

THE TRUE AND INVISIBLE ROSICRUCIAN ORDER

An Examination of the
Rosicrucian Allegory, and a Survey
of the
Meaning of the Rosicrucian Grades

BY

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[This PDF was prepared from a typed text file then compared to an original copy. Typos were corrected and page references adjusted to be an exact duplicate of the 1927 version. Also, note that Dr. Case transliterates the Hebrew letter Ayin (אָ) as an "O," and the letter Yod (י) as an "I."]

The True and Invisible Rosicrucian Order;
An Examination of the Rosicrucian Allegory, Philosophy, and Grades.

Rosicrucian 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 groups of German occultists. It was published in 1614, at Cassel, and early the following year its sequel, the *Confessio Fraternitatis*, was printed. From those two original Rosicrucian pamphlets the story of the Order immediately following has been condensed.

The Story of C. R. C.

Born in 1378, the most highly illuminated Father, our Brother C. R. C., chief and original of our Fraternity, in the fifth year of his age was placed in a cloister, where he learned indifferently Greek and Latin, 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 went to Damascus, minding from thence to go to Jerusalem. But by reason of the feebleness of his body, remained still there, and obtained much favor with the Turks by reason of his skill in physic. In the meantime he became acquainted with the Wise Men of Damascus in Arabia, and beheld what great wonders they wrought, and how nature was discovered unto them.

Hereby was the spirit of Brother C. R. C. So stirred up that he made a bargain with the Arabians that they should carry him to Damascus. He was sixteen when he came there. The Wise men received him as one whom they had long expected; they called him by name, and showed him secrets out of his cloister, whereat he could not but mightily wonder. There he learned Arabic, so that the year following he translated the Book M (Liber Mundi, Book of the World) into good Latin. Here he learned medicine and mathematics.

After three years he went to Egypt, where he remained not long, but only took better notice there of the plants and creatures.

He sailed over the Mediterranean Sea to Fez, where the Arabians had directed him. Every year the Arabians and Africans send to one another, inquiring of one another out of their arts, if happily they had found out some better things, or if experience had weakened their opinions. Yearly something came to light whereby mathematics, medicine and magic (wherein they of Fez are the most skillful) were amended. At Fez he did get acquainted with those which are called Elementary inhabitants, who revealed unto him many of their secrets. Of those at Fez did often confess, that their magic was not

altogether pure, and also that their Cabala 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.

After two years Brother R. C. departed Fez, and sailed into Spain, hoping that the learned of Europe would highly rejoice with him, and begin to rule and order their studies according to those sure and sound foundations. He conferred with the learned in Spain, 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. Whose loveth unquietness, let him be reformed (they said). The same song was also sung to him by other nations, which moved him the more because it happened contrary to his expectation, being then ready bountifully to impart all his arts and secrets to the learned.

Our loving Father, Brother C. R. C. After many travels, returned again into Germany. There he built a fitting habitation, in which he ruminated his voyage and philosophy, and reduced them together to a true memorial. In this house he spent a great part of his time in mathematics, and made many fine instruments.

After five years there came again into his mind the wished for reformation; and he undertook, with some few adjoined with him, to attempt it. Wherefore he desired to that end to have with him out of his first cloister three of his brethren, Brother G. V. Brother I. A., and Brother I. O.

After his manner began the Fraternity of the Rosy Cross--first by four persons only, and by them was made the magical language and writing. They made also the first part of the Book M. Later the concluded to receive others into their Fraternity. To this end was chosen Brother R. C., his nephew, Brother B., a skillful painter; G. G., and P.D., their secretary.

When these eight brethren had disposed and ordered all things in such a manner that each was sufficiently instructed and able to discourse of secret and manifest philosophy, they separated themselves into several countries. Their agreement was this:

1. That none of them should profess any other thing that to cure the sick, and that gratis.
2. None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.
3. That every year, upon the day C., they should meet together at the house Sancti Spiritus, or write the cause of absence.
4. Every Brother should look about for a worthy person, who, after his decease, might succeed him.
5. The word R. C. should be their seal, mark, and character.

6. The Fraternity should remain secret one hundred years.

The Story of the Finding of the Vault.

In 1603, Brother N. N. Became head of the inner circle of the Order. A year later, he thought to alter something of his building, to make it more fit. In such renewing he lighted upon the Memorial Table, which was cast of brass, and containeth the names of the Brethren, with some few other things. This he would transfer to a more fitting vault. In this Table stuck a great nail, somewhat strong, so that when it was with force withdrawn, to took with it an indifferent big stone out of the thin wall of plastering of the hidden door, upon which was written in great letters--

POST CXX ANNOS PATEBO (After 120 years I will return),

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, it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part of 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 copulchrum feci.*

(I have made this sepulcher a single compendium of the universe).

Found about the first circle of brim stood:

Jesus mihi omnia (Jesus is all things to me).

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

1. *Nequaquam vacuum* (Nowhere a vacuum).
2. *Legis Jugum* (The yoke of the law.)
3. *Libertas Evangelii* (The liberty of the Gospels).
4. *Dei Gloria Intacta* (the untouchable glory of God).

This is all clear and bright, as also the seventh side and the two heptagons. The 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, 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 so hold a parchment called T, the which next unto the Bible is our greatest treasure, which ought not to be delivered, unto the censure of the world.

The Rosicrucian Philosophy

At the beginning of the *Fama* the purpose of Rosicrucianism is declared to be the reformation of philosophy, and the reduction of arts to perfection, "so that finally man might thereby understand his own nobleness and worth, and why he is called Microcosmus, and how far his power extendeth in Nature."

In the words of the *Fama* and *Confessio*: "Our philosophy 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 to be much doubted of. No other philosophy we have 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 medicine, but little of jurisprudence (because in 1614, as now, human justice, so-called, often ran counter to cosmic law.--P.C.); which searcheth heaven and earth with exquisite analysis, or, to speak briefly thereof, which doth sufficiently manifest the Microcosmus man. (It is that) wherein Plato, Aristotle, Pythagoreans, and others did hit the mark, and wherein Enoch, Abraham, Moses, David and Solomon did excel, but especially wherewith that wonderful book the Bible agreeth."

Objects of Rosicrucianism

"We hold that the meditations of our Christian Father on all subjects are so great, that if all books should perish and all learning be lost, yet posterity will be able thereby to lay a new foundation of sciences, and to erect a new citadel of truth.

"Therefore should you 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 always

so as if you had lived from the beginning of the world, and should 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 with live in Peru might be able to keep secret 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 beast spirits, and instead of Pluto you could soften the mighty princes of the world?"

The context above that these apparently open statements are really esoteric. "Whatsoever you have heard," says the *Confessio*, "do not either believe it hastily, willfully suspect it." Again, "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."

Conditions of Entrance into the Fraternity.

"A thousand times the unworthy man clamor, a thousand times 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 behold by human eyes, unless they have received strength borrowed from the eagle. And although at this time we make no mention either of our names or meeting, yet nevertheless every one's opinion shall assuredly come into our hands, in what language soever it be. We say for a truth, that 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 and only greedy of riches, the same first of all shall not be able in any manner of wise to hurt us, but bring himself to utter ruin and destruction. To the false and impostors, and those who seek other things than wisdom, we cannot be betrayed to our hurt.

"Truly, to whom it is permitted to behold, read, and thenceforward reach 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."

Such, in their own words, were the original declarations of the Rosicrucians. They were particularly addressed, in both *Fama* and *Confessio*, to the "erudite of Europe," A special class of readers, carefully distinguished in those manifestoes from the "vulgar," and those of "gross wits." This fact clearly points to a particular class of students, for in 1614 the erudite of Europe had been studying the Hebrew Qabalah for two centuries. It was from the Qabalah that Paracelsus, who introduced the term Microcosmus into Europe, derived the ideas implied by that term. The Qabalah, and no other philosophy, fits the description of their teaching given by the Rosicrucians. To establish this first of all

is required for the development of these lessons, hence I ask you to compare the Rosicrucian statements on page 5 with the following account of the Hebrew tradition taken from C. D. Ginsburg's "Essay on the Kabbalah:"

"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 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 withhold 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."

Among notable students of this system were Raymond Lully (died 1315); John Reuchlin (1455-1522); John Picus de Mirandola (1463-1499); Henry Cornelius Agrippa (1486-1535); John Baptist Van Helmont (1577-1644); Robert Fludd (1574-1637); and Dr. Henry More (1614-1687). Reuchlin, Mirandola, Agrippa and Van Helmont will be recognized as leading spirits among the occultists of that day. They and Paracelsus, also a Qabalist, were the minds that had influenced the "erudite of Europe" when the Rosicrucian manifestoes were first published.

Bearing in mind, then, that the Rosicrucian philosophy is evidently derived in large measure from the Qabalah, and that both manifestoes declare that they are written enigmatically, "so as not to move gross wits," we may proceed to analyze these documents from the Qabalistic point-of-view. Space forbids extended development of the various points, but enough will be said to bring before you our evidence for the opinion that the story of C. R. C. is an allegory of the development of the Self in human personality, and not the history of an actual German who founded a secret society.

Notes of the Story of C. R. C.

1. The birthdate. 1378 is a Qabalistic number. The first digit (1) represents unity; the second (3), Trinity; the third (7), the septenary of creative powers (the Elohim); the last (8) is the number of Hermes, also the Dominical number, and the number resulting from the addition of the digits in 26, number of IHVH, "Jehovah." (See my Analysis of the Tarot for further information on numbers). Furthermore, the first three digits of the birthday make 137, the value of QBLH, Hebrew spelling of "Qabalah," and the last, as the number of Hermes and Christ, suggest Christian Hermeticism. Thus, occultly, the birthdate of the Founder would suggest to any of the "erudite of Europe" that the origin of

Rosicrucianism is the Christian development of the Hermetic philosophy and the Qabalah.

2. The Founder of the Fraternity is called "Our Brother and Father," a mystery-term applied throughout the history of Ageless Wisdom to the Christos, of spiritual Self, of man. Even the exoteric Gospels make Jesus call himself "brother" of those who do the will of God, and say he declared his identity with the "Father."

3. Neither the Founder nor his co-worker are mentioned by name, but always by initials, which have definite Qabalistic meaning, as follows:

"C", in Old German being equivalent to Modern German "K", the initials C. R. C. Correspond to Hebrew Kaph-Resh-Kaph; C. R. To Kaph-Resh; R. C. to Resh-Kaph.

Kaph-Resh-Kaph is a metathesis of Kaph-Kaph-Resh (KKR), Hebrew for "circle". The circle is the symbol of the One Reality, No-Thing that can be named, That which was, is and shall be, termed "Father" by Jesus, and recognized by Ageless Wisdom as the "I AM".

Kaph-Resh (KR) is the Hebrew "Car", meaning "lamb", a mystical title of "Our Brother", the Christos used throughout the Book of Revelation, and in the liturgy of the Christian Church.

Resh-Kaph (RK) is Hebrew "Rok", meaning "tenderness", the quality symbolized by the Lamb.

Both Kaph-Resh (C. R.) And Resh-Kaph (R. C.) add to 220, a number significant in Qabalah, because it represents the multiplication of the 22 forces symbolized by the 22 Hebrew letters by the powers of the 10 numeral emanations, or Sephiroth.

4. Occultist think of the Christos, "the lamb slain from the foundation of the world", as the One Reality whose titles are often given as Unity or as Love. Unity in Hebrew is AChD, Achad, and Love is AHBH, Ahebah, each having the value of 13. The Spirit of the Christos, according to Qabalah, is the Influence called MZLA, Mezla, which word has the value 78. Here is another clue to the Rosicrucian tradition that "Our Brother and Father" was born in the year 1378.

5. C. R. Lived 106 years, 106 is the value of NVN, Nun, meaning "fish". They mystical "fish is the Christos," and through the letter-name NVN, Nun, is connected with the zodiacal sign Scorpio, symbolizing a force which is also typified as Serpent and Eagle. Occultist have always known, and now analytical psychology demonstrates, that this force, the serpent-power, the scorpion of death when perverted or misused, is that which lifts us to the very highest degrees of realization. (Hence C. R. Is called "most highly illuminated".) This power is the "eagle" mentioned on page 6, from which human eyes must "borrow strength" before they can see the hidden Master of the True Rosicrucian Order.

6. The cloister is human personality. The age of "five years" refers to the human level of the Life-power's self-expression. Light, or radiant energy is the "first year", the mineral kingdom the "second year", the vegetable kingdom the "third year", the animal kingdom the "forth year."

7. "Indifferent knowledge of Greek and Latin" signifies the imperfect development of philosophy (Greek) and science (Latin) gained by the Self cloistered in human personality, prior to the time when initiation begins. (The story of "Our Brother and Father" is an allegory of initiation).

8. "Earnest desire and request" are the necessary preliminaries to initiation.

9. P. A. L. Written in Hebrew is the value 111, corresponding to PLA Pehleh, "marvelous", the adjective designating the mode of intelligence corresponding to the first and highest path of the Tree of Life. It is also the value of ALP, Aleph, name of the first letter. Both these words designate Qabalistically the cosmic Life-spirit represented by the Tarot FOOL. To this, as a result of earnest desire and request, the Self masked in personality is consciously united.

10. "In his growing years" means: (1) the stirring of desire for higher things at the period of adolescence; (b), the awakening of the earnest desire for liberation which unites the personal life-energies with the greater life-forces of the cosmos represented by Brother P. A. L.

11. At the beginning of the journey, Jerusalem is the destination. The name of this city means "abode of peace", and typifies the longing for contentment, the hunger for rest from strife, the quest for peace. These are usually the dominant motives at the beginning of the way of Initiation.

12. Death, in mystical literature, symbolizes transmutation. P. A. L.'s death at Cyprus indicates a transmutation of the cosmic forces in personality. Cyprus (whence "copper") is the easternmost island of the Mediterranean Sea. In Qabalah the direction "East" is associated with Venus (The Tarot EMPRESS). The alchemical mental "copper" is the Venus center in the throat. Cyprus, moreover, is the birthplace of Venus, according to mythology. Thus Brother P. A. L.'s death there refers to a transmutation of the cosmic Life-Breath (Aleph, or A.L.P.) into a specialized activity of subconsciousness related to the function of the throat-center. This is an actual fact in the initiatory process.

13. The impulse for peace persists. Brother C. R. still desires to go to Jerusalem. But he is obliged to stay in Damascus on account of the feebleness of his body. "Damascus" means work. At the very outset of the mystical quest physical weakness must be conquered. "Sound mind in sound body" applies emphatically to occult training. To achieve a sound body requires work, i.e. a sojourn in Damascus.

14. 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 this time he was but fifteen. He was a Christian. And the story itself says he did not learn the art of medicine until later. What is meant is that as a result of the work of physical reconstruction one gains skill in controlling the functions of the body. This is analogous to what is called "Hatha Yoga". Attention to diet, use of water, breathing and posture are elements of this practice.

Turks, as occultist know, are "Fourth Race" men (Mongolians), and their "friendliness" refers to the revival of certain latent physical and mental powers which were highly developed in the evolution of the Fourth Race, but which have been temporarily submerged in subconsciousness during the evolution of the Fifth (Aryan) Race.

15. Chastity in thought, word and act is imperative during this physical practice. That is why Hatha Yoga can be so dangerous. It release potent physical forces, and unless these are controlled, they get out of hand, and cause dreadful perversions. Hence at this point in the narrative Brother C. R. makes a bargain with Arabians. This refers to the initiate's vow of chastity (the "Brahmachrya vow"), which is indicated by the significance of the noun "Arabia", meaning "sterility".

Thus the temple of initiation is also in "Arabia", and in Arabia, too, is the abode of the "Wise Men". It may be said plainly, however, that the celibacy required for initiation is not imposed for life. It is a necessary preliminary to the initiatory experience, but the powers released by that experience are like the ability to swim-- once gained they cannot be lost. Perpetual celibacy is not required after initiation.

16. The "Wise Men" are actual human beings. They are the Masters of the Invisible Rosicrucian Order. They become visible to human eyes when those eyes have "borrowed strength from the eagle", because the "eagle" is the nerve-force which finds outlet in the reproductive functions symbolized by Scorpio. It has to be sublimated in order to function through other centers. This is dangerous unless the body is strong, the mind purified, and the blood-stream charged with subtle forces supplied by the glandular secretions represented by the "friendly Turks". When all this happens, the blood-chemistry undergoes changes that arouse the activity of certain nerve-centers whose function is the higher vision or clairvoyance whereby the initiate sees the Wise Men.

This experience is now possible for a greater number of persons than ever before; but practical methods for bringing it about may not be explained in writing intended for the general public. When you are ready, when you have given the right knock, when you have asked at the right door, when you have met the test which show that you are "duly and truly prepared", you will come in touch with qualified teachers. Not sooner,-- and the tests are strict and at the same time subtle.

17. Study of occult medicine, occult mathematics and the Book M follow this initiation. The Book M is *Liber Mundi*, the Book of Nature. To translate it into "good Latin" is to make a scientific statement of the experience first presented to consciousness "in Arabic", that is, during the period of celibacy necessary for the development of higher orders of occult perception.

18. All this happens at "Damcar", which the ingenious "Head" of one of the pseudo-Rosicrucian Orders interprets as "Damascus-Cairo." But it happens that Damascus is in Syria, and Cairo in Egypt, which C. R. visited after his initiation. "Damcar" is a Qabalistic term. The first syllable is the Hebrew DM, Dam, "blood". The second is KR (C.R.) Car, "lamb". Damcar means "blood of the lamb", reminiscent of Christian doctrine. The "lamb" is the Christos, the Self whose latent powers are liberated during initiation. Those powers are expressed because initiatory practice effects subtle changes in the initiate's own blood.

19. Egypt, land of darkness and captivity, is the automatic region of subconsciousness. Here are stored the modes of conscious experience gained during the evolution of the plant and animal kingdoms. The initiate is able to revive this experience and the powers that go with it.

20. In the 14th century Fez was the intellectual center of the world. Symbolically it represents intellectual development. At Fez C. R. busied himself with medicine, magic, mathematics and Qabalah; and learned about the "elementary inhabitants", the conscious entities at work in the inorganic modes of life-expression. These are intellectual studies, which ought not to be persecuted until after the phases of initiation represented by Damascus and Damcar have been passed. First a sound body and controlled emotions (Damascus); then exploration of the subconscious, contact with the Masters, and recapitulation of the wisdom of the ages (Damcar); then further study of the animal and vegetable expressions of consciousness (Egypt). On such a foundation it is safe to erect the superstructure of intellectual quest, which at the same time extends our knowledge and control of consciousness to the inorganic world.

21. At Fez, too, C. R. learned tolerance, for although he found errors, discrimination taught him how to make good use of what he learned.

22. What immediately follows in the story is always true. When the Self in man has completed the cycle of initiation (Rosicrucian tradition says that C. R. was 22 when he left Fez), the first effect is a desire to share the knowledge with others. But, as the story shows, we must be careful to whom we communicate the higher knowledge. Therefore secrecy has ever veiled the deeper truths of arcane wisdom. The proper way to communicate occult knowledge is not by indiscriminate open teaching, which only excites ridicule and antagonism, but by careful selection of a small body of tested associates, each of whom, in turn, becomes the center of a similar small group.

23. The Qabalistic meaning of the initials of the three co-founders of the Order are:

G.V., Hebrew GV, *gav*, "middle", or "center";

I.A. a transposition of Hebrew AI, *aheey*, "where?" or "how?"

I.O. adding to 80, the number of PH, *Peh*, "mouth", and ISVD, *Yesod*, "basis" or "foundation".

The basis of practical occultism is self-expression (I.O.), which requires definite inquires ("where?", "how?") animated by specific purpose (I.A.), to be realized through concentration (G.V.). The values of all these initials total 100, the number of KLIN, "vases", and of MDVN, "effort", extension". Note also the C. R. and the three Brothers make the number 4, number of order and measurement, represented geometrically by the square.

24. Four other who took up the work later were: R. C., R.K. or "tenderness"; B (Beth), described as a painter because skill in painting is power of conscious design, typified by the Magician in Tarot; G. G. Or GG, *gawy*, meaning "roof", and suggesting shelter and secrecy; and P.D. (Peh-Daleth), whose initials total 84, corresponding to ChIVK, *Enoch*, meaning "initiated", and DMM, "was silent". Thus the additional brethren represent compassion (R.C.), initiative and self-direction (B.), secrecy (G.G.), and invitation through correspondence (P.D., the secretary). These are the elements required, in addition to those represented by the four founders, before any one may communicate occult knowledge to others.

The numbers of these initials total 312, which is 26×12 , suggesting the complete (12) expression of the powers of IHVH (26). 312 is also the number of ChDSh, *chodesh*, "to renew or rebuild", which is related to the idea of removal animating all occult activities.

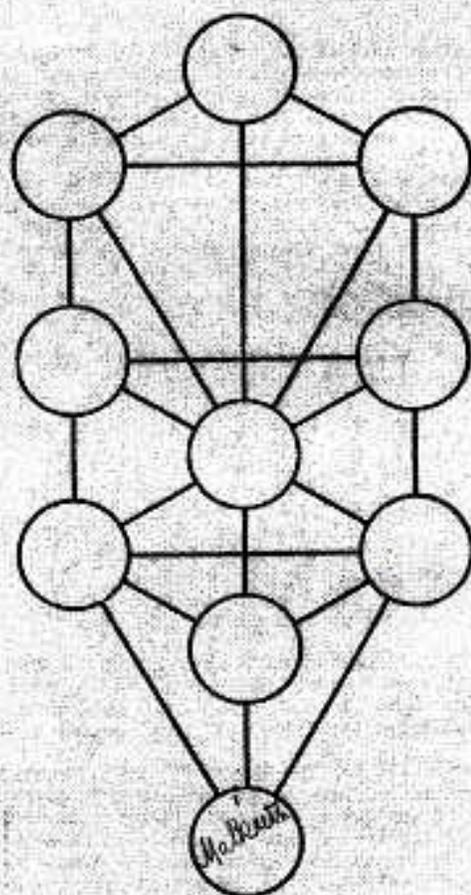
The total number of the original members is 8, the number of Hermes, and the number of points bounding the cube. It is also related to the letter Cheth, represented in the Tarot by the Chariot, which is a symbol of the "Lodge".

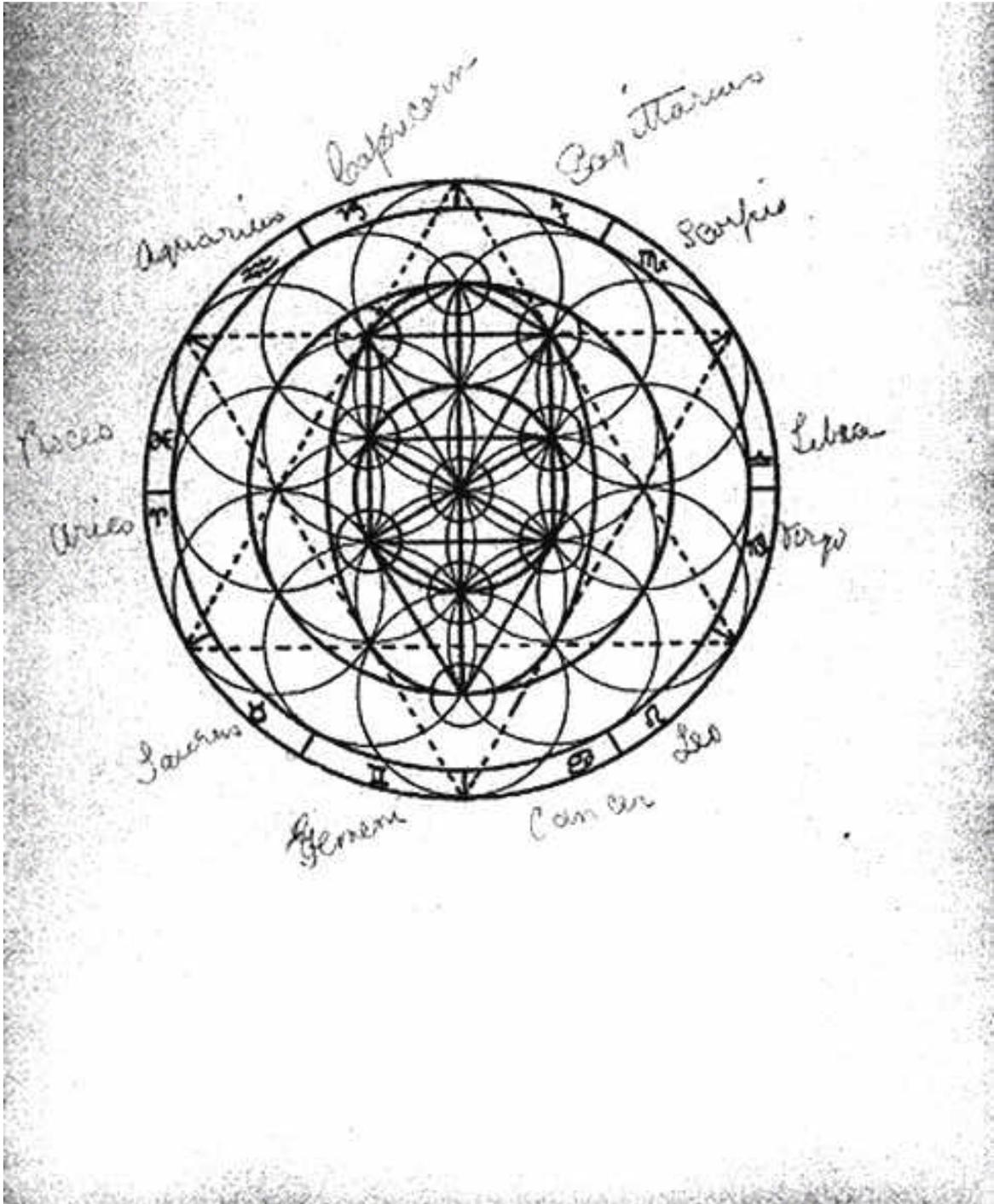
The work perfected, the brethren fare forth into the world, as an intimation that the activity of the light-giving Self does not end with the liberation of the initiate. He becomes a center of illumination for the whole world, the only restriction being that his light can be received by none save those who are ready to receive it.

Concerning the sixfold Rosicrucian agreement it may be said of the first point that the sicknesses are those of mind as well as those of body. The second point dispenses of the pretensions of all self-styled "Rosicrucians" who appear in public in outlandish costumes. It also means that a Rosicrucian does not seek to be different from his neighbors with respect to outward forms. The difference is the inner life. The third point refers to a detail of the inner expression of Rosicrucianism which may not be

touched upon here. The fourth point does not mean that every Brother is restricted to a single successor. There are today true members of the invisible Order whose powers of organization make them the centers of groups numbering hundreds and thousands of aspirants. The fifth point indicates that "compassion" (RK) is the mark of the genuine Rosicrucian character. The sixth point, besides the surface meaning, also signifies a matter not for public exposition.

The story of the Vault demands a separate analysis. It will be begun in connection with the explanation of the sixth Grade of the Invisible Order, and will be completed in the explanation of the eighth Grade.

**TREE OF LIFE**



The Invisible Rosicrucian Order.
Lesson 2

The Invisible Rosicrucian Order has ten Grades, or degrees. Every Grade corresponds to one of the ten Sephiroth, or numeral emanations, on the Qabalistic Tree of Life. A diagram of the Tree of Life accompanies this lesson. The circles thereon represent the ten emanations, and correspond to the Rosicrucian Grades.

These Grades ascend the Tree of Life from 10 to 1. Hence progress in the Invisible Fraternity is approach to unity, the initial cause of existence. The Grades are divided into three classes, called "Orders." The First Order comprises the Grades corresponding to the circles from 10 to 7, inclusive. The Second Order comprises the Grades corresponding to 6, 5, and 4. The Third Order includes the Grades corresponding to 3, 2, and 1.

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

[hand written in is Neophyte 0-0]

First Order	1. Zelator,	corresponding to 10.
	2. Theoricus,	corresponding to 9.
	3. Practicus,	corresponding to 8.
	4. Philosophus,	corresponding to 7.
Second Order	5. Adeptus Minor,	corresponding to 6.
	6. Adeptus Major,	corresponding to 5.
	7. Adeptus Exemptus,	corresponding to 4.
Third Order	8. Magister Templi,	corresponding to 3.
	9. Magus,	corresponding to 2.
	10. Ipsissimus,	corresponding to 1.

Sometimes these Grades are designated by an equation, of which the first figure shows the number of the Grade, and the second figure the number of the Tree of Life to which it corresponds. Thus the Grade of Zelator is 1=10, that of Theoricus is 2=9, and so on.

As a preparation for the study of the Rosicrucian Grades, study carefully the meaning of the ten numbers, given in A Brief Analysis of the Tarot. Then make yourself familiar with the diagram of the Tree of Life, which represents the 32 paths of Wisdom. The equations representing the Grades have been placed in the ten circles. In the present lesson the Grades of Zelator and Theoricus will be explained.

The Grade of Zelator, 1=10.

According to some authorities, Zelator means "a zealous student". We are also informed that this was the name applied to the assistant of the alchemist, whose duty it was to keep the fire burning in the Athanor, or alchemical furnace. As it happens, the Grade of Zelator develops both ideas. It bears some resemblance to the first, or Entered Apprentice, degree of Free Masonry. In this connection we may quote Albert Pike, late Grand Commander of the Southern Jurisdiction, A. A. S. R., who says:

"Masonry is a search after Light. That search leads us directly Back, as you see, to the Kabbalah... He who desires to attain to the understanding of the Grand Word and the possession of the Great Secret ought carefully to read the Hermetic philosophers, and will undoubtedly attain initiation, as others have done; but he must take, for the key of their allegories, the single dogma of Hermes, contained in his Table of Emerald, and follow, to class his acquisitions of knowledge and direct the operation, the order indicated in the Kabbalistic alphabet of the Tarot."

[Morals and Dogma of the Scottish Rite, pages 741 and 777]

The Grade of Zelator is attributed to MLKVTh, Malkuth, the tenth Sephirah, represented by the bottom circle of the Tree of Life. Malkuth is described alchemically as "the field wherein are to be sowed the seeds of the alchemical minerals." These are the seed-ideas corresponding to the seven nerve-centers or "interior stars", known also as the alchemical minerals. (See explanation of Tarot XVII, The Star, in Analysis of the Tarot.)

Malkuth is also called the HIKL, Haikal, Temple or Places, because it is the Palace of Tiphareth (the 6th Sephirah, which is the Sphere of the Sun). Qabalists say that Tiphareth is concealed and contained in Malkuth, which means simply that the solar radiance of the 6th Sephirah is hidden or veiled in the four elements corresponding to Malkuth, presently to be explained. Malkuth is also said to represent the feet of Adam Kadmon, the archetypal man. In terms of human consciousness it is the sphere of physical sensation.

Again, Malkuth is called ChLM ISDVTh, Cholem Yesodoth, the sphere of the elements. Cholem Yesodoth means literally, "Breaker of the Foundations." The Foundation is Yesod, or 9. This foundation is broken up in Malkuth into the four elements, Fire [figure], Water [figure], Air [figure], and Earth [figure]. These are represented on the Tree of Life by dividing the tenth circle into four parts, thus:

[insert figure of Malkuth Sefhira]

The Air segment is citrine, a mixture of orange and green; the fire segment is russet, a mixture of orange and violet; the Water segment is slate, a mixture of green and violet; the Earth segment is black.

The four colors of this Grade correspond also to the four states in the heating of iron, metal of Mars, which typifies action. Black is cold iron. Slate is the first stage of heat. Russet is the second stage. Citrine represents the more intense heat of incandescence. Symbolically these four colors represent the increased zeal of the Zelator, leading at last to enlightenment.

In rituals which carry out the symbolism of this degree, the candidate enters the hall of initiation hoodwinked, to show the darkness and ignorance corresponding to the back segment of the circle, and at this point he is called "Child of Earth."

Later in the ritual he receives a lustration of baptism, as a symbol of purification, corresponding to the Water element. Sometimes prayer is offered that his mind and heart may be purified.

After the lustration or prayer comes a ceremony of consecration in which fire is used. This ceremony is completed by an obligation to secrecy and to earnest pursuit of wisdom. Consecration and obligation refer to the russet segment of the circle.

After this the candidate is brought to light, certain things are explained to him, and he is ready for further instruction. His illumination corresponds to the citrine segment of the 10th circle.

Three paths lead upward from Malkuth to higher Grades. One path only is open to the Zelator--That of the 32nd path of Tau, represented in the Tarot by the 21st Key, The World.

Malkuth means "Kingdom", and signifies rule, royalty, dominion and power. Thus in the Grade of Zelator, everything is intended to make the candidate perceive that cosmic laws dominate every detail of his personal existence. Furthermore, the purpose of this Grade is to awaken in the aspirant the kind of consciousness designated by the Hebrew word MThNVTzO, "Resplendent". The word itself is akin to the root-idea of zeal peculiar to this grade, because synonyms of resplendent are: glowing, brilliant, gleaming, and so on.

As a number, MThNVTzO is 656. Thus it numerically shows the characteristic figures of initiation. Represented geometrically it would be $\Psi\partial\Psi$, or the Pentagram, (Man) between two Hexagrams, representing the ideas 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 value of ThNVR, *thannoor*, "furnace", whence the alchemical term "Athanor", defined as "a self-feeding, digesting furnace, wherein the fire burns at an even heat." The Athanor is the human body, and the fire is the fire of life.

By Tarot, MThNVTzO is the sequence: Hanged Man.. World.. Death.. Hierophant.. Star.. Devil. The number of these major trumps total 83, and the digits of 83 reduce to 11, the number of the trump named Justice.

The affirmation, "The Kingdom of Spirit is embodied in my flesh", pertains to the Grade of Zelator. The word MThNVTzO, interpreted by Tarot, gives the following additional statements:

- a. I am totally dependent upon cosmic law (XII).
- b. My personal activities express the cosmic rhythms (XXI).
- c. Death is an aspect of life (XIII).
- d. I listen for the Word of the Inner Voice (V).
- e. I meditate upon the meaning of the word, to the end that I may see the light of the interior stars, and sow the seed of the alchemical metals.
- f. I perceive that my apparent bondage results from my ignorant misinterpretation and misconception of cosmic law (15).

Since the sum of all these numbers is 83, reducing to 11, the control though of this Grade may be summed up as follows:

Cosmic law maintains perfect equilibrium throughout the self-manifestation of the Life-power. I recognize this equilibrium, the universal law in physics, as being everywhere in operation. Equilibrium is the basis of the Great Work.

Proper ritualistic development of the various points thus far explained puts them in the form of dramatic ritual which not only makes the ideas more impressive, but also make them easier to comprehend.

The Path of Tau.

This is the 32nd Path on the Tree of Life. It connects Malkuth with Yesod, the 9th path, to which the grade of Theoricus is attributed. The 32nd path is represented in the Tarot by The World, symbolizing

the end and perfection of the Great Work. The pursuit of the Great Work is called the Search for the Absolute. Eliphas Levi says: "The Great Work is, above all things, the creation of man by himself; that is to say, the full and entire conquest which he effects of his faculties and his future. It is, above all, the perfect emancipation of his will, which assures him the universal empire of Azoth, and the domain of magnetism, that is, complete power over the universal Magical Agent."

This conquest and control are expressed by the 21st key of the Tarot; and because we must have a definite aim before we can do any work, this key symbolizes the path which leads to the second Grade of the Invisible Rosicrucian Order. It has been explained in the *Analysis of the Tarot* as representing the final stage of the spiritual unfoldment. Now it is presented to the aspirant as a pattern of what he aims to achieve. He is beginning a creative work, analogous to other works of art, and just as a creative writer needs to foresee the end of his story before setting to work on the first chapter, so must the aspirant have in mind the goal of his work, before commencing the operation.

It has been said that the ellipse surrounding the dancing figure in the Tarot Key contains the mathematical formula for the squaring of the circle.. Here we may quote from an ancient ritual:

Ques. What is the meaning of the square?

Ans. It is the symbol of the four elements contained in the triangle, or the emblem of the three chemical principles: these things united form absolute unity in the primal matter.

Ques. What is the meaning of the center of the circumference?

Ans. It signifies the universal spirit, vivifying center of nature.

Ques. What do you mean by the quadrature of the circle?

Ans. The investigation of the quadrature of the circle indicates the knowledge of the four vulgar elements, which are themselves composed of elementary spirits or chief principles; as the circle, though round, is composed of lives, which escape the sight, and are seen only by the mind.

[Pike, *Morals and Dogma*, p. 629]

In practice, to deepen your contact with the already-existing store of wisdom concerning those details, observe the following procedure:

1. Sit quietly in a comfortable chair. Close your eyes. Imagine yourself surrounded by an aura extending about eighteen inches from your body. (You imagine here what is actually the fact.) See this aura as citrine.

2. Intone the divine name attributed to Malkuth. It is ADNI MLK, Adonai Melek, "Lord King".

Pronounce: Ad-doh-nah-ee May-lek. Advanced students may work out the tonal sequence of its letters from the tone-correspondences given in the *Analysis*. Beginners had best intone the first name of the note E-natural, and the last on the note F-sharp, thus indicating the mixture of orange and green (D and F-sharp) in citrine.

3. Intone the letter-name Tau (here pronounced Tah-oo) on the tone A, and imagine the auric color as deep indigo, or blue-violet.
4. Imagine a current of energy rising from you feet (Malkuth represents the feet of the archetypal man) and flowing through you body to the Moon center behind the eyebrows (the pituitary body). See this current of energy as a vibrating line of citrine, rising through a sort of tube of indigo, near the region of the spine.
5. Open you eyes, and fix attention upon the 21st key of the Tarot. Do so with the definite purpose of bringing up from subconsciousness an aspect of the picture's meaning hitherto unknown to you.
6. Record carefully the result of this attempt. Even if it be a failure, make a note of the length of time you waited for some intimation from the subconscious. Eventually you will get results.
7. Rest. Then take seven deep breaths, and continue your exercise by placing yourself in Yesod, as described at the end of this lesson. Before attempting to do so, familiarize yourself with the explanations given below.

The Grade of Theoricus, 2=9.

This is attributed to the 9th Sefhirah, whose color is violet, corresponding to the musical tone B-flat or A-sharp.

The name of the Sefhirah is ISVD, Yesod, "Basis", or "Foundation". Psychologically it is the automatic consciousness (the unconscious of psycho-analysts, the subconsciousness of applied psychology). Symbolically Yesod is said to correspond to the reproductive organs of the archetypal man, because the self-reproducing activities of the Life-power are concealed in, dominated by, and motivated from subconsciousness.

The color assigned to Yesod is that which belongs also to the planet Jupiter, but Yesod is called LBNH, Lebanah or Levanah., Sphere of the Moon. Memory, which you have learned to associate with the subjective mind is the fundamental activity of the subconscious, and in Ageless Wisdom, memory is particularly represented by the Moon and by the High Priestess in the Tarot. It is by memory that the Jupiterian cycles of manifestation, typified in the Tarot by the Wheel of Fortune, are maintained. The universal Conscious Energy remembers its own activities, and develops all sequences of manifestation logically from precedent sequences.

Thus the statement corresponding to the Grade is: "I rest my life from day to day upon the sure

foundation of Eternal Being." This is a concise expression of the underlying theory of existence to which the Theoricus, as his title signifies, devotes his thought.

In all the ancient Hermetic schools it was said that the pupil must be well grounded in theory before he attempts to practice. The essence of the esoteric theory is the idea implied in the teaching of the Emerald Tablet, "As all things are from One, by the mediation of One, so all things were brought forth from this One Thing by adaptation." One of the implications of this doctrine is that even the slightest action, mental or physical, performed by any living creature, from amoeba to man, is based upon the real presence of the universal Conscious Energy. The uninitiated suppose themselves to think, speak and act alone, by virtue of their own personal powers. The initiate learns that the opposite of this opinion is true.

The number 9 is explained at some length in the Analysis of the Tarot. Occultist also regard it as the number of initiation and prophecy. Prophecy is not so much prediction as declaration of the principles of cosmic law-- that is, of cosmic theory. When prophets predict they do so on the basis of their knowledge of law.

The mode of intelligence attributed to Yesod is "Pure Intelligence." In Hebrew, "pure" is spelt ThHVR (tah-hore), and the numeration of the word, 220, is also the number of C.R. or KR, "car," the "Lamb", and of R.C. or RK, "rok" meaning "tenderness". In discussing the Rosicrucian allegory it has been said that 220 represents Hebrew letters and the 10 powers corresponding to the Sephiroth. Qabalist say of Pure Intelligence that "it purifies the emanations, proves and corrects the designing of their representations, it disposes their unity with which they are combined without diminution or division." Correct theory has precisely this purifying, corrective and preservative effects.

The Tarot sequence represented by ThHVR is: Strength.. Emperor.. Hierophant.. Sun. The numbers of these Keys total 36, whose digits reduce to 9, number of the Hermit. They may be interpreted thus:

- a. My personal forces are subconsciously related to the sum total of cosmic energies (VII).
- b. My reasoning power is the personal expression of that supreme Reasons which constitutes the order of the cosmos (IV).
- c. I am ready to hear and obey the instruction of the Inner Voice which reveals the mysteries of the Higher Law (V).
- d. I leave behind the artificial barriers and boundaries of human opinion, and seek the open way to liberation, for I know myself to be not only a Child of Earth but also as Child of the Sun (XIV).

These statements, again, may be elaborated and developed in ritual, which puts the ideas expressed into dramatic form. The statements embody the central idea of this Grade, which is, the theory of the Ageless Wisdom that personal existence in all its details is but the particular expression in time and

space of the Eternal Being of the One Life.

Thus the addition of the numbers of the Tarot Keys representing ThHVR is 36. This number is the extension of 8, that is, the sum of the numbers from 1 to 8, so that it represents the unfoldment or elaboration of the powers represented by 8 and by Strength in the Tarot. Its digits add to 9, the number of the Hermit. Thus the Hermit, whose number is the same as that of the Sephirah to which this Grade is assigned, sums up by Tarot the inner meaning of ThHVR. Briefly, when personal consciousness is purified by a right understanding of the relation of the Microcosm (man) to the Macrocosm (universe) one perceives what the Hermit signifies, viz.:

There is but One Knower, One Actor, One Being in the universe-- One, One and Alone. This One, "Concealed with all concealments", is at once the source and the Goal of all personal endeavor. Such is the fundamental theory of practical occultism, expressed in the words previously quoted from the Emerald Tablet.

The practice whereby you may deepen your contact with the subconscious stores of information concerning the meaning of the Grade are as follows:

1. Sit as before. Imaging your aura as violet.
2. Intone the divine name attributed to Yesod. It is ShDI AL ChI, pronounced Shah-dah-ee A-yl Chah-ee. (Ch as K). It means "Almighty Power of Life". It may be intoned by advanced students according to the musical sequence indicated by the letters. Beginners should use the tone B-flat or A-sharp, corresponding to violet.
3. Imagine a vibrating, whirling vortex of violet light, turning counter-clockwise [figure of counter-clockwise spiral] in the region of the pituitary body
4. As in No. 5 of the preceding exercise, open your eyes, and use the IXth key of the Tarot as a focus for attention.
5. Record your results.

When you have completed this exercises, the 31st and 30th paths will be open to you. These are the paths through which you must pass before reaching the Grade of Practicus, -- the first of the Grades to be explained in the next lesson. The 31st and 30th paths are not open to you until you have become a Theoricus, although the 31st begins in Malkuth, Grade of Zelator. In other words, even though this 31st path begins at a point lower than that which you have reached in becoming a Theoricus, it is not open while you are merely a Zelator, because at this point in your occult

development you are wanting in certain material elements of knowledge. These you do not gain until you have mastered the secrets of occult theory pertaining to the Grade of Theoricus. This rule will be found to hold good at many points in your progress up the Tree of Life.

Thus when you have reached the Grade of Theoricus you will find that three paths lead from it to higher Grades, the 30th, leading to the grade of Practicus, 4=8; the 28th path, leading to the Grade of Philosophus, 4=7; and the 25th, leading to the first of the Second Order Grades, that of Adeptus Minor, 5=6. In other words, practice must rest upon the foundation of tested theory, and so much philosophy and the first works of adeptship. Successful practice requires the recognition of the truth that the basis of the work is the "sure Foundation of Eternal Being". Philosophy requires knowledge of a secret concealed in the word ISVD, Yesod, which will be explained in due course. The first of the three degrees of adeptship demands of us precisely the purity of conception which is developed by right understanding of the unity of Being taught in the Grade of Theoricus.

Summing up these two Grades, then, we may say:

The Grade of Zelator, 1=10, is that of preliminary initiation, in which the emphasis falls upon zeal in aspiration, and upon the fact that the aspirant's life is the expression of a cosmic order which is active in his very flesh and blood. The first lesson of occultism are that all the things in our environment may be classed in a fourfold manner is radiant forces (fire), fluids (water), gases (air), and solids (earth); that these four classes are really subdivisions of the activity of a single fundamental energy; that all our knowledge; that all things are to be considered as partial manifestations of the potencies of One Power; that all these partial manifestations, or things, are not "modes of manner", but that what we call "mater" is no more nor less than a generalization of human imagination, made in order to account for our sense-experiences. From these considerations all ritualistic representations of the teachings of 1=10 Grade must be developed. These considerations are the first which must be imparted to, and understood by, the seeker for occult illumination.

The Grade of Theoricus, 2=9, is that wherein the theory of the unity of Being is expounded to the seeker for more light. The teaching of the Emerald Tablet of Hermes belongs to this Grade, and in at least one esoteric society the aspiration to further instruction must memorize that text before being permitted to pass to a higher degree. The emphasis in the 2=9 Grade falls heavily upon purification of the automatic consciousness. At this point, however, the work of purification is only begun. Nevertheless, the mind of the aspirant is prepared for profounder instruction when he is told that all things and all activities are from a single source. The theory of occultism developed in Ageless Wisdom is monistic, and the consequence of this monism include the teaching: No force, no function, no activity is intrinsically evil. Whatever evils are manifest are temporary effects of the fact that the cosmos is a process of adaptation. The ills of human life are included in this. Their specific cause is the fact that consciousness itself is an evolving process, whence it follows that our understanding being

incomplete, we misapply some of the powers that manifest through us. The consequences are painful, hence we call them evil, overlooking the fact that these painful consequences are also the goads that make us ask, "Why do we suffer?" a question most fruitful in stimulating us to research. Of these we shall speak again. Here it is enough to say: Grasp the theory of the absolute unity of Being and you will be mentally prepared to understand that the idea of intrinsically evil or destructive forces is incompatible with that Unity. From this it follows that every faculty and function of man has its right use, if only we can discover it. And discover it we can.

Lesson 3

The Grade of Practicus, 3=8.

This Grade corresponds to the Sephirah of intellectual activity, named HVD, *Hod*, Splendor, and numbered 8. It is the Grade of those who have massed from study of theory to the experimental work whereon all valid reasoning, must be based. Practical occultism demands skill in reasoning. It is a scientific method, requiring practice in observation, inference and trial.

HVD, Hod, may be read by Tarot: Emperor..Hierophant..Empress. The sequence of pictures suggest reason (Emperor) and imagination (Empress) with intuition (Hierophant) as the connecting link between reason's clear vision of what is and imagination's mental pictures of what may be. These are the elements in that confident expectation of ultimate perfection expressed in the statement;; "I look forward with confidence to the perfect manifestation of the Eternal Splendor of the Limitless Light."

The number 8 signifies perfection. Its figure, because it may be repeated again and again without lifting pen from paper, represents the perpetual rhythmic course of the universe. It is the number particularly attributed to Mercury, and the 8th Sephirah is therefore called KVKB, *Kokab*, sphere of Mercury.

The color of this Sephirah is orange, the tint attributed to the Sun, because intellectual activity (Mercury) has the solar radiance as its field or sphere of activity. The self-conscious modes of the Life-power use sunlight as their vehicle, or means of expression. Thus the power which the Magician draws down from above and directs to a plane below in the first major trump of the Tarot is really the power of the Astral Light, or dynamic energy of the fixed stars or suns.

KVKB, *Kokab*, by Tarot is: Wheel.. Hierophant.. Wheel.. Magician. The sequence indicated that the eternal motion of the cosmic cycles (Wheel, but also symbolized by 8) is the actual basis of all those revelations of cosmic law which we receive through the interior instruction of the I AM (Hierophant); and that as a result of that instruction we learn how to direct those cyclic activities (Wheel) by the exercise of the self-conscious power of planning and foresight (Magician). Indeed, foresight is precisely the mental activity which the Practicus endeavors to cultivate. Like any other function of the mind, the power of prevision may be increased by practice. Such practice is by no means idle day-dreaming. It is scientific imagination. It begins by careful observation of nature, continues with inferences leading to the discovery of her laws, and is completed by mental imagery in which specific application of those laws to desired results is foreseen, and confidently expected.

Fear of the future is caused by ignorance. We always fear the unknown, but it is a mistake to believe that the future is hidden from us by anything but our own want of information concerning the present, which results in a lack of ability to make constructive pictures of the future. So far as we are concerned, our present is the actualization of pictures we have contemplated in the past. We have

imagined ourselves into our present state. We can imagine ourselves out of it. But that imagination needs to be founded upon accurate estimation of our place in the scheme of the universe.

We must know first of all that our lives are expressions of I AM, and this is the lesson of the Grade of Zelator. We must be well grounded in the theory of the unity of Being, as taught in the Emerald Tablet of Hermes, in order that we may never feel that our own personal powers are all that we have to depend upon for the carrying out of our plans. This is the lesson of the Grade of Theoricus. On such a foundation of preparatory instruction the aspirant is now ready to erect a superstructure of practice. And this practice, it must be understood, is in great measure mental practice. At the same time, the force that one learns how to manipulate in this Grade is an actual physical force--sunlight. This is the reason why the sphere of Mercury is colored orange.

Perfect Intelligence is attributed to the number 8 (See *Analysis of the Tarot*, p. 9). In Hebrew "perfect" is ShLM, *saalem*, which also means "peace". It thus refers to the mental poise resulting from the work of the Practicus. Thus the Bible says, "In quietness and confidence shall be your strength." By Tarot ShLM is Judgement.. Justice.. Hanged Man. The numbers of these cards total 43, whose digits add to VII, number of the Chariot. In connection with this Grade they may be interpreted thus:

- a. In truth, my consciousness extends beyond the limits of the physical world. Even now I live in the fourth dimension, although as type my personality expresses only a faint intellectual realization of this fact (XX).
- b. I am to express poise in all that I think, say, or do (XI).
- c. My life being supported by universal Being, I depend utterly upon the cosmic life, surrendering my whole personality to its direction and guidance, and trusting implicitly in its power to reverse all negative conditions (XII).
- d. My personality is a vehicle for the cosmic life (VII).

The mental attitude indicated by the foregoing statements is what the Practicus aims to perfect. To achieve this result he must be continually on the watch. This is another reason why this Grade is attributed to the sphere of Mercury. The Practicus works with the tools which are in 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 this 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 the life itself.

Poise, too, is won by practice. A few perfunctory realization exercises will never build a poised personality. You must relax at regular periods, to be sure; but what brings the greatest results is the habit of perpetual watchfulness, which makes you aware of the beginning of tensions or anxieties. Repeated reflection on the teaching of Ageless Wisdom that all events are ordered according to a law of undeviating justice is an important part of the practice that 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 endeavor to perceive the law at work in every experience which happens to one is the great test of the Practicus.

The Practicus also devotes himself to the endeavor to realize that even now part of his own 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 the errors of 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 process of initiation 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 being. Every human being, even the lowest savage, has fourth-dimensional consciousness; one awareness of that consciousness on this physical plane requires a special kind of physiological development. As hinted in the *Fama Fraternitatis*, this development results from minute chemical changes in the composition of the blood-stream.

Perhaps a simple comparison will make this clearer. In the room where you read this, a great many different etheric vibrations are doubtless at this moment being set up 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 the moment you tune in you hear them. Your body is a much finer receiving set than any radio built by man. But at present some of the parts essential to reception are not, in radio parlance, "hooked up." Yet those parts may be correctly combined by occult practice, and then you can tune in to rates of vibration which now seem to be non-existent.

All this that we have outlined is part of your "vision of possibility." For to that vision the Grade of Practicus is particularly dedicated. "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 the 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 these 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 seemingly abortive efforts preceded the first successful strokes? We all know that countless failures are behind every successful attempt to gain skill in the most ordinary physical activities. Yet not a few people who profess interest in occult training are ready to give up the work and condemn all esoteric teaching as false or nonsensical simply because their first ten of twenty attempts at concentration do not produce instantaneous miraculous results.

The writer of these pages sat for more than ten months in periods of a half-hour at a time, twice daily, working at concentration before he perceived the slightest indication of a result. Among his brethren are some who have devoted years to the attainment of the skill they now possess. He and they did this practice in the midst of a busy, hardworking lives. Thus he has little patience with the excuse, "I haven't time to study or practice." You have plenty of time. Don't let the lazy habits of your subjective mind lead you astray. If you don't practice, it isn't because you are too busy. It's because you'd rather do something else.

The only failure is failure to try-- and try again and again. Your attempts, however, are more likely to succeed if you have a clear notion of what you are trying to do, and some knowledge of the laws you apply in your practice. This is why practice comes third in the Grades of the Invisible Rosicrucian Order, following a Grade devoted to theory.

The color of this Grade of Practicus is orange, indicating solar energy. Never forget that in all this "mental" practice you are dealing with an actual physical force which Eliphas Levi called "Astral Light", and of which he wrote:

"There exist a force in nature which is far more powerful than steam, my 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 sets 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 most valuable suggestion in relation to the practice undertaken in the 3= 8 Grade 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 else be predicted of each faculty thereof. The understanding and the will of man are instruments which are incalculable in their power and capacity.

This idea of indefinite perfectibility is what is implied in the Rosicrucian declaration that the purpose of the *Fama Fraternitatis* and the *Confessio Fraternitatis* is to arouse in their readers a realization of man's nobility and worth, and of how far his power extends into nature. The same thought is behind the statement in the *Book of Formation*:

"Ten ineffable numerations, ten and not nine, then and not eleven: understand with wisdom and apprehend with care; examine by means of them and search them out; know, count, and write. Put forth the subject in its light, and restore the Creator to His throne."

The last phrase contains the hint. Human understanding, human apprehension and care, 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 very center of human existence. Study of the ten emanations (which we are taking up in this study of the Grades corresponding to those emanations) corrects this error. Thus 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 manifest its omnipotence must be indefinitely perfectible. These words fall under your eye 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.

We do not mean by this that every reader will at once accept the idea here presented. On the contrary, we 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 the 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 that is more potent, more lasting, more far-reaching than you dream. It stirs something in you 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

disbelief which 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 inner life, we rejoice with you, because this means the happiness of release is near at hand.

The first path leading to this Grade begins with the 10th circle. It is the 31st path of the letter Shin, the XXth Key of the Tarot, Judgment. This is the scarlet path of Fire, whose musical tone is C-natural. In traversing it, observe the following:

1. Sit with closed eyes. Begin by imagining your aura as russet-color. Merge the russet into citrine, because the starting point of this exercise is in the russet segment of the 10th circle. At the same time intensify the mood of dedication or devotion, and if you have formulated your aspiration in specific words, recite your dedicatory formula.
2. Imagine a tube-like formation of brilliant flame-scarlet, rising from the feet, and going up through the body on the right side of the spine to the pineal gland in the brain. While forming this image, intone the note C, using the letter-name Shin (pronounced "sheen") for the intonation.
3. See the vibratory power rising from the feet up through the scarlet tube, this power being citrine in color, and forming a spiral rising through the tube, vibrating as it rises.
4. Open your eyes, rub your hands briskly to restore full self-consciousness, and concentrate on the XXth Tarot Key, with the definite intention and purpose of adding to your knowledge of its meaning. Write down in your notebook anything that you may receive in this way. If nothing comes after you have waited five minutes, make a note that you got nothing.
5. Close your eyes again. Imagine the aura as brilliant orange, color of the 8th circle. Intone the divine name ALHIM TzBAVTh, Elohim Tzabaoth, (pronounced Aly-oh-heem Tsah-bah-ooth). Intone on D-natural, corresponding to orange. Do not attempt melodic intonation corresponding to the sound values of the letters until you have had further instruction.
6. Open you eyes, rub hands, and take eight deep breaths to balance your circulation.
7. You now traverse the 30th path, corresponding to the letter Resh and Key XIX. The color is orange, the musical tone D-natural. This path begins at Yesod, the ninth Emanation, and goes to Hod, the 8th. Begin this part of your exercise by seeking the aura as violet. Intone the name Shaddai Al Chai (pronounced as explained on page 21). Then imagine an orange ray, joining the pituitary body with the pineal gland. Intone the letter-name Resh, pronounced Raysh, on D-natural.
8. Open you eyes, rub hands briskly. Fix attention on Key 19, making notes of any impressions that may arise.

9. Close your eyes. Imagine the aura as orange, and intone the name Elohim Tsabaoth of D-natural, as before.

10. Open your eyes, rub hands, and take eight deep breaths to balance your circulation.

11. Close your eyes again, and make the most vivid picture that you can of the specific goal you wish to reach four years hence. If you are the least bit vague about this goal, prepare for this part of your practice by preliminary self-examination. Write down all the things you think you'd like to do, and then eliminate all but the one things you want to do more than anything else. Practice making definite pictures of this one thing. Whatever it is expect it confidently. Never mind how you feel about it now. Faith and confidence and vision can be cultivated. This is the method.

12. Should you have any noteworthy experience during your practice, make a note of them. Be sure always to make an accurate record of the amount of time spent in practice. Just here it may be well to remember that a pianist practices at least three hours a daily, and similar periods of practice are observed by all aspirants in other fields of art. Real seekers for knowledge, power and skill in any field of endeavor always find time enough for their work.

The Grade of Philosophus, 4=7.

Philosophy ought always to follow practice, but often does not.. That is why so many philosophies are out of touch with reality-- spun out of the philosopher's own substance, as a spider spins its web. The true purpose of philosophy is the explanation of experience; and although nobody has time to enter into all possible experiences, the laws of nature are relatively few in number, and we all have time enough to make the experiments necessary to the establishment of a sound philosophy.

When you have gained skill in the exercises of the preceding Grade you will have gained something else as well. As a result of these practices you will have had more than one proof that the creative, directing, controlling Life-power does really and truly manifest itself through human personality. You will know at first-hand that mental pictures which are confidently expected to materialize do actually do so. You will have no doubt whatever that the Astral Light is a real energy. You will be fully persuaded that in your subconsciousness are latent powers which you will be able to use with ever-increasing skill as time goes on. Perhaps your proofs may not be so very spectacular. On the other hand, it may be that some of your experiences will seem to be veritable miracles. But whether the results be modest or spectacular, you will certainly KNOW.

This knowledge is your point of departure in framing your philosophy, and the essence of that philosophy may be described as the certainty of the ultimate success of the cosmic undertaking,

insofar as that undertaking finds expression through your own personality. Thus success is ultimate or final with relation to the process of manifestation only. In the Qabalah it is attributed to the seventh Sephirah, Netzach, concerning which Albert Pike says:

"Netzach is the perfect Success, which, with the Deity, to whom the future is present, attends, and to His creatures is to result, form the plan of Equilibrium everywhere adopted by Him. It is the reconciliation of Light and Darkness, Good and Evil, Free-Will and Necessity, God's omnipotence and Man's liberty; and the harmonious results and issue of all, without which the Universe would be a failure. It is the inherent perfection of the Deity, manifested in His Idea of the Universe, and in all departments or worlds, spiritual, mental, or material, of that Universe; but it is that Perfection regarded as the successful result, which it both causes and is; the perfection of the plan being its success. It is the prevailing of Wisdom over Accident; and it, in turn, both produces and is the Glory and Laudation of the Great Infinite Contriver, whose plan is thus Successful and Victorious." [Morals and Dogma, p.767]

Ever to be borne in mind is the occult teaching that the "Great Infinite Contriver" is a real presence in the heart of man. Whether we say, with the Egyptian Book of the Dead, "There is no part of me that is not of the gods," or with the Psalmist: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in the grave, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee"-- or whether we phrase it in the simple words of Jesus, "The kingdom of heaven is within you," this idea of the actual presence of the controlling power of the universe at the very heart of human experience has for its corollary the occult teaching that all we aspire to is even now the actual present attainment of the I AM.

Our certainty of success, therefore, is not confidence that the goal will be reached in some far-distant future. It is certainty that the omnipotent success-power is actually within us, here and now. We are personal expression of a conscious Energy which cannot possibly fail. No slightest detail of its Great Work will come to naught.

To Netzach is attributed the Occult Intelligence, or the path on the Tree of Life. The Hebrew is NSThR, *nahsether*. By Tarot this is Death..Temperance..World..Sun, which may be read thus:

The hidden motive power of all cosmic activities is the eternal impulse to change or adaptation (Death). This is what makes us desire to be different or to have different surroundings. The wise understand the external changes we observe to be brought about by the working of the universal Conscious Energy in processes of adaptation (Temperance). Rhythmic, balanced, progressive

transformation is what Ageless Wisdom perceives as the essential process in the universe (world). Man, son of the Sun, is the vehicle of these changes, when they go beyond the general averages of the kingdom below him. This is the secret of his ability to control the forces of nature (Sun).

All this applies to the seventh circle on the Tree of Life, called the sphere of Venus. This is the sphere of desire in human personality. Desire is the Hidden Intelligence. It is the sphere of Venus because our impulses to make changes and adaptations in ourselves, in others, and in environmental present themselves to our minds in the form of desires. Venus, ruler of beauty and art, is the mythological impersonation of these desires.

Now we can understand the real work of the Philosophus. Rosicrucian teaching does not dodge facts. It admits that every man's philosophy is colored by his desires. For every one of us, what we want is what we most readily believe to be true. Hence the Rosicrucian sums up his philosophy by combining the rose, emblem of Venus, with the cross which represents cosmic law. If our desires agree with the actual constitution of nature, then our philosophy will be a truthful explanation of the universe. If our desires are at variance with reality, then our philosophy will be a mere fabrication -- what psyche-analysts call a "rationalization." In brief, we shall be "kidding" ourselves.

Our work in this Grade, therefore, is to make sure that our philosophy is based upon actual experience, that it rest upon fact, that our desires are intelligent responses to reality. In this scientific age it is easier to see that human personality is a vehicle through which the Life-power works its miracles of adaptation. Man's environment has yielded in countless amazing ways to the dominance of human desire and imagination. Now we are just beginning to understand why equal or greater success may be expected from the application of similar methods to the transformation and artistic adaptation of human personality itself.

Rosicrucian philosophy always has been a success philosophy. It boldly asserts that man is inherently a noble being, whose power extends to the control of nature's most potent forces. Read again the questions quoted from the *Confessio* in the last paragraph on page 4. Read, and understand that every one of these questions has been affirmatively answered by adepts of the Invisible Rosicrucian Order. Answered affirmatively, moreover, as the result of personal experience. Rosicrucian teaching is this:

When you measure up to the full stature of a man, all the forces of nature are at your service. You can command them all. Not the least of your desires will be unsatisfied, because you will be a conscious administrator of the Cosmic Desire, working with knowledge and understanding to fulfill your share in the Great Work of adaptation.

Never will you "kill out desire." Never will you succeed in formulating a philosophy which does not

express desire. But when you train desire aright, you cannot want anything which runs counter to the cosmic order. Your central purpose will be that of perfect obedience to what really is. Then you will see that nature is never your adversary. Our business is to work with nature, not against her.

Our modern miracles of invention are applications of the principle of agreement with nature. Nature and man are not enemies. They are two modes of the manifestation of a single reality which is really always in perfect agreement with itself. The laws of nature are laws of our own life. They are all at work within the boundaries of our personalities. What happens anywhere is by the same law that work in us. When our personal desires are one with the Great Desire, all the forces of nature, known and unknown, work with us and for us. "All things work together for good to them that love God."

Three paths lead to the Grade of Philosophus. The 29th, beginning in the 10th circle, is that of the letter Qoph (pronounced Koph, with a long "o"), attributed in Tarot in Key XVIII. Its color is violet-red, its musical tone B-natural. The 28th begins in the 9th circle. Its letter is Tzaddi (tsah-dee), its Tarot Key XVII, its color violet, its tone B-Flat. The 27th path begins in the 8th circle. Its letter is Peh (pay), its Tarot Key XVI, its color scarlet (corresponding to Mars), its musical note C-natural.

The seventh path or circle, to which all these paths lead, is colored emerald green because it is the sphere of Venus. The corresponding musical note is F-sharp. The divine name is IHVH TzBAVTh, pronounced Yod-Heh-Vau-Heh Tsah-bah-ooth.

In practicing the exercises for these paths, and for all subsequent paths, observe the following rules:

1. Always take the paths in the reverse order, beginning with that bearing the highest number. (Here the order is 29, 28, 27).
2. Each exercise begins in the sphere at the lower end of the path. The finishing-point, or goal, is the sphere corresponding to the Grade to be reached.
3. The order of the exercises is:
 - a. Imagine the color of the sphere where you begin. See it as the color of your aura. At the same time intone the name of this sphere on the key-note corresponding to its color. By name, we mean the divine name, not the sphere-name.
 - b. Imagine the color of the path to be traversed, and intone its letter-name on the corresponding tone.
 - c. Imagine the aura as suffused with the color of the sphere which is the finishing point, and intone the divine name of that sphere of the note corresponding to the sphere's color.

d. Always open your eyes, rub your hands briskly, and take several deep breaths after concentrating on the colors and tones.

e. Meditate on the various attributions of the letter assigned to the connecting paths, and study the corresponding Key of the Tarot. MAKE NOTES OF ALL PRACTICES.

The Grade of Lesser Adept, 5=6.

This first Grade of the Second Order corresponds to the 6th circle on the Tree of Life. It is the center of the Tree, and the center of the geometrical Key to the Cosmos.

Its Hebrew name is ThPARTh, Tiphareth. Review the meanings of 6 in the Analysis, and you will understand the occult significance of this Qabalistic word, which is translated "Beauty". It is called also the path of "Intelligence of Mediating Influence." Another of the Qabalistic names of this sphere is "Son", and in Hebrew philosophy this "Son", or number 6, is the husband of the "Bride", number 10. His Mother is Understanding, or number 3, and his Father is Wisdom, or number 2.

Try reading ThPARTh by Tarot. The Keys are: World..Tower..Fool..Sun..World. At first you may get only a vague feeling as to the hidden significance. But write down whatever you get. This practice becomes more and more interesting as you continue it, because interest is invariably born of attention.

You will have the proper mental preparation for understanding the Grade of Lesser Adept if you remember that beauty is always related to fitness and strength. Whatever is truly adapted to its uses is beautiful to people who can perceive its fitness. Beauty is not more prettiness. Often the untrained eye or ear reject what is profoundly admired by those who have had right instruction. Even machinery perfectly designed has forms that delight the eye of the true artist.

Some years ago in Central America an aqueduct was built in the jungle. The engineer took an artist friend to see the long, white structure extending for miles through the forest, over arches whose perfect lines the painter marveled at.

"What a pity," he exclaimed, "to waste such perfect structure on 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 showed would be the strongest."

Compare a racing yacht with a dugout, a modern locomotive with the engines of 1869, the modern "set-back" building with early skyscrapers, the athlete's body with that of an average man. Beauty is

always the result of increased efficiency. "The beautiful lives are the accurate ones," says Eliphas Levi, "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 Tiphareth as the central point of equilibrium. From Tiphareth, too, the middle pillar of the Tree takes its name. It is the Pillar of Beauty, some faint recollection of which is preserved in the rituals of Freemasonry. Observe that the numbers of the circles on this pillar (1, 6, 9, 10) add to 26, the number of IHVH.

Three paths lead to Tiphareth, 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, of Ayin (ah-yin) is that of Renovating Intelligence, represented in Tarot by the Devil. This Tarot Key is a picture of what occult writer 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 arranged against him in his struggle 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. The conflict between his inner realization that he is born to command, and the outer appearance that all sorts of forces are working against him is what goads him on to the discovery of the hidden laws whereby 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 face-value we think we are competing with our fellow man. When we permit ourselves to be deceived by appearances, we suppose our neighbor's real interest clash with ours. When we look only at the outside of things we believe we are separated from other people physically and psychically, that the universe holds two sets of antagonistic causes, that there is 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 knows by experience that confident expectation forms patterns which are actually realized in material form, he knows he is not bound by circumstances. He sees that he is master of circumstance to the degree that he is skillful in making mental patterns. He knows that nothing fights against him but his own ignorance and clumsiness.

It requires very little practice to get such knowledge. A young woman who came to my class in

Toronto heard me, in a public lecture advise the formation of a definite 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 hat you want. Draw it, if you can. Write a description of it, and specify the color, the material, the shape, the price - all the details. Expect to possess it, and you will surely get it."

About a week later this girl came to me just before class-time, and said:

"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 store. 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 stood before a shabby little millinery shop. No hat such 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, after she had been concentrating on it for about a week. 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. She got a fair profit from her work. 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 second path leading to the Grade of Lesser Adept is that of the letter Samekh (saw-mayk), represented in the Tarot by Temperance. Review what the *Analysis* has to say concerning this picture. After we have overcome the delusions represented by the Devil, we must also do all that we can to deepen our realization that the one I AM is the real Actor and Knower in our personal lives. That I AM is the angel of the XIVth Key.

This 25th path begins in Yesod, represented by the pool at the feet of the angel. The automatic activity of the subconscious is the power expressed in all attainment. When we perceive the true Foundation of our personal lives, and rest of the Foundation, we shall never be assailed by doubts as to the adequacy of our power-supply. "All power is given me of my Father," said Jesus, and St. Paul exhorts us to have the same mind in us. The free gift of the One Life to men 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 enters into the making of a Lesser Adept. It is not sufficient to overcome the illusion that we are contained between our hat and our boots. It is not enough to see that our power extends throughout nature. We must know 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 Life-source. Eternal Being manifest itself in the special functions of temporal existence. This is the lesson of the 25th path of the Tree of Life.

To learn that lesson is to be prepared for the last of the three paths leading to the Grade of Lesser Adept, -- the path of the letter Nun, symbolized in Tarot by Death. The practical experience of the 25th path begins the preparation by showing us that the solid and subtle things in our environment are no obstacles to the working of the Life-power which radiates out from us. The theoretical foundation developed in the trials and test of the 25th path identifies that Life-power 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 the mysteries, the candidate is obliged to undergo a simulated death. He must be killed and then raised. Whether it be Osiris, slain and risen, Hiram murdered and raised from the grave, or Brother C. R. receiving initiation 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 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 not 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 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, we say, death and disease and all the 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. Thus we begin the overcoming of the "last enemy" by knowing it to be part of the cosmic order. Further investigation, moreover, shows us the beneficent part played by death in the story of human progress. Again, we learn that we do really do "die daily", and that the processes of cell-death are what make possible our change of habits and organism so that eventually we may become consciously immortal. This is obscurely referred to in the Rosicrucian statement that the adepts of the Invisible Order cannot be seen by human eyes, unless "they have strength borrowed from the eagle." The connection, of course, is the correspondence between the eagle and the sign Scorpio, which is the sign of death, associated with the letter Nun by Qabalists.

In brief, then, to attain to the Grade of Lesser Adept we must first overcome what the Devil symbolizes. The chief weapon which we shall use to this and will be found to be 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, boldness, confidence -- these are state of body as well as states of mind. Laughter has a subtle effect upon all the endocrine glands. It changes the body-chemistry. The Bible is stating a physical fact when it says, "A merry heart doeth good like a medicine/"

Secondly, we must zealously rid ourselves of the notion that our personal thoughts, words and actions are merely personal. I say "zealously", because "zeal" is one of the connotations of the Hebrew word RVGZ attributed to the letter Samekh (See *Analysis*, page 71). It is well, also, to bear in mind that the Qabalistic correspondences of RVGZ intimate that our zeal is watchfulness in controlling the vibrations of the solar energy typified by the lion in Tarot VIII. When we remember that all our personal activities are really special expressions of this cosmic vibratory activity, and that they are really controlled by the Higher Self typified by the angel in Tarot XIV, we are on the right track. The work of the 25th path, then, 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 purpose 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 higher direct perception that the physical body is only one of the vehicles of the I AM; but even before this we may imaginatively relate ourselves from the fear and hatred of death that 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 "the strong force of all forces, overcoming every solid, and penetrating every subtle thing." He must be free from egotism, because some of his labors will test his confident reliance on 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 cost are possible in any degree of adeptship.

Yet his is the lesser adeptship, because in this Grade he trains himself in nothing more than skillful mental imagery. Throughout this work he knows that physically and psychically he is one with all the other manifestations of that a One Force whose particular center for us earth-dwellers is the sun. The lesser Adept looks upon everything in his environment as 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 the definite substitution of the conception of the one radiant energy for the error of manyness suggested by the multifarious impressions of his senses. The work of the Lesser Adept is to realize that the Great Work is indeed the "Operation of the Sun," as the Emerald Tablet declares it to be.

This realization is perfected by self-conscious direction of mental imagery. Hence the color of the sixth Sephirah is given as yellow, color of Mercury, although it is said to be the sphere of the Sun.

The divine name attributed to Tiphareth is a summary of the work of the Lesser Adept. It is IHVH ALVH VDOTh, Yod-Heh-Vau-Heh Eloah va-Da'ath. It means: "That which was, is, and shall be, the power and the knowledge." It is the recognition of the unnamed "One Thing" as being at once the power-source and the knowledge-source. That recognition is at this point largely intellectual. It may be stated thus:

"One Reality, the same yesterday, today, and forever, enters my experience as the radiant energy of the sun. This is the real substances 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 is also the source of whatever has been known in past ages of all knowledge existing now, and of all knowledge which will 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 being 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 taken by the One Force.

The Lesser Adept learns that the external physical world is like the screen in a cinema theater. The light is the universal Conscious Energy. The projection machine is self-consciousness. The lens is attention. The film is the adept's mental imagery. What he sees with his mind's eye becomes actualized through the operation of nature's basic laws. In his presence marvels take place, inexplicable to the ordinary human being; but those marvels are marvels of law, miracles of efficiency, mighty works of creative imagination.

The Lesser Adept, remember, employs no powers which are not used by us all. Every human being projects mental images upon the screen of environment by just the process we have outlined. Most people, however, make distorted images. Their light shines dim. The lens of attention is badly focused. The pictures are hideous and deformed. Thus their experience correspond to their want of skill in scientific imagination.

Therefore 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 take this mental pattern as a suggestion to the subconsciousness is to set in motion subtle processes which result at last in genuine perception of the order and beauty beyond 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 ways to make your environment what you would like it to be. Remember the story of the hat. 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. Image a beautiful world, and a thousand pairs of hands will set to work to give it physical space and form.

The "pass-words" of the Grades of the Invisible Rosicrucian Order are identical with the divine names attributed to the Grades, with the exception of this 5=6 Grade of Lesser Adept. Its pass-word is Yeheshua (Jesus), spelled Qabalistically, by inserting the "holy letter" Shin in the midst of IHVH, thus: IHShVH. Occultist of the Western School invariably spell Yeheshua in this manner. In accordance with the mystical attributions of the letters, it represents Fire (I), Water (H), Spirit (Sh), Air (V), Earth (H). It was on this account that the altar in the Vault of C.R. was inscribed with the motto, "IHShVH *mihi omnia.*"

The exercises for this Grade are like those of preceding Grades. The colors of the 26th, 25th and 24th paths are these of the letters Ayin, Samekh, and Nun, given, with the musical tones, in The Analysis. The color of Tiphareth is yellow, and its tone is E-natural. Use the pass-word Yeheshua for this sphere, instead of the divine name. The Analysis will give you all the other details to be used in meditating on the meaning of the paths.

The Grade of Greater Adept, 6=5.

As preparation, review what is said of the number 5 in the Analysis. Review also the explanation of the Pentagram on page 24 of the same book.

Then ask yourself if you are beginning to see the real purpose of initiation. Has a glimmer of its real meaning entered your mind? Do you realize that the object is not so much to develop "powers" as to bring you by actual experiment to the point where you know, from having set your feet upon the path, just how rugged is the Way of Return?

Sometimes the objection is made that this teaching has too little love in it -- is too intellectual. We trust we have been able to keep out mawkish sentimentality. But no love? What is love? Is it a tickling sensation somewhere around the 5th 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 our eyes, nor simply a rhythm and cadence in his words which makes our hearts beat faster for the 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 of hard work.

Why does a mother love her child so dearly? For the pains is cost her. Why does an artist love his work? For the agony he passed through in bringing 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 Workers, 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 give you a touch of Their suffering. Thus you awaken to realization of 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 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 of concentration.

We regard the masters with reverence, but few of us realize that Their own declaration that They are adepts of the Patanjali School means that in one of their incarnations they began the very kind of work we are trying to do. 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 bodies moment by moment, so that through the long centuries They might hold up 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-seeking, thirsting for the joys of this world and for an extra-special crown in the world to come. But a day came when They heard the call, and when They has set Their hands to the plough, They turned not back.

So, if the path of concentration has cut your feet, remember that every master of Wisdom has endured the same pains, in order to be fit to serve the world, in order to be ready to perform his share of the Great Work.

Remember, too, that the Path of Return is what Lao-Tze called TAO, of 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-Tch-King is "Resigning work", and it may seem strange that we quote it after saying so much about action. But to resign work is not to attempt to stop action. Look closely at the word "resign". You will be a new idea if you think of it as meaning "to sign again." We have all been signing our names to our work, and it not seldom happens that the signature is more prominent than the work itself. We have to cease this flamboyant personal signature, and learn how to let our work become so perfect an expression of the One Artist that it will sign itself.

For since everything comes from existence, and existence from non-existence, the true source of all action is the unmanifested Limitless Light, and if we would be in harmony with cosmic rhythm, it's about time we began to stop scribbling our names on the masterpieces of life, like travelers scrawling their silly names on the walls of some ancient temple.

This is what the Book of Tokens means in the following passage from the meditation on the letter Mem:

"Absorb thyself in the 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."

This is the secret of the path of Mem, the first you are to traverse mentally in reaching the Grade of Greater Adept. It is the path of re-signing the work done through your personality. It is the path of the total loss of the illusive personal self, the path of the Hanged Man in the Tarot.

How we dread to take it! How reluctantly we set foot upon it. Yet we fear because what is really nothing. A delusion like that in the Eastern tale makes us think of ourselves as being rich in possessions when in truth all that is in the treasure-chest is a handful of dead leaves. One day the truth will flash like lightning in your mind, and then you will see that all this talk of "sacrifice" is only meaningless noise. Literally and explicitly, you are called upon to give up nothing, but you hang onto that nonentity as if it were a pearl of great price. Do we say "you?" Let us include ourselves in the indictment. For if the full realization of this path of the Hanged Man were at work in us, we should not be obliged to write or speak to you. We could stand silent before you, and transform your lives by our mere presence, by a single heart-piercing glance.

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 calls, 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 till they remember, till they wake from their dream of separateness.

The path of the letter Mem leads up from Hod to Geburah (8 to 5). It begins in expectation, in aspiration, in an eager, long look upward toward the source of life. This is expressed in the affirmation, "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 the path of surrender.

Now we stand hesitant at the portal because we still fear the undeviating Justice which is at the upper end of this path. We ourselves are just. 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, the sense of separate personality, is that we feel subconsciously that then we shall have no shadow of

excuse for holding other people responsible for the seeming evils 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 a billion lifetimes pull against us when we try to stop judging our neighbors.

But Jesus, in common with all great teachers, came with the message that 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 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 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 that we express in our fifth affirmation.

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 unailing 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 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. It is a trance, to be sure, but Samadhi is known by its results. As Vivkananda 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 fulfill. Just as you find the great prophets saying, 'I come not to destroy but to fulfill,' so this inspiration always comes to fulfill reason, and is in direct harmony with reason, and whenever it contradicts reason you must know that it is not inspiration."

Now, just because superconsciousness does not contradict reason is why we say so much about training the intellect, and about the truth that the only reasonable interpretation of the discoveries of

modern science 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 pointing out what is the true nature of the will-principle at work through man. The lie is that we have a personal will whereby, somehow, we may be able to circumvent the laws of the cosmos. It is a lie invented to give us an excuse for thinking ill of the neighbors, for concerning those who disagree with us to perdition, on the assumption that they could think differently or act in some other manner, if only they willed to do so.

Samadhi is a hard path to follow, but it does away with all 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 extension 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 silence in Heaven, we are told in the Apocalypse). But the man who comes out of it is changed forever. He has become that Will Levington 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 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 man's failures to hit the mark shall no longer be counted against him. The Greater Adept seems to perform miracles, but he does them all by getting himself out of the way. And the path of his Grade begins in the sphere of Mercury, in the field of intellection, for until the lesser delusions of faulty logic are overcome, a man 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 barrier to love -- is dissolved in the path of the Hanged Man. Thereafter the initiate identifies himself, one by one, with the descending scale of perfections represented by the remaining paths and Keys.

We 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, our first preliminary survey of the Way of Return, we may only faintly image what this attainment means. Yet we should try as best we can to discern what the adept sees fully in the 22nd path, that of the letter Lamed.

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 the incarnate Law. This is what the Tarot means

by the picture of Justice, in relation to 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, the, before we become actually eligible 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 an instructor in what to avoid! By watching ourselves carefully we may accomplish at least one useful bit of teaching. Our lives can show others that one may 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 reason for my belief. Like another Teacher, this man told me all the things that ever I did. You wouldn't turn to look at him if he passed you 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 believe the number of such men is larger than is generally supposed. They conceal themselves in order to teach without interference. We may know them by this: they are faithful to the idea of beauty in all things. 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 the 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 action are all things 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 business hours shalt find the Eternal Worker doing all things well in thee. Lo, I guide thee all the way. Rest thou in me."

When this perfect rest in the Will of the One Life is a vivid daily experience, the Greater Adept is ready to proceed to a still higher stage of the Path, to the Grade of Exempt Adept, which will be explained in the next section.

The divine name and pass-word of the Grade of Greater Adept is ALHIM GBVR, Elohim Gebur (A-yl-oh-heem Gee-boo-or). It means literally, "The gods of power." The color of the Grade is scarlet, corresponding to Geburah, the sphere of Mars. The musical tone is C-natural.

The colors, tones, attributions and Tarot keys of the 23 path of Mem (mayam) and the 22nd path of Lamed (law-mayd), are given in the Analysis. Exercises are similar to the preceding ones.

The Grade of Exempt Adept, 7=4.

This Grade corresponds to the number 4, and to the 4th sphere of the Tree of Life, named ChSD, Chesed, meaning Beneficence or Mercy. Review the meaning of the number 4, and read ChSD by Tarot as a preparation for further study.

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 of 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 Hebrew occultism hints that this beneficence is in accordance with measured rhythm, since the Qabalah says that Chesed, the forth 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 preference of action.

In the 21st path of the letter Kaph, represented in the Tarot by the Wheel of Fortune, the sense of "my-ness" is overcome by constant meditation upon the One Self as being, like the sphinx at the top of the Wheel, perfectly motionless in the midst of the flux of cosmic activity. Here the aspirant never forgets 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.

We 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, and is under no necessity for reminding himself. 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, opening or closing his eyes, he saith, 'the sense and organs move by natural impulse to their appropriate objects.'"

Nevertheless, the 21st path of Kaph 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 indicates that the first path leading to the Grade of Exempt Adept takes its departure from the love-emotion referred to Venus. It is the sublimation of the desire-nature that we attain to union with the Divine Beneficence in which all sense of separateness is forever blotted out. This attainment is the Great Reward, in which all antagonisms are reconciled, and therefore the 21st path is called that of Rewarding Intelligence or Intelligence of Conciliation.

Sometimes it is also named "Intelligence of Desire," to indicate that desire is really and truly the motive-power which leads to our grasp (Kaph) of the law of rotation and cyclicity represented by the Wheel of Fortune. This is of course true, inasmuch as all human comprehension of natural law is the result of search impelled by desire, and this comprehension sooner or later leads to the mental representation of cosmic activities as the circulation through a succession of forms of the One Power of the universal Life-breath. This circulation is seen by seers like Ezekiel, from whose visions of "wheels within wheels" the tenth key of the Tarot is derived.

The Exempt Adept is in the state represented by the sphinx at the top of the wheel. In his Pictorial Key to the Tarot, A. E. Waite says the sphinx stands for the equilibrium in the perpetual motion of the fluidic universe, for stability in the midst of movement.

Something of this consciousness you may begin to experience even now. The easiest way is to identify yourself with the inexhaustible current of love which flows from the Heart of Life to all the world. That identification is represented by the 20th path of the letter Yod, and by the Hermit in the Tarot.

The Analysis gives the root-meanings of this path. Here we may add that since the letter Yod is called the "letter of the Father", all its meanings must include the idea of paternal love. The Hermit clearly represents this idea. He holds his lantern to light the way for those below him because he loves them, and would have them with him on the heights. In all wisdom teaching we find this thought that the mysterious Life-source is really a Love-source.

In traversing the 20th path, which leads upwards from Tiphareth, the 6th sphere, to Chesed, the 4th,

one places himself in Tiphareth, sees himself surrounded by a sphere of yellow light, and then imagines a yellow-green ray rising from the heart-center to the point behind the eyebrows. He then imagines his aura as blue, color of Chesed, the sphere of Jupiter.

What he does sets in motion for the time being the vibrations of etheric and higher planes which correspond to these imagined colors. One must not suppose that this is "only imagination." When one's consciousness takes on a particular color-vibration as the result of this practice, even the physical body is modified to some extent. Something really happens.

In its highest expression, the state of consciousness attributed to the 20th path is a blissful ecstasy beyond words. But do not be disappointed in your practice of the preliminary work if it induces no such ecstasy. Remember that this path is really "open" to none but Greater Adepts -- that you are only taking a sort of anticipatory glance at a guidebook written about it by one who makes no professions to having traversed it himself.

Because of the bliss experienced here, mystics of all periods and all religions have expressed their experience of superconsciousness in terms which are derived from the keenest delight of the senses. Thus Qabalists say the path of Yod corresponds to Coition. Note that this is generative union, whose consequence is the regenerated personality.

Consider, now, the symbolism of the Hermit as representing Intelligence of Will. Who is the Hermit? Your true Self, and that Self is the One Self which finds expression in countless personalities. This is He of whom the Bible speaks as being the "Ancient of Days," he whom Jesus had in mind when he said, "I and the Father are one."

When the seeker for light identifies himself with Hermit, he arrives at the state of consciousness which yoga philosophy terms Kaivalya, isolation. It is attained when the mixture of purity and impurity called personal mind has been made as pure as the real Self. Then the mind reflects only the very essence of purity, and this is oneness with Absolute Being. The soul then realizes that it depends on nothing in the universe "from Gods to the lowest atom," as Vivekananda says.

At first this may seem to contradict what has been said about self-surrender. There is, however, no real contradiction. As Lao-Tze says, "All the teachings of wise men are paradoxical." *Personality*, we are taught, is always dependent, can do nothing of itself. The real Self, the Onlooker, the I AM, depends upon nothing, because everything proceeds from that One Reality. Perfection in meditation raises the mind to the level of superconsciousness, in which there is nothing but knowledge of union with the One, who, like the Hermit, is the Light-bearer on the universe. The sages agree, because they all speak from the same experience, whether we say with Qabalist that the serpent of wisdom climbs the Tree of Life, with Lao-Tze, "The path of Tao is backward," or with Jacob Boehme, "Walk

contrary to the world." The idea is that the Goal and the Source are one, and that the way thereto is a Path of Return.

The Grade of Exempt Adept is perfected when the power of the sphere of Mars, the scarlet 5th sphere, has passed along the 19th path, back to Chesed. This 19th path is that of Teth (tayth), whose yellow color corresponds to the note E-natural, and whose Tarot Key is VIII, Strength. The exercise begins to Geburah, and is completed in Chesed, similarly to proceeding exercises.

In traversing the 19th path, the aspirant transmutes the activities of the serpent-power, pictured in the Tarot by the lion tamed by the women. This is a transmutation of solar energy, and also a modification of self-consciousness.

The Mars vibration characteristic of the 5th sphere is especially active in self-consciousness. (Thus the Magician wears a red robe). The feeling of strength which it gives is often misinterpreted. The misinterpretation arises in the illusion of separateness which engenders the feeling of "myness," and this feeling is the root of belief in personal will. Therefore personal will is the function of consciousness attributed to the 5th sphere. It is merely a misunderstanding of the undeviating cosmic law is manifested through personal centers of expression.

The Greater Adept still feels this illusion, although he has conquered the delusion caused by it. But the Exempt Adept never forgets his relation to the Source of All. There are times, to be sure, when even he who perfectly remembers the real Self must identify himself with the relative states of personality in order to perform the actions required by his share in the Great Work. Then he feels the illusion of separateness as must as anyone else. As a rule, he remains absorbed in the bliss of union.

The 19th path is that of the Secret of All Spiritual activities. Only he who has freed himself from the error of personal initiative, he who sees in all his actions the operation of the inevitable cosmic order, and yet realizes that order to be more than mere mechanism, may safely be instructed in this Great Secret.

What is that Secret? I cannot pretend to tell you. 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 that Grade. I can only point out a clue given in the Hebrew Wisdom. It is the Hebrew word for "secret", HPOVLVTh. Read letter by letter it gives many hints, which you may develop from the corresponding Tarot keys.

The first three letters HPO, are pointed to the Mars vibration. Heh (Emperor) through Aries, ruled by Mars. Peh (tower) through its attribution to Mars itself. Ayin (Devil), through the sign Capricorn, wherein Mars is exalted.

The next three letters are related to the Venus vibration. Occultly Venus is the complement of Mars, as green is the complement to red. The Venusian letters are V, L, and V. Vav (Hierophant) represents Hearing, the complement to Sight, which is attributed to Heh. When we have learned the deeper meaning of vision (Heh), have mastered the destructive electric force of Mars (Peh), and have exalted that force by learning how to use the limiting power of Saturn which at first seems to be our adversary (Ayin), 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. Lamed (Justice), letter of Libra, ruling the kidneys, suggest that elimination is part of the Great Secret. Vav is repeated, I have been taught, because the Inner Teacher makes two revelations in imparting the Great Secret. The first has to do with purification and the attainment of balance. 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, it is said, the officer representing the Hierophant gives this instruction as follows:

"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 sees not as but a play of love. Enter into joy, for He with whom thou hast wrestled is none other than thy true Self."

Teth (Strength) is the final letter of HPOVLVT. The meaning of the corresponding Tarot key is explained in the *Analysis*. We need only add that when self-consciousness, by right intellection, grasps the truth that all the power a 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, this right knowledge of the relation between personality and the One Life become the dominant suggesting to the subconsciousness. In response to it 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 purified, 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 the Master.

Thus the Great Secret appears as one having to do with control of the Mars vibrations of electric action and the Venus vibration of desire, summed up in 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 until 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 of 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. Then shall the severity of Law be swallowed up in the greater magnificence of merciful Love. Then shall the powers of the Greater Adept, wonderful as they are, be merged with the exhaustless riches of the self-impartment of the one.

The divine name and pass-word of the Grade of Exempt Adept is AL, pronounced A-yl. It means "Strength." It is especially important because the reversal of its letters is LA, which means "Not." the Strength of the Exempt Adept, so to say, is rooted in the fact that he sees clearly that "personal" power is non-existent. "I am doing nothing," he declares, and the statement is subtler than it seems to be. The Exempt Adept never ceases action, since he is wise, and it is written, "Children only and not the wise speak of renunciation of action and of right performance of action as being different. He who perfectly practices the one receives the fruit of both, and the place which is gained by the renouncer of action is also attained by him who is devoted in action."

The Exempt Adept knows that all his actions are expressions of that One Reality which is No-Thing, "described as Not this, Not that, and so on, by negatives only." This is the meaning of the password of the Grade.

We now come to the three Grades of the Third Order, and if it has been difficult to speak of the Grades of the Second Order, how much more so to write of the August mysteries of the Third. Howbeit, what we write is not our own, but as we have received it, and so transmit it to you.

The Grade of Magister Templi, 8=3.

This corresponds to the meaning of the number 3, and of Binah, or Understanding, third circle on the Tree of Life. This circle is the sphere of Saturn. Its color is black, the absorption of colors. To some it appears as indigo, or deep blue-violet. In such cases, its note is A-natural. But I prefer the tradition that all the sphere 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; the second begins in the 6th sphere, Tiphareth. Review the meanings of these paths as given in the *Analysis*.

In traversing the 18th path, the beginning is from the Great of Greater Adept, and the goal is

Understanding; but he who travels this path must first have perfected his realization of what it means to be an Exempt Adept. Right understanding require more than the recognition of undeviating Justice. The conception of unchanging Law, untempered by Mercy, will not carry us through the 18th path. Great as are the powers of those who have attained to the Grade corresponding to the 5th sphere, not until they have become truly exempt from action are they qualified to follow the course which makes them Masters of the Temple.

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 by reason of its quality of self-limitation, directed by the rational self-consciousness depicted in the 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 those limitations by knowing how to utilize them. It is to master the destructive force of the Mars vibration, to awaken in oneself the regenerative potency of the flame of the cosmic Life-Breath. Finally, it is to restore the Creator to His throne.

In the picture of the Chariot, corresponding to this path, the great car 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 is the white sphinx, the negative is the black one.

The field (Cheth) of his mastery is that of speech, of the Word, spoken and unuttered. The unuttered Word is thought. The Master of the Temple is one who has learned the secrets of Magical Speech. He builds by ideas. Herein some may see a connection with the old tradition of the "lost word." By means of magical speech, the adept may build himself a body which resist every hostile external influence.

The Master of the Temple realizes to the full the meaning of the affirmation, "Filled with understanding of its perfect law, I am guided moment my moment along the path of liberation." He feels within him the urge of that resistless Will which others not so wise mistake for something of their own. He makes no plans, but carefully follows the Great Plan, certain of success. He has neither anxiety nor curiosity about the future, for he has learned to "live out the present with a smiling heart." As Eliphas Levi says, "He works as if he had all eternity to work in." This is a subtlety. It does not mean, "as if an endless vista of time lay before him, in which to complete his undertaking," but rather, "as if the medium in which he works were eternity, not time." By means of this timelessness in his thought and work a master of the Temple widens the circle of his activities, so that it includes points in space far distant from that occupied by his physical body. By this same freedom from the illusion of time, he produces in an instant results which ordinarily take months to accomplish.

The mastery of the Temple is typified in Rosicrucian symbolism by the Vault of C. R. Its floor plan is a heptagon, a figure not to be found in nature. This figure, moreover, cannot be worked out by mathematical formula. If you want to divide a circle into seven equal parts, the best you can find by mathematics is an approximation. But if your eye is true, and your hand skilled in the use of the compasses, you can make the requisite division by the trial and error method. Thus the construction of the Vault on the pattern of the heptagon suggest a work of art, a manipulation, in which skill of hand and eye are combined.

Every side of the Vault is 5 x 8 feet. Thus the number of square feet in every side is 40, the number of the letter Mem, represented by the Hanged Man, and suggesting the Law of Reversal. The line bounding every side is 5 plus 8 plus 5 plus 8, or 26, the number of IHVH, so that the seven sides represent seven aspects of That which was, is, and shall be.

These seven aspects are the seven "Spirits of God," the Elohim, and the number of the word ALHIM, Elohim, in Hebrew is 86. If the walls of the Vault were opened out flat, they would make a parallelogram, or rectangle, thirty-five feet long and eight feet high whose boundary line is 86.

The four mottos are associated with the figures of the four mystic animals. *Nequaquam vacuum*, "Nowhere a vacuum," surrounds the figure of the Lion, and affirms the omnipresence of the fiery Life-Breath. *Legis jugum*, "The yoke of the law," surrounds the figure of the Bull, and refers to the law of limitation in the names and forms of matter. *Libertas Evangelii*, "The liberty of the gospels," is connected with the figure of the Eagle, and refers to the transmutation of the reproductive force typified alike by the Scorpion and the Eagle, by means of which Death, the last enemy, is overcome. *Dei Gloria Intacta*, "The untouchable glory of God," surrounds the figure of the Man, and refers to the fact that every man is the vehicle of the pure, untouchable glory of the Limitless Light.

Every wall represents a planet. The heptagonal arrangement suggest symmetrical artistic adaptation of all the elements of personality. None is left out. Even the so-called "malefic" planets, Mars and Saturn, are included. The lesson is plain. Mastery of the Temple requires right adjustment; but nothing essential is left out. Even the forces that we ordinarily think of as "evil" have their appropriate place in the Great Plan.

The Mastery is completed by traversing the 17th path of the letter Zain. The delusion of separate personality is really a transposition of Cause and Effect, a mistaking of the instrument for the player, and the correction of this error is finally accomplished in the Path of the Sword (Zain). Right discrimination, the "Disposing Intelligence," so perfectly adjust the relations of consciousness, subconsciousness and superconsciousness, (man, woman and angel in the VIth Key), that the Life-power works without any obstruction through the whole personality.

It then builds a perfect body. Subconsciousness knows -- has always known -- what goes into the making of a perfect body. Set free to follow nothing but the all-wise guidance of the superconscious I AM, it begins to reorganize the whole cell-structure, building the "Temple" in accordance with the patterns hidden in the "Mount." The "Mount" is the peak where the Hermit stands, the Small Point of the Eternal Self-knowledge, present in every one of us, because of the omnipresence of the Limitless Light.

When the activities of the subconscious plane have been turned over to superconscious direction, no self-conscious interference with the body-building power is possible. I do not mean by this that every person who enters into superconscious experience attains to physical immortality during the same incarnation wherein the awakening comes. Ramakrishna was superconscious, Jacob Boehme was superconscious, and so have been host of others who have died. Sooner or later, however, the particular "line of tendency" which the Life-power expressed through those personalities will again descend into incarnation as a human being who lives in a physical body which does not die until he himself sets his higher vehicles free from it. Even then it will not die in the manner of ordinary dissolution. It will be instantly disintegrated into its component elements -- will vanish in the twinkling of an eye.

When an adept has reach this stage of unfoldment he is no longer subject to birth. When he needs a physical body, he make it as quickly as he can disintegrate it. I am persuaded that many such "just men made perfect" are on earth today. This, of course, is merely my private opinion, which no reader of these pages need accept, unless to him it appears reasonable.

We are far from this perfection, yet we may take the first steps in the path that leads to it. We may use intellect and imagination to build up the conception of the One Self as being even now absolute Master of its temple, our personality. Day by day we may strive to correct the illusion of our seemingly separate existence.

The colors of the 17th and 18th paths, and their musical tones, are given in the *Analysis*. Zain is pronounced zah-yin. Cheth is pronounced kheyth. The divine name of the 3rd sphere is IHVH ALHIM, Yod-Heh-Vau-Heh Elohim. Note that its component names are both suggested by the geometrical facts about the walls of the Vault. It means, "That which was, is, and will be (manifested in) all creative powers."

The Grade of Magus, 9=2.

This Grade is attributed to Chokmah, Wisdom, the 2nd sphere on the Tree of Life. Its color is gray,

mixture of Light and Darkness. It has no musical tone. It is also call AB, the Father. Its divine name is IH, Jah, pronounced "Yah."

The paths leading to it are the 16th, of Vau (waw), and the Hierophant; the 15th, of Heh (hey) and the Emperor; the 14th, of Daleth (dah-leth) and the Empress. Their colors and tones are given in the Analysis. The 16th joins the 4th sphere to the 2nd; the 15th joints the 6th sphere to the 2nd; the 14th joins the 3rd sphere to the 2nd.

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 Man-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 his sacrifices 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 man is truly "more than men," to use a Rosicrucian phrase, we readily concede. That none of us can form more than a vague conception of such a character we admit. Yet we altogether miss the point of the Wisdom Teaching if we do not perceive that this is no ideal picture of what we may some day become. On the contrary, it is the barest of outlines of what the real MAN is every human being is, now and always.

That MAN is the true Magus, and to reach the Grade of Magus is the Invisible Rosicrucian Order is to become aware of the real presence of that MAN in our lives.

Thus the first path to this Grade is that of the Hierophant, beginning in the fourth sphere, or Grade of Exempt Adept. The Exempt Adept who has become a Master of the Temple has so perfected the organization of his body that no obstruction whatever prevents his communication with the One Teacher. He "reposes in the quietude of eternal thought," for he shares in the "Triumphant and Eternal Intelligence" attributed to the letter Vau, and represented by the Hierophant. 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 second path to this Grade is that of the Emperor, beginning in the sixth sphere, or Grade of Lesser Adept. For the Magus must be perfected in imagination, must be able to make definite mental patterns. Yet when he does so, he does it not of himself, as does the Lesser Adept. His vision is the sight of the Emperor. He sees the world with God's eyes, and sees it always, therefore, as under his command.

Finally, because his body is so perfectly organized, all the Ageless Wisdom stored in subconsciousness is at his command. The marvelous generative and regenerative powers of subconsciousness, which extend, be it remembered, throughout the whole of this plane of physical forms, are under this 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 sets 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 mightily works to convince doubters.

What we have said must suffice for this course of instruction, meager as it is. Neither writer nor readers are near enough to the Third Order to make any other way anything but arrant presumption. I have transmitted to you what I have received. When your time for greater knowledge comes, you will find it awaiting 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, a synthesis of all colors. It has no musical tone. Its name is AHIH, pronounced ay-hyay, with strong emphasis on the second syllable. It means "Existence."

Only one path leads to this Grade, the path of the letter Gimel the 13th on the Tree of Life. The reason is that Kether is the Goal of the initiatory journey, and whom 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 it true of the 12th path of Beth and the Magician, which connects Kether with the third sphere.

"Ipsissimus" means "He who is most Himself," and connects with the Qabalistic attribution of IChIDH, Yechidah (pronounced yaw-kee-dah) to the first sphere. Yechidah means "the indivisible," and is the Hebrew technical term for "Self," practically equivalent to the Sanskrit *Atma*.

The Grade of Ipsissimus is that of the hand 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 Orders that angle for easy believers through the advertising pages of magazines and newspapers are, to say the least, absurd in their pretensions. 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 the Logoi, or spirits of the separate planets. Among incarnate beings on any planet, the post or "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 determining factor. 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 through dominates the others, 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 imposes itself by induction upon all the others.

The path leading to this Grade is represented in the Tarot by the High Priestess, and the method is that suggested by her scroll. We draw nigh to the Self by recollection, by unrolling the scroll of memory. Thus we unite ourselves with the One. In short, as we have hinted all through this course, the "attainment" of the adept is not the gaining of something he does not possess. It is the recollection of what he really is, the perpetual remembrance that "the Lord IS in his holy temple."

What we have just said by no means denies the existence of valid esoteric fraternities, which are physical embodiments of the Invisible Order. We mean only that societies which claim publicly or privately to be "the" Rosicrucian Order do so in flat contradiction to the expressed principles laid down in the original Rosicrucian Texts whose substance is given at the beginning of these lessons.

Yet there are organizations of occultists which quietly carry on the work of initiation and instruction without making any such claim. If you are duly and truly prepared, you will undoubtedly make contact with such schools in due season. But such contact is invariably through personal channels, not through advertising in the public prints. If you come in contact with a member of such a body of students, he will recognize your readiness for further instruction, and will make test 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, and possibly pretending to ecclesiastical sanctions of one sort or another, makes a bid for your allegiance or financial support, on your own head be if you afterwards have a cruel time of disillusion. We do not condemn such pretenders. Indeed, we understand why they must

exist. Discrimination is absolutely necessary for the practical occultist, and they who lack it have to learn some bitter lessons. So also do those who, disbelieving in spiritual verities, pretend to such belief in order to gain control of their fellowmen. 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. In the meantime, be on your guard.

Seek only the highest. Remember the words of the original texts, quoted on page 6, "To the false and imposters, and those who seek other things than wisdom, we cannot be betrayed to our heart." Wisdom, as here meant, is the Qabalistic "Wisdom," of ChKMH, which is the name of the sphere to which the Grade of Magus is referred.

It is the recognition of personality as the vehicle of the real Self, a recognition which finds expression in the most careful direction of thought and speech (Chet, the Chariot). It is grasp of the truth that all the details of personal action are really manifestation of the "wheels within wheels" of the cosmic cycles (Kaph, the Wheel of Fortune). It is the reversal of most people's attitude toward life, the total self-surrender whose highest expression is the perfect concentration called Samadhi (Mem, 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 (Heh, the Emperor). If this be what you seek, and you keep your aspiration brightly burning, doing all that you know how to perfect yourself in concentration and meditation directed toward merging your personality with the cosmic Life, you will progress steadily toward adeptship.

May this outline of the Way of Return be the means of helping and encouraging you to persevere in the Great Work. You read it because you are among those called. Our best wish for you is that you may be numbered among the chosen.