom. That of 58 degrees corresponds to the value of the word ChN, Chen, Love, kindness, grace. The letters of ChN, moreover, are the initials of ChKMH NChTH, Chokmah Nesethrah, The Secret Wisdom. Thus ChN was often used by the Sages of Israel to designate the Qabalah itself. Again, the digits of 58 are the numbers which mark the boundaries of the rectangle.

This rectangle, moreover, is connected with the proportions of the Great Pyramid, and with the proportions already considered on page 36, in connection with the points of the star which is enclosed by the heptagon which forms the ground-plan of the vault. If straight lines be drawn from the center of one of the longer sides of this rectangle to each of the corners opposite, these lines will form the sides of a triangle having one of the long sides of the rectangle as its base. This triangle will have a height of 5 and a base of 8. Thus it will be proportional to the triangles forming the point of the heptagram, and it will also be a cross-section of the Great Pyramid.

Finally, the total length of the boundary lines of a rectangle of 5 x 8 is 26, the number of the four-lettered Name of God, or Tetragrammaton, YHVN, Jehovah. Thus every side of the vault is, so to say, bounded by the Great Name. As the vault has seven sides, they give a sevenfold repetition of the Tetragrammaton, or in numbers, $7 \times 26 = 182$. This is the number of ELAH ELAHT, Elah Ha-Elohim, King of the Gods.

Considered as a solid, the vault is a body having nine sides, fourteen corners, and twenty-one boundary lines. The sum of 9, 14, and 21 is 40, the number of the Hebrew words: DLI, Dalee, Aquarius; DM, Dam, Blood; ChVL, Khool, Sand; TLH, Talish, A lamb, a ram, Aries; and LHT, Lahat, A flame, and also Magic.

We have already noticed DM, Dam, Blood, in connection with Dam-Car, the place of C.R.'s initiation. ChVL, Khool, Sand, has an alchemical meaning, since Anastratus in The Crowd, says of the First Matter of the Great Work: "Its birth is in the sand (i.e. in the mineral kingdom)." Here we must remember that the principal constituents of the blood are derived from the mineral kingdom. LHT, Lahat, Flame and Magic, reminds us that Rosicrucianism is the ancient Fire Philosophy, and that its practical processes have to do with the control of a Secret Fire. TLH, Talish,

A lamb, a ram, Aries, refers to the Christos, Brother C.R., and also to the fact that the brain, under the rulership of Aries, is the means whereby man controls the forces of flame which are used in magic. Finally, DLI, Dalee, Aquarius, refers to the Aquarian Age, represented symbolically by the head of a man. When the Rosicrucian manifestoes were published, the Inner School had been expecting, for milleniums, the coming of the Aquarian Age which is now dawning, and had been looking forward with longing to the perfection of human arts, sciences, and philosophy which is to be realized during that period of cosmic history.

Of the 21 boundary lines of the vault, 14 are 5 ft. long, and 7 are 8 ft. long. Thus the total length of the lines required to bound this structure is $(14 \times 5 \text{ ft.} = 70 \text{ ft.}) + (7 \times 8 \text{ ft.} = 56 \text{ ft.}) = 126 \text{ ft.}$ This leads us to a consideration of the facts illustrated in the frontispiece to this book.

At the top of the plate is shown the true figure of the Rosy Cross. It is a cross of 6 squares, opened out from a cube. At the center of this cross, which is the square corresponding to the bottom or foundation of the cube, is fixed a rose of 5 petals. At the center of the rose is a circle, surrounded by 10 small circles, from which radiate 25 lines, extending into the 5 petals of the rose.

The small circle at the center represents the number 22, and is a symbol of the combined forces represented by the 22 letters of the Hebrew alphabet, and symbolized by the 22 Tarot Keys.

The 10 small circles stand for the 10 circles of the Sephiroth on the Qabalistic Tree of Life. These also correspond to the 10 Grades of the Rosicrucian Order.

The 25 radiating lines represent the creative word used in Genesis, IHI, Yehi, "Let there be," since its three letters correspond to the equation, $10 + 5 + 10 = 25$. Thus these lines are also symbolic of the creative power of the Logos.

The 5 petals of the rose refer to the five human senses, to the five constituents of manifestation (Ether, Fire, Water, Air, Earth), and to man himself. For by its construction this rose corresponds to the five-pointed star or pentagram, symbol of man and his control over the conditions of his environment.

In the Greek language, "rose" is ῥόδον Rhodon, and by the numeration of words in that language is 294, the number of the noun ἐκκλησία Ekklesia, "assembly, or church." Fundamentally, the word ekklesia means "called together to listen." It is the assembly of those who "have ears to hear." It is also the company of those who have awakened their inner sense of hearing, so that they are able to listen to the voice of the Secret Teacher represented in Tarot as THE HIEROPHANT.

In many versions of Tarot THE HIEROPHANT is called THE POPE, and according to tradition, the first Pope was Simon, or Simeon, whose Hebrew name signifies "Hearing." Therefore THE HIEROPHANT is associated with the letter Vau, to which Qabalists attribute the faculty of Hearing. The tradition is given in the Gospel of Matthew, thus:

"And Jesus questioned his disciples, saying, Whom do men pronounce me, the Son of man, to be? And they said, Some say John the Baptist, and others Elias, and others Jeremias, or one of the prophets.

"He said to them, But whom do ye pronounce me to be? And Simon Peter, answering, said, Thou art the Christ, the son of the living God.

"And Jesus, answering, said to him, Blessed art thou, Simon Bar-Jonas, for flesh and blood revealed it not to thee, but my Father who is in the heavens. And I also say to thee that thou art Peter, and on this rock I will build my assembly, and the gates of hades shall not prevail against it. And I will give thee the keys of the kingdom of the heavens: and whatever thou mayest bind on the earth, shall be bound in the heavens; and whatever thou mayest loose on the earth, shall be loosed in the heavens."

(Matthew XVI: 13 to 19. literal translation)

Now, the Gospels also tell us that the first time Jesus met Simon, he said, "Thou art Simon, the son of Jonas; thou shalt be called Cephas, which is, by interpretation, Stone." The name Cephas, in Greek, is ΚΗΦΑΣ and its number is 729. This is the number representing the cubical contents of a cube of $9 \times 9 \times 9$, as illustrated in the frontispiece. A cross of six squares opened out from a cube of $9 \times 9 \times 9$ will measure 14×9 around its perimeter. Thus the cube representing Cephas, opened out so as to form the true Rosicrucian cross, will measure 126 units around its perimeter, and it therefore gives the exact number of units which, taken as feet, are required for the construction of the vault of Brother C.R.

In Greek, the word for "cross" is ΣΤΑΥΡΟΣ, Stauros, and its number, 1271, is that of ΓΝΩΣΙΣ, He Gnosis, The Gnosis, and is also the number of ΚΛΗΡΟΝΟΜΙΑ-ΝΑΡΙΟΝ, He Kleronomia narion, The Sacred Inheritance. Thus the cross, which is the geometrical symbol of the pattern from which the cube is formed, represents the Gnosis, or traditional wisdom, which is the Sacred Inheritance of those who "have ears to hear," and are therefore members of the Interior Assembly or Church represented by the Rose.

The cube of $9 \times 9 \times 9$ completely encloses a cube of $7 \times 7 \times 7$. The latter, since, it has six sides 7×7 has a surface area of $7 \times 7 \times 6 = 294$, the number of ΡΟΔΟΝ-Rhodon, Rose, and ΕΚΚΛΗΣΙΑ Ekklesia, Assembly. Thus, when the cross of six squares, each of which measures 9×9 , is folded up to form a cube, it will exactly enclose the Mystical Rose which is the True and Invisible Order, or the Interior Church.

The cubical contents of a cube of $7 \times 7 \times 7$ are 343, the number of the Hebrew phrase, VIAIR ALHIM, Ve-Yomer Elohim, "And God said," (Gen. 1:3). Thus the $7 \times 7 \times 7$ cube represents the manifestation of the Creative Word, which is heard by the members of the Interior Church or Mystical Rose.

The difference between the contents of a cube of $7 \times 7 \times 7$ and a cube of $9 \times 9 \times 9$ is 386 cubical units. That is to say, if one had a $7 \times 7 \times 7$ cube composed of 343 small cubes, it would require 386 more small cubes of the same size to enclose the $7 \times 7 \times 7$ cube in a cube measuring $9 \times 9 \times 9$. This is important because the number 386 is the value of the Hebrew word LShVN, Leshon, tongues, typifying the means whereby the interior mysteries are communicated to hearing, and also of the proper name IShVO, Jeshua, which was the actual name given by his parents to Jesus.

In Greek, the name ΙΗΣΟΥΣ-Ierous has the value 888. If one removes from a cube of $9 \times 9 \times 9$ the 217 cubes which are visible when three sides are seen, as in the illustration, there will remain a perfect cube of $8 \times 8 \times 8$, corresponding to the 888 of the name Jesus.

Thus the Rose and Cross represent the Interior Assembly, and its Sacred Inheritance, the Gnosis, which has to do with the transcendental mathematics of the universe. It is the emblem of the Apostolic Gnosis, the sacred tradition of the Interior Church, concerning which St. Augustine declared: "That which is now called the Christian religion has always existed, and only came to be called Christian after the time of Christ." This

inner tradition has never been permitted to lapse into utter obscurity. It has been faithfully communicated from generation to generation. It is alive today, even as in ages past, and the knowledge of it is the restoration of all things.

The door of the vault, as I have said, is the side attributed to Venus. This is the planet which rules copper and brass. We have seen that the first significant event in the story of C.R.'s journey is the death of Brother P.A.L. at Cyprus, the reputed birthplace of Venus, and the site of the copper mines which supplied the ancient world with that metal. The story of the finding of the vault also emphasizes the importance of this Venusian metal.

The story says that Brother N.K., resolving to alter something of his building, in order to make it more fit, lighted upon the Memorial Table, which was cast of brass. Attached to this table was a nail, which, when it was pulled out, took with it a stone, leaving an opening which exposed the hidden door.

The Venusian suggestion of the brass tablet is self-evident. To a Qabalist the "great nail" would also have had a Venusian meaning, because "nail" is the translation of the letter-name VV, Vau, given to the sixth letter of the Hebrew alphabet, to which is attributed the zodiacal sign Taurus, which, in astrology, is ruled by Venus. Taurus governs the throat, in which is located the Venus center typified by Cyprus, the most easterly island of the Mediterranean sea.

In Tarot the letter Vau is represented by the Hierophant, and this Tarot Key typifies Intuition. Thus the "great nail" attached to the memorial tablet represents intuition, which is closely connected with the subconscious functions of memory and imagination.

The "stone" would have arrested the attention of alchemists and it would also have been interesting to Qabalists. For the Great Work of the alchemist was the preparation of the Philosophers' Stone, and throughout the Cabalah and the Bible, the word "stone" has great importance. In the Hebrew language it is ABN, Ehben, and its value is 53. This is the number of degrees in the angle formed by the junction of the hypotenuse in a Pythagorean triangle with the upper end of the vertical line. (See page 20.) That is to say, it is the number which expresses the relation between Horus, the Son (typified by the hypotenuse), and Osiris, the Father (typified by the vertical line). When the hypotenuse and the vertical line meet, Horus becomes one with Osiris, the Son becomes one with the Father. Thus it is not surprising to find that in the word ABN, Ehben, the first two letters spell AB, Ab, Father, while the second two spell BN, Ben, Son. Remember, too, that CHVRM ABIV, Hiram Abiff, has been shown to be "The Stone which the builders rejected" (page 18).

The attainment of the consciousness of unity with the Originating Spirit is the summit of the work of initiation. Remember, this is a conscious identification, so that when the Son and the Father are one, the Son is the Father. Horus identified with Osiris is Osiris, and thus we shall find that the burial and resurrection symbolism connected with the names of Osiris, Hiram Abiff, and Brother C.R. has to do with the aspect of consciousness represented by this perfect identification of the Son with the Father.

Memory and imagination, combined with intuition (the tablet and the

nail) bring with them the stone (conscious union of the Son with the Father), and thus the hidden door is revealed. Even the word "door" has a connection with Venus, because "door" is the meaning of the Hebrew letter-name, DLTH, Daleth, and this is the letter which represents Venus in the Hebrew alphabet, and to which Key 3, The Empress, is assigned in Tarot. This is the door of liberation, the door which leads into understanding of the great mathematical and psychological principles which are at work in the construction of the universe. Thus the Fama tells us that through this door the Brethren had access to such a treasure of knowledge as would serve for the complete restoration of all the arts and sciences.

On the door was written the Latin sentence POST CXX ANNOS PATEBO, which may be translated: "After 120 years I shall open." The number of years here mentioned represents the perfected consciousness of an illuminated man. Thus the Bible says: "His days shall be a hundred and twenty years." (Gen. 6:3).

This number is contrasted with the seventy years of the ordinary span of life. Notice that 120 is the addition of 50 to 70. 50 is the number of the letter Nun, associated with the sign Scorpio. It is by the sublimation of the Mars-force active in that sign that our eyes may receive that strength which the manifestoes speak of as being "borrowed from the eagle."

Now, in the Hebrew alphabet the number 70 is represented by the letter OIN, Ayin, and Ayin means "eye." It is the letter which Qabalistically expresses the appearances of the phenomenal world, and the mental state of persons who accept such appearances at face value. Such are the ones of whom it is written: "The days of our years are three-score years and ten." But when the process of initiation has added to their powers the borrowed strength of the secret force of the eagle, 50 is added to 70, and the years of the perfected man are then reckoned as 120.

Thus we read: "And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." Notice here that the "eye," or the powers represented by the letter Ayin (70), and the natural force, or powers corresponding to the letter Nun (50), are given particular emphasis.

Again, 120 is the number of the letter-name SMK, Samekh, Prop or Support. This is the Hebrew letter which is represented in Tarot by Key 14, Temperance. This Key represents what, in magical parlance, is termed "The Knowledge and Conversation of the Holy Guardian Angel." It stands for that familiar communion between the personal and universal aspects of the One Identity which results in the tempering, modification, and perfection of the personal vehicle. Thus we read also of Moses: "and there arose not a prophet in Israel like unto Moses, whom Jehovah knew face to face."

Furthermore, on the Tree of Life, the path of Samekh stands between the paths of Nun and Ayin, as if it were the equilibrating influence between them. It is the path which leads upward from ISVD, Yezod, Foundation, to THPAKTH, Tiphareth, Beauty. In the system of Rosicrucian Grades, to be considered hereinafter, it unites the Grade devoted to the explanation of Rosicrucian theory to that in which the symbolism of the vault is the chief concern. But the main point to be remembered now is that Samekh stands for the activities which equilibrate the forces of Nun and Ayin, even as Temperance, the 14th Key of Tarot, represents the mediating and balancing activity between the forces symbolized by the 13th and 15th Keys.

Mathematically, 120 is the sum of the numbers from 0 to 15. Thus it represents, in connection with Tarot, the full and extended expression

of the powers of the Astral Light, veiled under the strange symbolism of the 15th Key. Moreover, $1 \times 2 \times 3 \times 4 \times 5 = 120$, so that 120 may be taken to represent the interaction upon each other of the five primary phases of manifestation: Ether (1), Fire (2), Water (3), Air (4), and Earth (5). These are the same as the Tattvas, or subtle principles of sensation, mentioned in Yoga philosophy. The idea here, as elsewhere in connection with the number 120, is that of complete manifestation. Thus the motto on the door intimates that access to the hidden light of occult knowledge is the consequence of the full manifestation of the powers of perfected human consciousness. He who can open this door has attained the full measure of a man, and has become consciously one with the Father.

After the door was fully exposed, but before it was opened, says the Fama, the Brethren rested, and consulted their Rota. This is an allusion to the Tarot, which was invented by members of the True and Invisible Order some four centuries before the publication of the Rosicrucian manifestoes. Occult tradition says the Tarot was invented at Fez, and thus gives a sidelight on the story of the Fama. This ROTA MUNDI, or WHEEL OF THE WORLD, is described as being that one of the Rosicrucian books displaying the greatest artifice. It is truly what Eliphas Levi said of it:

"The Tarot is a veritable oracle, and answers all possible questions with clearness and accuracy; so that a prisoner devoid of books, had he only a Tarot of which he knew how to make use, could, in a few years, acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence. This wheel, in fact, is the key of the oratorical art, and of the great art of Raymond Lully; it is the true secret of the transmutation of darkness into light; it is the first and most important of all the arcana of the magnum opus. By means of this universal key of symbolism all the allegories of India, Egypt, and Judea are made intelligible; the Apocalypse of St. John is a Kabbalistic book, the sense of which is exactly indicated by the figures and numbers of the Urin, Thummim, Teraphim, and Ephod, all summarized and completed by the Tarot; the sanctuaries of old are no longer full of mysteries, and the signification of the objects of the Hebrew cultus may for the first time be understood."

The other inscriptions within the vault were engraved on a plate of brass, circular in shape. The first one may be translated: "I have made this sepulchre a single compendium of the universe." This is an accurate statement of the significance of the whole vault design. For the vault does indeed convey by its symbolic measurements all that is essential to adequate understanding of the fundamental numbers and proportions of the cosmos.

The inscription Jesus mihi omnia means "Jesus is all things to me." It has a profounder content than a casual reader might suspect. The name "Jesus" means literally, "Self-existence liberates." Thus it declares that the nature of things is to set free, rather than to bind. It is the affirmation of the inherent tendency to liberty at the heart of the cosmic order. It was because of this, we may believe, that Jesus promised so much to those who would pray in his name. For whosoever truly prays in that name prays in the recognition of the idea that the name represents, and he prays effectively who is thoroughly imbued with the thought that the nature of things is liberative rather than restrictive.

In Qabalistic books published during the period when the Fama made its appearance (e.g. in the writings of Jacob Boehme and Henry Khunrath), the name Jesus is spelt IHSVE. This occult spelling puts the "holy letter," Shin, between the first two and the last two letters of IHVE, the digits add the 5, and the last two to 8. Taken together, the first two make 32, the number of paths on the Tree of Life, and these 32 paths represent the manifestation of the Logos or Word, which is the Christos. The last two digits of 326 make IHVE, Jehovah, the Father. Thus 326 gives the numbers of the letter Heh (5), representing Vision, and of the letter Cheth (8), representing Speech; and it also indicates the numbers of the Son or Logos (32) and the Father (26).

Furthermore, the Greek letters of the name ΙΗΣΟΥΣ, Jesus, add up to 888, or 24×37 . This number 888 is also the value of the Greek phrases, Logos esti, "He is the Word," and Ἐγώ εἰμι ἡ ζωὴ, "I am the life." To the erudite of Europe, knowing both the Hebrew and the Gnostic number-letter systems, the name "Jesus" would be truly a summary of all things, since it occultly signifies the Creative Word, which as Life and Light is the actual substance of all things.

The four other inscriptions on the altar sum up the essence of Rosicrucian doctrine. Nequaquam Vacuum, "Nowhere a vacuum," was written round a circle containing the picture of a lion. This represents the element of Fire, and the inscription means that space is filled with the universal fiery essence. Legis Jugum, "The yoke of the Law," was inscribed in a circle containing a picture of an ox. This represents the element of Earth, and the inscription refers to the necessity imposed upon us all by the fundamental conditions of manifestation in form. That necessity is alluded to in the Emerald Tablet of Hermes, which says: "Its power is integrating, if it be turned into earth." Libertas Evangelii, "The liberty of the Gospel," was written round a circle containing the picture of an eagle. This represents the element of water, and the inscription refers to an occult secret of regeneration, a secret which is veiled by the letter of the Christian Gospels, which are really Gnostic mystery texts. Dei Gloria Intacta, "The untouchable glory of God," was written on the circle containing a picture of a man. This represents the element of air, and the inscription refers to the occult conception of the real inner MAN as being identical with, and inseparable from, the pure, untouchable essence of the Life-power, which cannot be soiled or smirched by any imperfection whatsoever.

The four symbolic animals connected with these inscriptions are, of course, the mystic Four which appear in the visions of Ezekiel and St. John, and they are the four emblems in the corners of the 10th and 21st Tarot Keys. They are also represented on the arms of the Masonic Fraternity. Besides representing the elements, they also represent the four fixed signs of the zodiac: Leo, Taurus, Scorpio, and Aquarius. These are the 5th, 2nd, 8th, and 11th signs, and since their numbers add to 26, this group of Mystical Creatures is another of many glyphs for the Name IHVE, Jehovah.

The rest of the Fama speaks plainly enough for itself. Such passages as might be of doubtful significance without the facts in the foregoing commentary will be easy to interpret in the light of what has already been explained. We may proceed, then, to a brief consideration of some points in the Confessio. Our analysis will not be so elaborate as that of the Fama, for the Confessio is more explicit than the first manifesto. Yet there are a few things which may be the clearer for a little comment.

CONTENT ON THE CONFESSIO FRATERNITATIS.

The first paragraph begins with excellent counsel, which is also a hint that the superficial meaning of the Fama is not the real purport of that document. Then follows a direct assertion that what is offered in these announcements is not merely the work of man, but rather the operation of the cosmic order, personified as Jehovah.

In the fourth paragraph there is mention of the wonders of the sixth age. Theosophists will do well to compare this carefully with what they have learned concerning the sixth race. That race is to be born in America, and to it that phrase in the Fama refers which says: "Europe is with child, and shall bring forth a strong child."

The assertion embodied in the fifth paragraph as to the completeness of the meditations of "our Christian Father" would be ridiculous if taken literally. To an occultist who understands that the self-contemplation of Spirit is the origin of all things, and who knows that the universal memory must needs be perfect, it will be evident that the meditation of the Universal Mind is what is meant by this paragraph.

In the sixth paragraph there is a warning against hastiness. Here, also is a reference to the Rosicrucian Grades. The paragraph closes with a plain intimation that what is offered is not an easy way. At the outset, indeed, it bristles with difficulties, which must be met and overcome one by one.

The seventh paragraph contrasts the methods of exoteric and esoteric research. Exoteric study is compared to a slow, devious journey through a labyrinth. The nature of esoteric study is represented by the figure of the Sixth Candelabrum. This is the sixth sense, or higher order of knowing, which occult practice seeks to unfold. But note that something here is left to God's pleasure. The true occultist sees that it is not so much himself that brings about the results as the power of the One Identity. Thus Jesus is reported to have said: "Of myself I can do nothing; the Father in me doeth the works."

The seventh paragraph continues with a series of questions, which are subtly phrased. Hasty readers might think that this paragraph promises health, riches, and long life; that it offers an endless existence; that it holds out the expectation of a power which would enable one to see what is going on at a distance, and behind closed doors; that it claims possession of a book which contains a compendium of all that has ever been written, or ever shall be; and, finally, that it asserts the ability to teach a superior kind of enchantment. Consider well what is really said. In the first question it is intimated that the Rosicrucian teaching casts out fear of hunger, poverty, diseases, and age. The second question has to do with a mental attitude--one is to live as if his essential individuality were eternal, and this must be begun before there is any direct intimation that he really is what he assumes. The reference to the people of the Ganges and those that live in Peru has to do with a fact more or less well known to day, viz. that India and Peru were once, and in a sense still are, great centers of occult instruction. The secrets of this instruction are shared by a true Rosicrucian, and he need not travel physically in order to gain access to those who can teach him these secrets. The "one only book" is the Book of Nature, and since it contains all that is to be learned anywhere, he who can learn to read it has access to all knowledge. The last question has to do with control of the subtle forces of vibration, and the practical Qabalah, which is also practical Rosicrucianism, does enable those versed in it to exercise such control.

In the eighth paragraph we find a definite assertion that the work of the Fraternity is not merely a work of man. This is the true mark of the wise. They know that they do nothing of themselves, but that everything is accomplished by the operation of the One Spirit through them. They also understand that "flesh and blood cannot inherit the kingdom of God." The changes in mind and body which make men citizens of heaven are acquired characteristics which are not transmissible by the operation of the law of heredity. Note also that in this paragraph there is a plain repudiation of the notion that celibacy is required from those who would make progress upon the occult path.

The ninth paragraph contains first of all a declaration that the Fama is not to be taken at face value. It goes on to say that the unfoldment of the inner teaching is according to a strict rule, and intimates that what is known in the Orient as "the competence of the pupil" is included in that rule. The paragraph closes with a statement which disposes once and for all of the claims made by Rosicrucian pretenders. The members of the True and Invisible Order cannot be seen by ordinary human eyes.

In the tenth paragraph is indicated the fact that when the manifestoes were written it was necessary to practice concealment on account of popular prejudice. The Reformation had done little to bring about any greater measure of tolerance. Church politics had undergone a change, but the independent thinker was by no means free to express his views, as one may see from a consideration of the persecutions suffered by Jacob Boehme, who was banished from Goerlitz in 1612 at the instance of an ignorant and bigoted Lutheran priest, because the opinions expressed in his Aurora ran counter to the narrow orthodoxy of his time. Yet the authors of the Fama and Confessio, understanding from their knowledge of cosmic cycles what great changes must result from the colonization of the New World and the development of a new race there, looked forward to this very Aquarian Age in which we live, as being a time in which the Secret Wisdom might be more openly proclaimed. Already the accuracy of their foresight has been justified by the great awakening which has been changing the thought of the world since 1875. True to the vision of the adepts of 1614, the most important forces of this awakening have been those which have had their beginnings in the New World.

The twelfth paragraph makes it plain that one cannot "join" the Rosicrucian Order as he may join an ordinary fraternal organization. One becomes a Rosicrucian, even though he may never have heard of the Order. He who can read the characters inscribed upon the mechanism of nature IS a Rosicrucian. These characters are said to be repeated "through the mutations of Empires" because they are repeated in all the kingdoms of nature--mineral, vegetable, animal, and human. Another point brought out in this paragraph serves to identify the Rosicrucian doctrine with the Qabalah. None are fit for the Order save those who have one single objective, the attainment of wisdom.

The thirteenth paragraph returns again to the idea that there is to be a revival of the Secret Wisdom. This is described as "an influx of truth, light, and grandeur, such as (God) commanded should accompany Adam from Paradise and sweeten the misery of man." This description clearly indicates the Holy Qabalah, as one may see from its reference to Adam. Note also the fine tolerance of the closing passages of this paragraph. The writers of the manifestoes knew themselves to be the inheritors of a great tradition, but there is no narrow sectarianism or exclusiveness in their spirit. They expect many worthy collaborators in the work of the New Age.

The reference to the new stars in Serpentarius and Cygnus (paragraph 15) indicates that the authors of the Confessio had knowledge of esoteric astrology. Serpentarius, or Ophiuchus, as it is now called, is a constellation connected with the first decanate of the zodiacal sign Scorpio. It is pictured as a man wrestling with a serpent, and typifies that aspect of the Great Work which has to do with the transmutation of the forces of reproduction. Cygnus, the Swan, is associated with the first decanate of Capricorn. In ancient mythology it is the Hamsa, typifying Divine Wisdom, especially wisdom hidden in darkness beyond the perceptions of ordinary humanity. There is also a close connection between the symbolism of the Swan and that of the Pelican, familiar to alchemists, and perpetuated in the Rose Croix degree of Scottish Rite Free Masonry.

In connection with our particular study, moreover, note that Serpentarius is a constellation associated with Scorpio, hence with the letter Hun, or number 50; while Cygnus, as connected with Capricorn, has an occult correspondence to the letter Ayin, or number 70. Compare this with what has been said heretofore concerning the symbolism of the number 120.

It is also interesting to note that Serpentarius and Cygnus are connected with the beginnings of the United States. At the time of the adoption of the Declaration of Independence, according to official government records, Scorpio was the rising sign, (the time was 2:42 P.M., July 4, 1776), and the first decanate of Scorpio, connected with Serpentarius, is therefore in the last degrees of the twelfth house of that horoscope, the house of occult forces. Later in the same afternoon (about 5 o'clock) a committee headed by Benjamin Franklin was appointed to draw up a device for a Seal of the United States. Thus the "natal horoscope" of the Seal has about 9 degrees of the sign Sagittarius for its ascendant, which brings the first decanate of Capricorn, related to Cygnus, also within the ascendant of this second horoscope. These "powerful signs of a Great Council" were thus actually connected with the new experiment in government which, it may be said, undoubtedly owed far more than is generally known to the beneficent influences of the Inner School, or Invisible Rosicrucian Order. Of this I hope to write further in a separate volume devoted to the history and symbolism of the Seal of the United States.

The next point to be noticed is the doctrine of signatures--"the characters and letters which God hath imprinted most manifestly upon the wonderful work of creation, on the heavens, the earth, and on all beasts." The magical writing borrowed from these letters is the symbolism which is found in alchemical literature, in some works on magic, and in the Keys of Tarot. It is truly magical because it evokes thought. For every character of this writing calls forth from the depths of man's inner consciousness the corresponding ideas, so that the contemplation of a symbol evokes the related state of mind. This we have abundantly demonstrated through our work with Tarot.

The Confessio goes on to say that the Bible is a treasure-house of wisdom. In the original text there is a passage not included in the condensed version, which makes clear the folly of twisting the text of the Bible to fit preconceived opinions. In this passage we are warned against using Scripture "as if it were a tablet of wax to be indifferently made use of by theologians, philosophers, doctors, and mathematicians." Rather is the inner spirit to be sought, and made "our rule and guide for faith and practice."

Then follow two paragraphs in which the Rosicrucian position concerning the transmutation of metals is more fully explained than it was

in the Fama. The possibility of physical alchemy is admitted, but the physical work is relegated to its proper place. If we say that modern knowledge of chemistry is the outgrowth of physical alchemy, we shall see how true it is that this "so great gift of God bringeth not always with it the knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other miracles." Our present material civilization is witness to the truth of this. We have achieved a wonderful technical development, but the inner life of humanity is suffered to waste away from spiritual malnutrition. With every physical means at our disposal, we are, as a race, little better off than our primitive ancestors. How true it is that we "build, make wars, and domineer, because we have of gold sufficient, and of silver an inexhaustible fountain." And yet, having at our disposal material resources such as were never dreamed of even a century ago, we are so little versed in the knowledge of Nature that where there should be plenty there is want, where there should be health there is disease, where there should be joy there is misery, where there should be freedom there is slavery. Truly "God judgeth far otherwise," and the day is at hand wherein the judgment which will drive the babblers of materialism into the wilderness will be given.

The Confessio closes with a call to service. The Invisible Order has always need of devoted men and women, ready to "co-operate in the work of God." Not as a reward, but as a natural consequence, it follows that those who share in the work share also in its profits. The curious phrasing here is worthy of comment. "All those goods which Nature hath dispersed in every part of the earth shall at one time and altogether be given to you, as if in the center of the Sun and Moon." This echoes the words of Jesus, "All that the Father hath is mine." What is indicated is a new kind of consciousness, and this gives, to him who has it, absolute certainty that all things whatsoever which may be needful to carry on any undertaking are at his disposal. For he who consciously carries on the Divine Work must needs be confident of adequate supply. He who works in the true Christ spirit--"My Father worketh hitherto, and I work"--knows that he is but the personal instrument for bringing into expression a given phase of the cosmic manifestation. He knows that his work is not his own, but God's, and knowing this, knows too that nothing whatever can prevent the perfect fulfilment of that work. Thus it is appropriate for the paragraph upon which I am commenting to close with the words: "Then shall you be able to expel from the world all those things which darken human knowledge and action." For those things are doubt, greed, ambition (in the sense of place-seeking), and all the other errors having their origin in the one great error that man can do anything of himself. When we see that it is not we who work, but the universal Life-power at work through us, then all the fears and doubts which darken our knowledge and make uncertain our action are expelled by the light of truth.

The Confessio then closes with a solemn warning against mere curiosity, and against avarice. The Invisible Order seeks co-workers. It has knowledge that confers the ability to utilize tremendous powers, but this knowledge is not to be used for the aggrandizement of any personality. They who have it are healthy and wise, and have access to a limitless store of wealth from which they may draw freely all that they need for the execution of their share in the Great Undertaking. But over all is the supervision of the Universal Mind, the searcher of hearts, impossible to deceive by any pretense or hypocrisy. None are drawn into the Invisible Order but those whom that Universal Mind admits to it. Not by the judgment of men, but by the will of God, is the way found which leads to conscious participation in the great treasure of that hidden brotherhood which had long existed before it published its manifestoes in 1614, and continues to work silently but effectively behind the scenes of the world-drama, even to this day.

THE GRADES OF THE ROSICRUCIAN ORDER.

The Confessio Fraternitatis says: "It must not be expected that new comers shall attain at once all our weighty secrets. They must proceed step by step from the smaller to the greater, and must not be retarded by difficulties...This Fraternity is divided into degrees."

The degrees, or Grados, are ten in number. Every Grade corresponds to one of the Sephiroth, or numeral emanations, represented by the circles on the Tree of Life. The Grades ascend the Tree from the tenth circle to the first. Hence progress in the Invisible Order is approach to Unity, and this is also approach to true self-knowledge, since the highest Grade corresponds to the first circle, and this, in terms of human consciousness is ICHIDE, Jochidah (pronounced yaw-kee-dah), the real Self. It is the same as the Hindu Atma, or Spirit, and is probably closely related to the ancient Egyptian Khu, or spiritual soul. This is the essential MAN whose true nobleness and worth it is the object of Rosicrucianism to reveal.

The ten grades are divided into three classes, or Orders. The FIRST ORDER comprises the Grades corresponding to the circles from 10 to 7 inclusive. The SECOND ORDER has three grades, corresponding to the circles 6, 5, and 4. The THIRD ORDER includes the grades corresponding to circles 3, 2, and 1. In the diagram the traditional Latin names of the grades are given.

Each grade has a number, represented by an equation, in which the first figure represents the number of steps taken by the aspirant, while the second indicates the number on the Tree of Life to which the grade corresponds. Thus the Grade of Zelator, which is explained in the pages below, is represented by the equation $1 = 10$, because it is the first step in initiation, and corresponds to the tenth circle on the Tree of Life.

According to Rosicrucian tradition, these Grades have Latin names, as follows:

<u>First Order</u> :	1. Zelator, $1 = 10$	corresponding to 10.
	2. Theoricus, $2 = 9$	" " 9.
	3. Practicus, $3 = 8$	" " 8.
	4. Philosophus, $4 = 7$	" " 7.
<u>Second Order</u> :	5. Adeptus Minor, $5 = 6$	" " 6.
	6. Adeptus Major, $6 = 5$,	" " 5.
	7. Adeptus Exemptus, $7 = 4$	" " 4.
<u>Third Order</u> :	8. Magister Templi, $8 = 3$	" " 3.
	9. Magus, $9 = 2$	" " 2.
	10. Ipsissimus, $10 = 1$	" " 1.

THE FIRST ORDER.

Besides these ten Grades which are attributed to the Tree of Life, a number of societies which are working ceremonially according to the Rosicrucian tradition include the preparatory Grade of Neophyte, 0 = 0, in which are given preliminary obligations and work which make one ready to take up the actual work of the Grades assigned to the Tree.

The Grade of Zelator, 1 = 10.

According to some authorities, Zelator means "zealous student." It is also understood to be a name applied to the assistant of an alchemist, whose duty it was to keep the fire burning in the Athanor, or alchemical furnace. These are really two expressions of a single idea, because the principal object of the Grade of Zelator is to arouse the zeal and aspiration of the initiate. Zealous aspiration is what keeps the fire burning in the athanor, which is human personality.

Since it is assigned to the tenth Sephirah on the Tree of Life, this Grade corresponds particularly to the physical body, and to sensation. It is the only Grade of initiation, because "to initiate," means "to introduce, to begin." The Grades following are Grades of advancement. The intimation is that the actual beginning of progress towards adeptship is made right here where we are now, in the field of sensation. The physical body is the first thing we have to consider. Physical environment and all it contains are the initial objects of occult study. Initiation is not entrance into other planes of existence, is not study of other worlds than ours. It is an introduction to the hidden laws behind the veil of familiar things.

Now, everything that we are aware of in physical life is, so far as our knowledge is concerned, basically a sense-experience. Even our own bodies are known to us only as mental impressions of sensations. Thus whatever we may know of the laws of life, quaintly described in the words of the Confessio as being written in "those great characters which the Lord God hath inscribed upon the world's mechanism, and which he repeats through the mutations of empires," we must learn through sense-experience at first.

What the Zelator learns primarily is that the realm he contacts through the various channels of sensation is a realm of order, a realm of cause and effect. The doctrine of the reign of law is primary in Rosicrucian teaching. The "great characters" are certain fundamental signata which may be read by any human mind which has been trained in the art of accurate observation. They are repeated through the mutations of empires, because the same signs which can be read in the mineral kingdom can be read in the kingdom of plant life, in the kingdom of animal life, in the kingdom of human nature. The number of

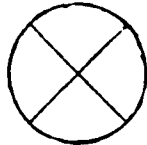
these characters is not so very large, but their combinations are infinite. One and all, they declare plainly that everything reported to us by the senses is part of an order, the expression of a rational and mathematical series, the manifestation of discernible and dependable sequences of cause and effect.

Thus the Grade of Zolator is assigned to the Sephirah named "The Kingdom," or Malkuth, spelt MLKVTh in Hebrew, and represented by the Tarot sequence: (K)Hanged Man:(L)Justice; (k) Wheel of Fortune; (V) Hierophant; (Th) The World. This sequence of Tarot Keys gives a broad hint as to the teaching of the first Rosicrucian Grade. First comes the Hanged Man, intimating that initiation is a reversal of ordinary conceptions of the meaning of sense-experience, a reversal which includes the recognition of man's utter dependence upon the operations of fixed and unchanging laws. Then comes Justice, intimating that great law of equilibration which has excited the admiration of sages in every clime. Justice is followed by the picture of a turning wheel, one of the most ancient representations of the mechanism of nature, and intimation of that great doctrine of cycles which is one of the fundamentals of practical occultism. After the Wheel of Fortune, the Hierophant intimates that although the reign of law presents itself to us in mechanistic terms, the essence of that law is identical with the essence of ourselves, and has within it always a tendency toward the revelation of hidden things, the unraveling of mysteries, the production of light. And finally, although few there be who see it, Rosicrucian presentation of the reign of law declares that form follows form in rhythmic sequence, that life understood is a thing of joy, that the universe is truly a dance of life, and not a dance of death. None of these doctrines that are fundamental in Rosicrucian teaching is one that requires us to possess knowledge beyond the reports of our senses.

Any reasonable person who reads these pages may see for himself these things: 1. That whatever he does, whether the outcome accord with his ideas of success or not, is conditioned, or determined, by mental and physical laws which he did not make, and which he must perforce obey. The better he obeys, the better he succeeds. All applied science is witness to this, and the wonders of our inventive age are so many demonstrations that our success in any field of endeavor depends upon the accuracy with which we measure the forces operating in that field. 2. That action and reaction are equal, that throughout nature there is compensation. 3. That there is, in every field of phenomena, a law of cycles which makes possible the accurate and specific prediction of future events. 4. That whatever may be the ultimate explanation of the mystery called "Life," it is indubitably a something which works eternally to make itself known to man, and succeeds measurably in doing so, through the human senses and human mental response to sense experience. 5. That although there seem to be many breaks in that part of the cosmic rhythms which manifests through the complex life of man, the progress of scientific research, step by step, is discovering

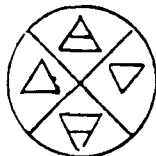
that no human ill is uncaused, none the result of the capricious ill-will of either Deity or demon. And when the causes of those ills are found, it follows, inevitably, that remedies are discovered or invented. In no period of human history has it been easier to perceive this truth than it is today, when pestilences which in former times were vainly combatted by ineffectual prayers to a God who was supposed to be immediately responsible for them, are well-nigh banished from the earth, and in no other manner than by man's obedience to the results of exact measurement and accurate observation.

Four colors correspond to this Grade in the science of the correlation of color and sound. They are indicated in diagrams of the Tree of Life by dividing the tenth circle into four segments, as shown in the margin.



The lower segment is a deep blue-violet, so dark that in color-printing it is practically equivalent to black. It is produced by the mixture of the three primary pigments, red, yellow, and blue. In sound this is the chord C-E-G#. The right-hand segment is slate, produced by the mixture of green and violet. In sound it is the chord F#-A#. The left-hand segment is russet, produced by the mixture of orange and violet. Its chord is A#-D. The upper segment is citrine, the mixture of orange and green. Its chord is D-F#.

In Rosicrucian tradition these four segments are attributed to the four elements of ancient physics. The blue-violet is the segment of earth, the russet of fire, the slate of water, and the citrine of air. In the margin you will find these elements indicated by their respective alchemical symbols. Their symbolic meaning is as follows: 1. the blue-violet segment of earth represents the darkness of ignorance, and is represented in ceremonial work by the hoodwink or blindfold placed




over the eyes of the candidate. Humble confession of ignorance is the first step towards the discovery of truth. As Bill Eze said, "The trouble with most people is that they know so many things that ain't so." He who would be initiated into the inner secrets of the Invisible Rosicrucian Order must begin by realizing that he is more or less in the dark as to the real meaning of his sense-experience. By adopting this attitude, he intensifies his zeal for right knowledge, and becomes adequately receptive. 2. The slate segment of water typifies purification. This should be understood in the strict sense of the word "pure," which means freedom from mixture. Pure sense-experience, unmixed with emotional coloring, or with prejudice, is what is to be sought. Most people never really see. They look at things, but what they think they see is modified by what they think they know, and by what they suppose they want. The practical occultist trains himself to see what actually is, whether or not it agrees with his suppositions or his desires. He learns to welcome exceptions to previous experience, because he knows that when ever his senses report a seeming contradiction to the cosmic order they are really bringing to his attention a fresh instance of that very order.

3. The fire segment typifies consecration. This means whole-hearted devotion to the discovery and practice of truth. In ceremonials which exemplify these ideas, fire or incense is used in consecration, and the obligation taken by the candidate completes his dedication of his life to the pursuit and practice of a knowledge of the cosmic order.

4. The citrine air segment represents the illumination which follows the three preceding steps. He who admits ignorance, works faithfully to purify his sensations, and devotes himself earnestly to the discovery of truth has united himself to an inherent tendency of THAT WHICH was, is, and will be. In ceremonial exemplification of this stage of initiation, the hoodwink is removed, and the candidate is brought to light. Then various details of the meaning of the work are explained to him.

These details are indicated by the name of the type of intelligence or consciousness attributed to the tenth Sephirah. This is termed "Resplendent Intelligence," and the Hebrew for "Resplendent" is M Th N V Tz O. The numbers of these Hebrew letters add to 656. Thus the word shows numerically the characteristic figures of initiation.

 As shown in the margin, represented geometrically, 656 shows the pentagram, symbol of Man, between two hexagrams, symbols of the forces of the universe. Thus 656 represents the idea that man is the mediator and adapter, set between the infinite and eternal cosmic Past, and the infinite and eternal cosmic Future. 656, moreover, is the number of the Hebrew word ThNVR, thanoor, "furnace," whence comes the alchemical term Athanor, defined as "a self-feeding, digesting furnace, wherein the fire burns at an even heat." This furnace is the human body. Its fire is the fire of life, and this is the fire which the Zelator, or alchemist's assistant, keeps burning.

By Tarot, M Th N V Tz O is the sequence: (M) XII, Hanged Man; (Th) XXI, The World; (N) XIII, Death; (V) V, The Hierophant; (Tz) XVII, The Star; (O) XV, The Devil. This sequence represents the six initiatory truths, which are:

1. (M) Hanged Man. The truth that EVERY HUMAN PERSONALITY IS ABSOLUTELY AND UNQUALIFIEDLY DEPENDENT UPON THE UNIVERSAL EXISTENCE, represented by the tree from which the Hanged Man is suspended. That tree is in the form of a letter "T" in Mr. Waite's version of Tarot, and in other packs it is represented as a Hebrew letter Tau. In these days this doctrine of dependence is more generally recognized, especially in the various fields of science. But when the Tarot was invented, and when the Rosicrucian manifestoes were issued, this was a revolutionary idea. It is a reversal of common opinion, even now, for although scientists have demonstrated the correlation of all physical forces, there still continues a popular belief that the mental life of human personality is "on its own." This idea has never been accepted by real occultists, who have understood always that the whole personality, mental as well as physical, does nothing of itself, and expresses the sequences of un-

changing law in every single activity.

2. (Th) The World. The truth that THE UNIVERSE IS AN ORDERLY; RHYTHMIC MANIFESTATION OF LIFE, DETERMINED BY FIXED LAWS. These fixed laws are represented in the XXist Key by the four symbols in the corners of the card, which correspond to the fixed signs of the zodiac, and to the letters of the Hebrew divine name, IHVE, "Jehovah." As signs of the zodiac, they suggest time, and convey the idea that time is the fixed condition accompanying all manifestation. The wreath surrounding the central figure in the Key is made of leaves, but suggests a human production, since it has been woven by human hands. Here is the idea of the human adaptation of the laws and forces of nature which came into manifestation before man appeared. The dancing figure in the center is a type of truth, and of the powers of subconsciousness. These powers are concealed by a spiral veil, colored blue-violet, the color of the planet Saturn. The form of the veil suggests the words of the Chaldean Oracles: "The god energizes a spiral force." It also intimates a fact known to occultists always, and lately brought to light by science, viz., that the form-building forces of that universe (which are the Saturn forces, since Saturn typifies all that makes things solid, definite, concrete) are actually working in spirals. All forms whatever are manifestations of this spiral activity, and since forms conceal the secret potencies of life, this veil covers the reproductive organs of the dancing figure.

3. (N) Death. The truth that THE DISSOLUTION OF PHYSICAL BODIES IS A NECESSARY AND BENEFICENT MANIFESTATION OF LIFE, BUT IS NOT THE CESSATION OF SELF-CONSCIOUS EXISTENCE. This is the truth that death of the physical body is not really an evil. "Death is the last enemy to be overcome," understood from the Rosicrucian point-of-view means, "Death is misunderstood by the unenlightened, who regard it as an enemy. This mistaken conception is the last to be overcome, and when it is conquered by the true conception, the processes which lead to physical death will be understood aright. Rightly understood, they can be adapted, and by means of this adaptation the very forces that make us die will bring us into eternal life." Of this more will be said at another point in our discussion of the Grades.

4. (V) The Hierophant. The truth that THE SELF OF MAN IS A LIFE WHICH INCLUDES A CONSCIOUSNESS ABOVE MAN'S PERSONAL INTELLECTUAL LEVEL; AND GUIDANCE FROM THIS HIGHER LEVEL OF CONSCIOUSNESS IS THE BIRTHRIGHT OF EVERY HUMAN BEING. When this superconscious life is expressed in personal experience, mysteries are revealed, intuitions of reality are added to the lower forms of personal consciousness. The presence of the Superconscious Life as an integral component of human personality is a cardinal tenet of Rosicrucianism, and that presence is held to be the fact which makes possible for man a direct cognition of what is called by Jacob Boehme the "supersensual life." It is to this that the Confessio Fraternitatis refers when it speaks of the lighting of the "sixth candelabrum." Soers

have this sixth sense, and Rosicrucianism has a method by which we may all develop it.

5. (Tz) The Star. The truth that NATURE UNVEILS HERSELF TO MAN WHEN MAN PRACTICES RIGHT MEDITATION. She unveils herself. We do not unveil her. It is not so much that we learn to meditate as that we arrive at a degree of ripeness in which meditation becomes possible. Thus Eckhartshausen, who was a true Rosicrucian, described the Invisible Order as "The Interior Church," and says:

"Worldly intelligence seeks this Sanctuary in vain; in vain also do the efforts of malice strive to penetrate these great mysteries; all is undecipherable to him who is not prepared; he can see nothing, read nothing in the interior. He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself. Seeking to become ripe should be the effort of him who loves wisdom.

"But there are methods by which ripeness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is in possession of the key to all mystery, which knows the centre and source of nature and creation. It is a society which unites superior power to its own, and includes members from more than one world. It is the society whose members form a theocratic republic, which one day will be the Regent Mother of the whole world."

6. (O) The Devil. The truth that EVIL IS THE APPEARANCE PRESENTED TO US BY NATURAL PROCESSES WHICH WE DO NOT UNDERSTAND. IT IS THE VEIL OF TERROR HIDING THE BEAUTIFUL COUNTENANCE OF TRUTH. That the human definitions of "good" and "evil" are for the most part extremely faulty. Thus the occult comment on the picture illustrating this truth is, "The devil is God, as He is misunderstood by the wicked." Compare this with the words of Boehme:

"The Deity is wholly everywhere, all in all; but he is only called God according to the light of love, and according to the proceeding spirit of joy; but according to the dark impression he is called God's anger and the dark world; and according to the eternal fire-spirit he is called a consuming fire."

Consider also these Old Testament passages: "I am the Lord, and there is nothing else; beside me there is no God: I will gird thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me: I am the Lord, and there is nothing else. I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things." (Isaiah 45)

"Shall evil befall a city, and the Lord hath not done it?" (Amos 3)

Seers are always courageous. That is one of the reasons why they observe the rule of silence. Seeing things as they really are, and knowing how mistaken are popular notions, they wisely veil their knowledge in glyph and symbol. Occasionally, like Boehme, Isaiah, and Amos, they speak straight out, and boldly declare that not only the physical and natural evils, like pestilence, famine, or earthquakes, but also the various evils that we call "wickedness," are orderly phases of the cosmic manifestation of the One Life, or Lord. That Life, being the source of all activity, is necessarily the source of those activities which we dislike, which inspire us with terror, which we misunderstand. But step by step man's understanding ripens, and activities which were in former times supposed to be the result of a malicious adversary of mankind, personified as "The Devil," are now understood to be the workings of a natural law purely beneficent. Of this, perhaps, the most conspicuous example is lightning. For milleniums it was the symbol of divine wrath, or else regarded as the weapon of the "Enemy." Now we understand it better, and it serves us in countless ways. Even so, in times to come, will the subtle causes even of what we call "moral evil" be better understood, and with that understanding will come the ability to transmute forces which now produce nothing but suffering into forms of beauty and joy. But the process of transmutation begins with the courageous acceptance of the idea that since there is only One Power, the sole cause of all activities, even those events which we classify as evils must proceed from it. Seeing this, one shifts the burden from the place where it does not belong to the place where it does. He sees that what seems inimical to his welfare has that appearance because of his own ignorance and lack of understanding. The trouble is not in the scheme of things, but in himself. And the name of it is IGNORANCE.

Such are the six teachings of the Grade of Zelator. From this Grade three paths lead,-- the 32nd path of the letter Tau, the 31st path of the letter Shin, and the 29th path of the letter Qoph. Only the 32nd path is open at this point of initiation. It leads to the second Grade.

THE THIRTY-SECOND PATH OF TAU. Key XXI.

"The thirty-second path is called the Administrative, or Assisting Intelligence, because it directs all the operations of the seven planets, with their divisions, and concurs therein."--Book of Formation.

The Hebrew for "Administrative," or "Assisting" is NOBD, and the corresponding Tarot sequence is: (N) XIII, Death; (O) XV, The Devil; (B) I, the Magician; (D) III, The Empress. We are faced with the fact of death, and with a multitude of facts that we classify as evils. Yet

we are taught, as Zelators, that the fact of death has a useful purpose in the cosmic order, and that the various evils appear as such because they are misunderstood. What may we do to verify this teaching? How may we for ourselves gather evidence of its validity? For Rosicrucianism bids us to take nothing on authority, to test everything in the light of experience and reason.

Thus the first two letters of NOBD pose our problem. The last two letters give the key to its solution. The first thing to do is to watch. We are ignorant because, having eyes, we see not, and ears, we hear not. Our notions of our environment, and of ourselves, are for the most part superficial, because it is easier for us to accept a ready-made opinion than to get accurate information for ourselves. Thus we find all great teachers saying with Jesus, "Watch!" The original Greek means, "Keep awake! Be vigilant! Use your eyes! See what is really going on! Pay close attention to your surroundings!" In a word, "Concentrate!" And this is exactly what the Magician in Tarot symbolizes. In the last two hundred years the world has made tremendous progress in the control of human environment and its forces, and every bit of this control had its beginning in some person's unusual watchfulness. There is that in us which can see through surfaces to the laws within, if only we focus it by the act of attention. The world is transparent to the attentive watcher. And not long does any one devote himself to such vigorous wakefulness before he perceives clearly that every slightest human thought, word, and action is part of the administration of cosmic law. There are no unimportant thoughts, no unimportant feelings, no unimportant words, no unimportant deeds or events. Whatever occurs is a specific manifestation, in time and space, of the limitless forces and the changeless laws of the One Life. Mere watchfulness will soon convince you of this, for watchfulness makes you see the Law at work, and the place in which it is easiest to see is in your own immediate experience.

In consequence of watching, typified by the Magician, there comes about a subconscious development typified by the Empress. In this Key you see all the symbols of rich growth. A pregnant woman in the midst of a garden ripe to harvest. What could be more definite? But consider the title. Literally, "Empress" means, "She who sets in order." Again the intimation of law. One of the functions of subconsciousness is to reproduce and develop whatever is planted in it by acts of attention. If the acts of attention be superficial, the reports of the senses are not clear. False notions are thus implanted in subconsciousness, and the seeds of error multiply with a deceptive orderliness that makes many take them for truth. For subconsciousness works wholly by deduction, and if you give it a premise, can work out so orderly a sequence of consequences from the initial false statement, that many may be deceived thereby. On the other hand, subconsciousness is just as orderly in its development of seeds of right knowledge. Thus invention follows close on the heels of observation. No sooner do we perceive, for example, that our actions, words, and thoughts are part of a cosmic process, than subconsciousness begins to elaborate the consequences of this perception.

She does this in two ways: 1. By developing a philosophy of life; 2. By helping us to invent means for better expression of our relation to the whole. The means include methods and instruments for dealing with the forces of our inner life, as well as the forces in our environment.

It is with the former that the occultist is most concerned. He may safely delegate the invention of machinery for manipulating environmental forces to the specialists whom Life has called to this kind of work. But when it comes to dealing with the forces of his own inner life, he must work out his own methods, and build his own instruments. This is the real secret of the description of the 32nd path which heads this section.

"The operations of the seven planets" are the operations of the seven "interior stars," which are centers in the human body. They are named after the seven heavenly bodies used in ancient astrology, and they have physical locations as follows:

1. Saturn. Sacral plexus, at base of spine.
2. Mars. A sympathetic ganglion behind the navel.
3. Jupiter. The solar plexus.
4. Sun. The cardiac plexus.
5. Venus. A nerve center at the well of the throat.
6. Moon. The pituitary body, in the brain behind the root of the nose.
7. Mercury. The cerebrum, organ of thought, and particularly the rudimentary organ called the pineal gland.

By watchfulness and subconscious response thereto, then, we find that our lives are actually assisting in the evolution of the Great Plan, that we have actually some share in the administration of the Great Work. When we find this out, and begin to see into things as well as to look at them, our bodies begin subtly to be changed. The seven centers just enumerated begin to be brought into better adjustment with each other. And since these centers are also the alchemical metals, (Saturn, Lead; Mars, Iron; Jupiter, Tin; Sun, Gold; Venus, Copper; Moon, Silver; Mercury, Quicksilver), the passage of the path of Tau is also the beginning of the alchemical process of sublimation and transmutation.

The Tarot attribution to this path is the XXIst Key, and this Key also represents the pair of opposites, "Dominion and Slavery." When we are assisting in the cosmic administration with our eyes open, and knowing what is going on, we are sharing in the Life-power's dominion over all things. While we are still blind, still asleep, still part of the herd of men-animals who hardly know they're alive, we are still in a state of servitudo. In that state we are still assisting in the cosmic administration, but we have no vision of the Great Business. We are like the man who screws on the six hundred and forty-seventh nut in an automo-

bile factory. We may get our day's pay, but we have no share in the joy of the work.

Finally, to this path the planet Saturn is attributed. Astrologers call it "malefic." Occultists know that Saturn and Satan are closely connected in the typology of Ageless Wisdom. Perhaps the most illuminating sentences that can be offered on this point are from Appendix XV to Kingsford and Maitland's The Perfect Way:

"And on the seventh day there went forth from the presence of God a mighty Angel, full of wrath and consuming fire, and God gave unto him the dominion of the outermost sphere. Eternity brought forth time; the Boundless gave birth to Limit; Being descended into Generation. As lightning I beheld Satan fall from heaven, splendid in strength and fury. Among the Gods is none like unto him, into whose hand are committed the kingdoms, the power and the glory of the worlds. . .

"Blessed are they who withstand his subtlety: they shall be called the sons of God, and shall enter in at the beautiful gates. For Satan is the doorkeeper of the Temple of the King: he standeth in Solomon's porch; he holdeth the Keys of the Sanctuary; that no man may enter therein save the anointed, having the arcanum of Hermes. . ."

And of the same import is the fact that in the Old Testament the word NChSh, Nachash, indicating the serpent who tempted Eve, is identical in numeration with MShICH, Messiah, the Redeemer. The number common to these two words is 358, whose digits, you will notice, are the fourth, fifth, and sixth members of the occult series of numbers which series is : 0, 1, 2, 3, 5, 8, 13, 21, 34, 55. And 358 is the number also of IBA ShILH, Iba Shiloh, which means "Rest shall come." Out of the fury and bondage of the Work which has Time (Saturn) for its primary condition shall come rest. The Fall into manifestation is to be followed by the Redemption from the misery which our misunderstanding now brings. The power which brought about the Fall is identical with that which is to bring about the Redemption. As you consider this, do you wonder that Rosicrucianism is occult? Do you wonder that its inner teaching is reserved for those who have demonstrated their readiness to receive it? Do you wonder that it is suspect, even to this day, and anathema to those who, like the men C.R. encountered in Spain, are satisfied with what they have gained by imposing their errors upon the credulous minds of the thousands who support their ridiculous doctrines? I refrain from saying more. If you have eyes to see, and ears to hear, you know already. If not, may God speedily ripen you into clearer perception.

THE GRADE OF THEORICUS, 2 = 9

This is the second Grade of the Order, reached by the single path of the letter Tau, which has just been considered. As its name implies, it is a Grade in which one learns the underlying theory which will be applied to subsequent practice.

It is attributed to the ninth Sephirah, ISVD, Yesod, the Basis or Foundation. This is the sphere of the automatic consciousness, or subconscious mind. Practically the whole work of this Grade consists in instructing the Theoricus in the ancient occult theory of the operation of the subconsciousness.

Symbolically, Yesod, the ninth Sephirah, is said to represent the generative organs of the Archetypal Adam. This curious symbology is based upon the fact that it is through the agency of what we now call subconsciousness that the Life-power continually reproduces itself in living forms.

The mode of intelligence attributed to this Grade is thus described in Qabalistic writings: "The ninth path is called the Purified Intelligence. It purifies the emanations, prevents the fracture and corrects the design of their images, for it establishes their unity to preserve them from destruction and division by their union with itself."

Purified, in Hebrew, is T H V R, Tahoor, which adds up to 220, like the initials C.R., who is the Founder of the Invisible Order. Even as Yesod, the Purified Intelligence, is the basis of the cosmic order, so is C. R., also a type of purified consciousness, the foundation of the Fraternity.

The letters of T H V R give the four doctrines of this Grade. They correspond to the following Tarot sequences: (T) VIII, Strength; (H) IV, The Emperor; (V) V, The Hierophant; (R) XIX, The Sun. The doctrines are:

1. (T) Strength. WHATEVER EXISTS IS A FORM OF SPIRITUAL ENERGY. EVERY FORM OF SPIRITUAL ENERGY IS SUBJECT TO THE CONTROL AND DIRECTION OF THE FORM ABOVE IT. THE CONSCIOUS IMAGERY OF MAN IS A FORM OF SPIRITUAL ENERGY. ALL FORMS OF ENERGY BELOW THIS LEVEL ARE SUBJECT TO ITS CONTROL. IT, IN TURN, IS SUBJECT TO THE DIRECTION OF THE SUPERCONSCIOUS LEVELS OF ENERGY. THESE FLOW DOWN INTO SUBCONSCIOUS LEVELS THROUGH THE AGENCY OF THE CONSCIOUS MIND OF MAN, WHICH IS THE MEDIATOR BETWEEN THAT WHICH IS ABOVE AND THAT WHICH IS BELOW. That the various distinctions between "causal," "mental," "astral," and "physical" are purely for the sake of convenience in classification. That, above all else, it is wholly false to speak of material forces as being opposed to spiritual ones. That on the contrary, as modern science has abundantly proved, there is no such entity as "matter" at all. This doctrine of the essential spirituality of all activities whatsoever is fundamental in Rosicrucian philosophy.

phy, as it is fundamental in Cabalah. It is the logical consequence of the doctrine of Hermes that "All things are from One." This is the "arcana of Hermes" mentioned in the quotation on page 35. It is often objected that this doctrine materializes spiritual things. On the contrary it spiritualizes all things. So long as we continue to think of "matter" as being real, as having an independent existence and forces of its own, so long are we in danger of the limiting consequences of that error. But the truth which opposes the error does not consist in saying that physical forms and forces have no actual existence. The liberating truth is that physical forces, and all other forces, are essentially spiritual, that their root is in the divine Life behind all things. Our bodies and our houses are spiritual facts. The solid earth is another spiritual fact. So are the sun, moon, and stars. The moment this is understood we have removed the greatest barrier to success in occultism. So long as we suppose spiritual forces to be antagonized by "material" forces, we never can be sure of anything. For it is perfectly evident that we do not understand the full extent of the physical world and its laws and forces. If we suppose this to be our adversary, we are defeated before we begin to fight, because we cannot possibly expect to overcome an adversary which is immeasurably greater in resources than ourselves. But if we see that what seems to be our adversary is really a manifestation of the very same order which is the basis of our own existence, if we grasp the truth that the law of our own lives is the law of the universe, if we see that all forces are spiritual, in short, we perceive that the only adversary is our own want of knowledge, then we can begin our work with a reasonable prospect of success, because we approach it in the right mood.

But the doctrine taught the Theorici says more than that all forces are essentially spiritual. It says, in the symbolic language of the VIII Tarot Key, that all the forces of the cosmos are under the control of the attentive, watchful, vigilant self-conscious mind. It shows the human subconsciousness as mistress of the king of beasts, thus implying the idea that modifications of the human levels of subconsciousness are transferable to the animal kingdom. It further intimates that the reign of subconsciousness extends itself to the vegetable kingdom, by showing verdure and trees which are evidently the results of cultivation. And in the background it shows a mountain-peak. This is a recurrent symbol, particularly in Rosicrucianism, and it represents the completion of the Great Work. That Work is finished when man masters the forms and forces of the mineral kingdom as completely as he masters the forms and forces of the animal and vegetable kingdoms. Nothing less than complete dominion is the objective. And that objective may be reached because what we now call subconsciousness is actually the substance of every form in all the kingdoms below man. The Life-power, working at various levels, or in various octaves, of subconsciousness, is all there is to anything that lies within the range of human experience. Every single thing in the universe may be correctly described as an assemblage of forces, temporarily presenting themselves as an object, by reason of the operation of laws of the Life-power working at subconscious levels. Theoretically, then, it is perfectly reasonable to say that anyone who can modify the operation of subconsciousness at the point where he makes contact with it in his own personality, may to some degree modify the forms that same

operation takes in places not so intimately connected with his personal life. Practical occultism rests upon this theory, and verifies it by practice. In brief, because you can control subconsciousness by suggestion, the extent of that control can be increased indefinitely. The work of the practical occultist is directed to this end.

2. (H) The Emperor. THE UNIVERSE IS RATIONAL. IT IS COMPOSED ACCORDING TO PATTERNS INTELLIGIBLE TO THE MIND OF MAN. THAT PATTERN MAY BE SEEN, PROVIDED WE TRAIN OURSELVES TO LOOK FOR IT. ITS CHARACTERS ARE WRITTEN UPON THE MECHANISM OF NATURE, AND WE MAY READ THEM. From this it follows that nothing inherently unreasonable can possibly be an integral part of the cosmic order. What seems against reason is either false, or else misunderstood. What appears to contradict reason calls, therefore, for close examination. It must never be hastily rejected, since the appearance of un-reason is frequently appearance only, arising from superficial observation. But on whatever authority any statement purporting to be truth rests its claims, if it runs counter to established principles that have the support of reason, we ought to reject it, or at least refuse to let our actions be governed by it, until evidence is forthcoming which does away with the appearance of unreason. This is a cardinal tenet of Rosicrucianism.

3. (V) The Hierophant. THERE ARE MEANS OF COGNITION BEYOND THE ORDINARY FORMS OF HUMAN EXPERIENCE. THE LIFE-POWER IMMANENT IN EVERY HUMAN PERSONALITY CAN, AND DOES, GIVE THAT PERSONALITY DIRECT PERCEPTIONS OF REALITY TRANSCENDING SENSE EXPERIENCE. THESE PERCEPTIONS GO BEYOND REASONING, BUT THEY ARE NEVER CONTRARY TO REASON. THEY PROVIDE US WITH CORRECT SOLUTIONS TO PARTICULAR PROBLEMS, BUT EVERY SOLUTION IS ALSO THE REVELATION OF AN ETERNAL PRINCIPLE. This Key has been used before to illustrate one of the six truths taught to Zelators, but now another aspect of its meaning is emphasized. It still assures us that there are means of cognition beyond the ordinary forms of experience. It tells us that the life-power immanent in each human personality is able to give that personality direct perceptions of reality transcending the experiences of sensation. And it is used in the Grade of Theoricus to prevent the advancing pupil from supposing that reasoning is the only possible source of illumination. The Hierophant is really identical with the Emperor, but he is a symbol of the Cosmic Reasoning, beyond the levels at present attained by man. The direct cognition he symbolizes is called Triumphant and Eternal Intelligence. Triumphant, because he represents a mode of consciousness which gives us the "winning solution" to the specific problems of our lives. Eternal, because although the solutions are particular and adapted to our specific needs, they are invariably brought to us in the form of perceptions of universal principles. The perception of these eternal principles is beyond the scope of our present reasoning power. The principles, themselves, however, are always consonant with, and never contradictory to, whatever we have been able to establish upon a solid foundation of reason. They supplement and complete the understanding we gain by reasoning.

4. (R) The Sun. The letter Resh (R) in Qabalah is called the sign of the "Collective Intelligence," and it is from this that the fourth doctrine imparted to the Theorici is derived, as follows:
 MAN IS THE SYNTHESIS OF ALL COSMIC ACTIVITIES. HUMAN INTELLIGENCE GATHERS TOGETHER ALL THE VARIOUS THREADS OF THE LIFE-POWER'S SELF-MANIFESTATION, AND CARRIES THAT MANIFESTATION BEYOND ANYTHING THAT COULD COME INTO EXISTENCE APART FROM MAN AND HUMAN INTELLIGENCE. This doctrine is identical with Judge Troward's doctrine of the Personal Factor. It means that man has come into existence for a particular purpose. That purpose is to carry the Great Work to completion. Man's first share in the Great Work has to do with the regeneration of his own personality. Hence in the Tarot Key XIX, the two children are shown as equal in stature, and standing upon the same level. In the natural man the subconsciousness, typified as feminine, is subordinate. In the spiritual man this is not so. Subconsciousness is released from the bondage of erroneous suggestion. Further, four of the five sun-flowers behind the wall turn, not to the sun, but towards the children, as if it were from them they drew light and vitality. For it is through the works of man that nature will reach higher levels of beauty and usefulness.

There are four other fundamental doctrines related to the four letters of the word I S V D, Yesod, and exemplified by the corresponding Tarot Keys. These are as follows:

1. (I) The Hermit. THE POWER WHICH ENABLES MAN TO CONTACT THE SUPERCONSCIOUS LEVELS WHEN ENLIGHTENMENT COMES IS A FORM OF ENERGY DERIVED FROM PHYSICAL ACTIVITIES THAT ARE UNDER THE ASTROLOGICAL DOMINATION OF THE SIGN VIRGO.

This is why the Fama Fraternitatis uses the curious phrase, in speaking of the Brethren who established the Order: "They were . . . of vowed virginity." This is a very subtle point, referring to the Law of Response illustrated by Key IX. The mental attitude of intentional responsiveness, or receptivity, to the influx of the Light from above has a direct effect upon the subconscious processes by which the subtle energies that enter the blood-stream in the assimilation of energy from chyle are extracted from that substance. NOTHING WILL PRODUCE THIS RESULT EXCEPT INTELLIGENT DEVOTION.

2. (S) The Temperance. DAILY PRACTICE OF THE THOUGHT THAT THE PERSONAL LIFE IS DIRECTLY GUIDED BY A HIGHER INTELLIGENCE, DAILY REMEMBRANCE OF THE TRUTH THAT NOBODY CAN EVER DO ANYTHING OF HIMSELF, DAILY ENDEAVOR TO APPROACH ALL CIRCUMSTANCES AND ACTIVITIES FROM THIS POINT OF VIEW IS A FUNDAMENTAL EXERCISE IN THE GRADE OF THEORICI.

3. (V) The Hierophant. THIS REFERS TO THE PRACTICAL CONSEQUENCE

OF THE TWO DOCTRINES WHICH HAVE ALREADY BEEN CONNECTED WITH THIS LETTER. THE SUBTLEST AND MOST IMPORTANT KNOWLEDGE OF THE FUNDAMENTAL THEORY IS NOT GAINED BY READING, OR FROM LISTENING TO A HUMAN TEACHER. IT IS GAINED BY LISTENING WITH PROFOUND ATTENTION FOR THE INSTRUCTION OF THE INNER VOICE. THIS LISTENING IS AN ACTIVE STATE OF CONSCIOUSNESS, A THROWING OF THE WHOLE PERSONAL CONSCIOUSNESS INTO THE FORM OF EXPECTANT RECEPTIVITY.

4. (D) The Empress. MENTAL IMAGERY IS THE DOOR TO THE HIGHER KNOWLEDGE.

Such are the doctrines learned in the Grade of Theoricus. Having them firmly fixed in mind the advancing aspirant is ready to traverse two paths which lead still higher. Of these, one leads from the ninth sphere. It is the 30th path of the letter Resh. The other two paths leading from this sphere, the 28th path of Tzaddi, and the 25th path of Samekh, are not open to a Theoricus. Besides the 30th path, the Theoricus must traverse the 31st path of Shin, which was not open to him while yet he was a Zelator only.

THE 31st PATH: SHIN, TAROT KEY XX, JUDGMENT.

"The thirty-first path is called the Perpetual Intelligence. Why is it so called? Because it rules the movement of the sun and the moon according to their constitution, and causes each to gravitate in its respective orb."--Book of Formation.

This is the path of the "holy letter," Shin, called "holy" because its number, 300, is that of the words RVCh ALHIM, Ruach Elohim, "The Life-breath of the Creative Powers." That Life-breath is what the Hindus term Prana, the basic energy of the cosmos. It is fiery and electric in its nature, and therefore this path is associated in Qabalah with the element of Fire. The Book of Formation says: "He caused the letter Shin to reign in Fire."

This electric fire is the source of all activities, and it is a conscious energy. Its activity subsides, we are told, at the cessation of a particular cosmic cycle, but although it passes from its active to its latent state, it does not cease to be. Thus it is perpetual or eternal. This is the reason for the designation, "Perpetual Intelligence."

According to occult teaching which the XXth Key of Tarot illustrates, this Perpetual Fiery Life-breath works, not only on the plane of three dimensions that we know, and within the limits of Time that we are able to grasp, but also in a fourth dimension which is likewise

an Eternal NOW. This fourth dimension of the Life-power, Rosicrucian Philosophy teaches, now IS. Therefore the Perpetual Intelligence is even at this moment an integral part of every human being. We are not aware of it, but it is there, just the same. And even as mathematicians are being impressed with the necessity of taking it into consideration, so must the aspirant to advancement in the Way of Return, do all that he can to build up his conception of this aspect of his own nature which has, as yet, made almost no impression upon his personal consciousness.

The XXth Tarot Key was designed to help the aspirant build up this perception. In accordance with the biological law that subconsciousness builds organism in response to desire and demand, the daily use of this picture will gradually build into the aspirant's brain the cells which must be organized before the experience it symbolizes is a vivid part of the seeker's personal consciousness.

The statement that this path rules the movement of the Sun and Moon is true in two ways. It is true in the macrocosm, because the currents of universal energy are the determining elements in all motions of the heavenly bodies. Furthermore, as students acquainted with Yoga philosophy will know, the currents of Prana themselves are distinguished by Eastern sages as being Lunar and Solar. But there is a second manner in which we may read this passage. The Sun, in the microcosm, is the cardiac plexus. The Moon is the pituitary body. A current of the Life-breath flows between these two centers, and regulates their activity. Occult practice has much to do with the control of this current.

So far as readers of this work are concerned, the only safe practice is that which has to do with the impression upon subconsciousness of the pattern devised in the XXth Key. In addition to this, one should often bring to mind the idea that fourth-dimensional existence is even now part of one's real make-up. Perhaps the simplest way to do this is to think of yourself as having eternal life, here and now. The consequences of the repetition of this apparently simple idea, until subconsciousness takes hold of it and elaborates it, are extraordinary. It is the seed-idea whose fruit is release.

THE 30th PATH. TAROT KEY: XIX. THE SUN.

"The thirtieth path is called the Collective Intelligence, for thence astrologers, by the judgment of the stars and the heavenly signs, derive their speculations and the perfection of their science according to the motions of the stars."--Book of Formation.

It is because man is a synthesis of the cosmic forces, a summary of the powers of the One Life, that any science is possible, and particularly true astrology. The meaning of life is wrapped up in man, the

microcosm. This is by no means the idea that the universe was made for man. It is the idea that man came into existence for the completion of the Great Work in which the One Life is engaged.

By right judgment of the movement of the stars, certain basic patterns are revealed. The orbits of the planets have relations to each other which are also the relations of musical tones, the relations found in the crystallization of minerals, the relations developed in the production of all forms. Man is the only being on earth who can recognize these patterns and apply them consciously. Astrology, essentially a mathematical and geometrical science, is brought to perfection when these key patterns are perceived. This science, by no means perfect as now practiced, has within it the germ of a great development. And the key to that development is the fact that human life is the expression of the same forces and laws that are expressed in the visible changes of position and relationships written in the language of the stars.

Until a man perceives these patterns and applies them, he is the slave of the stars. When he knows and uses them, he shares consciously in the Reign of Cosmic Law. Apart from this knowledge, the science of astrology leads to an arid, sterile fatalism. Perfected by this knowledge, the same science adds incalculably to the richness and resources of every human personality. This may be one of the reasons why the pair of opposites, "Fertility and Sterility," is attributed to the letter Resh in the Qabalah.

These two paths lead from the grades of Zelator and Theoricus to the next Grade. The 31st path begins in the Grade of Zelator, because it is an elaboration of the six truths taught in that Grade, and because also it demands the refinement of physical sensation which is the main object of the work of Zelator. The 30th path begins in the Grade of Theoricus, because in traversing it one has continually to recur to the underlying elements of the theory taught in the second Grade. For the idea that human life is a synthesis of the whole range of cosmic powers is primarily a theory for persons below the highest grades of the Invisible Order, and in traversing the 30th path one does little more than elaborate and round out the theory.

THE GRADE OF PRACTICUS, 3 = 8.

1. This Grade corresponds to the 8th circle of the Tree of Life named HVD, Hod, Splendor. Hod is the sphere of Mercury, hence the activities of this Grade are dominated by the mode of consciousness represented in Tarot by Key 1, the Magician. It is the Grade of those who have passed from study of theory to the experimental work which establishes the correctness of that theory. This work is almost wholly along the lines of intellectual training. It is practice in the art

of inductive reasoning, in the drawing of logical inferences from Experience, in the development by induction of the general truths to be found in a series of particular instances.

2. This experimental work is indicated by the 8th statement in the Pattern on the Trestleboard: I LOOK FORWARD WITH CONFIDENCE TO THE PERFECT REALIZATION OF THE ETERNAL SPLENDOR OF THE LIMITLESS LIGHT. As Key 1 shows, the Magician or Mercury is expecting the perfection of a Pattern held in his mind.

The Practicus works with the tools on the Magician's table, the Wand of Will, the Cup of mental imagery, the Sword of action, and the Pentacle of actual physical conditions.

The type of consciousness corresponding to this Grade is called Perfect or Absolute Intelligence. The Hebrew is ShLM, Shalom, and it also means, "well, peaceful, happy." The three doctrines of this Grade correspond to the letters of this word, and to the Tarot sequence representing those letters, which is: (Sh) XX, Judgment; (L)XI, Justice; (M)XII, The Hanged Man. Two of these Keys have been considered before, but as we now approach them from another point-of-view, they will have more to tell us.

1. (Sh) Judgment. HUMAN LIFE, EVEN NOW, EXTENDS BEYOND THE LIMITS OF THE PHYSICAL WORLD. Even now we live in the fourth dimension, although we have but the slightest intellectual realization of this fact. Even now we are immortals, though our misunderstanding of the meaning of death, and our imperfect brain-organization, prevents us from knowing that we never were born and will never die.

2. (L) Justice. ALL THE ACTIVITIES OF THE UNIVERSE ARE HELD IN EQUILIBRIUM. This is one of the most difficult things to perceive. Inequality and injustice are apparent everywhere, but the esoteric doctrine states flatly that this appearance is not true. It does not say that justice will be achieved in some distant future. It declares emphatically that perfect balance is maintained continually. That for every action there is an immediate reaction. That the Law of Compensation is always in operation. That if we could see the whole past, we should find not one least deviation from strict justice in all the events which have culminated in the present moment.

3. (M) Hanged Man. THE PERSONAL MAN IS NEVER THE THINKER, THE SPEAKER, OR THE ACTOR. THAT ANY THOUGHT, ANY WORD, ANY DEED IS THE OPERATION OF THE SUM-TOTAL OF COSMIC FORCES AND LAWS, TAKING PARTICULAR FORM IN TIME AND SPACE, THROUGH THE INSTRUMENTALITY OF A HUMAN BEING (or other vehicle of the cosmic life.) This truth, until its real im-

port is grasped, seems like fatalism. It appears to make man a mere puppet. Yet it is a truth reiterated by all wise men, and all of them agree that it is not fatalistic in the least. They tell us that the reason it seems to be so is that Human beings do not really know what they mean when they say "I". When this ignorance is corrected by right knowledge, the center of consciousness is no longer located in the personality. It is shifted to the Real Self, and that Self is perceived as being identical with the Originating Principle of the universe. The personal life is lost, but the Cosmic Life is found. An illusion is exchanged for a reality. A counterfeit freedom is given up, in order that real freedom may be enjoyed.

The mental attitude expressed in these three truths is what the Practicus endeavors to perfect. To achieve this result he must be continually on the watch. Hence this Grade is attributed to the sphere of Mercury. The Practicus works with the tools which are on the Magician's table. Every operation of this Grade is carried out by the intellectual, reasoning, self-consciousness.

The formation of new habits of thought is what is aimed at here. Nobody truly realizes that he is a vehicle for universal life except by affirming and reaffirming the idea, and by exercising all the ingenuity he can muster to find new ways in which to remind himself that it is true.

Actual dependence upon cosmic law, and perfect self-surrender to its operation, require as much practice as one needs in order to learn to sing, or write, or dance. Just saying, "I surrender," now and then, will not produce the desired result. Many gentle, suave repetitions of the suggestion are required before we succeed in "separating the earth from the fire, the subtle from the gross," i.e., before we make a conscious distinction between the physical vehicle of life and life itself.

Poise, too, is one of the meanings of Justice in Tarot, and poise must be won by practice. A few perfunctory relaxation exercises will never build a poised personality. We must relax at regular periods, to be sure; but what brings the best results is the habit of perpetual watchfulness which makes us aware of the subtle beginnings of tensions and anxieties. Repeated reflection on the teaching of Ageless Wisdom that all events are ordered according to a law of undeviating justice is an important feature of the practice which leads to personal poise. Beginners often have great difficulty with this teaching, but none is more emphatically insisted upon by the Teachers. Reflection upon it, and constant endeavor to see the law of equilibrium at work in every experience is one great test for the Practicus.

The Practicus also devotes himself to becoming familiar with the idea that even now part of his consciousness is having what we call

"fourth-dimensional experience." When we understand that every human being has bodies of finer texture than the physical, this is easier to grasp. The physical is the outermost of the vehicles of the I AM, composed of energy vibrations which are slower and grosser than those of higher vehicles. It is, moreover, corrupted by errors or race-thought, and is far from being perfectly adapted to the transmission of the finer modes of the Life-power's activity. The physical body needs tuning; and the Rosicrucian work is a method of attunement, which puts us, as it were, in a proper position to receive the finer, higher vibrations of our subtle bodies, which already experience the phenomena of higher planes of existence. Every human being, even the lowest savage, has fourth-dimensional consciousness; but awareness of that consciousness on the physical plane requires a special kind of physiological development. As hinted in the Pam Fraternitatis, this development results from chemical changes in the blood-stream.

Perhaps a simple comparison will make this clearer. In the room where you are reading, a great many different etheric vibrations are doubtless being set up, at this moment, by various broadcasting stations. Unless you have a radio set, properly built, and correctly tuned, you are unaware of those vibrations. Yet they are there all the time, and you hear them the moment you tune in. Your body is a much finer receiving set than any built by man. But at present, some of the parts essential to reception are not, in radio parlance, "hooked up". These parts may be correctly combined by occult practice. When this is accomplished you will be able to tune in to rates of vibration which now seem to be non-existent.

All this that I have outlined is part of the "vision of possibility" which the Practicus works to perfect. "Where there is no vision," says the Bible, "the people perish." Vision can be strengthened. Just as plants are cultivated by a gardener, so may the functions of foresight and confident expectation be developed by intelligent practice directed to that end. The grossest of errors is to believe that the gift of vision is a mere accident of birth. Every human being has the seeds of genuine seership. We are all potential prophets.

In no essential particular does the development of those functions differ from the development of such functions as walking or speaking. First comes the attempt to perform the required action--an attempt that fails again and again at first, but every trial brings one nearer to success. How often, do you suppose, did you fall while you were learning to walk? If you swim, how many abortive efforts preceded the first successful stroke? We all know that countless apparent failures precede every successful attempt to gain skill in the most ordinary physical activities. I write a page like this in less than a half-hour. When, as a boy, I began to practice typewriting by the "Hunt System," it took nearly as long to write a few imperfect lines. Yet not a few people who profess interest in occult training are ready to give up the work, and to condemn esoteric teaching as nonsensical, simply because their first ten or twenty attempts at concentration do not produce instantaneous results.

I sat for more than ten months, in periods of a half-hour twice daily, working at concentration, before perceiving the slightest indication of a result. Among my brethren in the True and Invisible Order are some who have devoted lifetimes to developing the skill they now possess. Some of the best work I ever did was accomplished in the midst of a hard-working struggle for a livelihood, that gave me practically no real leisure. Hence the excuse, "I haven't time for study or practice," simply fails to convince me. We all have plenty of time. But the lazy habits of the race-mind lead us astray. If we don't practice, it is not because we are too busy. It is because we'd rather do something else.

The only failure is failure to try--and try again and again. Our attempts, however, are more likely to succeed if we have a clear notion of what we are aiming to accomplish, and some knowledge of the laws and forces we are seeking to utilize. This is why practice comes third in the Grades of the Rosicrucian Order, following a Grade devoted to theory.

In all this mental practice, it is well to remember that you are dealing with an actual force which Eliphas Levi called "Astral Light," and of which he wrote:

"There exists a force in nature which is far more powerful than steam, by means of which a single man, who can master it, and knows how to direct it, might throw the world into confusion and transform its face. It is diffused throughout infinity; it is the substance of heaven and earth. When it produces radiance it is called light. It is substance and motion at one and the same time; it is a fluid and a perpetual vibration. In infinite space, it is ether, or etherized light; it becomes astral light in the stars which it magnetizes, while in organized beings it becomes magnetic light or fluid. The will of intelligent beings acts directly on this light, and by means thereof, upon all nature, which is made subject to the modifications of intelligence."

The same writer gives a valuable suggestion in relation to the work undertaken in the Grade of Practicus when he says:

"Every individuality is indefinitely perfectible, since the moral order is analogous to the physical, and in the physical order we cannot conceive a point which is unable to dilate or enlarge itself, and radiate in a philosophically infinite circle. What can be said of the entire soul must also be predicated of each faculty thereof. The understanding and the will of man are instruments which are incalculable in their power and capacity."

The same thought is contained in a passage in the Book of Formation which speaks of restoring the Creator to his throne. Human understanding, human examination and research, human knowledge and calculation and

writing--these are means whereby the Creator may be restored to his throne. Has He ever been dethroned? Not really; but human error has placed Him upon a mythical seat in the sky, instead of upon the true throne at the center of human existence. Study of the ten aspects of the One Life, which we are taking up in this study of the Grades, corrects this error. It restores to man his knowledge that the creative, controlling power of the universe is a real presence within the heart of man.

Because of that real presence, because "all the power that ever was, or will be, is here now," the vehicles through which that power manifests its omnipotence must be indefinitely perfectible. These words fall under your eyes because the time has arrived in the course of your development when you are ready to be awakened to the truth they set before you. Nobody who is not ready will ever read these lines.

I do not mean by this that every reader will instantly accept the ideas in this book. On the contrary, I know that some will scoff at it, and reject it utterly. Nevertheless, even the scoffer will not read until he is ready. The mental attitude of self-consciousness is not the final arbiter. You, whoever you may be, who read these words, know this. Henceforth you will never be quite the same. You have touched something more potent, more lasting, more far-reaching than you dream. It stirs in you an activity which will eventually ripen into realization. If now you scoff, we grieve for you, because we know life has in store for you bitter lessons of pain, which will break the shell of selfish unbelief that now limits the expression of your higher powers. But if now, when you read these words, an echo seems to stir in you, as of things long forgotten reviving in the depths of your soul, we rejoice with you, knowing that for you the happiness of release is near at hand.

Three paths lead from the Grade of Practicus to higher Grades, but none is open, although the 27th path of the letter Peh must be traversed before the Practicus has completed his advancement to the Grade of Philosophus. But before this may be done, the 29th and 28th paths must be traversed.

The 26th path remains closed until the advancement to the Grade of Philosophus is completed. The 23rd path is not open until the Grade of Lesser Adept has been attained. Yet both these paths begin in the Grade of Practicus, because the skill acquired in that Grade is what enables the aspirant to pass through them. That skill, remember, is developed by continually practicing the intellectual perception of what may be confidently expected as the outcome of the cosmic process. And what is that? The Pattern on the Trestleboard gives the answer: "I look forward with confident expectation to the perfect realization of the Eternal Splendor of the Limitless Light."

THE GRADE OF PHILOSOPHUS, 4 = 7.

Three paths lead to this Grade. The 29th path of the letter Qoph, beginning in the Grade of Zelator, is the first. The second is the 28th path of the letter Tsaddi, which commences in the Grade of Theoricus. The third is the 27th path of the letter Peh, beginning in the Grade of Practicus. Here is a plain intimation that to be able to grasp the Rosicrucian philosophy one must have previously developed definite perception that he lives in a cosmic order, must have been well grounded in the principles of Rosicrucian theory, and must have worked at training himself in confident expectation of a beautiful outcome for the Great Work.

THE 29th PATH OF QOPH.-

"The twenty-ninth path is called the Corporeal Intelligence. It informs every body which is incorporated under all orbs, and it is the growth thereof." --Book of Formation.

This is the path of body consciousness, that path of the co-ordinated working together of the thirty trillion cells of the physical organism. Knut Stenring says that in black magic this path enables the operator to become en rapport with his victim. Pay no attention to this occult bugaboo. For though it is perfectly true that black magic depends upon some sort of physical connection between the operator and the victim, it is equally true that the same law works the other way. In white magic this same path is the one which enables the operator to establish the connection whereby he heals and helps a sufferer. For it is by the vibrations of physical cells in a physical body that any magician, white or black, is able to "step down" the subtle currents of energy operating on higher levels, and make them available for the physical plane.

When the Book of Formation says this path "informs" bodies, it uses the verb in a sense now practically obsolete, meaning, "to give form to; to mold; to arrange." Corporeal Intelligence therefore means "the consciousness that shapes bodies." It is associated through the letter Qoph with the back of the head, because in the back of the head is located the specific organ of the body-building intelligence. This organ is the medulla oblongata, and it is what responds to our attempts to take control of our bodies, to change their chemistry, to rearrange their structure.

When we apply the law of suggestion to the control of subconsciousness, forces are set in motion which eventually result in actual cell-adaptation. We cannot do this until we are informed of the theory developed in the second Rosicrucian Grade. Nor shall we succeed unless we have spent some time in the kinds of practice which are associated with

the third Grade. It is on this account that the 29th path cannot be traversed until the aspirant has become a Practicus. As a Zelator he learns that his body is a vehicle of the cosmic life. As a Theoricus he learns that every function of that body is under the immediate control of subconsciousness. But it is only when he has learned to make clear, specific patterns of what he may expect in the future that he can begin to modify his body, so that its chemistry and organization are such that he can really grasp the Rosicrucian philosophy. For it is not enough to be willing to learn. One must have the right kind of brain cells, and the right kind of body-chemistry. The ordinary modes of life do not build the brain-cells, and they poison the body. As well expect a drunkard to grasp the finer significances of experience as to expect the average human being to do so - and for precisely the same reason. A poisoned body cannot grasp a true philosophy.

THE 28th PATH OF TZADDI.

"The twenty-eighth path is called the Natural Intelligence, whereby the nature of everything found in the orb of the sun is completed and perfected."--Book of Formation.

One of the early lessons of Rosicrucian philosophy is that everything is natural, that there is nothing supernatural. Superhuman, perhaps, but always within the bounds of natural law.

This path, represented in Tarot by the XVIIth Key, is the path of meditation. The picture shows Truth unveiled, and pouring water from two vases. Thus what is shown in the picture corresponds exactly to the definition of meditation given by the Hindu psychologist, Patanjali, "Meditation is an unbroken flow of knowledge in a particular object."

The aspirant to advancement in the Path of Return seems to himself to be meditating. Esoteric doctrine quite distinctly teaches that the aspirant is merely the agency through which the natural process of an unbroken flow of consciousness in a particular object is expressed. Human personality, from this point-of-view, is an instrument which Nature herself has devised and perfected. A human body and human brain are the means necessary to the natural process called meditation. By this means the universal consciousness is enabled to take forms that it could not take without this instrument.

Taking such forms, the Life-power brings the nature of everything found in the "orb of the sun" to completeness and perfection. "The orb of the sun" is the sphere of influence of solar activity, i.e., the solar system. The cosmic process of Involution-Evolution works through all the kingdoms of nature to perfect the instrument named "man." When this instrument is ripened to a certain point, the natural process of meditation makes it able to express the Life-power's knowledge of its own nature, and of the possibilities of that nature. Thus human thought and action become the means whereby the forces of the cosmos take forms which could not be brought into manifestation otherwise.

The introduction of human personality as an integral part of the cosmic process is what Judge Troward calls the "Personal Factor." When that Personal Factor is correctly understood as an agency of the One Life, nothing but good results from its activity. When it is erroneously supposed to be an independent existence, having power and will of its "own", all sorts of pain-bringing conditions arise from what it thinks, says, and does. These pain-bringing conditions are thought of by us as being "evils." Occult training, however, declares that because pain drives us to seek relief, and the search leads ultimately to discovery of truth, even the seeming evils of human life are the raw material for beautiful results.

THE 27th PATH OF PER.

"The twenty-seventh path is called the Exciting Intelligence, for thence is created the spirit of every creature of the supreme orb, and the activity, that is to say, the motion, to which they are subject."
--Book of Formation.

This path, typified in Tarot by the XVth Key, corresponds to the Hebrew letter whose name means "the mouth as the organ of speech." In the Tarot picture the flash of lightning which destroys the building is a reference to that passage in the Book of Formation which says:

"Ten ineffable Sephiroth: their appearance is like that of a flash of lightning, their goal is infinite. His word is in them when they emanate and when they return; at His bidding do they haste like a whirlwind."

Note well the imagery. Instantaneous and simultaneous manifestation of the ten fundamental aspects of the Life-power is suggested by the flash of lightning. As soon as the Life-power manifests itself at all, the sum-total of its ten aspects comes at once into existence. The idea of speech is bound up with this lightning-flash symbol by the phrase, "His word is in them," and the idea that the whole cosmic activity is a continuous expression of that word, from beginning to end, is conveyed by the phrase, "when they emanate and when they return." Furthermore this emanation and return is compared to a whirlwind, that is, to a whirling breath. This last is particularly interesting, since it has recently been demonstrated that a lightning-flash is really a whirling, spiral motion. And it will yet be shown that this whirling motion is double, consisting of an outgoing and a returning current.

When the Bible says, again and again, "The mouth of the Lord has spoken it," and when it tells us, in Genesis, "The Elohim said," this same association of the idea of force with speech is implied.

Thus the third path leading to the Grade of Philosophus suggests to the occultist that there is a definite connection between consciousness which forms itself into Speech and the electrical energy which is the basis of all activity. To put it another way, the occultist accepts all that the physicist has learned about the electrical constitution of the universe, but adds that the real nature of that mysterious energy which the physicist labels "electro-magnetism" is consciousness. The occult philosopher maintains that all motion, all activity, all energy is basically the motion, activity, and energy of consciousness. He sees in the universe a continuous utterance of the Word of Life.

His interpretation of experience runs counter to generally accepted opinion, hence in the XVIth Key of Tarot the lightning-flash is shown destroying a tower which typifies false science. The basis of this false science is a notion that forms are built from a substance called "matter", which is moved by "force," and perceived by "mind." Occult science says that the "matter" or substance of all things IS the motion of an energy which is essentially mental, or conscious. "Matter," "force," and "mind," are three aspects of One Reality.

This One Reality is the exciting cause of all manifestation throughout the universe. From it is formed the spirit, or inner essence, of every creature. From it proceeds the motion, or activity, to which they are subject. Here is a definite statement that nowhere in the universe is there any form of existence, or creature, which is not dependent upon the activity of the Originating Principle. The spirit of every creature is a particular expression of this One Activity. The existence of every creature is dependent upon that One Existence. The activity of every creature depends absolutely upon the One Motion which runs and returns, like a whirling breath, through the whole cosmos.

The Doctrines of the Grade of Philosophus. 4 = 7. These are six in number. The first is connected with the Letter Nun, and Key XIII, which letter and Key are the first in the words NTzCh, Netzach, "Victory," and NSThR, Mesether, "Occult." The three letters of the first word correspond to the three Great Truths of occult philosophy, and the word itself clearly indicates that this is a success philosophy, an interpretation of experience having for its fundamental postulate the idea that the cosmic undertaking is a success.

Observe that I have used the present tense. Occult philosophy holds that at every stage of the Great Work that Work is free from any trace of failure. It is, at this moment, as certainly a success as it will ever be. The appearances of failure are due to our mistaken interpretation of the fact that the cosmic undertaking is not yet completed. We are in the midst of an operation that is going on. The final result has not yet been brought about.

But the present stage of the work proceeds in perfect, orderly sequence from all preceding stages, and prepares the way for all that is yet to come. The Grand Artificer of the Universe is Omnipotence itself, and the idea that Omnipotence can possibly fail, at any point, or in the least degree, is an idea that contradicts the very meaning of Omnipotence. Lacking knowledge of the design, misunderstanding the processes whereby that design is brought to completion, the undeveloped human mind interprets these processes incorrectly and bewails the "failure" of what better vision perceives as success.

1. (N) The Death. THE DISSOLUTION OF FORM IS A FUNDAMENTAL TENDENCY OF THE COSMIC PROCESS. ALL THINGS CHANGE. ALL CONDITIONS PASS AWAY. NO FORM EVER REMAINS FIXED. EXISTENCE IS A STREAM, A SERIES OF WAVES, AN ETERNAL MOVEMENT. Hence he who would know the Rosicrucian philosophy must rid himself of the irrational desire for fixation, must eliminate the wish for crystallization. We are in the midst of a flowing universe, and in order to bring to completion the Great Work to which we are called, we must grasp the truth expressed in the alchemical maxim: Dissolution is the secret of the Great Work.

The fact of physical death is the condition of existence which gives rise to the greatest amount of misinterpretation. The decay of physical powers with advancing years, and the death of the body, often at a time when it seems that one has most to expect from life, appear to be unmitigated evils. The desire for life is strong in us. The instinct for self-preservation is fundamental. Small wonder, then, that death is commonly regarded as man's enemy. Small wonder that death seems to give the lie to all the promises of life. Small wonder that after thinking of death, so many people are ready to agree with the writer of Ecclesiastes that "All is vanity and vexation of spirit."

The greater number of people in this world do their best to ignore death. They put the thought of death out of their minds. They refuse to think of it. But all the while the shadow of approaching dissolution is upon them, influencing their subconscious life in ways innumerable.

Others, more courageous, face the fact. They perceive the common lot, train themselves to the thought that it will sooner or later be their turn to go through the dark portal. In these days, few among the so-called "educated" class have any confident expectation of life beyond physical existence. It is no use blinking this fact, or trying to deny it. What passes for education in our times has a very definite tendency to giving a negative answer to the question, "If a man die, shall he live again?" One cannot but admire the fine courage with which so many of our best men and women face extinction. To live and work, as these do, for no other reason than that the conditions of life in future generations may be more tolerable, is one of the most inspiring evidences

of the essential worth of the human spirit.

A spirit like this deserves, I think, something better than hopelessness. Yet, paradoxically, it is not hope that is offered in the Rosicrucian philosophy. One of the Hindu Upanishads declares: "The greatest misery is in hope, in hopelessness is the highest bliss." For hope has in it an element of doubt, and element of uncertainty. Millions of men and women hope for survival. They receive religious training which boldly affirms a state of existence after death. They are told that life beyond the grave is inexpressibly better than this life. But their hope does not prevent them from doing everything they can to stay right here. Nor does the teaching that death is a door into eternal bliss make the bystanders at a death-bed sing praises, or turn funerals into festivals of rejoicing.

No, the Rosicrucian philosophy does not offer hope. It brings about the state of mind that the Hindu writer subtly terms "hopelessness." That is a state in which there is no hope, because hope has given place to certainty. The Rosicrucian teaching specifically declares that we may have definite, first-hand knowledge that our conscious existence is not limited to the physical body. It does not bid us hope. It tells us to learn.

It bids us learn, first of all, that the natural processes which result in death are not inimical to man. It says to us, "Learn to think of physical dissolution as being a process which has positive advantages for the race and for the individual. You are mistaken when you think death is your enemy. Learn what death really is, and you will find that it is your best friend."

This departure from common ways of thought is so radical that many people immediately reject it. In their opinion such doctrine is too absurd for a moment's consideration. Nothing can be done with such determined prejudice. For minds more open, however, Rosicrucian teaching continues as follows:

"We say that the fact of physical death is advantageous to man. Death, indeed, is what makes room for human life on earth." Unchecked by death, the offspring of a single pair of codfish would soon choke the seas. At one American university there is a culture of a low form of life, the Paramecium, which grows so rapidly that if death did not balance the reproductive power of this little animal, it would fill all the space between the earth and the orbit of Neptune in less than twenty-five years. The death of countless organisms is required to support a single human life. Furthermore, our own organic processes are death-processes, for we can do nothing whatever which does not cause the dissolution of our body-cells.

The death of human beings, too, has positive advantages to the race. The earth cannot support too large a population. The health of the race depends upon the elimination of weaklings. Men and women who are too old to change their ideas and habits hinder the progress of new ideas.

But Rosicrucian philosophy goes farther than this. It says that the very forces which bring about physical death are forces which, when they are understood and rightly directed, can produce two important results:

1. A change in the human body which enables the person who has effected it to know that his physical body is only one among several vehicles, or instruments, of his self-conscious existence. This change consists in the development of certain brain-cells, not functioning in the average human being. The work of these cells is to give the person a memory record of his personal experiences while "out of the body." From these experiences the person gains first-hand knowledge of the fact that he is not dependent upon physical life for self-conscious existence. Thus he learns that he does not die, whatever happens to his body.

2. A gradually increasing command of the subtle forces of the physical plane, which enables the adept to establish a perfect state of balance between those activities which tear down the body and those which build it up. By this means physical existence may be prolonged far beyond the average period of human life. It is fairly well known to occultists that both in the Orient and the Occident there are men and women now living who were alive at the time the first Rosicrucian manifestoes were published. Exoteric science knows nothing of them or their methods of prolonging the existence of the physical body. A smile of derision is the usual response to any suggestion that such people are living today. But the writer of this book must add to the witness of others that he knows this to be true.

Indeed, one of the first fruits of Rosicrucian practice is that the aspirant gains first-hand knowledge that he does not, and cannot, die. The ability to remember what happens to personality while one is "out of the body" is by no means a mark of adeptship, by no means evidence of mastery. It is fairly early in the course of rightly directed practice that one builds the brain-cells which record this type of experience. For such people the sting of death is removed, inasmuch as they know that death is nothing but the removal of the outermost vesture of personality. Their "out of the body" experiences enable them to answer to themselves the question, "What happens when we die?" For them, thenceforth, not only the fear of dying, but the thought of death as an enemy, comes to an end.

2. (Tz) The Star. THE COSMIC PROCESS IS A MEDITATION. THE LIFE-POWER IS CONSCIOUS ENERGY, FLOWING THROUGH A SUCCESSION OF FORMS, RELATED TO A PARTICULAR OBJECT. EACH CYCLE OF THE LIFE-POWER'S SELF-EXPRESSION HAS SOME DEFINITE OBJECTIVE, AND FROM THE BEGINNING OF THE CYCLE TO ITS COMPLETION, THERE IS NO MOMENT IN WHICH THAT OBJECTIVE IS FORGOTTEN. We do not share the Life-power's perception of this objective until we have so identified ourselves with the unceasing flow of the stream of conscious energy that we begin to feel its direction. Later, seers and sages tell us, we obtain the beatific vision of the "far-off divine event," and this comes through meditation.

The One Life maintains an "unbroken flow of knowledge" in the "particular object" which we call the universe. From the initiation of the cycle of self-expression to its completion, there is not a moment of abstraction or forgetfulness. Thus various Scriptures tell us that God never sleeps. It is precisely because meditation is the supporting, or maintaining, condition of all existence that the practice of meditation by the aspirant leads to such wonderful results. When one really meditates (and there are not so many who really do) he shares in the activity by which the cosmos is kept going. And in right meditation he perceives that the Great Work is always a success, in its least details. Hence he knows, as a corollary, that no matter how appearances may be, the exact situation in any moment is precisely the right and necessary one.

3. (Ch) The Chariot. THE LIFE-POWER IS PERFECTLY SUCCESSFUL AT EVERY STAGE OF THE COSMIC PROCESS. ALL APPEARANCES OF FAILURE ARE ILLUSIVE. The ONE IDENTITY, as the Book of Tokens tells us, is the victor before ever the battle is joined. The real I AM is now in a state of perfect rest, of utter peace. The cosmic process is a success process. It is our want of perception of the relation of the conditions of the moment to those of the past and future which leads us to pessimistic interpretations.

Therefore, the third element in Rosicrucian philosophy is the logical consequence of the first two truths of this Grade. For the Philosophus, there is no battle to be won, no victory to be achieved. He knows the Self as victor already. He knows that all appearances of failure are illusive. He knows that the real I AM is now in a state of perfect rest, of utter peace, in which that I AM is the Enjoyer and Observer of the cosmic process.

4. (S) Temperance. EVERY HUMAN BEING IS UNDER THE DIRECT GUIDANCE OF THE ONE IDENTITY. This guidance may become a matter of personal experience. It must not be accepted as a mere article of faith. We must deliberately practice receptivity. Again and again we must adopt and endeavor to maintain the attitude of response to this guidance.

We must train ourselves to think of human personality as the vehicle and instrument of the ONE IDENTITY. This kind of active submission will eventually give us the necessary experimental knowledge.

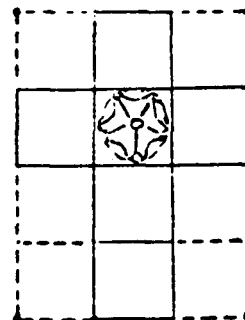
5. (Th) The World. As a result of that experience, we shall see that WE ARE, IN VERY TRUTH, ADMINISTRATORS OF THE LAWS OF THE LIFE-POWER. Through us those laws may be applied in ways impossible for any instrumentality but human personality. The Dance of Life is incomplete without our participation.

6. (R) The Sun. HUMAN PERSONALITY IS A SYNTHESES OF ALL COSMIC PROCESSES. Man summarizes all that preceded him, and is the point of departure for a new creature. The natural man is the seed of the spiritual man. When he understands the processes that have brought him as far as the natural man, he may utilize those processes consciously and intentionally in order to take him farther. Thus those who have grasped this truth are called "twice-born" or "regenerated." This regeneration is the next step toward the Great Objective.

From these statements it must not be concluded that the Philosophus has arrived at a point in which he abandons all personal effort. Neither has he gained release from the illusion of separate existence. He still finds plenty of work to do. He still sees evidences of apparent failure. He still feels the urge of desire. All that has been attained at this point is an intellectual grasp somewhat beyond the average. The Philosophus has a clearer vision, a better understanding, of the meaning of human existence. But he might be compared to a man who has learned to read a blue-print, or an architect's plans. The house is yet to build.

This Grade of Philosophus, finally is associated with the desire-nature of man, The implication is that all philosophy springs from desire. In the last analysis, we interpret life in accordance with what we want. Our philosophy is what we want it to be. This is as true of Rosicrucian philosophy as of any other. It formulates the heart's desire of every member of the True and Invisible Order.

In other words, Rosicrucians have grasped the Philosophic truth that man explains life always in accordance with what he wants to be true. Hence the Rosicrucians say, "If a man's desires are actually in harmony with the real tendencies of the cosmic process, what he wants to be true will be true." This is the secret of the symbol of the Rosy Cross, shown in the margin. The cross itself is of six squares, in the pattern of a cube. Thus the cross represents the pattern of existence, because from the very earliest times until now, the cube has been a symbol of



THAT which actually exists. The dotted line around the cross indicates the rectangle from which the proportions of the cross are derived. Observation will show you that the space in this rectangle occupied by the cross is exactly equal to the space not so occupied. To put it another way, the area of a cross of six equal squares is half the area of a 3 x 4 rectangle. This being true, the area of such a cross must also be exactly equal to the area enclosed by a 3 - 4 - 5 right triangle, or Pythagorean triangle. Thus it will be evident that in geometrical symbolism the cross of six squares and the Pythagorean triangle are definitely related to each other, and to the symbolism of the cube. They explain each other. They are all of them clues to the pattern of existence, to the secret of manifestation of form by Life.

In the Rosy Cross, a rose of five petals is usually shown in the central square. This flower is typical of desire, for it is the flower of Venus, whose sphere on the Tree of Life is assigned to the Grade of Philosophus. The five-petalled rose, moreover, is the symbol of the Pentagram, or five-pointed star, recognized by occultists everywhere as the emblem of man, and of man's destined dominion over all things. When human desires, like the rose, are fixed upon the central point of the pattern of existence, human desires are completely unified with the actual laws and tendencies of the cosmos. In simple language, a true Rosicrucian wants what the Life-power wants. He has no other desires than those which are behind the whole cosmic manifestation. A philosophy springing from such desires is a correct explanation of experience.

Two paths lead upward from the Grade of Philosophus to higher Grades but only one is open, that of the letter Nun, and it may not be traversed until the Philosophus has passed through the paths immediately preceding it. These are the paths of Ayin and Samekh. The first leads upward from the Grade of Practicus. The second leads upward from the Grade of Theoricus.

From what has just been written, it will be evident that the foundation of the Rosicrucian philosophy is the doctrine that all things are in a state of flux. Nothing can be understood in this universe unless we first understand that everything is in the process of transformation. This is of primary importance in learning how to formulate desires. When we set our heart on things we are sowing seeds of misery. This was the mistake of the builders of the Tower of Babel, as it has been the mistake of many another since that day. Permanence in form is an impossibility in this universe, hence all desire for that kind of permanence is vanity of vanities.

What is possible for us is identification with the stream of the Life-power as it flows from one form to another. We may share in the Great Meditation that creates and sustains the universe. We may become conscious vehicles of the One Will which moves irresistibly toward its determined objective. Our lives are not only under guidance, but we

may be keenly aware of that guidance. Thus our daily activities may become for us experiences of joyous participation in the administration of cosmic law. The meaning of life, for Rosicrucians, is that man is a synthesis of all the powers of the Limitless Light, and destined to advance in consciousness, and also in organism, beyond the level of the natural man to that of the spiritual man who, though he says: "Of myself I can do nothing," says also: "All power is given to me; all that my Father hath is mine."

This Grade of Philosophus completes the Grades of the First, or Outer Order, of the Rosicrucian Fraternity. It is followed by the three Grades of the Second, or Inner, Order which are the three Grades of Adeptship: 1. Lesser Adept, 5 = 6; 2. Greater Adept, 6 = 5; 3. Exempt Adept, 7 = 4.

THE SECOND ORDER

THE GRADE OF LESSER ADEPT. 5 = 6.

This Grade corresponds to the sixth Sephirah of the Tree of Life, ThPARTh, Tiphareth, BEAUTY. To it corresponds the sentence in the Pattern on the Trestleboard, "In all things, great and small, I see the Beauty of the Divine Expression." This is the Grade of Imagination, in which the work of the Lesser Adept consists in the perfecting of his vision of beauty. It is the first of the three Grades of the Second Order in the Rosicrucian Fraternity.

Its Hebrew name is Th P A R Th, whose letters correspond to the Tarot sequence: XXI, XVI, O, XIX, XII. To understand the meaning of this Grade, prepare yourself by reviewing the various meanings of the number 6 which are given in the Analysis of the Tarot.

"Intelligence of Mediating Influence" is one of the names of the sixth Sephirah. By "mediating" you should understand such ideas as adapting, balancing, equilibrating, and so on. This mode of consciousness is what the Lesser Adept seeks to perfect. In the Qabalah it is associated with BN, Ben, the Son. That Son is the husband of the Bride, and the Bride is the Kingdom, or tenth Sephirah. He is the child of the Mother, AIMA, Aima, who is represented on the Tree of Life by Understanding, the second Sephirah. His Father (in Hebrew AB, Ab) is Wisdom, the second Sephirah. In number occultism, therefore, 6 is the Son of 2 and 3 and the Husband or Bridegroom of 10.

In ceremonial versions of Rosicrucian initiation, this Grade is the one in which the allegory of Brother C.R. is rehearsed and explained. In it one enters ceremonially the Vault of the Adepts. In it the advancing aspirant is identified with the Brother C.R., and also with the Egyptian Osiris, "slain and risen."

You will better understand the meaning of this Grade, if you remember that real beauty is always related to fitness and strength. Whatever is truly adapted to its uses is always beautiful to people who can perceive its fitness. Beauty is not mere prettiness. Often the untrained eye or ear rejects what is profoundly admired by those who have had right instruction. Even machinery, when it is well designed, has forms which delight the eye of a true artist.

In Central America, some years ago, an aqueduct was built in the jungle. The engineer took an artist friend to see the long, white structure, extending for miles through the rank growth of the tropical forest. What caught the eye of the artist was the beautiful symmetry of the arches supporting the structure.

"What a pity," he exclaimed, "to waste such perfection in a place where nobody will see it! However did you come to choose such beautiful arches?"

"Beautiful, are they?" responded the engineer. "Well, we never thought of that. We used the type of arch which our calculations demonstrated to be the strongest, and best adapted to this particular work."

Compare a racing yacht with a dugout, a modern locomotive with the engines of 1860, the modern "set-back" buildings with the early skyscrapers, the athlete's body with that of the average man. Beauty is always the result of increased efficiency. "The more correct the measurements," said Albrecht Dürer, "the better the composition." And Eliphas Levi tells us, "The beautiful lives are the accurate ones, and the magnificences of Nature are an algebra of graces and splendors."

Here is no namby-pamby estheticism, such as Gilbert and Sullivan loved to burlesque. The beauty which the Lesser Adept learns to see is rooted in strength and balance. Hence the diagram of the Tree of Life shows the sixth Sephirah as the central point of equilibrium. From Tipharoth, too, the middle pillar of the Tree takes its name. It is the Pillar of Mildness or Beauty, some faint recollection of which is preserved in the rites of Free Masonry. Observe that the numbers of the circles on this pillar (1, 6, 9, and 10) add to 26, the number of I H V H.

Three paths lead to the Grade of Lesser Adept. They are the 26th, 25th, and 24th. The 26th begins in Hod, the Grade of Practicus. The 25th begins in Yesod, the Grade of Theoricus. The 24th begins in Netzach, the Grade of Philosophus.

The 26th Path. Lvin. XV. The Devil.

The XVth Tarot Key is a picture of what occult writers call "The Dweller on the Threshold." The central figure symbolizes the ridiculous combination of false interpretations of nature which make man believe that all sorts of powers are arrayed against him in his progress toward the Light.

For primitive man, everything unknown is an adversary. He lives surrounded by devils--demons in trees, in stones, in rivers, in the clouds. Everything frightens him. Everything seems to thwart him. Little by little he comes to learn that the forces of nature will work with him to the degree that he learns to understand them, and to the degree that he obeys their laws. The conflict between his inner feeling that he is born to command, and the outer appearance that all sorts of forces are working against him, this is what goads him on, toward the discovery of the hidden laws thereby he may turn his natural adversaries into friends.

There is no Adversary except human misconception of the various ways in which the Life-power presents itself to us through the medium of sensation. When we take our sensations at their surface-value, we think we are competing with our fellowmen. When we permit ourselves to be deceived by appearances, we suppose that our neighbor's real interests clash with ours. When we look only at the outside of things, we believe that we are separated from other people, physically and psychically; we entertain the notion that the universe holds two sets of antagonistic causes; we think there is a conflict between Spirit and Matter.

This dualism is what the aspirant to the Grade of Lesser Adept must overcome. He begins to do so by taking up the work of the Grade of Practicus. When one has learned by experiment that confident expectation really forms patterns which are actually realized in physical forms, he knows he is not bound by external conditions. He sees then that he is master of physical form to the degree that he is skilful in making accurate mental patterns. Thus he learns that nothing fights against him but his own ignorance and clumsiness.

It requires very little practice to gain this knowledge. A young woman in Toronto heard me, in a public lecture, speak of forming the mental image of a thing desired.

"Don't attempt elaborate things at first," I said, "Because small successes will build up your confidence for greater undertakings. Begin with something easy, say a hat. Pick out just the kind of a hat

you want. Draw a picture of it, if you can. Write a description of it, and specify the material, the color, the shape, the size, the price--all the details. Expect to have it, and you will surely get it."

This girl came to me just before class-time, a week or so later. She was evidently somewhat excited. As she came near she exclaimed:

"I've got the hat!"

"What hat?"

"Why, the hat-- the one you told us to picture. I'll wear it to class tomorrow night."

And she did. She found that hat in a little, out-of-the-way shop. None of the milliners she usually patronized had anything like it. But she kept on visualizing, and one day obeyed an unaccountable impulse to turn into a street that she passed on her way home. Presently she found herself before a shabby little millinery shop. No such hat as she wanted was in the window. None met her eye as she entered the store. But when she asked if they had such a hat, the clerk opened a drawer and produced the exact duplicate of her mental image.

It had been completed the day before. No such hat was in Toronto when she began to visualize. The milliner's subconsciousness caught the pattern telepathically, and the milliner's hands did the cutting and sewing. But my pupil really made that hat. The idea in her brain was executed through the activity of the milliner's body. Nobody was coerced. My pupil wanted the hat. The milliner found self-expression and satisfaction in making it. The shop-keeper got a fair profit. Everybody was satisfied.

This one example is a whole lesson in the practical use of mental imagery. Such practice leads to the realization that the Life-power in us is really a "mediating influence," or adaptive, modifying force which can effect physical changes at a distance. The mind of man is creative, but its images must be confidently expected to materialize, in spite of all appearances to the contrary.

The 25th Path. Samokh. XIV. Temperance.

Review what the Analysis of Tarot has to say concerning this picture. After we have overcome our fears, and the delusions represented by the XVth Key, we must do all that we can to deepen our realization that

the One I AM is the real Actor and Knower in our personal lives. The angel of the XIVth Key represents that I AM.

This 25th path begins in Yesod, which is represented by the pool at the feet of the angel. The automatic activity of subconscientness is the power expressed in all personal attainment. When we perceive the true Foundation of our personal existence, and rest upon that Foundation, we shall never be assailed by doubts as to the adequacy of our power-supply. "All power is given to me of my Father," said Jesus, and St. Paul exhorts us to have this same mind in us. The free gift of the One Life to man is limitless power. To use that gift we must first know that we have received it, and then apply it according to its law of manifestation.

Thus right theory as well as right practice goes to the making of a Lesser Adept. It is not sufficient to overcome the illusion that we are contained between our hats and our boots. It is not enough to see that our power extends throughout nature. We must see also that this is not "personal power," that the actions we perform are grievously misunderstood so long as we suppose them to be merely our own.

Personal they are, of course, in the sense that the cosmic life specializes itself in these masks of name and form called human beings. But they are universal, too, since all these particular actions are part of an unbroken and unbreakable series of activities proceeding direct from the One Life-source. Eternal Being manifests itself in the special functions of temporal existence. This is the lesson of the 25th path on the Tree of Life.

The 24th Path; Nun, XIII, Death.

The lesson of the 25th path prepares the aspirant for the last of the three paths leading to the Grade of Lesser Adept. The practical experience of the 26th path begins the preparation by showing us that the solid and subtle things of our environment are no obstacles to the working of the Life-power which radiates out from us. The theoretical foundation developed in the tests and trials of the 25th path enables us to identify what seems to be "our" life-force with the universal Conscious Energy. Thus we are led to the inevitable conclusion that a power which is superior to all the bonds of material existence, and which is no other than the Originating Principle of the universe, cannot possibly die. Yet so rigid is the law of "test and trial" that we have to pass through death in order to reach the Grade of Lesser Adept.

Hence in all ceremonial representations of these mysteries, the candidate is obliged to undergo a simulated death. He must be killed and then raised. Whether it be Osiris, slain and risen, or Hiram, murdered and raised from the grave, or Brother C.R., receiving initia-

tion after the death of P.A.L., the suggestion is ever the same.

The 24th path begins in the seventh Sephirah, and is therefore rooted in the philosophy developed in the 4 = 7 Grade. That Philosophy has its basis in the desire to align the personal life in every detail with the cosmic intention. Omnipotence cannot fail. The cosmic Life-process is orderly. Everything within its sphere happens according to laws whose total operation makes for the ultimate success of the Great Work. From this point-of-view we conclude that death cannot be an evil.

We do not make the error of attempting to deny the fact of death. We do no ostrich-like hiding of our heads in the presence of disease, accident, and other causes of physical decay. Neither do we think of these things as being punishments for guilt. We regard them as necessary parts of the Life-process, and rest secure in the conviction that this process is the expression of a Will-to-good.

Therefore do we say that death, disease, and all other terrors, express powers and laws which may be turned to constructive results if we can learn to understand them. We cannot understand what we hate and fear. If we are to overcome the last enemy, we must cease to think of it as an enemy.

Furthermore, a better knowledge of our physical processes shows us that we do really "die daily." The processes of cell-death are what make possible the changes in our habits and organism which will lead at last to our being consciously immortal. The Lesser Adept does not think of himself as a mortal. He knows himself to be immortal.

He arrives at this consciousness by learning to control the subtle forms of the nerve-currents which are represented by the letter Nun and the 24th path through the correspondence of this path with the zodiacal sign Scorpio. This is the eighth sign, which astrologers call the "normal ruler" of the house of death. One of its symbols is the eagle, and it is to this that the Rosicrucian books refer when they say that unless human eyes "have borrowed strength from the eagle", they cannot behold the adepts of the Invisible Order.

In brief, then, to attain to the Grade of Lesser Adept the aspirant must first overcome what the Devil symbolizes. One of the chief means to this end is laughter. When we learn to laugh at obstacles, they disappear. Say "cock-a-doodle-doo" to fears, and they vanish. This is not all "imagination," by any means. Laughter, confidence, boldness--these are states of body as well as states of mind. Mirth has a subtle

effect upon the secretions of the endocrine glands. It changes the body-chemistry. The Bible states a fact when it says, "A merry heart doeth good like a medicine."

Secondly, the aspirant to advancement into the Second Order must rid himself of the notion that his thoughts, words, and acts are merely personal. He must practice zealously to this end. I say zealously, because "zeal" is one of the meanings of the Hebrew word RVGZ, which is attributed to the letter Samekh. (See my Brief Analysis of the Tarot, p. 71). The Qabalistic correspondences to RVGZ intimate that right zealousness is watchfulness in controlling the vibrations of the solar force typified by the lion shown in Key VIII. When we remember that our personal activities are really special expressions of solar force, and bear in mind the fact that they are actually, and at all times, controlled by the Higher Self (the angel of the XIVth Key), we are on the right track. The work of the 25th path is meant to establish the habit of perpetual recollection that this is the real state of affairs in all that we think, say, and do.

Thirdly, we must face death with equanimity. Really face it, and study it, and see what purposes it has in the scheme of the Life-power's self-expression. We must go through death, mentally and symbolically. Perhaps some of us may enjoy the direct perception that the physical body is only one of the vehicles of the I AM; but even before this we may release ourselves from the fear and hatred of death which prevents us from understanding and overcoming it.

With such preparation we can go on. The Lesser Adept must be free from all belief in chance, luck, or limitations imposed by environment. He must know by experiment that the Great Magical Agent is indeed "the strong force of all forces, overcoming every subtle, and penetrating every solid thing." He must be free from egotism, because some of his labors will test his reliance upon the All-power behind his personality. He must be willing to follow his path, even to death and beyond, because none of the cringing compromises of the coward who preserves physical existence at all costs are possible in any degree of adeptship.

Yet his is the lesser adeptship, because in this Grade he trains himself in nothing except what gives him skill in controlling his mental imagery. Throughout his work he knows that physically and psychically he is one with the other manifestations of the One Force whose particular center for earth-dwellers is the sun. The Lesser Adept looks upon everything in his environment as being so much solidified sunlight. He sees all things and creatures as being special manifestations of the daystar's radiant energy. He perceives his own thoughts, words, and deeds as being inseparable from that one force. Thus he understands well the admonition, "Let your light shine."

This by no means implies that he sees no farther. At this point in his development, however, he pays particular attention to mental practices which substitute for the conception of manyness, held by most people, the fixed and permanent idea that all things and experiences are forms taken by the one radiant energy of the sun. The work of the Lesser Adept enables him to realize that the Great Work is indeed the "Operation of the Sun," as the Emerald Tablet declares it to be. The Lesser Adept's practice results in a mental attitude which may be put thus:

"One Reality, the same yesterday, today, and forever, enters my experience as the radiant energy of the sun. This is the real substance of my body, and of all other things that I know. It is the source of every mode of power, the origin of every force, known and unknown. It also is the source of whatever has been known in past ages, of all knowledge existing now, and of all knowledge which is destined to be brought to light in the future. For it is the something which takes form eternally in every manifestation of power and in every expression of knowledge."

Imagination is the direct application of this one power. It is the mental activity whereby the will of intelligent beings acts directly upon the Great Magical Agent. Just as my pupil actually made a hat by mental imagery, even though her idea expressed itself through the action of another person, so the Lesser Adept, working incessantly to perfect his skill, has experience after experience which demonstrates that his mental pictures are molds or patterns which determine the physical forms which are taken by the One Force.

The Lesser Adept learns that the external world is like the screen in a cinema theatre. The light is the universal Conscious Energy. The projection machine is the self-conscious mind. The lens is attention. The pictures on the film are the work of the Adept's imagination. What he sees with his mind's eye becomes actualized through the operation of nature's basic laws. In his presence marvels take place, events happen which are inexplicable to the ordinary human being; but these are marvels of law, miracles of right adaptation, mighty works of his creative imagination.

The Lesser Adept, remember, employs no powers which are not used by all men. Every human being projects mental images upon the screen of environment, by just the process here outlined. Most people, however, make distorted images. To begin with, the greater number have not the least conception of the fact that they have this power. Their light shines dim. The lens of attention is badly focussed. The pictures are deformed and hideous. Thus their experiences correspond to their want of skill in scientific imagination.

Hence the work of the Lesser Adept is summed up in the statement: "In all things, great and small, I see the Beauty of the Divine Expression." To make this mental pattern as a suggestion to subconsciousness is to set in motion a whole train of subtle activities which result at last in actual perception of the order and beauty behind the surface appearances of this world. And because beauty and balance, symmetry and efficiency, loveliness and strength, are really inseparable, the cultivation of an eye for true beauty is the best possible way to make your environment what you want it to be. Perhaps you lack technical training to do the actual work which will beautify your world. But your mental pattern, held steadily, will certainly realize itself through somebody's actions, if not through your own. Build up a definite, clear image of a beautiful world, and thousands of pairs of hands will set to work to give it physical shape and form.

The 6th Sephirah to which this Grade is attributed is named Tiphareth, and, as said before, the Hebrew spelling is Th P A R Th. Note that the beginning and end of this word is the letter Tau, corresponding to the XXIst Tarot Key, and to Administrative Intelligence. The Lesser Adept begins with the assumption that every man is a special manifestation of the powers of the whole universe--that a personal life is merely a particular expression of all the life there is. This is what is really meant when man is called microcosm, or little cosmos. From this point of view, the life of any man, whether he knows it or not, is actually an administration of cosmic law.

No sooner is this assumption made than what is suggested by the letter Peh, and by the XIVth Tarot Key, follows as a corollary. If every man is an administrator of cosmic law, if every man's actions are special expressions, in a particular time and place, of the whole interplay of cosmic forces, then surely no man stands alone. But the false philosophy of most people, and the false science which still dominates the race consciousness, assert that he does stand alone. Hence the Lesser Adept works assiduously to break down the delusion of separateness.

He identifies himself with the cosmic vision typified by the Fool, and in so identifying himself accepts also the burden implied by the fact that the Fool corresponds to a letter whose name is Aleph, the Ox. The Lesser Adept comes to perceive that those who really know are aware that they are carrying the burden of manifestation, that upon them is laid the yoke of the law. True, the yoke is easy, and the burden is light, but it is a real responsibility, nevertheless. When you know that to you is entrusted a part of the Great Undertaking, life will have now meaning for you. When you know that through the personality labeled with your name, the Eternal Pilgrim journeys onward toward the Great Beyond, you will find in the least of your daily experiences a something unsuspected by most children of earth.

This knowledge the Lesser Adept has in perfection. He knows himself as the personified Sun. That is to say, he knows that all his personal activities are really transformations and transmutations of consciousness, as well as of force. Thus he understands why in the XXIXth Key, corresponding to the letter Resh, the sun in the sky has a human face. On the other hand, he knows that human personality is the form through which the One Force that manifests physically as solar energy is destined to perfect the Great Work. Thus he sees why the open sunflowers behind the wall turn toward the two children instead of to the sun above, for they are not diverse and separate entities, but different aspects of the One Thing. And the human aspect of that One Thing is the master and administrator of the laws and forces working through all the other aspects. Human consciousness is truly the Collective Intelligence, the synthesis of all the forms of consciousness. And something more than mere synthesis, for human life is the aspect of the One Thing whereby all the wonderful adaptations are made. "So thou hast the glory of the whole world, therefore let all obscurity flee before thee," as the Emerald Tablet says.

The Doctrine of the Grade of Lesser Adept, 5-6.

The sixth circle on the Tree of Life is also called "Intelligence of Mediating Influence," and in Hebrew, Mediating Influence is ShPO NBDL. Hence there are 10 doctrines in this Grade of Lesser Adept, derived from the ten different letters in the words ThPARTh and ShPO NBDL, the letters Th (Tau) and P (Peh) occurring twice in these three words. The doctrines of this Grade are:

1. (Th) The World. All form is limitation of the infinite energy of the Life-power. The primary cause of limitation is the image-making power of the Universal Mind. Every act of human imagination is really a particular expression through a personal center of this image-making power of the Universal Mind. Hence human imagination is, in kind, though not in degree, the same as the universal image-making power. The world each man lives in is the world he has formed by his mental imagery. The better the images, the better the world. "Better" in this instance means, "The more truly agreeing with the fundamental imagery of the Universal Mind." By schooling himself in the truth that all his personal activities are aspects of the cosmic process, the Lesser Adept overcomes the illusion of separateness which interferes with his personal transmission of the images of the Universal Mind.

2. (P) The Tower. Thus in the Grade of the Lesser Adept, there is considerable work in the way of overthrowing erroneous conceptions. In the beginning, particularly, the bulk of the Lesser Adept's mental activity is addressed to the correction of various forms of the error of separateness. He refuses to think of any act of his as being separate from the activity of the One Life-power. By as many ingenious devices as he can think of, he trains himself to see that all activity within the range of his personal experience is a transformation of energy at work throughout the universe.

3. (A) The Fool. As the sixth circle is also related to Ruach, the Life-Breath, it is natural that the letter Aleph and Key 0 should be prominent in the name of this aspect of the Life-power. The Lesser Adept seeks always to clarify his vision of what lies beyond the heights of present human attainments. Again and again he remembers that Principle is not bound by precedent. He works with the specific imagery in relation to his personal share in the cosmic process. In so doing he occupies his imagination almost exclusively with the work of picturing definite objectives, giving practically no thought, at this point, to the consideration of ways and means.

4. (R) The Sun. In the Grade of Lesser Adept, furthermore, the doctrine of regeneration is emphasized. The Lesser Adept takes a vow to become "more than man." He aims to become a new creature, literally a new species of organism on this planet. He knows that others have done this, and seeks to do it himself. He makes himself familiar with their attainments, and aspires to like changes in his own organism. Thus, in ceremonies of this Grade, there is always a dramatic representation of the New Birth.

5. (Sh) The Judgment. The New Birth leads into a new life-experience. This is dimly apprehended in modern teachings about the fourth dimension, as it is more clearly indicated in the Oriental teachings about the enlightenment that follows Yoga practice. Nobody can tell another what this experience is, but those who have enjoyed it may indicate the fact to each other by means of various symbols. The symbols will be meaningless, however, to those who have not had the experience. Thus in the Grade of Lesser Adept emphasis is placed upon the fact that only by first-hand experience going beyond the limits of human philosophy resting upon a sense basis, may enlightenment be gained. This experience includes conscious immortality.

6. (O) The Devil. The Lesser Adept is also taught that every aspect of evil presenting itself to human consciousness is the raw material for transmutation into a beautiful result. Behind all appearances, whatever they may be, there is the operation of a Perfect Law having Beauty for its foundation. If we see ugliness, it is because we do not see aright. This does not mean that we deny the actual existence of relative evils, nor that we shall not do all in our power to remedy them. But the Lesser Adept, instead of being frightened and paralyzed by appearances of evil, looks upon them as necessary phases of the cosmic process. He sees them as proceeding from the One Source, just as much as the things which appear to be good. What he is taught, and what he practices continually, is the transformation of apparent evils into evident goods, by the operation of the power of mental imagery.

7. (N) Death. The Lesser Adept, having passed through the path of the letter Nun on his way to the sixth Grade, knows very well that the fact of physical death is inevitable, necessary, and beneficent. He knows why physical bodies die. He knows that the death of the physical

body is not the end of personal existence. He knows that the experience of physical death is necessary until we learn how to build the kind of organism that will retain its form on the physical plane just so long as we wish to use it. He knows, too, that this ability and knowledge carry with them the knowledge and ability to instantly disintegrate the physical form. He is master of death.

8. (B) The Magician. This mastery is exercised from the vantage ground of self-consciousness, represented in Tarot by the Magician. The Lesser Adept is a conscious transformer of his environment by means of mental imagery. He deliberately plans his constructions. He arranges the various combinations of forces which make up his surroundings. He does so as the instrument of a power higher than himself, for at this point he is not yet completely identified with that Power.

9. (D) The Empress. In Qabalistic psychology, the sixth circle on the Tree of Life is attributed to Imagination, hence we are not surprised to find that the letter Daleth and Key III are related to the doctrines of this Grade. The Lesser Adept deliberately manipulates his mental imagery. By applying the law that subconsciousness is always amenable to suggestion, he finds out for himself that no man or woman need be dominated by subconscious imagery. On the contrary, due skill in the manipulation of the life-power as it flows through us enables us to control, modify, and altogether alter our mental images. This is not a matter for argument. It is a matter for experiment. Most people are the victims of their subconscious imaginative activities. The Lesser Adept learns to be the master of these powers.

10. (L) Justice. "Equilibrium is the basis of the Great Work." This ancient occult doctrine is particularly emphasized in the Grade of Lesser Adept. In learning to control mental imagery, he continually applies the rule that any modification of the mind may be overcome by exercising its opposite. Thus he never attempts to suppress a negative state of mind. Instead of this he uses intelligence to discover its positive opposite, and cultivates that opposite state. The whole thing is summed up in the teaching: "Overcome evil with good." Thus the final work of the Lesser Adept has to do with the establishment of poise and balance in his own consciousness, and the manifestation of his highest conceptions of justice in his conduct.

Beginning with the assumption that he is an administrator of cosmic law (Th), the Lesser Adept works at first for some time at uprooting and destroying the various forms of the error of separateness (P). By the exercise of imagination, he cultivates vision, and mentally identifies himself with the One Life-power (A). This practice clears away various mental, emotional, and physical obstructions, and produces in him the change which is technically termed regeneration (R). Thus he arrives at last at a point where what was at first an assumption becomes an actual experience. By repeated experiments he has demonstrated to him-

self that he is actually administering the laws of the universe, that through him are playing the forces which really determine the forms assumed by his environment (Th). After having made this demonstration, he is ready to proceed to the next Grade.

Five paths lead upward from the Grade of Lesser Adept to higher Grades, but at this stage of his progress, only one is open, and that cannot be traversed until one that comes before it has been passed.

The Grade of Greater Adept, 6=5.

This Grade corresponds to the fifth circle on the Tree of Life, and thus to the occult meanings of the number 5, which because it is the middle number between 1 and 9, or the beginning and completion of the numeral series of digits, signifies adaptation, mediation, means, the instrumentality which carries energy into manifestation as form, etc.

As preparation for what is to follow, consider the meanings of the number 5. Here is the brief summary given in my Analysis of Tarot:

Mediation (because 5 is the middle number between 1, Beginning, and 9, Completion), adaptation, means, agency, activity, process, and the like. 5 is the dynamic Law, proceeding from the abstract Order typified by 4. 5 is the number of versatility, because it shows the changing aspects of the One Law, inspiring fear in the ignorant, perceived by the materialist as being more relentless strength, but understood by the wise as undeviating justice. This One Law is the root of all operations of the Life-power, and is therefore called Radical Intelligence. The root-consciousness expressed through human personality is this One Law of mediation or adaptation. "All things are from One by the mediation of One; all things have their birth from this One Thing by adaptation."

Some of my reader, I hope, will by now have begun to see what is the real purpose of Rosierucian initiation. Some glimmer, at least, of its true significance, some realization of its object, will by now have been received. It will now begin to be understood that the object in view is not, by any means, nor in any sense, to gain certain powers, but to realize that they are part of one's own true being. And further, one other purpose of esoteric teaching and practice is to bring the aspirant to the point where he knows, from having set his feet upon it, how rugged and dangerous is the path that all must travel on the Way of Return.

Sometimes the objection is made that occult science has too little love in it--that it is too intellectual. I hope I have been able to keep these pages free from mawkish sentimentality. But surely love has not been left out.

What is love? Is it a tickling sensation somewhere around the fifth rib? Is it an emotional compensation for what we miss because we have been too selfish to dare to live? No, love is the gift of one's all to the service of life. It is not merely a throb in a speaker's voice, bringing tears to the eyes of his hearers. Nor is it a rhythm and cadence in his words which makes the heart beat faster for a moment. Love has its roots in feeling, but it is a barren fig-tree unless it bring forth the fruit of action. Action demands skill and training. You cannot feel your way into the Kingdom of God. There is no substitute for the agony--for agony it often is--of training.

Why does a mother love her child so dearly? For the pains it cost her. Why does an artist love his work? For the sufferings of mind and body that brought it to completion. Why does a mighty stream of love flow without ceasing from the Heart of Life to us? Why else but that the One Life suffers with, and through, and because of us? He who refuses to drink the cup of pain is unfit for love, knows not what love means, brings a smile of pity to the lips of Those Who Know. For They, the Builders, have learned how many years and lives are spent in futile quest by the soft sentimentalist who refuses to go through the gate of pain.

Such studies as these may serve to give us an insight into the causes of Their suffering. Thus we will awaken to the wonder of Their love. Every Master of Wisdom has gone this way before us. Not one of those who have attained the heights of liberation but has first passed through the valley of the shadow of death--the death of the old, false, deluded notion of independent personality. Not one but has endured the torments of mind and body which attend the early stages of the Path.

We regard these Masters with reverence. Few of us, however, realize that Their own explicit declaration that They are adepts of the Patanjali School means that in one of Their former incarnations They began the very kind of work which is described in this book. Began it, and continued to the end, to the glorious end of being fit for service, of being consciously immortal, of having power to renew Their physical bodies moment by moment, so that through the long centuries they might hold aloft the torch for wayfarers toiling up the narrow Path. Once They were as we, deluded by the sense of separateness, filled with petty jealousies and place-seekings, thirsting for the joys of this world, and hoping for an extra-special crown in the world to come. But a day came when They heard the call, and when They had set Their feet upon the Way, They turned not back.

The Path of Return through the Grades of the True and Invisible Rosicrucian Order is essentially the way, or method, which the Chinese teacher, Lao-Tzo, called Tao, concerning which he wrote:

"The path of Tao is backward. The characteristic of Tao is

gentleness. Everything in the universe comes from existence, and existence from non-existence."

The name of this three-sentence chapter in the Tao-Teh-King is "Resigning Work," and it may seem strange for me to quote it after I have said so much about the importance of action. But to resign work is not to cease from action. Look closely at this verb "resign." We have all been signing our names to our work, and it not infrequently happens that the signature is more prominent than the work itself. We have to erase this flamboyant personal signature, and learn how to let our work become so perfect an expression of the One Artist that it will, so to say, sign itself.

For since everything comes from existence, and existence from non-existence, the true source of all action must be the unmanifested Light. If we would be in harmony with cosmic rhythms, then, is it not about time for us to stop scribbling our names on the masterpieces of life, like travelers who scratch their silly cognomens on the walls of some ancient temple?

This is the idea behind the first of the two paths which lead to the Grade of Greater Adept. It is the path of the letter Mem, and of the XIIth Tarot Key. Consider what is said of this letter in the Book of Tokens:

"Absorb thyself in this Great Sea of the Waters of Life. Dive deep in it until thou hast lost thyself. And having lost thyself, thou shalt find thy Self again, and be one with me, thy Lord and King.

"Thus shalt thou learn the secret of the restoration of the King unto His throne.

"And in the path of Stability shall my knowledge of the roots of Being be united to the glorious Splendor of the Perfect Knowledge which is established in the mirror of the clear waters of Hod. For when the surface of these waters is disturbed by no slightest ripple of thought, then shall the glory of my Self, which is thy true Self, be mirrored unto thee."

These words convey the secret of the path of Mem, the first to be traversed in reaching the Grade of Greater Adept. It is the path of resigning the work done through your personality. Thus it is the path of total extinction of the illusive personal self.

How we dread to take it! How reluctantly we set foot upon it!

Yet we fear to lose what is really nothing. A delusion like that described in an Eastern tale makes us believe that we are rich in personal possessions, when the truth is that the treasure-chest contains nothing but a handful of dead leaves. But there comes a day when the truth flashes like lightning in the mind. Then it becomes evident that all this talk of "sacrifice" is so much meaningless noise. Literally and explicitly, the aspirant is called upon to give up nothing. But most people hold fast to this nonentity as if it were a pearl of great price.

Who is the King who must be restored to His throne? He is the true Self, standing patiently waiting at the door, and knocking gently for admission. But the clamor of a multitude of anarchistic cells, shouting madly, "The voice of the people is the voice of God!" drowns the still small Voice, and the Stranger-King must wait outside. He could force His way in. He could still the mob. He could command their silence and even hush them forever, because His is the Life-power whereon they depend for everything. But He stands and waits until they remember, until they wake from their insane dream of separateness.

The path of the letter Mem leads upward from Hod, the eighth Sephirah, to Geburah, the fifth. It begins in expectation, in an eager, long, look upward toward the Source of life. This is expressed in the statement, "I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light." Our lips say it now. When our hearts begin to whisper it, we shall enter gladly upon the path of surrender.

Now we stand hesitant at the portal, because we have some doubts of the undeviating justice which is at the upper end of this path. We ourselves are just. Yes, most of us are sure of that! But we doubt the justice of our neighbors. One of the main reasons why we find it so hard to give up the illusion of personal free will, so difficult to overcome the sense of separate personality, is that we feel subconsciously that to do so is to remove even the shadow of an excuse for holding other people responsible for the seeming evils which are done through them.

Yet this was the mind which was in the Master Jesus, as it has been in every other Master of Wisdom. "Judge not" is the admonition of them all. It implies, "Do not presume to fix the measure of another's responsibility." All the world's law, all the world's customs, all the habits of unnumbered lifetimes, pull against us when we try to stop judging our neighbors.

But Jesus, like other great teachers, came with the message that the human personality originates nothing, that the Primal Will is the only real Will, that men may become wide-open channels of that Will, once

they get the delusion of personal independence out of the way. The Masters live to show us what we are able to do. The way they took is open to us, as soon as we have courage to brave its terrors.

This we cannot do until we have become at least Lesser Adepts. The path of the Hanged Man is not for beginners on the Way of Return. For it is the path of what the Hindus call Samadhi, the path of perfect concentration, long continued, which brings a man into conscious union with the essence of the Law of Life, and makes him see everywhere the exquisite adjustment expressed by the fifth statement of the Pattern on the Trestleboard: "I recognize the manifestation of the undeviating justice in all the circumstances of my life."

Such a man, having been a Lesser Adept, faithful in the lighter tasks of the Inner School, now becomes a Greater Adept, who knows himself as a channel for the operation of the unfailing Law of the cosmos. He ceases to regard his actions in any personal light. He not only feels the One Law working through him, but he also knows just how it works, in every specific instance. He perceives both the seeds and the fruit of all that is done through him, and he becomes a reader of the hearts of men.

For Samadhi is not merely going into a trance. So far as the lower personality is concerned, it is a trance, but the trance of Samadhi is not the same thing as the trance of hypnosis, or the trance of negative mediumship. As Vivekananda writes:

"Whenever we hear a man say 'I am inspired,' and then talk the most irrational nonsense, simply reject it. Why? Because these three states of mind--instinct, reason, and superconsciousness, or the unconscious, conscious, and superconscious states--belong to one and the same mind. There are not three minds in one man, but one develops into the other. Instinct develops into reason, and reason into the transcendental consciousness; therefore one never contradicts the other. So, whenever you meet with wild statements which contradict human reason and common sense, reject them without any fear, because the real inspiration will never contradict, but will fulfil. Just as you find the great prophets saying, 'I come not to destroy but to fulfil,' so this inspiration always comes to fulfil reason, and is in direct harmony with reason, and whenever it contradicts reason you must know that it is not inspiration."

Now, it is just because superconsciousness does not contradict reason that I have said so much about training the intellect, and about the truth that the only reasonable interpretation of modern scientific discoveries in the fields of biology and psychology is the doctrine of determinism--the denial of personal free will. The world's leading

thinkers accept this doctrine. Superconsciousness completes it, and shows its meaning by giving us direct experience of the real nature of the Will-principle at work through man.

The purpose of occult training is to free us from the bondage of a lie, and the essence of the lie is the idea that we have a personal will whereby, somehow, we may be able to circumvent the laws of the cosmos.

Samadhi is a hard path to follow, but it finally does away with this delusion. Nobody can go this way who has not passed the trials of the 24th path (Death). For Samadhi is more than physical death. It is the extinction of the illusion that there are TWO in the sphere of being. It is the extinction of the candle-light in the blaze of the noonday sun. It does not last long--usually not more than half-an-hour (for the space of a half-hour there was a silence in Heaven, we are told in Revelation). But the man who comes out of Samadhi is changed forever. He has become what Will Livingston Comfort calls, "one of those who know and cannot tell."

Such an one is a Greater Adept. Thenceforth he participates consciously in the administration of cosmic law. Having given up the delusion of separate personality, he has done what Lao-Tze advised: "Having emptied yourself, remain where you are." He is an open channel for the One Life, and because he takes care not to yield to the illusion of separateness, not to believe in it, though it still surrounds him, when such a man says, "Be thou healed," healing follows, and when he says, "Thy sins be forgiven thee," he voices the knowledge of the One Life that the one to whom he speaks has reached a stage of spiritual unfoldment where he is released from the consequences of his former failures to hit the mark. The Greater Adept seems to perform miracles, but he does them all by getting himself out of the way. And the first path to his Grade begins in the sphere of Mercury, in the field of intellect, for until the lesser delusions of faulty logic are overcome, the aspirant is not ready for the Great Surrender.

From this point on, as the Tarot pictures show, the nature of the paths changes. The terrors are past. The last illusion of "me and mine"--that great hindrance to love--is dissolved in the path of the Hanged Man. Thereafter the initiate identifies himself, one by one, with the ascending scale of attainments represented by the remaining paths and Tarot Keys.

I have just said that the Elder Brothers who have reached the Grade of Greater Adept are those who participate consciously in the administration of cosmic law. In this preliminary survey of the Way of Return we can only dimly apprehend what this attainment means.

Yet we should try, as best we can, to discern what the adept sees fully when he goes through the 22nd path of Lamed, and the Key named Justice.

Even the Greater Adept must traverse this path before he may advance to the next Grade. It is not enough to be conscious of participation in the government of all things. One must know, but one must also be able to instruct. It is not enough to be consciously immortal, so as to say, "Before Abraham was, I am." One must recognize the truth that he is incarnate Law. This is what Tarot means by the picture of Justice, in connection with the Way of Return.

As always, the meaning of the letter-name is one clue. The Greater Adepts perfect themselves by becoming teachers, or rather, by becoming mouthpieces for the One Teacher. Right here, then, before we become actually eligible for advancement to the inner Grade of Greater Adept, we may prepare ourselves by remembering that each of us stands before the world as an image of the One Teacher. Somebody, somewhere, takes every one of us as an instructor now, whether we know it or not. Let us hope that we are not taken as teachers of what not to be! By watching ourselves carefully we may accomplish at least one useful bit of teaching. Our lives may show others that a person can be interested in occultism without being a freak, without neglecting the niceties of appearance, without trying to be "different" by doing and saying queer things, or by wearing outlandish apparel.

Some years ago I met a man whom I believe to be one of the Greater Adepts. He made no such claim. Indeed, he made no claims at all. Yet I have good reasons for my belief. Like another Teacher, this man told me all the things that ever I did. Yet he was in no sense a striking, or conspicuous personality. People never turned to look at him as he passed them on the street. He could sit unnoticed in any hotel lobby. His dress conformed to the ancient Rosicrucian rule, "Adopt the customs of the country where you dwell."

I have grounds for believing that the number of such men is considerably larger than is generally supposed, even among students of occultism. They conceal themselves in order to teach without interference. We may know them by this: they are faithful in all things to the ideal of beauty. This man's dress was beautiful, his voice was beautiful, his choice of words was beautiful, his outlook on life was a perpetual recognition of the beauty in everything, and the lesson he taught me-- a lesson I shall never forget--was a lesson of beauty, too.

Consider the teaching of the Book of Tokens concerning the 22nd path. It says:

"Before this have I declared myself to be a Teacher of teachers,

and now I say unto thee, O Israel, that my instruction is like unto a goad, which guideth thee through the long circuit of existence, until thou returnest to myself.

"I am the root of all action. No work is anywhere performed whereof I am not the Doer. By my action all things are determined, and every action proceedeth from my grasp of every condition of my self-manifestation. No man accomplisheth anything of himself. They are deluded who think otherwise.

"Have I not free will?" saith the fool; but the wise knoweth that in all the chains of worlds there is no creature that hath any will apart from my One Will. My Will is free indeed, and he who knoweth it as the wellspring of his willing remaineth free from error.

"Let thy meditation bring thee to rest in that Will. Then in the midst of action shalt thou be at peace, and in thy busiest hours shalt find the Eternal Worker doing all things well in thee. Lo, I guide thee all the way. Rest thou in me."

The Greater Adept directs his efforts to the attainment of this perfect rest in the One Will. His work enables him to understand truly the nature of what most people incorrectly suppose to be "personal will." To observers unacquainted with his secret, the Greater Adept seems to have a personal will of tremendous power and intensity. He knows better.

The Doctrines of the Grade of Greater Adept: 6 = 5.

This Grade corresponds to the Sephirah named Strength, or Severity, and the fifth circle on the Tree of Life. This Sephirah is the seat of the Radical Intelligence, and the Hebrew spelling for "Radical" is NShRSh, in Tarot: XIII, XX, XIX, XX. This word NShRSh adds up to 850, which combines the numeral sign of Absolute Unity, 0, with the digits 5 and 8, so important in Rosicrucian symbology.

The fifth circle on the Tree of Life has three names: 1. PChD, Pachad, "Fear"; 2. GBVRH, Geburah, "Strength or Severity"; 3. DIN, Deen, "Justice". As I have explained elsewhere, these three names represent the three ways in which human consciousness interprets the workings of the LAW. The ignorant sees in the innumerable manifestations of that LAW the operation of forces greater than man, some few of which help him, while most of them seem to be against him. These forces they propitiate by sacrifice, whence religion has its beginning, and the dominant emotional response to the LAW is that represented by the word Pachad, Fear.

A little, but very little, further on are those who see in the LAW the operation of impersonal forces, utterly disregarding man, who is conceived as being merely a cog in the cosmic mechanism. This was the predominant attitude of the "naturalism" which began with the writings of Francis Bacon. Latterly it has been somewhat modified by those who deny that there is any real order in the universe, and ascribe all events to mere accident. But either of these interpretations of the forces that surround man makes him only a puppet, helpless in the grip of relentless forces which are adequately described by the word Geburah, meaning both Strength and Severity. The third interpretation of the LAW is that which is given us as the result of the experience of men and women who have attained the Rosicrucian objective of becoming "more than man." Unanimously these seers report that the powers around us are working toward a beautifully symmetrical result, that balance is maintained in both the moral and the physical worlds, that the best expression of the LAW is the word Deen, "Justice."

In our Pattern on the Trestle-board, we say: "I recognize the manifestation of undeviating Justice in all the circumstances of my life." Here the verb is very important. It indicates clearly that what happens in us is a re-cognition, a knowing-again. Ageless Wisdom does not hope for the establishment of justice at some future date. It does not make an ideal, or a goal, of Justice. It declares unequivocally that only our surrender to the illusions of appearances only our failure to estimate things at their true worth, only our want of insight, makes us believe in injustice. Ageless Wisdom declares specifically that the self-manifestation of the Life-power is perfectly just, accurate, and properly balanced at this moment, that it has always been so, and that it always will be. It calls us to recognition, to remembrance, to vision. And in the Rosicrucian Grades, a Greater Adept is one who has awakened from the delusion of separateness and injustice into the recognition that is described in the Pattern on the Trestleboard.

The doctrines imparted to the advancing candidate in this Grade are associated with the letters of the three names of the Grade, viz., P Ch D, G E V R H, D I N. They are as follows:

1. (P) The Tower. (N.B. The letter Peh is the letter of Mars, and the fifth circle on the Tree of Life is called the Sphere of Mars.) No form is permanent, nor does any form separate a portion of the ONE IDENTITY from the whole of that identity. The Reality manifested at any point in space is identical with the Reality existing at all points in space. The Reality existing in the Present is identical with the Reality which has continued unbroken through the past, and will continue unbroken through the future.

2. (Ch) The Chariot. The One Reality is the field of its own manifestation, the vehicle of its own existence, and that One Reality is

the directive principle in a human being that we designate by the pronoun "I."

3. (D) The Empress. Nature is the manifesting power of that One Identity, and in all nature there is no force that opposes itself to that One. All the forces of nature, without any exception, are the instruments for expressing the free Will of that One Identity. Whatever appears to the contrary is illusion, and the acceptance of that illusion for truth is the delusion that binds us.

4. (G) The High Priestess. The manifesting power of the One Identity is grounded in the Life-power's perfect remembrance of all that it has ever done. And because that Life-power is the central reality of every personal existence, every human being has access to this imperishable and perfect record of the past. This perfect memory of the One Identity is, moreover, the link that unites all personalities, as the characters in a novel are all linked together by the consciousness of the author.

5. (B) The Magician. Human self-consciousness, which seems to be poised between an infinity above and an infinity below, is really an aspect of the One Identity. It sees through our eyes, hears through our ears, speaks through our lips. The appearances of unequal development arise from the law of progressive change of form; but since the Life-power at work in, and through any given form, perfectly knows itself and its powers, it also understands that even an incomplete, or unperfected form is not really a failure. We judge by appearances, and judge falsely because we judge only in part. The One Identity perceives the Truth because it is, and therefore knows, the beginning, middle, and end of all creatures.

6. (V) The Hierophant. Furthermore, the Life-power does not withhold this higher knowledge from any person. Always it is present at the very center of the temple of human personality. Always it is ready to speak, and we have only to listen in order to hear the message.

7. (R) The Sun. That One Identity is the Sun of Life and Light, the Spiritual Sun of which our day-star is the external representation and symbol. He who would know will recognize sooner or later that his personality is really nothing in itself, that it has no existence whatever apart from the shining of the Spiritual Sun.

8. (H) The Emperor. The Highest manifestation of the spiritual solar energy is the Constituting Intelligence which makes, frames, and composes everything in the universe. That Intelligence is an actual presence in every human personality. Each human being is a center for the expression of that Intelligence. This is the real truth about man,

and the Greater Adept is one who fully recognizes the truth.

9. (D) The Empress. His recognition acts immediately upon nature, so that all the forms of cosmic energy by which he is surrounded are modified in accordance with his true perception. Being freed from delusion, he knows that the Kingdom of Heaven is manifested here on earth, as well as everywhere else in the universe. Mighty works which appear to be miracles are manifested in his presence, because the power of his clear vision is immediately reflected by the obedient response of natural forces.

10. (I) The Hermit. Thus the whole work of the Greater Adept is seen to consist in his conscious identification with the One True Will, in his recognition of the nothingness of personality, and in his clear perception that the True Self of man is that of which it has been declared that there is nothing that it needs to do in any of the three worlds.

11. (N) Death. Such an one recognizes the necessity for the continual transformation of the outer vehicles of the Life-power, and understands the real significance of the appearance which men call Death. But because he has become identified with the power which produces that appearance, he is no longer the victim of the appearance, and maintains self-conscious existence through all transformations.

I give those teachings as I have received them, without commentary, because I know that commentary would be futile. They describe briefly the basis of the powers of the Greater Adept. He is distinguished from the Lesser Adept chiefly because he no longer makes any conscious effort to imagine desirable results. For he has come to the point where desire is transmuted into realization. Knowing himself to be identical with the One Eternal Reality, he perceives that all personal effort is at an end. He has passed through the path of the letter Mem, of which the Book of Tokens says:

"Absorb thyself in this Great Sea of the Waters of Life. Dive deep in it until thou has lost thyself. And having lost thyself, thou shalt find thy Self again, and be one with me, thy Lord and King."

He has also passed through the path of Lamed, and has fulfilled the injunction given in the Book of Tokens previously quoted:

"My Will is free indeed, and he who knoweth it as the wellspring of his willing remaineth free from error. Let thy meditation bring thee to rest in that Will. Then in the midst of action shalt thou be at peace, and in thy busiest hours shalt find the Eternal Worker doing all things well in thee. Lo, I guide thee all the way. Rest thou in me."

What the Greater Adept learns, by many experiments, is that all his personal activity, which most men suppose begins in themselves, is really the particular manifestation of an unbroken stream of consciousness which links all persons together, and unites every person to the One Originating Principle. In other words, his first lesson is that his personal activity is at all times joined to the Primal Will by the Uniting Intelligence (II). He learns, too, that his waking, self-conscious mental activities are simply particular expressions of that same Originating Principle. That his brain is an instrument which, so to say, "steps down" currents of conscious energy above and beyond his mental level, as shown by the picture of the Magician (I). Day by day he surrenders his life to guidance from above. His organ of interior hearing is highly developed. As he hears he judges, and that judgment is just, because it originates in the Eternal Intelligence typified by the Hierophant (V). Thus he is one of that company which in China are called "Boys," or Little Children," a name applied to Taoist sages who have discovered the secret of perpetual youth (XIX). He has found that secret, which is a secret of solar vibration, and having found it, he is a vehicle of the mode of Intelligence called "Constituting," which in Tarot is typified by the Emperor. For the "Little Boy," after all, is "one with the Father," and the Emperor is the Father. In a word, the Greater Adept is the conscious adapter of the great cosmic powers by which worlds are built. He works with more potent forces than those which are under the command of the Lesser Adept, and he is able to do so because in passing through the path corresponding to the Hanged Man he has overcome the illusion of separate personality; and in passing through the path corresponding to Justice, he has learned the secret of equilibrium.

But the key to the meaning of the whole Grade is the Tarot picture corresponding to the letter Peh. This is the Grade of the utter destruction, as by lightning, of the sense of separate personality. It is the Grade in which the adept perceives clearly that his personality literally is nothing apart from the One Life-power. This perception is the Great Awakening, and when that perception is complete, the adept passes on to the next Grade of Exempt Adept.

The Grade of Exempt Adept: 7 = 4.

This Grade corresponds to the 4th circle on the Tree of Life. It is the highest of the three Grades of the Second Order. The name of the 4th circle is ChSD, Chesed, a Hebrew noun variously translated as Mercy, Lovingkindness, and Beneficence. Its literal meaning is "good-givingness," and this aspect of the Life-power is therefore associated with the planet Jupiter, names TzDK, Tsedek, literally "righteousness."

The Rosicrucian title is "Exempt Adept." Exempt from what? From the delusion of personal participation in anything, or in any action--perfect freedom, without the least tinge of the error of separateness.

He who has reached this grade is more than an open channel for the Law which cannot be broken, more than a teacher of that Law. He is a channel for the exhaustless Mercy of the Life-power.

There is a higher majesty in Mercy than in Justice. Mercy is more impersonal than Justice. Justice keeps a balance, and where accounts are kept, there is the shadow of separateness. But Mercy gives without stint, even though the Hebrew Wisdom hints that this beneficence is in accordance with measured rhythms, since the Qabalah says that Chesed, the fourth path, is that of Measuring Intelligence.

The Exempt Adept has no consciousness of separation. He who has really attained to this Grade has lost all sense of "my-ness" in the performance of action.

Paths leading to the Grade of Exempt Adept.

The 21st path of Kaph (X-Wheel of Fortune). In this path the sense of "my-ness" is overcome by continual meditation upon the One Self as being, like the sphinx at the top of the wheel, perfectly motionless in the midst of the flux and reflux of cosmic activities. By doing the work of this path the aspirant reaches a mental state in which he never forgets, even for a moment, that all bodily actions, all actions of the nerve-currents, all states of sensation, all thoughts, are really part of the flow of the cosmic life, and in no sense limited to personality.

I have said that the Exempt Adept never forgets. His Grade is that attributed by Qabalistic psychology to memory. Unlike the Greater Adept, who has continually to remind himself that the appearances of separateness are untrue, the Exempt Adept has formed the habit of remembering this. He never for an instant yields to the illusion. He is like that one of whom the Bhagavad-Gita says: "He who knows the divine truth thinketh 'I am doing nothing' if seeing, hearing, touching, smelling, eating, moving, breathing, sleeping; even when speaking, letting go or taking, opening or closing his eyes, he saith, 'the senses and organs move by natural impulse to their appropriate objects.'"

The 21st path has its beginning in the sphere of Venus, in the Grade of Philosophus, which is the place of desire on the Tree of Life. This shows that the first path leading to the Grade of Exempt Adept takes its departure from the love-emotion referred to Venus. We attain to union with the Divine Beneficence by sublimating our desires. In this sublimation, all sense of separateness is blotted out. This

attainment is the "Great Reward." In union with the inexhaustible self-impartation of the Life-power to its forms of expression the Exempt Adept finds that all antagonisms are blotted out. Hence the 21st path which is the first one leading to this Grade, is named "Rewarding Intelligence," or "Intelligence of Conciliation."

Sometimes it is also named "Intelligence of Desire," to show that it is rooted in the seventh Sephirah, or has its origin there, on the Way of Return. Desire is truly the motive-power which leads to our grasp of the law of rotation and cyclicity represented by the Wheel of Fortune. All human grasp or comprehension of natural law (Kaph, the grasping hand) is the result of search impelled by desire. And this comprehension finds mental representation in the idea that the various forms taken by the correlated forces of the universe are the result of the circulation of the Life-breath. By seers like Ezekiel this circulation is actually seen, and it is from Ezekiel's vision of "wheels within wheels" that Eliphas Levi derived the symbolism which Waite has utilized in his version of the Wheel of Fortune.

The 20th Path of Yod (IX: The Hermit)

You will find the root-meanings of this path in my Analysis of the Tarot. Because it is the path of the Letter Yod, which is called "the letter of the Father," and is also particularly attributed to the second Sephirah, this path must include in its meanings the ideas of paternal love and paternal wisdom. These are plainly suggested by the picture of the Hermit. He is the Father wise and affectionate. He holds his lantern to light the way for those who are climbing the mountain-path below him. He does this because he loves them, and would have them with him on the heights.

The Qabalistic commentary on the 20th path says: "It prepares all created beings, each individually, for the demonstration of the existence of the primordial glory. Prepares them for demonstration, you will observe. And it prepares each of them individually. Here is no deadly uniformity. Here is nothing of the idea of being lost "in one happy mass." Not the least of the glories of the One Life is that it can find an infinite number of ways in which to express itself, and an infinite number of ways in which to prepare its personal vehicles for the manifestation of its splendor.

Do not misunderstand the occult teaching about overcoming the sense of separateness. It does not at all imply the extinction of individuality, or even the extinction of personality. What, then, is extinguished? The error of believing that definite form and distinct personality are the same as separate form and self-moving personality. This is a subtle error, but it does not beset the Exempt Adept. For

in passing through the 20th path he perceives that any form of the Life-power's self-expression may preserve its identity through endless ages, and yet be freed from the illusion of false isolation which is the root of all selfishness.

The cure for the illusion of false isolation is knowledge of true isolation. Hence Patanjali says: "The state of isolated unity (withdrawn into the true nature of the Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man." (Book IV. Sutra 25. Alice Bailey's translation.) Mrs. Bailey rightly says, by way of commentary: "This state of isolated unity must be regarded as the result of the attainment of a particular state of mind, rather than as a separative reaction. . . . The man knows the Self; he identifies himself with the true knower and thus sees things as they are, disassociating himself entirely from the world of sensuous perception. He does this, however, whilst functioning as a human being on earth. He participates in earth experience; he involves himself in human activities; he walks among men, eating and sleeping, working and living. Yet all the time he is 'in the world, yet not of the world.'"

The 19th path of Teth (VIII:Strength).

The Grade of Exempt Adept is perfected when the power of the sphere of Mars, the 5th Sephirah, has passed along the 19th path, back to Chesed. In traversing the 19th path, the aspirant transmutes the activities of the serpent-power, or force of Teth, the snake. The universality of the snake-symbol is well known. A great many writers have perceived that it has a phallic significance, that it refers particularly to the forces of reproduction. But the deeper meaning of the symbol is lost unless we remember that snakes coil to strike, and that they move along the ground with a zig-zagging, vibratory motion.

Thus the serpent is a symbol for the electric fire of the universe. Its coil refers to the spiral motion of that fire. Its undulating progress over the ground typifies the basic quality of the one force, which is vibration, or as Emanuel Swedenborg called it, "tremulation." It is this force, which in its physical manifestations is coming to be understood by modern scientists, and their discoveries concerning the nature of its physical properties are, so to say forcing the disclosure of some of the occult teachings about it.

"The Chaldean Oracles," so-called, although they are not really Chaldean, but rather Neo-Platonic, say: "The god is he having the head of a hawk. He energizes a spiral force." The hawk-headed god is Hrus, the child of Osiris and Isis. He is a solar deity, and his spiral force is the force that is associated with the 19th path. In the Tarot Key

corresponding to that path, the solar and electric fire is typified by the lion.

This 19th path is said to be that of the Intelligence of the Secret of all Spiritual Activities. What is that secret? I cannot pretend to tell you. To attempt to do so would be to admit two false assumptions: 1. That I have attained to the Grade of Exempt Adept; 2. That you have also reached the same Grade. But I can point out a clue to the mystery—two clues, in fact. The first is that this is the secret of all spiritual activities. And if you will connect this up with the symbolism of the eighth Key of Tarot, you will at least come to understand that the secret may be thus declared: "The secret of all spiritual activities is that the Woman controls the Lion, and leads him by means of a chain of roses."

Can you interpret this saying? Read over what I have written in my Analysis of Tarot. That will help to solve the problem, But try to get the distinction between an intellectual perception of the message conveyed by the picture and the actual, first-hand knowledge which I have just said I cannot pretend to reveal. I can say: "The Woman is subconsciousness, the lion the cosmic electric fire, and the chain of roses represents an orderly, closely-woven series of specific desires." That may help you to understand that the Great Secret has to do with the control exerted by subconsciousness, the Woman, over all those forms of electric force which are below mankind. But the final secret of the Woman cannot be expressed in any words I have at my command. Moreover, I do not know it as yet. Thus I say, with Eliphas Levi, "The duad is the number of the Woman, the Great Arcanum is the final secret of the duad, and that secret cannot be revealed."

But the Hebrew noun translated "Spiritual Activities" gives a hint as to the nature of the secret. It is H P O V L V T. If you will consider it, letter by letter, you will be able to infer with considerable accuracy what the secret is about, even if you are not yet able to determine just what the secret is.

The first three letters, H P O, are related to the Mars vibration. H (Emperor) through Aries, ruled by Mars. P (Tower) through its attribution to Mars itself. O (Devil) through the sign Capricorn, in which Mars is exalted. The secret is evidently primarily a secret of brain activity, of reason, of what Qabalists call "Constituting Intelligence," since the first letter is H. It has also to do with the special functions of the Mars center in the body, the center behind the navel, corresponding to P and the Tower. And again, it is a secret which has to do with the direction of the currents of the Astral Light, and this magical agent, which is the force employed in all magical operations, is what is represented in Tarot by the fifteenth Key, inasmuch as Eliphas Levi tells us that the Astral Light "is the devil of exoteric dogmatism."

The next three letters, V L V, are related to the Venus vibration. Occultly, Venus is the complement of Mars, as green, its color, is the complement to red, color of Mars. V (Hierophant) represents hearing, complementary to sight, which is attributed to H and the Emperor. When we have learned the deeper meaning of vision (H), have mastered the destructive electric force (P), and have exalted that force by learning how to use the limiting power of Saturn which at first appears to us as an adversary (O), we are ready for the deeper revelations of the mysteries which come to us, through the channel of interior hearing, direct from the One Teacher symbolized by the Hierophant.

L (Justice), the letter corresponding to the sign Libra, ruling the kidneys and the lumbar region of the spine, suggests that the physical part of the secret has something to do with elimination, and with the functions of the suprarenal capsules. It is from these minute ductless glands that adrenalin is poured into the blood, and we know that effective action of the muscular system is dependent upon the tonic result of this adrenal secretion. Therefore Qabalists are perfectly correct when they attribute action to the letter L. But here is a deeper meaning, also, which may here be briefly stated as being that action, in the sense of the Sanskrit term Karma, has to be understood by him who traverses the 19th path and masters the Great Secret. It is so common to find pseudo-occultists speaking of Karma as something which continually modifies human life from without, so to say, that I feel keenly the need of emphasizing the fact that when we understand the law of Karma we are able consciously to determine what sort of Karma we shall make as we go along, and what effect past Karma will have upon us now. Nothing is more false than the supposition that Karma is something we can't help--that it is an inexorable Nemesis, which will exact the last iota of payment from us.

And the Qabalah, by making the letter representing Karma one which also is associated with the Venus vibration, intimates plainly that the manipulation of Karma is possible for any person who has learned to control his desires. This, you see, is practically what is symbolized by the fact that the woman in the VIIIth Key of Tarot is leading the lion by a chain of roses--the flowers of Venus.

The letter V is repeated in HPOVLVT, I have been taught, because the Inner Teacher makes two revelations in imparting the Great Secret. The first revelation has to do with purification, and with the attainment of balance. Thus it leads on, so to say, to the actual work which is represented by the letter L. The second revelation is that the Teacher is the real Self, and it includes the knowledge that the Adversary has been the Father in disguise. In some initiations, I am told, an officer who represents the Hierophant says to the candidate:

"Child, long hast thou feared me, and that fear was the beginning of thy wisdom, for it drove thee in quest of refuge from thine adversary. Now, at the end of thy long quest, thou hast no need for fear.

For I was the adversary, I the opponent without whom there would have been no game to play, no prize to win. And this, which seemed a game of war, thou seest now as but a play of love. Enter into joy, for He with whom thou hast wrestled is none other than thy true Self."

T (Strength) is the final letter of HPOVLVT. The meaning of the corresponding Tarot Key has already been touched upon. I need only add that when self-consciousness, by right intellection, grasps the truth that all the power any man can exercise is a transformation of the One Life-power, that all the volitions a man feels at work within him are expressions of the One Will, then this right knowledge of the relation between personality and the One Life becomes the dominant suggestion to subconsciousness, the woman of the VIIIth Key. In response to this dominant suggestion all the body-building activities are directed to the fashioning of a perfect personal vehicle, which offers no obstruction to the free outflow of the Life-power into the externalizations of the objective plane of name and form. Thus, little by little, our bodies are transformed, are changed day by day into a more truthful likeness and image of the Life which is at once above and within. The completion of this process is the radiant, deathless, beautiful body of a Master of Life. Such a vehicle of the Life-Power is what Patanjali describes in the 46th Sutra of his third book: "Symmetry of form, beauty of color, strength and the compactness of the diamond, constitute bodily perfection." (Alice Bailey's translation.)

Thus the Great Secret appears as one having to do with the control of the Mars vibration through the agency of the Venus power of desire. This control is summed up in the subconscious control of the solar serpent-power. It is also the secret of the "Word made flesh" of the Primal Thought, which, through vibration begun as sound, then raised to the electric potency of Fohat (Teth), clothes itself in garments of pulsing radiance, which our imperfect senses only half-perceive, which our deluded minds belittle and besmirch with lying labels.

How long will it be before the world comes to understand the beautiful simplicity of the saying, "This is my body, which is broken for you?" Everything that we call "matter" is the body of Spirit, apparently broken or divided into manyness, and so concealing the essential unity. The mystery of the Thought made flesh is the secret of all spiritual activities. That Word or Thought dwells among us. We share in its presence on this physical plane. That wonder-working Word is seated in your heart and mine. When we have learned to listen, when we are truly prepared, it will make known to us all the mysteries of the Great Arcanum.

The Doctrines of the Grade of Exempt Adept: 7 = 4.

The title of the Grade, "Exempt Adept," indicates that one who

has reached this stage of advance through the Grades of the Order is freed from certain necessities that fall to the lot of those in lower Grades. He who has reached this point in occult development no longer has to struggle to maintain his consciousness of his identity with the One Reality. And he is freed also from the need of performing certain kinds of practice.

In other words, he is exempt from the delusion that he does anything of himself, exempt from the error that he is ever acting on his own initiative. This does not mean that he is inactive. Far from it. He may be, and usually is, a very active human being, engaged in many great enterprises. But he is freed from all personal concern as to the outcome of those enterprises, because it has become second nature for him to regard even those activities in which the functions of his own personality are involved as being really cosmic activities.

The doctrines of the Grade all emphasize this point. Even the fact that the 4th circle on the Tree of Life is called the Sphere of Jupiter does so, because Jupiter in Tarot is associated with the Wheel of Fortune, that symbol of the wheels within wheels of interlocking activity whence proceeds the actual motive power for all human actions. The doctrines of the Grade are derived from the letters and Tarot Keys spelling the words ChSD, Chesed, and QBVO, a Hebrew adjective which is variously translated as "measuring," "cohesive," or "receptacular." This adjective distinguishes the special mode of consciousness represented by the 4th circle of the Tree of Life. The seven doctrines are:

1. (Ch) The Chariot. The I AM does nothing. For the I AM is the ONE IDENTITY called "God," by theologians, and God is changeless. That One Identity is the witness of activity, but is not itself modified or altered by the transformations that go on around it. All change, all modification, is in the field (Cheth) of energy which, so to say, revolves around the I AM. The Self, which is the rider in the chariot of personality, is perfectly free from all necessity for any endeavor whatsoever. It does nothing. It never has done anything. It is simply the witness of the panorama of transformations proceeding from its own mysterious power. By perfectly identifying himself with the I AM, the Exempt Adept shares this freedom from the necessity for action.

2. (S) The Temperance. On the personal side, the Exempt Adept fully realizes the idea of guidance represented by the 14th Tarot Key. (Here it may be well to remind you that the letter Ch and Key 7 are connected with Jupiter, because the sign Cancer in which Jupiter is exalted is associated with that letter and Key, while Samckh and Key 14 are also associated with Jupiter, because they are connected with the sign Sagittarius, ruled by Jupiter.) The Exempt Adept looks upon all circumstances in which his personality is involved as being gifts

from the Almighty. He regards that personality as being the instrument of the One Self. He has a long experience of this higher guidance, and it never for a moment occurs to him that any part of his daily existence is other than a good gift from the One Source. What chiefly distinguishes him from his brethren of lower Grades is that he never has to do anything to make this interpretation of experience clear and vivid. He is under no necessity for correcting appearance by reminding himself of the reality. As I said before, he has practiced so long and faithfully, while passing through the lower Grades, that he has now established a habit of right interpretation.

3. (D) The Empress. In consequence of his perfect freedom from the erroneous interpretations which give most of the world so much trouble, the Exempt Adept enjoys an extraordinary degree of subconscious creative power. His mind is never beset by images of terror, lack, hatred, sorrow, or distrust. Whatever external appearances may be, he sees through them to the beautiful possibility they present. His subconsciousness presents him with nothing but constructive, courageous, hopeful, happy, and accurate imagery, for he now reaps the fruits of the work he has done in lower Grades. In those Grades he planted the seeds. Now he has the harvest.

4. (Q) The Moon. These powers of the Exempt Adept are the result of differences in organism. Nobody is born an Exempt Adept. Nobody becomes one without going through profound changes of personality. For although it is perfectly true that the I AM is changeless, it is by no means true, as some would have us believe, that the mere affirmation of the changeless perfection of the I AM will make manifest that perfection on the physical plane. The Self never changes. Personality undergoes continual transformations. And an Exempt Adept is a person, not an abstraction. He is a person whose body has reached the end of the path depicted in Key 18. And even as one who has learned to swim does not have to learn all over again each summer, so that such an one is exempt from taking swimming lessons, because his body has been changed from that of a non-swimmer to that of a swimmer; so the Exempt Adept is free from the necessity for many kinds of practice because his body has been so changed that it can and does express the types of consciousness we have been considering, together with the kinds of personal power that are the accompaniments of those types of consciousness.

5. (B) The Magician. These transformations of personality have been accomplished under the direction of self-consciousness, as shown in Key 1. They are the results of definite intention, and long continued practice. They do not come about as the outcome of the general averages of evolution. They are physiological modifications, but they fall in the class of acquired characteristics which are not transferable by heredity. Thus we find that the Confessio Fraternitatis puts into the

mouths of its authors the declaration that, although some of them have children, they cannot pass the Hidden Wisdom on to them as a hereditary right. Or, as the New Testament puts it, "Flesh and blood cannot inherit the kingdom of God." All through the mystery teaching one finds repeated again and again this emphatic declaration that each aspirant must do his own work, must bring about his own release from the bonds of error.

6. (V) The Hierophant. Here the 5th Key of Tarot makes its appearance again, as a corrective to the idea which might be drawn from the preceding Key that the process of release is purely the work of self-consciousness. For although Ageless Wisdom insists that release is impossible without what seems, as it is proceeding, to be an undertaking which is one of personal effort, expressing personal intention; the same doctrine is equally emphatic in its declaration that personal work and effort will not bring about release unless they are combined with the instruction that comes through the Inner Voice. We must put ourselves in a position to receive the Inner Teaching. But we must listen to that instruction, and obey it, or we remain the captives of error. For though it is true that we do nothing of ourselves, it is equally true that we must be active. The time comes when the delusion that we are "going it alone" is completely dispelled, never to return; but even then there is no cessation of personal activity. What comes to an end is our false notion of that activity.

7. (O) The Devil. What perhaps chiefly distinguishes an Exempt Adept from other men is that he never refuses to examine appearances of evil. If to this it be objected that we have high Scriptural authority for occupying our minds with thoughts of things pure, holy, and of good report, one may answer that advice intended for beginners is not necessarily good advice for experts. Beginners are not strong enough to look upon the face of evil. They are frightened by it. They are aroused to antagonism by it. Thus they must needs occupy themselves with thoughts which will bring out constructive reactions.

That is just the point. The consideration of seeming evils does bring out constructive reactions from the Exempt Adept's subconsciousness, in accordance with what was said in relation to the third point in this outline of the doctrines. The Exempt Adept is strong. He welcomes the consideration of problems that would terrify weaker and less experienced men. Indeed, he is always on the look-out for them. No appearance of evil arouses in him the least trace of antagonism. You will never find an Exempt Adept playing the censor, or holding up his hands in holy horror. This does not mean that he passively accepts evil conditions. It does mean that his mind is so habituated to constructive imagery that he regards every semblance of evil as a real opportunity for the demonstration of good. He does not make the mistake of denying the evil appearance. He knows perfectly well that it looks as it does. But he also knows that it can be changed, and will be changed, into a beautiful result.

THE THIRD ORDER.

THE GRADES OF THE THIRD ORDER.

We come now to the three Grades composing what is known as the Third, or innermost, Order of the Rosicrucian Fraternity. If it has been difficult to write adequately concerning the Grades of the Second Order, how much more of a task to enter into a discussion of the august mysteries of the Third! Howbeit, what I write is not my own, but only what I have received. As I have heard, so I transmit the teaching to those who may read these pages.

The Grade of Magister Templi, 8 = 3.

This Grade corresponds to the meanings of the number 3, and to the various ideas associated in the Qabalah with Binah, BINH, Understanding, the third circle of the Tree of Life. This circle is the sphere of Saturn. Its color is black, the absorption of all colors. To some it appears to be indigo, or deep blue-violet. In such case its note is A-natural. But I prefer the tradition that all the spheres of the Third Order are spheres of silence.

This Grade is reached by two paths, the 18th, of the letter Cheth, and the 17th, of the letter Zain. The first leads from the 5th sphere, Geburah, and the second begins in the 6th sphere, Tiphareth. Thus the powers of the Greater Adept are those which are utilized in traversing the 18th path, and in passing through the 17th path one uses the powers belonging to the Lesser Adept.

The 18th path of Cheth (VII: The Chariot). This path is not open to the aspirant until he has become an Exempt Adept. He who goes this way, which leads to Understanding, must have overcome all sense of "my-ness." The conception of unchanging Law, unless it is tempered by the realization of Mercy, will not carry him through the 18th path. Great as are the powers of those who have attained to the Grade corresponding to the 5th sphere, they are not qualified to follow the course which makes them Masters of the Temple until they have become truly exempt from the delusion of "personal" will and "personal" action.

The 18th path is called "Intelligence of the House of Influence," because it is the channel of the abundant overflow of the fiery activity of the Life-power, taking form as objects. The Life-power takes these forms through the operation of its quality of self-limitation, directed by the rational self-consciousness depicted in Tarot as the Magician. The "objects" into which it enters are both "things" and "creatures."

To travel the 18th path on the Way of Return, therefore, is to overcome the illusive power of these limitations by learning how to use them. By the work of this path the advancing aspirant masters the destructive force of the Mars vibration, awakens in himself the regenerative potency of the flame of the cosmic Life-breath, and, as the Book of Formation puts it, "restores the Creator to His throne."

In the VIIIth Tarot Key, corresponding to this path, the Chariot represents the living temple of the Life-power. The driver is the I AM. He is master of the positive and negative expressions of the Astral Light. The positive manifestation is represented by the white sphinx, the negative manifestation by the black one.

The field of his mastery is that of speech, the power attributed to the letter Cheth and the 18th path. In the occult sense this noun speech signifies Thought as well as articulate sound. The Master of the Temple is one who has learned the secrets of magical speech. He builds by ideas. Furthermore, he knows the vibratory values of certain sound combinations, and the ideas corresponding to them. By his manipulation of the subtle forces of sound combined with thought, he builds himself a body which resists every hostile external force.

The Master of the Temple realizes to the full the meaning of the statement, "Filled with understanding of its perfect Law, I am guided, moment by moment, along the path of liberation." He feels within him the urge of that resistless Will which others of less understanding mistake for something of their own. He makes no plans, but carefully follows the Great Plan, step by step, as it is unfolded to him. He is certain of success. He has neither anxiety nor curiosity about the future. For he knows, from his earlier studies in the Grade of Philosophus, that every step in the cosmic undertaking is a step towards the realization of a perfect success.

The 17th path of Zain (VI: The Lovers). This path is called "Disposing Intelligence," and by its correspondence to the letter Zain, it is connected with the following passages concerning that letter given in The Book of Tokens:

"1. I am the Sword, the sword which is Understanding, dividing between the darkness and the light at creation's dawn.

2. Not by addition does the multiplicity of creatures come into existence, for I, the source of all, am one, one and alone, even as it is written, 'Besides me there is nothing.'

3. Verily, the beginning of all things is division, as Moses saith; 'In the beginning the Elohim cut apart the heaven and the earth.'

4. That, therefore, which to purblind eyes seemeth to be another than myself, that which to the deluded appeareth as somewhat fashioned by my hand, into which I enter not, the wise know as a portion of my own being, set apart for my regard by my unfathomable power of self-reflection.

5. This power the sacred Wisdom calleth the Mother. It is the power of Understanding, the power also of the Elohim, for in BINAH are the Elohim enthroned, and their Thrones are set in Her.

6. Mine are the Thrones, mine the powers of the Elohim, and I, whom men adore as Father, am known also to the wise as the Great Mother in whose name are hid the names of the Father and the Son.

7. This name is the sharp sword whereby the One that I am divideth itself into the Many.

8. From BINAH this sharp sword proceedeth, and by its separative force I cleave asunder my own unity, dividing myself into Two, the Father and the Mother.

9. This thou mayest discern in Zain, whose beginning is the sword of separation, whose middle is the paternal Yod, and whose end referreth by numeration to the Gates of the Mother.

10. Here, too, shalt thou perceive the Elohim (for they are seven), and the Lights of Emanation (for they are ten), and the Gates of Understanding (for they are fifty).

11. Thus in Zain, the Sword, is shown a figure of all things that have been, that are, and that shall be in time to come.

12. And the Sword flasheth forth from the heart of the Mother into the heart of the Son, and its course is the path of the Disposing Intelligence."

Here is a brief commentary on the foregoing paragraphs. Each point of the commentary is numbered so as to correspond to the paragraph bearing the same number.

1. "The sword which is understanding." In Hebrew, "sword" is Z I N , Zain, and $\text{ZIN} = 67$, which is the value of BINH, Binah, Understandings;

3. The English Bible says, "In the beginning God created," but the literal translation of the Hebrew verb BARA is not "to create," but "to out apart," or "to divide."

5. The Mother is AIMA, Aima; a name applied to BINH, Binah. To this Sephirah the Qabalah assigns the divine name ALHIM, Elohim; and it is said also to be the seat of those cosmic powers whose technical name is ARALIM (= 282), Aralim, Thrones. Qabalistically, the Thrones are 12, because $\text{ARALIM } 282 = 2 - 8 - 2 = 12$. These are also the Thrones of Breath of Lives, because 282, the number of Aralim, is also the number of RVCHChIIM, Ruach Chaim, "breath of Lives." It is also noteworthy

that 282 has 3, the number of Binah, for its least number.

6. "In whom are hid the names of the Father and the Son." The word BINH, Binah, contains the letters IH, Jah, forming the divine name of Chokmah, which Sephirah is called the Father. It also contains the letters BN, Ben, Son, a name applied to Tiphareth, the sixth Sephirah. "For the Mother concealeth the power of the Father, and manifesteth that power in the Son." This is true on all planes.

9. "Whose beginning is the sword (2) . . . whose middle is the paternal Yod (1), and whose end referreth by numeration to the Gates of the Mother (50, the value of N, and the number of the "Gates of Binah," or Gates of Understanding.)" This is a reference to the meanings of the letter-name ZIN, Zain.

10. A similar reference to the letter-name is in this paragraph. "For they are seven," ($2 = 7$); "for they are ten" ($1 = 10$), referring to the ten Sephiroth, or "Lights of emanation;" and the final letter, N, as before, refers to the Gates of Understanding, which are 50, because its number is also 50.

I have included this commentary in order to give you some idea of the Qabalistic method of condensing many things into a space so small as that occupied by a single letter-name of the Hebrew alphabet. You will have no difficulty in understanding the twelfth paragraph of the quotation if you will refer to the placing of the 17th path in the diagram of the Tree of Life.

In traversing this path on the Way of Return, the advancing adept goes first through the tests which prove conclusively that he has overcome Death, and these tests correspond to the letter M. He then demonstrates his mastery of the powers which enable him to identify himself with the One Will represented in Tarot by the Hermit, and in the Hebrew alphabet the letter Yod (1). Finally, he passes the tests which prove that he knows how to wield the "sword of discrimination." In those tests he is able to show that in his personality the condition exists which is pictured in the VIth Tarot Key. The perfectly harmonious relationship between the conscious, subconscious, and super-conscious aspects of the Life-power symbolized by that picture is an actual state of being for the adept who is about to complete his advancement to the Grade of Magister Templi.

This is necessary, because the "mastery of the Temple" is more than control of the physical body. It is control of every vehicle of

the Self, from the innermost to the outermost. From the causal body, down to the conditions of what is commonly understood as environment, the Master of the Temple is able to determine every form which is taken by the Life-power.

You are not to understand from this that he is a "miracle-worker," in the commonly accepted sense. But he has completely identified his personal consciousness with that abstract mind which has its seat in Binah, and which Oriental teachers usually describe as the Higher Manas, while Qabalists call it NSHMH, Neshamah. By identity of numeration, this word Neshamah corresponds to HSHMIM, Ha-Shamaim, "the Heavens," a noun technically representing the archetypal plane of causes. The Magister Templi has so completely identified his inner life with this causal plane of consciousness that he knows himself to be at all times the channel of that power which does actually control the forms of all things.

All the forces known to science are perceived by him as flowing outward into manifestation through his personality. All the laws are perceived by scientists are recognized by him as being in actual operation through his daily life. But he goes farther than this. He knows himself to be the channel of forces which no exoteric scientist has ever recognized, and the administrator of laws which exoteric science will never discover. Please observe carefully what I have just said. You and I may believe ourselves to be the vehicles of such forces and laws, and our belief is correct. The Master of the Temple knows that he is, and his knowledge is based upon experience.

For he has learned the secret of directing the creative forces which are called "Elohim" in the Bible, the seven phases of the One Life-breath which are represented by the seven sides of the Rosicrucian Vault. He understands this sevenfold power perfectly, and can control it. Thus he is in the position described by Swami Vivekananda, who uses the Hindu terminology, and calls the Life-breath Prana. Speaking of the adept who can direct the Prana perfectly, he says:

"What power on earth could there be that would not be his? He would be able to move the suns and stars out of their places, to control everything in the universe, from the atoms to the biggest suns. . . . When the Yogi becomes perfect there will be nothing in nature not under his control. If he orders the gods to come, they will come at his bidding; if he asks the departed to come, they will come at his bidding. All the forces of nature will obey him as his slaves, and when the ignorant see these powers of the Yogi they call them miracles."

Such is the power of the Master of the Temple, and its roots are in the states of consciousness represented by the letters of the word BINH. First of all, he is an absolutely transparent medium for the

outflow of the resistless energy of the Originating Principle. All his magic is in his total obedience to the One Law. He is like the Magician in Tarot, which corresponds to the letter B. Secondly, he has arrived at the state of consciousness that his innermost "I AM" is identical with the Ancient of Days. Like Jesus, he can say, "Before Abraham was, I am;" and his power over the forms of nature is the direct consequence of his inner identification with THAT which determines those forms. This is represented by the second letter of BINH, corresponding in Tarot to the Hermit. Thirdly, he has really overcome death, and perceives nothing in the universe by which he is surrounded but the perpetual renewal of life through its changing forms. And because he has identified himself with the Cause of change, his mental imagery enables him to determine the forms which shall be taken by the forces which flow through him. This is what is meant by the letter N, and the Tarot Key of Death. Finally, by the mental states already indicated, he is able to identify his inner life with the Constituting Intelligence represented by the letter Heh and the Emperor. He is one with that power in the universe which makes, frames, composes, and defines all forms.

All this is summed up in the attribution of this Grade to the sphere of Saturn. In ancient mythology, Saturn is the father of all the gods, and in astrology the influence of Saturn is said to be binding, limiting, and productive of form. The Mastery of the Temple is therefore attributed to this sphere, because the adept's control of the conditions of his own bodies, and his power over the forms of his environment is all the result of perfect concentration. Concentration is essentially the limitation of the flow of the currents of the Life-power, the establishment of specific boundaries, the carving out, or separation, of form from form.

The Doctrines of the Grade of Magister Templi, 8 = 3.

The four doctrines of this Grade are based on the name BINH, Binah, or Understanding. They are as follows:

1. (B) The Magician. Human personality is a medium for the transmission of the high potential of the Life-power, working at super-conscious levels, to the lower potentials of embodiment in the field of existence below the level of human self-consciousness. A Master of the Temple, like the Magician in Key 1, never for a moment loses his sense of relationship with that which is above, nor his sense of innate power to control that which is below. No appearance, however dismaying it may be to most people, ever frightens him. No human being, no economic condition, no threatening danger within the field of his sensations has any terrors for him. Neither does he ever make the mistake of considering that he, personally, performs any action, or that he, personally, is responsible for any result. He is the witness

of the mighty works of the ONE IDENTITY, and as he watches the phenomena of his world, he sees everything working out for the inevitable freedom that is the necessary consequence of the Life-power's self-expression.

2. (I) The Hermit. As I have said before, the Master of the Temple has fully identified his inner Self with the Silent Watcher on the heights of being, pictured in Key 9. He perceives, with that Watcher, that all activity is a series of transformations in what the Hindus call Prakriti, or Maya, and what we know in our terminology as the movement of the subconsciousness. The Self moves not, nor does it enter itself into any action. It is the Ancient of the Ancient Ones, the Eternal Witness of the activities of its own power, typified in the 9th Key by the lantern, and the light streaming from it.

3. (N) Death. A Master of the Temple also perceives the beneficence and the necessity for the continual transformation of physical vehicles. He sees that such transformations are inevitable, and that this principle of endless change in the world of form is what brings about the appearance of death. But he does more than see. His eyes have "borrowed strength from the eagle," that is to say, he has grasped the affirmative factor in the phenomenon men call death, and has utilized it, within the limits of his own physical organism to effect subtle transformations that set him free from the bondage of the body. By using the nerve currents which, in ordinary men, have no outlet save through the sex function, he has aroused the activity of other organs in his body. His Moon center (pituitary body) and Mercury center (pinacal gland) are awake. He has true spiritual consciousness. He is delivered from the body of this death, and functions consciously in joyous freedom from the limitations of three dimensional existence.

4. (H) The Emperor. Finally, the Master of the Temple, by becoming perfectly identified with the ONE IDENTITY, shares with that One its power as the Constituting Intelligence which makes, frames, and composes the world. Thus, although a Master of the Temple is not really a miracle-worker, many events occur in his vicinity which seem like miracles to other people. In truth he has but taken the full measure of his humanity, in its relation to the Life-power. He sees himself as he really is, and sees the Self as it really is. In that unwavering vision of Truth there is no place for any faulty adjustment, either in his personal vehicles, or in that larger vehicle of Life, his environment.

Thus this Grade is said also to correspond to the mode of consciousness named "Sanctifying Intelligence." To sanctify is to make perfect, to make complete. A saint is merely a man who measures up to the God-idea of humanity. God's image of man is free from every flaw

that exists in the opinions of man held by mortals. Thus the Hebrew word for "Sanctifying" is MQVDSH, and its numeral value, 450, is the multiplication of the number 45, the number of ADM, Adam, by 10. That is to say, the number of this word represents the perfection (10) of the Man idea.

If you will examine the word, letter by letter, with the aid of the Tarot Keys, you will see that the Sanctifying Intelligence, which is the same as the consciousness of a Master of the Temple, is:

1. (K). The Hanged Man. A consciousness of perfect dependence upon the Life-power;

2. (Q). The Moon. A consciousness resulting from the perfect organization of all cell-groups in the physical body;

3. (V). The Hierophant. A consciousness of perfect communion with the Inner Teacher, and of unquestioning obedience to the directions of the Inner Voice;

4. (D). The Empress. A consciousness fertile in imagery, and filled with clear, definite pictures of beautiful consequences flowing from the recognition of the true nature of the Life-power.

5. (Sh) The Judgment. A vivid consciousness of immortality, and of the state of being that we vaguely designate as the Fourth Dimension.

It should be noted that since BINH, the Hebrew name of the 3rd circle, includes the letters of BH, Ben the Son, and IH, Jah, the Father, this intimates that the Sanctifying Intelligence is one in which the habitual consciousness of the Master of the Temple includes the recognition: "I and the Father are One."

Furthermore, the third circle is called AIMA, the Mother, and since the value of Aima, 52, is identical with the value of BN, Ben, the Son, here is a hint that the Sanctifying Intelligence unites the Father, the Son, and the Mother, in one all embracing consciousness. Thus this Grade is the Grade of the mystical Holy Family, of the perfect union of Osiris, Isis, and Horus. It is also the Grade of the perfect union of Wisdom (identified with IH, Jah, the Father), Understanding (identified with AIMA, the Mother), and Beauty (identified with BN, Ben, the Son). Wisdom is the second circle on the Tree of Life; Understanding is the third circle; and Beauty is the sixth. Thus there is a sense in which we may say that the Grade of Magister Templi is one of the angles of an equilateral triangle, whose other angles are represented by Wisdom and Beauty. The lines of this triangle are the paths corresponding to the letter Zain, and Key 6; to the letter Heh, and Key 4; and to the letter

Daleth and Key 3. (See the diagram of The Tree of Life.) At present we shall consider only the path of the letter Zain, corresponding to the Lovers.

As the diagram shows, it leads upward from the sixth circle, and the Grade of Lesser Adept, to the third circle and the Grade of Magister Templi. The meaning of the Tarot Key corresponding to Zain is given in our Basic Tarot Course, and in my Analysis of Tarot. It represents discrimination, and the perfect balance and reciprocal activity of the personal conscious and subconscious modes of mind.

The Grade of Magus, 9 = 2.

This grade corresponds to the meanings of the number 2, and to the various ideas associated with Chokmah, CHKM, Wisdom, the second circle of the Tree of Life. This circle is called the sphere of the zodiac, or the sphere of the "highways of the stars." Its color is gray, the equal mixture of white, the color of Kether, and black, the color of Binah. This color also results from the balanced mixture of any two complementary colors, such as red and green, blue and orange, yellow and violet. You will notice that these pairs of colors just mentioned are those which are attributed to Geburah and Netzach, Chesed and Hod, and Tiphareth and Yesod on the Tree of Life.

The Magus is one who has succeeded in overcoming the influence of these, and all other, pairs of opposites. He has perfectly equilibrated all the powers of the lower Grades, and is himself perfectly equilibrated between the first and third Grades. He is Wisdom incarnate, and his consciousness goes a stage beyond that represented by the Mastery of the Temple.

In the Third Grade, the work of the adept has to do with the control of the power called Prana by Hindus. It is a control exerted on the form side of life, even though its range extends to the vehicles of the Life-power which are invisible to the physical eye, and imperceptible to any physical sense. But in the Grade of Magus the advancing adept is not any longer concerned with form. He has arrived at the stage of perfect identification with the Life-force itself.

To describe such a degree of advancement in words which are built up from physical experience is manifestly impossible. Even were I actually a Magus, I could not make this state intelligible to any one but another Magus. And since I am not anywhere near that degree of advancement, I can only report what I have been taught.

What a Magus really is may be better understood by reference to the words of Eliphas Levi:

"Magic is the divinity of man achieved in union with faith; the true Magi are Men-Gods, in virtue of their intimate union with the divine principle. They are without fears and without desires, dominated by no falsehood, sharing no error, loving without illusion, suffering without impatience, reposing in the quietude of eternal thought. A Magus cannot be ignorant, for magic implies superiority, mastership, majority, and majority signifies emancipation by knowledge. The Man-God has neither rights nor duties, he has science, will, and power. He is more than free, he is master; he does not command, he creates; he does not obey, because nobody can possibly command him. What others term duty, he names his good pleasure; he does good because he wishes to, and never wills anything else; he co-operates freely in everything that forwards the cause of justice, and for him sacrifice is the luxury of the moral life and the magnificence of the heart. He is implacable toward evil because he is without a trace of hatred for the wicked. He regards reparatory chastisement as a benefit and does not comprehend the meaning of vengeance."

That such a person is truly "more than man," to use a Rosicrucian phrase, must be conceded. And we must admit that none of us can form more than a vague conception of such a character. Yet we altogether miss the point of the Wisdom Teaching unless we perceive that this is no ideal picture of what we may some day become. On the contrary, it is the barest outline of what the real MAN in every human being is, now and always.

That MAN is the true Magus. He lives this moment in you and me. To reach the Grade of Magus in the True and Invisible Order is to become aware of His real presence in our lives.

Paths leading to the Grade of Magus.

The 16th path of Vau (V. The Hierophant) This path begins in the fourth sphere of the Tree of Life, in the Grade of Exempt Adept. The Exempt Adept who has become a Master of the Temple has perfected the organization of all the vehicles of consciousness. Thus no obstruction whatever can prevent his communication with the One Teacher represented in Tarot by the Hierophant. He "reposes in the quietude of eternal thought," because he shares in the Triumphant and Eternal Intelligence attributed to the letter Vau and the 16th path. He reposes, because all sense of personal action is completely extinguished. His words and works are magical because they are the words and works of the Lord of the Universe.

The Hebrew for "Triumphant," the Qabalistic title of the 16th path, is NTzChI, and its number, 158 (showing the digit for Unity combined with the Rosicrucian numbers, 5 and 8) is also the number of ChITzIM, arrows, ChNQ, to encompass, to suffocate, and MAZNIM, balances. The arrows are symbols of the direct, concentrated application of the Life-force. The verb "to suffocate" refers to the mystical "death" of personality. The word MAZNIM is also the name of the zodiacal sign Libra, corresponding to Justice in the Tarot. Every arrow of the Magus hits the mark, because he has totally overcome mere personal interest in his administration of cosmic law, and has thus attained to the expression of perfect justice in all that he thinks, says, and does.

The 15th path of Heh (IV. The Emperor) This path begins in the sixth sphere of the Tree of Life, in the Grade of Lesser Adept. For the Magus must be perfected in imagination, must be able to make definite mental patterns. Yet when he does do so, it is not of himself, as in the case of the Lesser Adept. The Magus's vision is the creative sight attributed to Heh and the Emperor. He sees the world with God's eyes, and sees it always, therefore, as proceeding in orderly sequences from that center which is within himself.

This path of the letter Heh is said by Qabalists to be that of the Constituting Intelligence, "because it constitutes creation in the darkness of the world." Qabalists also say that creation took place with the letter Heh, and on this point some light may be shed by the following quotation from the Book of Tokens:

HEH.

1. In whatsoever object thou perceivest, know me as the Essence, as the Idea, and as the Interior Nature. Because of this the wise come easily to me by many paths, yet in truth these different roads are but a single Way.

2. If thou canst penetrate into the nature of the simplest thing, there shalt thou find me. This is the key to the mystery of the sacred letters. Fix thy mind upon the object set before thee by any letter, and hold thy thought to meditate thereon. Then shall the inner nature of that object be made known to thee, and by this means shalt thou draw nigh to some aspect of my being.

3. Consider, then, the secret meaning of the letter Heh. For even as I am the Essence, and Idea, and Interior Nature of every Ox, of every House, of every Camel, and of every Door, so also am I the Essence, and Idea, and Interior Nature of every Window.

4. If thou set thy mind to meditate upon the Interior Nature of a window, thou shalt readily perceive that every window hath somewhat the nature of a door, inasmuch as it is an opening in the side of a house.

5. The House is Kether, and the Door is Binah, and as the thought of the door is from the building of the house, so is the thought of the window from the fashioning of the door. Hence those instructed in the Secret Wisdom declare that Chesed proceedeth from Binah, even as the idea of a window proceedeth from the idea of a door. For I am merciful because my Understanding compasseth the secret nature of all things, and my Loving-kindness is the fruit of my discrimination.

6. Again, a window is set in the wall of a house, even as the eye is set in the head, that they who dwell within may look abroad to see what passeth without. Hence it is written in the Book of Formation that the letter Beh correspondeth unto the faculty of Sight. This referreth to my power of vision, which is not as thine, since nothing escapeth it, and all things appear unto it in their true aspect. It is written, "The eyes of the Lord are in every place, beholding the evil and the good;" and because I, the Dweller in the House of the Supernal Will, see all things as they really are, my vision has no taint of false judgment. Seeing, I understand, and because nothing is hid from me, therefore am I merciful.

7. But the path of my Mercy is a way concealed from the profane, because they have not attained unto my perfect vision. Easier to follow is the flight of an eagle, for my way soareth high above the comprehension of the mind of man. As it is written: "Lo, he goeth by me, and I see him not; he passeth on also, and I perceive him not." Yet is the secret of that way hidden in thy bosom, O Israel.

8. For my Way is the Way of the Word, and the Word is hidden in thy heart. For this is the Word creative, which calleth all things into being. Here is a mystery, for the letter Hah concealeth the Word, and the Word is as truly a vision as it is a voice. With me there is no difference between speech and sight. In very truth, I utter myself by seeing.

9. Unto the uninstructed the coming forth of the Creative Word is as a mist and a vapor. For existence is as a veil of concealment which hideth my true nature from their eyes. Hidden and imperceptible is the Essence of my being, which sages call, "Concealed with all concealments."

10. By day, when thy senses busy themselves with their appropriate objects, if thou seest me at all, shall I be unto thee even as thy-

forefathers, naught but a pillar of cloud, vague and uncertain, going before thee.

11. But at night, when thou has withdrawn thy sense into themselves, and thy mind is no longer swept away by the multiplicity of objects, thou shalt perceive me more clearly, as a pillar of living fire.

12. Behold, it shall be well with thee if thou canst understand this saying, and if thou knowest what is Day, and what is Night.

13. None hath seen me face to face, for I am the forerunner of all. Thus, O Israel, am I ever before thee on the Way of Life, and to all mankind it is said, even as to Moses, "Thou shalt see my back parts, but my face shall not be seen."

14. No matter how far thou goest, I have already passed that way. Thou shalt never see me as I am, but thou mayest know me in what I have done. The wise discover me in my works.

15. No man perceiveth me as father, until as mother I have brought forth creatures. The following of Heh after Daleth in the alphabet is a sign and symbol of this truth. Even as AlHA, Alma, the Mother, concealeth the Yod of AB, Ab, the Father, so doeth Heh, though the wise call it "the Mother, wherewith creation took place," conceal the same paternal Yod, since Heh in its plenitude is the number Ten.

16. Therefore the letter Heh belongeth to my paternal Mercy, since in the number Four, which appertaineth unto Chesed, is the number Ten concealed, even as it is hidden in the word "window." And in that exhaustless Mercy lie hid the riches of the Kingdom, for the Decad is the Kingdom, and the Decad is hidden in Chesed.

17. Regard me, therefore, as the paternal Yod which imparteth life to the whole creation. Not made with hands, but begotten, is this universe of which thou art at once a part and the whole.

18. Of my own substance are all things made, and I give myself freely to every one. They know me truly who see that it is my nature to bring forth and to originate. This whole universe is an expression of my Primal Will to yield fruit.

19. Even as in Beraschith (Genesis) thou mayest read that Light was the first creation, so hath it been known since the beginning by the

wise. They worship me with wisdom who turn their faces toward the East, for the shining of the dawn is a type of all my works.

20. This whole creation is the irradiation of that Limitless Light which I am; but never shall mere man attain to the Source of that divine illumination. None may grasp me, and to those who seek to capture me in the net of thought I am the Eternal Fugitive. Yet though I elude pursuit, I am the source and the support, even of the pursuers.

21. I am, in truth, the food of all beings. The bread thou eatest is my body, the wine thou drinkest is my blood; for because creation took place with the letter Heh, that letter is the ground of all created existence, the stuff from which every form is built, the supply for every need.

22. All this am I. Therefore, though none may capture me in the net of thought, he shall speak truly who shall say, laying his hand on anything soever (whether men prize it, or scorn it as of no worth), "Dost thou ask me to show thee the Lord? Verily, in this shalt thou find Him, if thou hast eyes to see."

The 14th path of Daleth (III. The Empress). In traversing this path, which leads from Binah to Chokmah on the Tree of Life, the Magus completes his advancement. At this point in his progress his body is perfectly organized, and thus the great store of Ageless Wisdom preserved in the subconscious level of the Life-power's activity is always at his command. And the marvelous generative and regenerative powers of subconsciousness, which extend, remember, throughout the whole field of this plane of physical forms, are also under his control. With the Magus, the formation of mental pictures is followed instantly by their materialization. He sees water as wine, and wine it is. He sees a sick body whole, and every cell is restored to normal function. Yet, because he acts merely as the vehicle of the universal Life, he brings about no cataclysmic changes in the operation of the cosmic plan. Nor will he ever perform mighty works merely to convince doubters.

The Doctrines of the Grado of Magus : 9 = 2.

This Grade is attributed to the second circle on the Tree of Life, corresponding to the sentence in the Patterns: "Through me its unfailing Wisdom takes form in thought and word." The second circle is named "Masloth" in Hebrew, generally translated as "The Sphere of the Zodiac," but meaning literally, "the highways of the stars." To this circle the color gray is assigned. It is also known as the Illuminating Intelligence (Hebrew, ZHIR); and to it is likewise attributed CHIH, Chaiah, the Life-force.

As an aspect of the Life-power this circle is named Chokmah, spelt Ch K M H, Wisdom and the letters of this word, represented by Keys 7, 10, 12, and 4, indicate four doctrines in this Grade, as follows:

1. (Ch) The Chariot. The Magic of Light is the practical application of the Science of Reality. A Magus is not a mountebank, not a producer of illusions, not a caster of glamour. He is one who has mastered the sphinxes of sensation by means of the invisible reins of the mind. He has perfected himself in the occult art of Speech, so that his personality freely transmits, from higher planes to lower, the Creative Word of the ONE IDENTITY. In a Magus, identification with the cosmic Life-force is so perfect that it may be said that his path of life is one with the highways of the stars. He who has attained to this Grade lives in perfect harmony with the laws of Being. His thought and word are always embodiments of the Truth of Reality, as opposed to the truth of appearances.

2. (K) The Wheel of Fortune. Thus it is that all perfect Magi say with Jesus: "I am come, not to destroy, but to fulfil the Law." Popular opinion conceives magic to be an art of circumventing the Law, of going against Nature, of bringing about contradictions of universal tendencies. The contrary is true. Many of the works of the Magic of Light are exceptions to the Law of averages which dominates the natural man, and all the kingdoms of life below him. Yet these works are exceptions only in the sense that they go beyond the usual phenomena of common experience. The Magus completes the circle of Life-expression. He ascends to the position of the Sphinx in the 10th Key. He has passed through that segment of the wheel bearing the letter Yod. His works are never contradictions of the Law, nor do they ever destroy it. Always they are fulfilments. Thus the Bible story that Magi came to the Child of Bethlehem is witness that, guided by their knowledge of times and cycles, these adepts of the Law were glad to pay homage to one whom they recognized as an Avatar, destined to bring to fruition certain long-expected consummations of their ancient Gnosis.

3. (M) The Hanged Man. The Magic of Darkness, or Black Magic, is always distinguishable from the Magic of Light. It invariably aims at the exaltation of personality, at the exercise of personal power, at the aggrandizement of one person at the expense of others. Behind all evil magic are two complexes--the Will to Power and the Inferiority Complex. The Magic of Light, on the contrary, is motivated by a genuine Will to Serve. It does not abase personality, because it recognizes personality as a valuable instrument of the Life-power. Say rather that the Magic of Light correctly estimates the place of personality, and in so doing reverses the estimate of the mass of humanity. The Magus is not driven by the false Will to Power, which is really a feeling of lack of power. He is animated by a Will to Serve, based upon his clear perception of the immediate presence of All Power.

Thus the Magic of Light is also a Magic of Strength, a Magic of Opulence, a Magic of Health. A Magus so completely understands the potency and the availability of the Life-power that he never can experience any doubt as to supply. His one concern is the wise distribution of the limitless riches at his disposal. To the world of ignorant men he seems to be sacrificing himself, because he strives for none of the baubles they hold dear. To himself nothing that he does wears the aspect of sacrifice, and all his acts are works of joy.

4. (H) The Emperor. The foregoing ideas are summed up by Key 4 and the letter Beh. A magus sees eye to eye with the Ancient of Ancient Ones. He has accomplished that which is spoken of in the Book of Formation: He has "restored the Creator to His throne." That throne is at the heart of human personality, not where error puts it, in some inaccessible remoteness of the skies. Thus, in brief, the Magic of Light is none other than the exercise of that Constituting Intelligence which frames and composes the universe. He who is a transparent vehicle for the transmission of that Intelligence through thought and word into the world of action is a true Magus, and all his mighty works are really deeds of perfect submission to the ONE IDENTITY.

Such are the first four doctrines of the Grade. There are also four others, derived from the letter of the word ZHIR, Illuminating:

5. (Z) The Lovers. In the consciousness of a Magus, free from the influence of the pairs of opposites, (as the color gray assigned to this Grade intimates,) there is perfect balance between self-consciousness and subconsciousness; and these two aspects of human personality are harmoniously related to the superconsciousness which is above them. A Magus is a man of discrimination. Though he is free from the influence of the pairs of opposites, he is free because he has sharply distinguished between all these positives and negatives. Not by ignoring the pairs of opposites are we freed from them. Our liberation never comes through ignorance. On the contrary, it is by keen discrimination between the various polarities of differentiation that a Magus is able to combine them, neutralize them, and transcend them. For example, the differences between the functions of self-consciousness and subconsciousness must be known, so that there may be no confusion in their proper exercise. Not until these differences are clearly perceived may we avail ourselves of the full power of either level of human mentality. Not until this discrimination is made can subconsciousness become the perfect mirror of superconsciousness pictured in Key 6. The illumination which characterizes a Magus thus begins with acts of keen discrimination.

6. (H) The Emperor. In consequence of this accurate discrimination, which is largely an exercise of perceptive power, comes the ability to measure all experience correctly. Thus the Illuminating

Intelligence is primarily Mercurial, or discriminative. One must watch before he can reason. A Magus takes correct measures because he has watched, and because he has watched, he has learned to see.

7. (I) The Hermit. This illumination, of which the Magic of Light is the consequence and expression, comes about through subtle chemical and psychical transformations. It is the completion of the alchemical operation represented in Tarot by Key IX. A Magus does nothing of himself. He is merely an embodiment of the Will of God. Thus nothing can withstand him. All the forces of nature obey him. In his own consciousness he is one with the Witness of all activity. It is not that he exerts himself, with great effort, to produce this or that result. He is simply the calm, untroubled observer of the play of events which work together to bring about the inevitable success of the Operation of the Sun, or Magnum Opus.

8. (R) The Sun. Finally, there is no self-importance in a Magus. He is thus described in the Upanishads: "A perfect fool in one place, all royal splendour in another; at times in fond delusion, at times entire peace and quiet; often in the slothful indifference of the boar; the subject of the highest encomiums in one place, in another all contempt; in a third entirely unnoticed;--thus goes about the wise knower, ever happy in the highest bliss." And of his attainment it is written: "The knower of the Self attains to the Supreme; hence it is said: 'The Self is Being, Consciousness, Limitlessness.' He who realizes this, present in the intellect, as well as in the highest akasha, has access to the fruition of all desire whatever, at one sweep, being one with all-seeing Self." He has, in brief, become the Little Child, a term often used in the Orient to represent the highest attainment. Free from care, free from the burden of false responsibilities, free from the limitations of human conventions and opinions, he extracts the nectar of wisdom from the experience of the Eternal Now.

It is noteworthy that this word ZHIR is one of many multiples of the number 37 which we encounter throughout the literature of Ageless Wisdom. Its numeral value is 222, or 6×37 . Since 6 is the number of Beauty, and represents also the perfection of the cosmic order, while 37 is the number of a word that means Breath or Spirit; and is also, in the Pythagorean Triangle, the value of the angle which expresses the relation of the ascending hypotenuse to the base, we see that ZHIR, or 6×37 intimates that the Illuminating Intelligence is the result of the perfect relationship of the personal organism of the Magus to the fundamental laws of life. All his thoughts are beautiful, all his words are beautiful, and because action and environment are reflections of thought and word, he is continually surrounded by beauty, and that beauty is contagious. This is the reason why Magi are always healers and teachers. They heal by their presence. They teach without speech. In their circle of influence ignorance is dispelled, as darkness flies before the sun, and with the cessation of ignorance vanish also all the evil consequences thereof.

What I have said concerning this Grade must suffice for this book, meagre as is the instruction I feel able to give. Neither writer nor readers are near enough to the Third Order to make any other course anything but arrant presumption. I have transmitted to you what I have received. When your time for greater knowledge comes, you will find it waiting for you.

The Grade of Ipsissimus, 10 = 1.

This Grade corresponds to the first sphere, Kether, the Primal Will, or Crown. Its color is pure white brilliance, the synthesis of all colors. It has no musical tone. The divine name attributed to it is AHIH, pronounced ay-hyay, with strong accent on the second syllable. This name means "Existence."

Only one path leads to this Grade, that of the letter Gimel. The reason is that Kether is the Goal of the initiatory journey, and when that goal has been reached, there is nothing more to be done. Thus the 11th path of Aleph and the Fool, which leads from the first sphere to the second, always leads downward, and the same is true of the 12th path of Beth and the Magician, which connects Kether with the third sphere.

"Ipsissimus," the title of the Grade, means, "He who is most himself," and connects with the Qabalistic attribution of ICHIDH, Jechidah (pronounced yaw-kee-dah) to the first Sephirah. Jechidah means "the indivisible," and is the Hebrew technical term for "Self", practically equivalent to the Sanskrit Atma. It designates the cosmic Self, the One I AM that is manifested through innumerable personalities, on this earth and elsewhere.

The Grade of Ipsissimus is that of the Head of the Invisible Order. After our cursory review of the stages of attainment, it should be apparent that the self-appointed "Heads" of the various pseudo-Rosicrucian societies that angle for easy believers through advertisements in magazines and newspapers are, to say the least, absurd in their pretensions. For the "Supreme Head" of the Order is none other than the Christos, the universal Logos. Below Him are the solar Logoi of the various planetary systems, and below these are the Logoi, or spirits of the separate planets. Among incarnate beings on any planet, the post of "Head" is occupied by that one among the Magi who has attained to the most perfect unification with the Primal Will. No man is appointed to this post, nor elected to it. The degree of attainment is the only deciding factor in his selection. And this degree is judged by no man. It simply IS.

Perhaps an illustration will help. In any circle of human beings,

the dominant center is that person who has the highest degree of self-realization. That person's thought dominates the minds of the other members of the group, even though he may never say a word. Close observation will show you how true this is, even among small companies of people. He who is most truly self-possessed, i. e., "possessed by the Self," is the ruler of the rest. For in his thought there is a strength, a positiveness, a clarity, which impose themselves by induction upon the minds of all the others in the company.

The 13th path of Gimel (II. The High Priestess.) The letter-name Gimel, גִּמֶּל, is the number 73, and this is the numeration of the word Chokmah, חֻכְמָה, the name of the second Sephirah, to which is attributed the Grade of Magus. Thus there is intimated an identity between the Uniting Intelligence of the 13th path and the Life-power's perfect self-knowledge, which is Chokmah.

In Tarot, too, this is subtly hinted at, because the number of the High Priestess, (II,) is also the number of Chokmah on the Tree of Life. The Lesser Holy Assembly, one of the books of the Zohar, also speaks of the lesser Chokmah, which it says is feminine. In the Proverbs of Solomon, too, Chokmah is frequently spoken of in the feminine gender, as in Prov. 7:4, "Say unto wisdom, Thou art my sister." To this feminine aspect of wisdom, says the Lesser Holy Assembly, that riddle alludes which is given in the Song of Solomon, 8:8, "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?"

Thus, although Chokmah is usually described as masculine, and has attributed to it the name AB, Ab, the Father, it is also, when considered as receptive to the influence of Kether, described as feminine. And even when it is called AB, Ab, the Father, the numeration of that word shows a correspondence to the letter Gimel, because AB is the number 3, and this is the number of Gimel, considered as a single letter.

The 13th path, moreover, conveys to every Qabalist the combined ideas of Unity and Love associated with the number 13, and as all love is typified by the Woman who is the object of love, there is a profound connection between the 13th path and the various feminine aspects of the Life-power.

The beginning of the 13th path is Tiphareth, and the work which is performed by the Magus as he advances through it is symbolized by the scroll of the High Priestess. We draw nigh to the Self by recollection, by unrolling the scroll of memory. Thus we unite ourselves with the One. In short, as I have intimated throughout this book, the "attainment" of an adept is not the gaining of something which he does not

possess. It is the recollection of what he really is, the perpetual remembrance that "the Lord IS in his holy temple"

The Doctrines of the Grade of Ipsissimus, 10= 1.

This Grade corresponds to the uppermost circle of the Tree of Life, named Kether (KThR) the Crown, or Primal Will. In Qabalistic psychology, Kether is the seat of Jechidah (ICHIDE), the Self, identical with the Atman of Hindu philosophy. Kether is also called the Admirable, or Mystical, Intelligence. The Hebrew is Pawlaw (PLA), said to be "the light which imparts understanding of the beginning which is without beginning." Observe that ICHIDE adds up to 37, while PLA is a reversal of ALP, Aleph, and adds up to 111, or 3 x 37.

The doctrines of the Grade are derived from the letters of KThR and PLA, as follows:

1. (K) The Judgment. All activity is spiritual activity, and the center of all spiritual activity is the One Self. The Limitless Light, condensing itself in a single point, begins a whirling motion pictured by the wheel in Key 10. Thus Kether is sometimes called Nequdah Rashunah (NQDH RASHVNH) the Primordial Point, in reference to this condensation of the energy of the Limitless Light; and it is also termed Rashith Ha-Galgalim (RASHITH EGLGLIM), the Beginning of the Whirlings, in allusion to the movement set up by this condensation of energy.

The SMALL POINT is WITHIN. It is the POINT of SPIRITUAL REALITY, the POINT OF CONSCIOUSNESS, the center of expression for the ONE IDENTITY. It is the One Self, or Atman, which natural men suppose erroneously, to be isolated within their personal organisms. He who truly knows the Self knows that at this SMALL POINT he is one with All-Power.

This inner point of identity with the Eternal is our point of contact with Absolute First Cause. This Indivisible One (which is the literal meaning of ICHIDE) depends upon nothing soever. It is the TAO of Lao-Tse, concerning which he wrote: "The TAO that is the subject of discussion is not the true Tao. The quality which can be named is not its true attribute."

No circumstances, past, present, or future, can effect the free expression of this Absolute First Cause. It itself does not act, but from it all action proceeds, and there is no limitation whatever to its power to initiate perfectly new cycles of expression. Precedent has no restricting influence upon it. Conditions do not affect it. Contingencies do not modify it.

The Ipsissimus ("He who is most himself") is that person in any circle of human society who best realizes the presence of this ONE IDENTITY, as Absolute First Cause, at the heart of his personality. In any group of persons, the master mind is he who best understands the Self.

2. (Th) The World. The world, for any human being, is really a projection, upon the screen of space and time, of mental imagery. This projection is from within outward. The lens through which Absolute Reality is projected as Relative Imagery, is the lens of self-consciousness. We do not easily perceive this truth, but truth it is, nevertheless.

As Van Der Leeuw says, in his most illuminating work: "When I take up a book and drop it on the ground only one event takes place and that is the event as it is in the world of the Real. There is nothing unreal about that event, it is entirely, wholly and thoroughly real. But my awareness of the event, the way in which it presents itself in my world-image, is my interpretation of the real event, and that interpretation is only relatively real, real for me, not real in itself. When then, in my world-image, I am aware of my hand grasping the book and dropping it on the ground, what really happens is that in the world of the Real an interaction takes place. What appears in my world-image is my version of it, in which version the unity of the event is broken up in measure of time and space and in a multitude of qualities. Then I externalize my awareness of the event itself and that externalized image becomes for me the event itself. Unreality or illusion never resides in the event, or thing in itself, nor even in my interpretation of it, which is true enough for me, but in the fact that I take my interpretation to be the thing in itself, exalting it to the stature of an absolute and independent reality." (The Conquest of Illusion, page 31)

Hence, if we remember that the letter Tau represents "Administrative Intelligence," we shall see that happiness and freedom are ours to the extent that our personal world, or the projection of our personal interpretation of experience, coincides with the real world which is the expression of the ONE IDENTITY.

To the degree that all our efforts are directed toward making our personal thought, speech, and action adequate and unobstructed channels for the Life and Wisdom of the ONE IDENTITY, to that degree will we share in the government of the world.

3. (R) The Sun. The foregoing considerations lead to the conclusion symbolized by Key XIX, where the flowers behind the wall turn toward the children, who dance in a fairy ring representing the cycles

of expression pictured by the wheel in Key X. A human personality when the conscious and subconscious phases of mentality are regenerated or born anew, becomes a radiant center through which the Life-power manifests itself. Only when we understand personality in this way do we see ourselves in our true relation to circumstances.

Appearances are against this doctrine. The mass of human beings believe themselves to be the creatures of circumstances. Thus we have among us all varieties of this ignorant superstition, from the beliefs of savages who suppose themselves to be at the mercy of malignant spirits of the elements, to the equally superstitious notions of the modern materialists who talk learnedly about "heredity," "environment," "economic determinism," and the like. The Ipsissimus KNOWS that circumstances are the projections of his interpretations of reality, and the results of his knowledge amaze his contemporaries, who look upon him as a miracle-worker.

Here it may be well to say that the knowledge that appearances are so largely illusive does nothing whatever to remove the illusion itself. That is now what we are after. To an astronomer the sun seems to rise in the East, just as to a person who believes that it actually does rise; but the astronomer knows better. To the Ipsissimus, human personality seems to be conditioned by environment, and seems to be hedged about with various limitations; but the Ipsissimus knows better. He has made this knowledge deep-rooted and permanent. He thinks, speaks, and acts from it. Therefore his mode of life is incomprehensible to the merely natural man. To the sage, however, the works which seem miraculous to his contemporaries are merely the natural expressions of what he knows himself to be.

4. (P) The Tower. The extraordinary works of a "Knower of Self" are largely applications of the force which, in these lessons, has been called the Mars force. This is a power which is ordinarily destructive, a power manifested in the passional force of subconsciousness which modern psychology terms libido, a power which brings about the physiological changes that result in physical death.

A ganglion in the sympathetic nervous system, at about the height in the body represented by the navel, is the great center of this power. By the various practices which have been devised at various times, such as those found in Yoga teaching and in the ceremonial magic of the Western occult school, this Mars force is brought under control. Essentially like electricity, and governed by similar laws, this force is inimical to man only so long as he misunderstands and misuses it. Rightly understood, it breaks down all structures of error and its action in the brain awakens the Constituting Intelligence represented in Tarot by the Emperor.

An Ipsissimus has mastered the Mars force. He has overthrown the false knowledge of separateness, rooted in error and illusion. He is consciously immortal, and has identified the "I" in his own personality with the Universal Self. He no longer acts as a separate being. All that he thinks, all that he says, all that he does, is understood by him as being the activity of the Universal Self.

5. (L) Justice. Thus an Ipsissimus is a perfectly poised personality. He has killed out ambition, but works as those do who are ambitious. He has killed out desire of life, but respects life as those do who desire it. He has killed out desire of comfort, but is happy as those are who live for happiness. Thus he realizes these injunctions laid down in Light on the Path. He leads a life of perfect expression of that Law.

6. (A) The Fool. In brief, an Ipsissimus is the mystical Fool of all sacred allegories. Nothing binds him. He is beyond all the limitations of "this world." His motives and his actions are incomprehensible to the mass of merely natural men. Sometimes they worship him. Oftener they deride him. Always they fear him. Never do they understand him. His instruction they may grasp, so far as he makes it comprehensible to intellect. But the inner essence of the man eludes them.

Thus it is that they who have fully attained to the highest Grade of the Invisible Order have few companions in the world. Their light shines in the darkness of the false world, but that darkness cannot swallow it up. Yet the Ipsissimi are never lonely. They live in silent, but vivid communication with each other, and they all share in the bliss of the Heavenly Vision.

* * * * *

CONCLUSION

A subject having so many ramifications as this one could be expanded into a whole library of volumes the size of this, but I trust I have done what I set out to do, namely, to demonstrate that the original Rosicrucian documents are allegories of the unfoldment of the inner life of man, based upon the Secret Wisdom of Israel, to which certain Hermetic elements have been added.

It is my hope that this book will serve still another purpose. During many years of occult research, I have often met men and women who were fully persuaded that they belonged to the "only true" Rosicrucian Order. Again and again I have seen them suffer bitter disillusion-

ment, as they came to learn that what had seemed to them to be the gold of pure truth was, at best, only the "fool's gold" of well-meant ignorance, or, at worst, a gold brick of lying imposture.

I have long since given up any attempt to persuade such persons of their errors while yet they remain believers. But I have hopes that this book will do something to bring aid and comfort to the disillusioned, so that they may learn that after all there is a real Rosicrucian Fraternity, although it has never been organized as, for instance, the ~~Masons~~ are.

I have been careful to refrain from direct attack on any specific Rosicrucian imposture, although there are in this present day a number of glaring instances which certainly tempt me. But I believe that even this mere outline of Rosicrucian teaching, based upon indubitable sources, will do more to protect seekers for light against imposture than a whole series of exposures.

There is a true Rosicrucian Order. And there are Rosicrucian societies which are undoubtedly in touch with that invisible Inner School. None of these societies, however, claims to be the Order itself, and none makes any particular pretension to antiquity, although some have been working for a relatively long period.

These organizations of occult students quietly carry on the work of initiation and instruction in various parts of the world. If you are duly and truly prepared, you will undoubtedly make contact with such schools in due season. Such contact, however, is invariably made through personal channels, and not through advertising in the public prints. If you meet a member of such a body of students, he will recognize your readiness for further instruction, and will make tests of your knowledge and understanding.

But if somebody all dressed up in gaudy regalia, publicly or semi-publicly announcing himself as the "Head" of the Rosicrucians, makes a bid for your allegiance or financial support, on your own head be it if you afterwards go through a period of cruel disillusion, should you accept him as such.

I do not condemn such pretenders. They condemn themselves. Besides, I think I know why they are permitted to carry on their impostures. Above all, the practical occultist must develop the quality of discrimination, and they who lack it have to learn some bitter lessons. So also do those who, themselves disbelieving in spiritual verities, pretend

to such belief in order to gain control of the lives and purses of their fellow men. Their own want of discrimination is as great as that of those who are led astray by their claptrap. Sooner or later the frauds and their dupes will learn better. Meanwhile, be on your guard.

Seek only the highest. Remember the words of the original texts, quoted on page 11: "To the false and imposters, and those who seek other things than wisdom, we cannot be betrayed to our hurt." Here the word "wisdom" refers to the Qabalistic Chokmah, Chokmah, to which the Grade of Magus is attributed.

That wisdom recognizes human personality as the vehicle of the real Self, a recognition which finds expression in the most careful direction of thought and speech (Ch, the Chariot). It is the grasp of the truth that all the details of personal action are really manifestations of the "wheels within wheels" of the cosmic cycles (K, the Wheel of Fortune). It is the reversal of most people's attitude toward life, expressed in a total self-surrender resulting in the perfect concentration and meditation which Hindus term Samadhi (M, the Hanged Man).

Finally, it is the clear vision gained by union with the real Self, who is the ruler and Lord of all things (H, the Emperor). If this be what you seek, and you keep the flame of aspiration burning bright, doing all that you know how to perfect yourself in concentration and meditation, to the end that your personality may be unified with the cosmic life, you will progress steadily toward adeptship.

Of all descriptions of the Inner School which is the True and Invisible Rosicrucian Order, none better has been written than that contained in Karl von Eckhartshausen's Cloud Upon the Sanctuary, from which I have condensed the following paragraphs.

"Sons of truth, there is but one order, but one Brotherhood, but one association of men who are agreed in the sole object of acquiring light. From this center misunderstanding has brought forth innumerable Orders, but all will return, from the multiplicity of opinions, to the only truth and to the true Order--the association of those who are able to receive the light, the Community of the Elect. . .

"This community of light has existed since the first day of the world's creation, and its duration will be to the end of time. It is the society of those elect who know the Light in the Darkness and separate what is pure therein.

"This community possesses a School, in which all who thirst for

knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of God and of nature are preserved therein for the children of light. Perfect knowledge of God, of nature and of humanity are the objects of instruction in this school. It is thence that all truths penetrate into the world; herein is the School of the Prophets and of all who search for wisdom; it is in this community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities, yet it possesses members gathered from many orders; of such is this School. . . .

"This Sanctuary, composed of scattered members, but knit by the bonds of perfect unity and love (N.B. Eckhartshausen here gives a Qabalistic clue, for "unity" and "love" are AChD and AHBH, and both are 13, or 5 plus 8), has been occupied from the earliest ages in building the grand Temple to the regeneration of humanity, by which the reign of God will be manifest. This society is in the communion of those who have the most capacity for light, i.e., the Elect. . .

"It was formed immediately after the fall of man, and received from God at first-hand the revelation of those means by which fallen humanity could be again raised to its rights and delivered from its misery." (Compare this with the traditional account of the origin of the Qabalah, and remember that a true Qabalist is one who is receptive to light;..... "it received the key of true science, both divine and natural. . .")

"But, when men multiplied, the frailty of man and his weakness necessitated an exterior society which veiled the interior one, and concealed the spirit and the truth in the letter. The people at large were not capable of comprehending high interior truth, and the danger would have been too great in confiding that which was of all most holy to incapable people. Therefore, inward truths were wrapped in external and visible ceremonies, so that men, by the perception of the outer, which is the symbol of the interior, might by degrees be enabled safely to approach the interior spiritual truths.

"But the secret depositary has always been confided to him who in his day had the most capacity for illumination, and he became the sole guardian of the original Trust, as High Priest of the Sanctuary . . .

"This interior community of light is the reunion of all those capable of receiving light, and elect thereto; it is known as the Communion of Saints. The primitive deposit of all power and truth has been confided to it from all time--it alone, says St. Paul, is the possession of the science of the Saints. By it the agents of God were formed in every age, passing from interior to the exterior, and communicating spirit and life to the dead letter--as already said.

"This illuminated community has been through time the true school of God's spirit, and considered as school, it has its Chair, its Doctor, it possesses a rule for students, it has forms and objects for study, and, in short, a method by which they study. It has, also, its degrees for successive development to higher altitudes. . . .

"This school of wisdom has been for ever most secretly hidden from the world, because it is invisible and submissive solely to Divine Government.

"It has never been exposed to the accidents of time and to the weakness of man, because only the most capable were chosen for it, and the spirit which selected could suffer no deception.

"By this school were developed the germs of all the sublime sciences, which were next received by external schools, were then clothed in other forms, and in fine sometimes degenerated therein.

"This society of sages communicated, according to time and circumstances, unto the exterior societies their symbolic hieroglyphs, in order to attract external man to the great truths of the interior.

"But all exterior societies subsist only in proportion as this society communicates its spirit thereto. As soon as external societies wish to be independent of the interior one, and to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit. It is thus that secret external societies of wisdom were nothing but hieroglyphic screens, the truth remaining invariably without the sanctuary so that it might never be profaned. 2

"In this interior society man finds wisdom and therewith the All--not the wisdom of this world, which is but scientific knowledge, which revolves round the outside but never touches the centre (wherein is contained all power), but true wisdom and man obedient thereto.

"All disputes, all controversies, all the things belonging to the false prudence of this world, fruitless discussions, useless germs of opinion which spread the weeds of disunion, all error, schisms and systems are banished therefrom. Neither calumny nor scandal are known. Every man is honoured. Satire, that spirit which seeks diversion to the disadvantage of its neighbour, is unknown. Love alone reigns. Never does the monster of calumny rear among the sons of wisdom its serpent head;

estimation in common prevails, and this only; the faults of a friend are passed over; there are no bitter reproaches heaped on imperfection. Generously and lovingly, the seeker is placed upon the way of truth. It is sought to persuade and touch the hearts of those who err, leaving the punishment of sin to the Lords of Light.

"Want and feebleness are protected; rejoicings are made at the elevation and dignity which man acquires. No one is raised above another by the fortune which is the gift of chance; he only counts himself most happy who has the opportunity to benefit his brethren; and all such men, united in the spirit of love and truth, constitute the Invisible Church, the society of the Kingdom within, under that one Chief who is God.

"We must not, however, imagine that this society resembles any secret order, meeting at certain times, choosing its leaders and members, united by special objects. All associations, be these what they may, can but come after this interior illuminated circle, which society knows none of the formalities belonging to the outer rings, the work of man. In this kingdom of power the outward forms cease.

"God Himself is the Power always present. The best man of his times, the chief himself, does not invariably know all the members, but the moment when it is the Will of God that they should be brought into communication he finds them unfailingly in the world and ready to work for the end in view.

"This community has no outside barriers. He who may be chosen by God is as the first; he presents himself among the others without presumption, and he is received by them without jealousy.

"If it be necessary that true members should meet together, they find and recognize each other with perfect certainty. No disguise can be used, neither hypocrisy nor dissimulation could hide the characteristic qualities of this society, because they are too genuine. All illusion is gone, and things appear in their true form.

"No one member can choose another, unanimous choice is required. All men are called, the called may be chosen, if they become ripe for entrance.

"Any one can look for entrance, and any man who is within can teach another to seek for it; but only he who is ripe can arrive inside. Unprepared men occasion disorder in a community, and disorder is not compatible with the Sanctuary. This thrusts out all who are not homogeneous. Worldly intelligence seeks this Sanctuary in vain; in vain

also do the efforts of malice strive to penetrate these great mysteries; all is undecipherable to him who is not prepared; he can see nothing, read nothing in the interior.

"He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself. Seeking to become ripe should be the effort of him who loves wisdom.

"But there are methods by which ripeness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is in possession of the key to all mystery, which knows the centre and source of nature and creation. It is a society which unites superior power to its own, and includes members from more than one world. It is the society whose members form a theocratic republic, which one day will be the Regent Mother of the whole World."

May this outline of its constitution and degrees, and this explanation of the Way of Return which leads at length to illumination, be the means of encouraging you to persevere in the Great Work whose fruit is the "ripeness" of which Eckhartshausen speaks. This book has come to you because you are already among those who are called. My best wish for you is that as a result of reading it, you may come to be numbered among the chosen.

A P P E N D I X.

In the first edition of this book I gave several exercises intended to enable the student to reproduce in his own person, to some degree, the states of mind and body belonging to the various stages of Rosicrucian development. That instruction has been advisedly omitted from the present edition, principally because I feel that it is really safer to avoid giving formulas, and better to rely upon the explanation of principles.

But to students of Tarot, and especially those who have come in contact with our instructions concerning color and sound, it will be evident that every Grade of the Order, and every stage of advancement through the paths, has its correspondences in Tarot, in color, and in sound.

For the benefit of those who have not had any instruction on these points, I shall now briefly resume some of the fundamentals, although it

should be understood that the technique of using the finer modes of vibration is one that requires more extended instruction than can be given in these pages.

Colors and Sounds of the Ten Grades.

1. Ipsissimus. Kether. White brilliance. No tonal correspondence.
2. Magus. Chokmah. Neutral Gray. No tonal correspondence.
3. Magister Templi. Black and deep Blue-violet. The black has no tonal correspondence, but the blue-violet corresponds to A-natural.
4. Exempt Adept. Blue. The sphere of Jupiter. G-sharp.
5. Greater Adept. Red. The sphere of Mars. C-natural.
6. Lesser Adept. Yellow. The sphere of the Sun. E-natural.
7. Philosophus. Green. The sphere of Venus. F-sharp.
8. Practicus. Orange. The sphere of Mercury. D-natural.
9. Theoricus. Violet. The sphere of the Moon. A-sharp.
10. Zelator. Citrino, Russet, Slate, Black. The citrine is the mixture of Orange and Green, corresponding to the chord D-F-sharp; the russet is the mixture of Orange and Violet, corresponding to the chord A-sharp-D; the slate is the mixture of Violet and Green, corresponding to the chord F-sharp-A-sharp; and the black is really the mixture of orange, green, and violet, corresponding to the chord D-F-sharp-A-sharp.

Colors and Sounds of the 22 letters and Tarot Keys.

1. Aleph. O. The Fool. Light yellow. E-natural.
2. Beth. I. The Magician. Yellow. E-natural.
3. Gimel. II. The High Priestess. Blue. G-sharp.
4. Daleth. III. The Empress. Green. F-sharp.
5. Heh. IV. The Emperor. Red. C-natural
6. Vau. V. The Hierophant. Red-Orange. C-sharp.

7. Zain. VI. The Lovers. Orange. D-natural
8. Cheth. VII. The Chariot. Orange-Yellow. D-sharp.
9. Teth. VIII. Strength. Yellow. E-natural.
10. Yod. IX. The Hermit. Yellow-Green. F-natural
11. Kaph. X. The Wheel of Fortune. Violet. A-sharp.
12. Lamed. XI. Justice. Green. F.-sharp
13. Mem. XII. The Hanged Man. Blue, G-sharp.
14. Nun. XIII. Death. Blue-Green. G-natural.
15. Samekh. XIV. Temperance. Blue, G-sharp.
16. Ayin. XV. The Devil. Blue-Violet. A-natural.
17. Peh. XVI. The Tower. Red. C-natural.
18. Tzaddi. XVII. The Star. Violet. A-sharp.
19. Qoph. XVIII. The Moon. Violet-Red. B-natural.
20. Resh. XIX. The Sun. Orange. D-natural.
21. Shin. XX. The Judgment. Red. C-natural.
22. Tau. XXI. The World. Blue-Violet. A-natural.

These twenty-two letters and Keys correspond to the connecting paths on the Tree of Life. Three (Aleph, Mem, and Shin) correspond to Air, Water, and Fire, respectively. They correspond also to the planets Uranus (A), Neptune (M), and Vulcan (Sh). Vulcan is an occult planet, not yet recognized by exoteric astronomy. These three letters also correspond to the following centers in the body: Aleph to the pineal gland; Mem to the pituitary body; Shin to the prostatic ganglion, or center behind the navel.

Seven of the letters correspond to seven centers in the body, as follows: Beth, to the cerebrum and pineal gland; Gimel, to the pituitary body; Daleth, to the center at the well of the throat; Kaph, to the solar plexus; Peh, to the prostatic or navel centre; Resh, to the cardiac plexus, or heart center; Tau, to the basic centre, the sacral plexus, at the base of the spine.

The other twelve letters correspond to the twelve areas ruled

by the twelve signs of the zodiac, as follows:

Beh, to Aries, governing the head, and all that the skull contains, with the exception of the nose, ears, and lower jaw.

Vau, to Taurus, governing the ears, lower jaw, atlas and cervical vertebrae, neck and throat.

Zain, to Gemini, governing the shoulder-blades, collar-bones, arms and hands, and lungs.

Cheth, to Cancer, governing the bony structure of the chest, the mammary glands, and the stomach.

Teth, to Leo, governing the heart, and the dorsal region of the spine.

Yod, to Virgo, governing the intestines and the abdominal region.

Lamed, to Libra, governing the kidneys, adrenals, and lumbar region of the spine.

Kun, to Scorpio, governing the nasal passages, the organs of reproduction, and the reproductive potencies of the whole organism.

Samekh, to Sagittarius, governing the hips and thighs.

Ayin, to Capricorn, governing the knees.

Tzaddi, to Aquarius, governing the calves and ankles.

Goph, to Pisces, governing the feet.

From the foregoing attributions it will be apparent what colors and sounds are attributed to the centers and areas. Detailed instruction on the use of these vibratory forces for healing may be found in my book, The Correlation of Color and Sound.