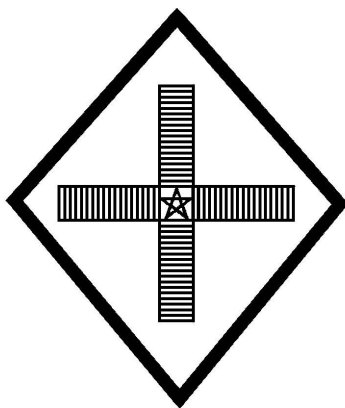


Societas Rosicruciana
In
Anglia



Notes for the Adeptus Exemptus

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The Ceremony

Once more the meeting place is in the V...t, but again the time of day has changed. We now stand in the meridian rays of a glorious Summer when we see precisely how well and how wholesome our growth has been. Here you stand in maturity and in full preparation for the arrival of that time when your talents will be harvested and the benefits to yourself and to mankind are weighed in the balance.

Theme

In the previous Grades of Adeptship you were invited to examine yourself and the manner in which you portray yourself to your fellow man. Here now you stand in the full presence of the Light of the Lord, ready or to be made ready to be consumed therein. You are also to advise and assist the Adepts of the lower Grades.

Throughout the natural world everything that we see is governed by the cycles of life and we see that the quality of the new life is dependent on the seed and its cultivation. We come to observe that the nature of 'death' is but only a change and it is but one state into another. We take for granted the transition of the caterpillar into the glorious butterfly and we never cast a thought about the change of water into ice. But each has died to the one state to take on the different properties of the new.

It is to this portal of transition that you now approach. It stands before you. Therefore, let us remember that the door of the hidden presence is about to open for your reception. You have traversed many highways and byways of the outer life, but now you come to the gateway to the heights where with others who have turned their wills to God, you wait as the gate stands open for you to enter.

Remember and consider the words of Psalm 23.

The Lord is my Shepherd; I shall not want.

He maketh my lie down in green pastures: he leadeth me
beside the still waters.

He restoreth my soul; he leadeth me in the paths of
righteousness; even for His names's sake.

Even though I walk through the shadow of the valley of the
shadow of death, I will fear no evil: for Thou art with
me; Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of my enemies:
Thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my
life: and I shall dwell in the house of the Lord for ever.

I say to you my Frater that there is one who will lead you
through all the terrors and difficulties of life even as did John come to
make the way straight for our Great Exemplar.

He is one who comes in the Light of Life and the Life of Light
and He is one who cometh to all who truly seek the way of peace; the
light of our Lord and the way back to the Father from whose
Everlasting Kingdom we took our leave.

In our sojourn in this foreign land we have been held in bondage
and in captivity by our own base natures, but now the light of truth has
shone down with meridian splendour and has illuminated the immortal
word that was for always hidden from us, for it was engraven on the
sacred altar of our heart. But now the veil is rent.

Thus do we pray that in due season we shall rise up in the
clothing of our spiritual body and see with our own eyes that to which
all faiths make testimony.

Some Thoughts of Arthur Waite

We are told in the Secret Tradition that the sole object for which man was sent into this world was to know that God and His Shekinah are one. It was the power of the Divine Energy that the Shekinah sends out from the centre and draws back thereto; that every soul comes forth from God and that it can only attain true rest in its return to Him

To this end I have heard testify that the middle way which is the way to the heights is a Path of Love. The reign of law is Love and this rules over and in all. There is one law alone, one rule and reign, and love is love for ever. Love is the key and love the keeper of keys; the treasure within and the only lock which opens. The kingdom which so always is sought without is found within, where there is also a throne and a sceptre and a crown which are Thine.

There is a fruit of life to be found in symbols for those who can penetrate the green thickets and enter the orchard. Till then we dwell only in the precincts and feed only upon the outward shells of those images. But you are enabled to part the embroidered curtains and to behold a secret wall in your house beyond and through which you will find a vault. Within this darkened vault is alighted lamp which goes not out for ever.

My Frater :

Immortal Life removes the sting of death and Thou art our Life
O Lord.

We therefore pray to be crowned in our manifestation with the
fruits of the work within.

The soul is as a rose awaiting the consecration by the Spirit.

The Rose of our desire becomes the Holy Rose.

Rose of Jericho, Rose of Salem, Rose of the world below,
Rose of the Paradise above; hide us in Thy sacred
petals.

Let the Dew of Thy Presence fall upon us that we may breath
forth the fragrance of the Spirit.

The unknown country of our inward being becomes the Kingdom of God when the Guide - who is Love within - brings us to the Holy Place and opens the door thereof, which leads to the Holy of Holies and the Presence therein. The Guide is that which is said in an old traditional story to lead the seeker of the Living Rose up a Mountain in the midst of the Earth otherwise considered to be the middle place of the world. I say unto you that this Mountain is within and that it is found at our own centre. It is a place of many treasures, which the world does not value, because they do not bear its marks or exhibit material worth. It is said to be encompassed by cruel beasts and ravening birds, which are the evil passions and false desires that are within us. They are the lawless part of our nature in all the ways of our life, the spirit of the world within us which strives with the Spirit of God. But on the brink, as it may be, of formless swamps of being, in death and the shadow of death, we have remembered the promise of Life - of Life for ever more and ever more of Life.

We have heard the voice of the Guide, the music which wakens the secret deeps of the soul and thence evokes response. He has come at our bidding, has opened a door of the heart and entered to abide within. We have contemplated in the heart because of him and have followed the lead of Love, the lead which is Thine, O Lord, for Love is Thine and Thou. When the desire of it has possessed us utterly, when the night is very dark within, then in a great silence the quest begins for the Mountain. It is reached at midnight, the middle night of the soul, when all the passions are stilled and all the images of sense are obscured. But there is an unknown desire that wells up from these depths and in those that know the Seeker makes to call from his heart on God, a voice upraised in the very deep of the soul; for now the end is nigh. The Lion and the dragon, the eager birds of prey shall fly before that which is our Guard as the perpetual light shines forth.

I say unto you, believe and you will find. In the wind of the spirit you shall go up the Hidden Mountain. All that is of dead stone in your nature shall be rent like rocks; all that is perishable shall be consumed like earthly dross; then there are shall follow a great calm.

The dawn and the daystar shall rise on the Mount of God and the place of the Treasure shall be unveiled. In the images of the old parable that Treasure is the Highest Tincture, which might turn the world to gold. But this is the gold of God, according to another witness of the Living Rose, and this transmutes the soul. O Fount of life and health, Spirit and Presence of God; hereof is the Presence within, according to the picture-language, and such is the Hidden Treasure of the Secret mountain. The place of the treasure, in another mode of symbolism, is a Temple on the Mountaintop, which is the Earth of the World to come and the Land of the Living. What Laws of God come forth from the summit of Horeb to those who cross, with Love with their Guide, the arid wastes of Sinai? And what Transfiguration takes place on this Mystic Tabor? But the Living Rose bears witness to the High Tincture and the Eternal Life thereof.

That which is called the Mountain in this old speaking allegory is known by other names in other types of legend. It is the Spiritual Citadel which contains that True Stone and Talisman of Philosophers, a gift which remains to eternity, though all things else dissolve. It is called the Glory of the World and the Way of Truth, the Hidden Sacrament of the Living Rose and the only Path to Life. It is also the True Elixir. But however much we multiply the images, and there is a profusion of others in the radiant lore of old, in reality it is one thing only – a state of inward being attained in Love. It is reached by contemplation when the soul eludes the processes of the past and comes instead to bury itself in love. It enters then into the great reality of being - which is its own reality - and finds its objects in the height of the regenerated self; for there and thus only is God found within.

Care Frater look to that which you are and remember ever the vocation of the Christ-Life. May you come to know the Christ whence you came and whither you are going. The Christ-Life in our Order is but a broad analogy to the Divine Life in Palestine, but it is exact within its own measures. In similarity, the state of your mystical death is only a broad analogy with the death on Calvary. Yet now in the meridian light of the spirit you may bear witness to that emergence from the bondage of darkness and the looking forward to that final attainment for all mankind which is that of being brought into Divine Union.

So may we pray:

Thy Word is the protection for all those who are united by faith in Thee. Send down, we beseech Thee, the Ambassador of Thy merciful love; send down, we pray, Thy Holy Shekinah to abide with us and bring us to that knowledge of celestial benediction. For man cannot enter her Hidden Palace and behold her glorious face until he has been reborn in Thee. Therefore do we beseech Thee that after such regeneration may we aspire to live in her Holy Light and enter thence into the Mystery of Thine Union.

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My Fratres

In due time do we come to the Way and we are called thereto and if some swords are broken at the entrance-gate, if for some the sword of the Cherubim keep that Way too keenly, there is also a sword of the Spirit, before which even the Cherubim raise their guard, so that those who are born for the Sanctuary may approach and go in. Remember also that the Pearl of Great Price is in our own House, in the Temple of our own personality; while that which is begun on earth from all true points of departure may be completed also on earth in the Heaven within us. For there is a certain mode of the mind which is other than the logical understanding. It is more resplendent and more highly enthroned. A Light descends there from through an ordered channel; it is called the Light of the Spirit and this channel is that Path by which the Fratres are called to go up.

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The practice of the Presence of God is a work in the heart of man and the work of love therein. It is attained by desire in the heart rather than by the thinking in the mind. At the beginning it is less an intellectual process than a labour of love. In fruition it is an experience of realization, a knowledge attained therein. The Presence is ever with us, but it must be sought and found in the heart. The great secret of all is to live in the Divine Presence until we on our part become that Presence. The first work lies in the consecration of desire, the extinction of that which is lower and increase in desire in the height, so that the heart is fixed on God. Remember always that Love is the Path and Love is also the goal. It is reached when the white heat of desire is held in the stillness of the inward Divine Centre. In that stillness the image of God shines in the soul. The soul henceforth and for ever is not apart from God. Work always that the Spirit of God may rule more and more over the emotions and desires. Let that which is given us to do be done with the all strength of our being, and so shall you grow in the likeness of God, till the Spirit and you are One.

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The part of the human personality enter into a true state of consecration only when they are turned to God and covenant to abide in Him. They enter into a new mode of life when God is their Supreme Motive. There is a birth to come in our symbolism and see now that it takes place in life; in very truth it rests with you and me. Our pattern is the Christ-Life; our Way is His. In symbolism we are as that Bethlehem in the land of Judah, and our heart is the stable therein, where the Mystical King of Glory is brought to birth in time.

Remember also to be as the Rose whose five petals signify to us the five virtues which lead to perfection, namely, Love of God, Chastity, Charity, Humility and Steadfastness in the experience of the living of the true Life. You are the Rose and must abide in its Centre.

Recommended Reading

Rosicrucian

“The *Fama Fraternitatis* or The Fame and Confession of the Fraternity of the Rosy Cross.” Also the third Rosicrucian document entitled “The Chemical Wedding.”

Kabbalah

The books of :-

Halevi
Dion Fortune
Gareth Knight

Rather more advanced :-

The Wisdom of the Zohar -Isaiah Tishby
Various Books by Aryeh Kaplan

Philosophy

Sophie’s World - by Jostein Gaarder

Religion

Every Frater should also have in his possession a Bible Dictionary, Bible Concordance and Bible Commentary. If any Frater needs assistance, please contact your college Director of Studies or the Provincial Director of Studies.

Points of Contemplation

- 1 What is the time, place and location of your reception?
- 2 What do the watchwords “Ever upward and onward” signify?
- 3 What is the voice of Conscience?
- 4 What do the Words of the Grade signify?
- 5 How good an example are you to those in the lower Grades?
- 6 How do you use the Tree of Life in your everyday life?
- 7 What is the Rose a symbol of and why?
- 8 What does “Now we look through a glass darkly” mean to you?
- 9 What does “In my Father’s House there are many mansions, I go to prepare a place for you.” mean to you?
- 10 How well do you know yourself?

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