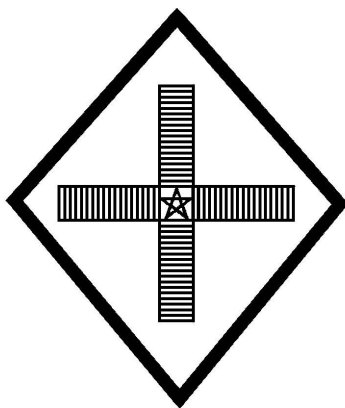


Societas Rosicruciana
In
Anglia



Notes for the Adeptus Minor

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The Adept Grades

The three Grades of the Second Order – Adeptus Minor (Grade V), Adeptus Major (Grade VI) and Adeptus Exemptus (Grade VII), mark a dramatic change from the Grades of the First Order (Grades I – IV). This is particularly so in regard to the layout of the room and the instruction given. In these introductory notes only some features of the ceremony and teachings of this Grade can be mentioned and the best way for the Frater to appreciate this Grade and the experience thereof is for him to read the ritual several times.

The Ceremony

The time, place and location of the candidate's admission are among the matters, which he has pledged not to reveal. However we may allude to the location of the meeting as being a V...t, although, interestingly enough, there is no explanation in the ritual as to whose V...t it is. But from the memorial that is placed upon the pastos there is sufficient to provide a clue to the discerning eye as to the answer of that question.

The Kabbalah

A few decades ago a Prologue was added to the ritual of this Grade, and this is a worthy addition as it explains the importance of the Tree of Life in the candidate's progress in the Society. The "Tree of Life" with its ten points of Lights or Divine Emanations and 22 Pathways is the diagrammatical representation of the Menorah which was the foundation of the Jewish system of mystical and Gnostic instruction that underpins not only the Jewish religion and their sacred writings, but also of those of our own Christian Faith. It is very deep and profound in its teaching, and only the orthodox rabbis are taught it in their faith. It became known to the West during the Middle Ages and has ever since been a source of inspiration for Christian mystics as well as for Jews.

The “Tree of Life” may also be described as a picture of Creation in a diagrammatic diagram. It demonstrates the flow of the forces downward from the Divine to the lowest worlds which are then reflected back again and it also provides a comprehensive view of man. As man is an image of Creation, so is Creation but a reflection of the Creator. We are able, therefore, to study that which is below by looking at that which is above, and what we cannot observe above, we may perceive by observance of that which is below.

Obligation

This is described in the ritual as a covenant, which means a solemn undertaking or pledge of loyalty. It is a term used frequently in the Bible and it is used here in the same way. Notice that an “obligation” is not required of those who enter the First Order of the Society. Apart from anything else, making a covenant in the fifth Grade shows just how significant is our new commitment to the Society and to our fellow-Adepts. There is no going back.

Theme

The theme of this Grade is a solemn one, namely D., as the ‘words’ of the Grade indicate. But it is explored from the point of view of its inevitability and how we can best prepare for it – similar to the teachings of the 3rd Degree in the Craft. Also, the ritual uses the term in a mystical sense, as the Inductor informs the candidate that “only by dying to your lower self, with its passions and prejudices, and being raised to a higher plane of life and knowledge can you accomplish your task as a Rosicrucian Adept, and guide those learners who may be committed to your charge.” We are, therefore, dealing with the subject at a more advanced level than the Craft.

As has been mentioned in other publications, the Rosicrucian Grades and their rituals are concerned with our development as spiritual beings, of the alchemy of the soul, and the so-called psycho-spiritual process of the soul began on our first entry into the Society.

Adept's Jewel

The Jewel of an Adept is of an unusual and ancient design. It is triangular in shape, representing the sacred delta and within it is inscribed, in a pattern, a number of the Hebrew letter 'Yod's. This is the first letter of the great Tetragrammaton, the Name of God. As it is a great honour to wear the sacred jewel, much will be expected from the newly admitted Adept.

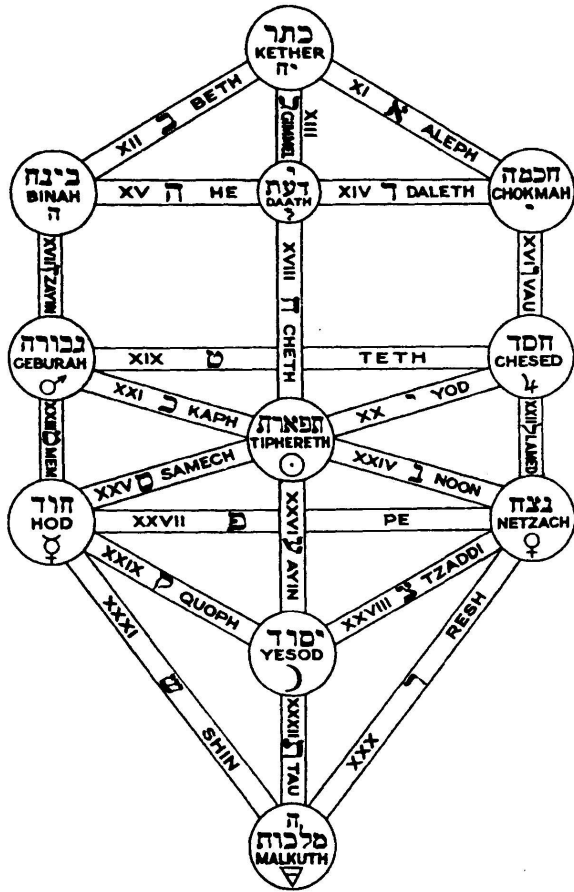
Conclusion

The Society of the Rose and Cross is first and foremost a philosophical Fraternity. Its purpose is to assist its members in finding deeper meaning and purpose in life, to gain knowledge and insight, and above all, to attain wisdom. But none of this activity should be seen in isolation from the Frater's own personal faith. It has been declared more than once in this Society that we are Christians and that our Lord is the Way, the Truth and Life. Thus the effectiveness of the work of the Society, and the influence it will have on Fratres, will depend very much on how strong their personal faith is in the risen Christ.



The Tree of Life

As used by Arthur Waite



This was his own version of the Tree of Life around which he wrote his rituals. As you will notice, the arrangement of the Pathways round 'Daath' is somewhat unique as also is his system of numbering the Paths. However, what is important is that his system works for him and this should remind the student that the Mysteries are not dictated by any written dogma or word, but that they are governed by one's own experience in life.

Some Thoughts of Arthur Waite

Having completed the 4 Grades of the First Order, the Frater is said to have consecrated the 4 aspects of his personality. He now returns to the Middle Pillar, that of Beauty and Equilibrium, which is the way back to his Heavenly home in the Spiritual heights.

Arthur Waite wrote many wonderful rituals and I quote from some of them in these booklets of the Adept Grades.

He therefore stands purified and consecrated within, even in the four parts of his natural personality. He has turned his will to God as one who in the darkness of night-time has set his face toward Jerusalem. He has seen the darkness kindle beyond the eternal hill, the light breaking in the East. The remembrance of that light is within him. It has shown him the straight and narrow way by which the spirit of the Aspirant ascends to Tiphareth. At the portal thereof, he has been told that a door shall open, but it has already opened in his heart. He has already offered up his whole nature on the Supernal Altar and it is by means of such an offering that those who have been called are chosen for the knowledge of the Tree of Life. It has been said also that he shall enter and go in. Born in the spiritual Bethlehem and presented in the Temple, have given unto him the desire of his heart which is the quest of the Divine within him.

Therefore it is prayed :

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

The Legend of The Rosy Cross

The sanctuaries of the hidden tradition have been established among many nations, and as there was never a period when the ordinances of Initiation were not in the world, so there was never a time and there was never a place when the Greater Mysteries were not the object of research. Under whatever names and with whatever varieties of pageant and established form, all true Rites and Mysteries have been but one Rite expounding one Mystery, which - to summarize it in all brevity -has been the re-integration of man in God.

The legend in chief of the original Rosy Cross is concerned with the life and experiences of a particular German Adept; but herein the historical personality counts, mystically speaking, as nothing, while its symbolism is all in all.

It is said that the Chief and Originator of our Fraternity belonged to the fourteenth century, much as the Master-BUILDER in another School of Initiation is referred to the land of Israel and the period of Solomon the King. He came from mean estate and was put to school in a cloister, a house of official religion, where he was instructed in the duties of faith and in knowledge. After these things we are told that he was sent on a time-long journey to a land that is called holy. It was a pilgrimage of the soul in God, a return journey toward the centre. He tarried at other houses of assembly, where it might be said that he came unto his own and that his own received him and as he had been taught in the higher mysteries, no matter where he knocked, it was opened unto him for the things both within and without were of God. Thus he journeyed along and through the Paths and the Worlds of the Tree towards that object of ascent, namely Kether, the Crown and Heavenly City.

He returned at length to the world but he was despised and rejected of men and more especially by the wise in their wisdom. It was only in his own cloister that he found a few of the elect with whom he abode in peace at a House of the Holy Spirit.

Such was the beginning of our Fraternity, incorporating at first four persons only, being the number of our natural humanity, but afterwards increased to eight, the number of the Christhood. It was agreed that the Brotherhood as such should remain secret one hundred and twenty years, or for the symbolical period which answers to the age of the Frater who waits on the threshold of this Vth Grade.

Subsequently some of the Brethren were scattered through various countries on works of ministry and they appointed successors in accordance with the Laws of the Order. The years elapsed and those who came after knew less and less of the true beginning so that they became the Philosophical Brethren.

It is here that you find yourself.

Remember that in six days the material man was created and thereafter cometh a Jubilee. The natural man in six days is complete in his own degree, but above this is the manhood of the Sacred Temple.

From the life of man in Nature, from the death which ensues therein and opens the further prospects, we who have been called of the spirit have sought a path of elevation toward a more perfect mode. It is in loosing that which the natural man holds most desirable that the spiritual man after six days shall find himself.

In paths of contemplation, and these are the paths of love; in the rule of sacrifice, which is love made holy; we have found that life is love and this also is the quest and that this is also the end.

Thus we find that there is a loving desire which kills and that the same also makes alive Amen, for ever and evermore.

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?
- 3 What is the maxim of the true life of Adeptship?
- 2 The Kabbalistic Tree of Life has 10 “points of light” or Divine Emanations called collectively the Sephiroth. Which one is referred to as the Christ-centre and how does this relate to your own being and spiritual progress?
- 4 The question put to you on your arrival in the V...t was “are you a Christian?” What do you mean by your answer?
- 5 What is your understanding of Ecclesiastes 12;1-7?
- 6 What is your Rosicrucian motto and what does it signify?
- 7 What is the Word of the Grade and what does it signify?
- 8 What does “dying to your lower self” mean?
- 9 There are many Names for God. Make a list of the Divine Names you have encountered in your Masonic, Rosicrucian and other studies, and set down the meaning that you ascribe to them.
- 10 What is the meaning of the Latin Benediction used in the closing ceremony?

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