

THE FELLOWSHIP

OF THE

ROSY CROSS

ISSUED BY FRATER SACRAMENTUM REGIS,  
MOST HONOURED IMPERATOR  
IN ORDINE ROSEÆ CRUCIS

THE FOURTH ORDER OF THE  
ROSY CROSS

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WORLD OF THE SUPERNALS

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PART III.  
THE RITUAL OF RETURN IN LIGHT

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*Certified in Conformity with the Secret Doctrine  
and Knowledge of the ROSY CROSS.*

SACRAMENTUM REGIS,  
KEEPER OF THE SACRED MYSTERY.

# ORDO SANCTISSIMUS ROSEÆ ET AUREÆ CRUCIS.

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## THE RITUAL OF RETURN IN LIGHT.

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*The First Portal Grade of the Rosy Cross has been celebrated for the Reception of a Novice in the Mother House of the Holy Spirit, and the Imperator of the Rite has fulfilled his part therein. He has made the Sacramental Oblations at the Altar of Neophytes, has communicated in the four elements to himself and has administered to the Master of the Temple. He has returned to the East and stands in front of his Throne, facing West. The communication continues from Officer to Officer and then among Adepts Exempti. Thereafter one of the Adept Brethren, being an Epopt of the Rite, but wearing only the Girdle of TIPHERETH over the black habit of the Temple in the Worlds of Action and Formation, goes before the Imperator bearing the Banner of the East and leads him by South from the Temple, all other Epopts following. The Banner is delivered to the Ostiarius on the hither side of the Portal, and he returns to his place in the East.*

*In their absence the Sacramental Communication continues, with the Master of the Temple in charge. The Auxiliary Frater Zelator returns to his Station without receiving. The Neophyte also has not been led to the Altar. An instruction follows, as it may be, the Questioning of the Grade, the Interlocutors being the Master and Auxiliary Frater Zelator. Alternately according to circumstances and arrangement made previously, there may be organ music and chants proper to the time. Meanwhile the Blessed Company proceeds to a vestry of the House and there assumes the clothing and insignia of the Epept Grades, the Imperator being vested as High Priest. They enter the Secret Temple, where the candles on the Altar have been lighted about the Sacramental Elements and all is arranged as at the Solemn Office of Closing the Hidden Church according to the Ceremony of Contemplation on the Further Side of the Last Portal Grade.*

*The High Priest stands at the lowest Altar-step and there turns West. The Banner in chief of the Rosy Cross and the Hermit Lamp are delivered into his keeping. He lifts up the Hermit Lamp. The Banners of all SEPHIROTH and all Paths are congregated about him. The Silver Bell sounds long and sweetly. The Banners are exalted. The High Priest makes the*

#### MOST SOLEMN INVOCATION OF THE HOLY SPIRIT OF GOD.

Spirit of Understanding, Spirit of Eternal Counsel,  
keep us in Thy bonds of service. We have assumed

our work as Thine : make it Thy holy work. Those who have dedicated themselves do Thou accept and dedicate. On us who descend below in the ministry of this Sacramental Rite do Thou come down and bless. Thine are our ways and Thine our worlds and paths. Sanctify our signs, illuminate, inform our symbols. Take unto Thyself those whom we bring to Thee. From day to day exalt our ministry below and make it Thine above. In the Name of Thine Eternal Mission, in Love which is Thine and Thou, give us Thy work for ever. Plead with the hearts whom we shall call in Rites transformed by Thee. Thy voice is in our hearts, sounding from far away. Bring us to that state in Thee when only Thy voice henceforth shall speak within us. Melt us in the crucible of love and shape us according to Thine own image and the law of Thy likeness. O All in all, reveal Thine all in us, that we may abide for ever in the All of Thee.

*The voice of the High Priest ceases. The Banners are lowered. The notes of a stringed instrument sound exceeding softly and die into the stillness. Another voice intones the Golden Anthem of the Order : SILENCE IN THE MOUTH OF THE ALMIGHTY ONE. Alternatively, it is uttered by the High Priest. The Blessed Company is hushed in deep contemplation. And thereafter :*

*The High Priest.*—It is here and now : the heart and hands are filled. Mission is life in us, and life is filled with mission. Come down, Creative Spirit : we who invoke are called, call and are called in Thee. Call us, and choose and take us : hallow in Thy high

election. Inform us with Thine Holy Fire: endue this Rite of Thine. We have no part therein, except in Thee. Shape it to Thine ends for man. Let the sense of our possession pass: it is not ours but Thine. Make it a River of Life, and make of us Thy Vessels, serving its waters freely. O quiet waters over all the ways: waters of inspiration, waters of secret knowledge, waters of immortal life. Tree beside the waters, Tree of Supernal Knowledge, Tree of Life: Gifts of the Spirit, manners of fruit thereof. Teach us by these and all to heal Thy stricken nations.

*The High Priest ascends the Altar-steps and again turns West.*

*The High Priest.*—SUB NOMINE, Fratres et Sorores. Through Paths and SEPHIROTH, and thus from World to World, the Soul goes up, even unto DAATH, the threshold of Being in union. It does not cross the threshold, save only in intimations of vision, as a waking space between white pillars of sleep. Beyond the images of mind and heart, beyond all thought and word, this State of Being lies. The Soul comes back therefrom because of mission to the world. The Order therefore in the height of DAATH presents the Doctrine of Return. The practice follows after. In yet another Sacramental Pageant, and that is this, the Sacred Rite shews forth the Soul's return, carrying the gifts and graces. All worlds are bound together, and GOD is the Chain of Union. Unity of Nature, unity of life, unity of heart in life: the work of transmutation waits us in the world below. It proceeds through all SEPHIROTH, even to MAL-KUTH, wherein the light of the Crown, which is said



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Key of such Theosophy on its individual side is that he who was Neophyte in MALKUTH is raised as an Epop in DAATH. It is for this reason that DAATH descends to MALKUTH from the Threshold of Ineffable Mystery, carrying all the symbols which appertain thereto, and these are the signs of Melchizedek. Fratres et Sorores, the Path of Ascent in the Tree is the Path of Trial, and this is the Way of Attainment. The Path of Descent in the Tree is the Path of the Glory coming down and the return of those who have attained, carrying their branches of palm. The lower SEPHIROTH are drawn upward into all exaltation, and they are brought down transmuted. This is signified by the great Banners of the Supernal Grades descending from Numeration to Numeration, uplifted by their proper Officers. The Rite bears witness thus unto the Restored World, and the World is Restored in the Holy One. The Banners of the Rosy Cross are displayed in MALKUTH as signs of Restoration, and KETHER is declared therein. The Novice is married to the Quest, and in the Name of the Divine Quest the Order receives the Novice.

*The Banner of the Rosy Cross is erected at the East side of the Altar. The High Priest takes the Monstrance from its shrine in the pillared cupola and turning elevates it in sight of the Blessed Company. The Banners are exalted and then again lowered. The High Priestess, covered with the veil of the Sanctuary but wearing all her insignia beneath its folds, moves from her place in the Holy Assembly and kneels down on the lowest step of the Altar, with clasped hands.*

*The Priestess.*—The Rendering of the Holy Graal: it passes through the Worlds of the Tree. Visit me in waking life, visit me in dreams of sleep, in vision beyond the dreaming, in the white light of the stillness which shines behind the vision, the rest within the stillness.

*That which follows belongs to the world of  
ATZILUTH.*

*The High Priest.*—The Mysteries of Divine Communication are declared on the Threshold of the Supernals. There is no life but life and GOD is GOD therein.

*The Priestess.*—There is one life alone, and That is Thou.

*The High Priest.*—Apart from all the vestures, within and behind the worlds, it is Thou and no other. Receive our being in Thee.

*The Priestess.*—After the life of separation, give us the life of union.

*The High Priest.*—Thou who hast made us man because of the ways without dost open also the way of the worlds within.

*The Priestess.*—In another land of the living we have seen the greater good.

*The High Priest.*—As at Thy bidding, far and away, so high and low, we have explored the self—a thousand kingdoms—and have rejoiced therein.

*The Priestess.*—Thanks be to GOD for the kingdoms, the crowns thereof and rings of high profession.

*The High Priest.*— Thanks be to GOD for one still pool and deep, through which we looked and saw as in an open eye.

*The Priestess.*—Within that shining all the worlds went past. O “something not ourselves,” O All in all, become the self within. Thou and Thou only wast, Thou art within, not we but Thou for ever.

*The High Priest.*—We knew thereby, beyond the need of self, another thirst and hunger, the want and ministry of other love, the promise also of another food, of marriages made in Holy Heaven of GOD, not in the earth of flesh. We sat at tables never dressed by man, and in the troth of GOD we plighted vows.

*The Priestess.*—The eye is not satisfied with seeing, but the soul is filled with GOD.

*She is prostrated for a few moments on the steps of the Altar, and then the Priestess rises. She receives the Monstrance at the hands of the High Priest and it is again elevated in the sight of the Holy Assembly, amidst the exalted Banners.*

*The Priestess.*—We have sung our daily Masses in the twelvemonth of this earthly life. Now after all the Moons and Sabbaths, high days and holy, give us the Mass of Union. Proclaim it: MISSA EST, but ITE is not heard. The SANCTUS sounds on earth, a VENI chants, and Instituting Words ineffable are uttered on the Altar of the Soul.

*This is said from the level of the Temple floor, and the High Priest testifies from his place above.*

*The High Priest.*—Its TANTUM DIC VERBO the soul responds, once and once only in the rapture of dying self. Then it is an Eternal Eucharist, and in the soul of Man is GOD Eternal Life.

*The Priestess.*—After our daily bread, our wine of longing, break all our bread and spill our cups of wine. Take back the self Thou gavest, and after love in separation marry us into Thine own being.

*The High Priest.*—Hereunto therefore is the Mystery of Host and Cup, declared in the World of the Supernals, on the Sacred Threshold: in Knowledge, and that is Love.

*The Priestess.*—It is manifested under veils in this reflected life of earthly things: it is withdrawn in every Soul that finds the Holy Graal. Then are the veils removed.

*The High Priest.*—The Soul beholds the Spiritual Things. Yet a little while, and that which sees becomes That which is seen. The Soul goes back therein, the Soul attains, which takes this Gospel to its heart of life.

*The Priestess.*—So is the Graal withdrawn, from that which is without to that which is within, Amen. GOD speed it.

*The High Priest.*—The end of all becoming is the transubstantiation of the Soul in GOD.

*The part of ATZILUTH ends at this point and that which follows belongs to the World of BINAH. The High Priest takes the Chalice from its place on the Altar and elevates it in sight of the Blessed Company, amidst the exalted Banners. The Monstrance is elevated again at the same moment.*

*The Priestess.*—O Signs uplifted in the Risen World, Signs of Divine Substance: in the great grace behind them may our souls be fed.

*The High Priest.*—Fathers and mothers before us gave the body of flesh. The Soul elect in GOD which follows on the call builds up thereby the holy body of redemption.

*The Priestess.*—O Risen Life in GOD and Living Bread which doth that Life sustain.

*The High Priest.*—The Wine is Thou.

*The Priestess.*—Signs of the Wedded Life in GOD, maintained by mission through the worlds of being: sense plenary of the Presence in the Great Work which is His.

*The High Priest.*—Vision of the Gates beyond, which open at the term of service for those who are called to go in—if ever, while the cosmos lasts. Beyond the Golden Gates that Vision which is He, the life of eye to eye.

*The Priestess.*—Give us the Blessed Vision until we end in Thee.

*The High Priest.*—Thou the desire of being: it is Thou and no other.

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*The Priestess.*—GOD give this service life for hearts we draw within. So shall we build them in : so grows our Hidden Church.

*The High Priest.*—Presanctified : when we go forth on wider work of mission, in worlds which stretch beyond, our Sacred Rite in GOD shall have built about us also a body of redemption, meet for the ways to come : Thy ways in life, for their vocations meet.

*The Priestess.*—Second birth of the Soul ; life, which follows thereon ; sleep of the Soul in love ; sleep of consecrated Souls ; great awakenings to come ; ways of the underworld and another sun which lights them ; glory of risen life. O the great states of being and ministry of grace therein, as food of Souls. In the name of all reality we raise the Sacraments of Union.

*It is so done accordingly and that which follows belongs to the World of YETZIRAH. The High Priest descends the Altar Steps and stands on the right of the Priestess.*

*The High Priest.*—As that which is bred in the bone comes out in the flesh, so that which is known in the Soul shall dawn at length in the mind.

*The Priestess.*—But that which is known in the Soul is its root, O Lord, in Thee : a sap, a marrow, a life within the life ; thereby are we formed in GOD.

*The High Priest.*—The mind and heart are formed, the will is His. Our inward nature turns into another



channel. This is the Path by which we come out of separation, from darkness into light : but the Path is travelled within.

*The Priestess.*—O alchemy of GOD, transmuting all our modes.

*The High Priest.*—The desire after Thee is Soul, and the Soul is love. It is the great secret of self and that within it which makes for full redemption.

*The Priestess.*—There is a part of pure virginity within us, predestined to Divine Nuptials, and amidst all our divagations incapable of a lower union. O form our parts of being, that this may manifest within.

*The High Priest.*—The Sacrament of the Eucharist is the Sacrament of that Reception, the significance of which is that the Spirit dwells within. And this is the Christ Spirit. The Secret Tradition hereof is a great memorial concerning a great experience. The Macrocosm is the Body of Christ, the microcosmic Soul of man is in the image and likeness hereof : there is union between Christ in the Macrocosm and Christ in the Soul of Man.

*The Priestess.*—O Hidden Master of the Rosy Cross, unknown without, revealed to love within.

*The part of YETZIRAH ends at this point and that which follows belongs to the World of ASSIAH. The Sacramental Elements are elevated as before and the grouped Banners exalted.*

*The Priestess.*—Make Thou our daily bread the Food of Souls.

*The High Priest.*—Our Signs and Symbols of the Soul attained are taken up to hallow and brought down to bless.

*The Priestess.*—O Truth and Goodness, bring the True and Good.

*Here ends the High Office of the Secret Temple. The High Priest ascends the Altar Steps, sets down the Chalice and remains in contemplation thereby, facing East. He is followed by the High Priestess, who turns West, midwise on the Step beneath, the Monstrance still in her hands. A Soror Electa comes forward and drapes the Sacred Vessel in red samite, set about with stones and gold.*

*The door of the Secret Temple is put open and the First Procession is formed, id est: (1) An Elect Soror, having a basket of wild flowers, or others in the winter season: it may be, sweet herbs; (2) An Epopt bearing the Great Banner of the Rosy Cross; (3) The High Priestess holding the Veiled Monstrance; (4) The Junior Hæres, with Hermit Lamp uplifted; (5) The Celebrants of the Third Order wearing their full vestments and regalia of Office. It descends to the Lower Temple and the Battery of the Neophyte Grade is given on the door without. The Ostiarius opens. The Battery of the Master sounds from the East within and all present are upstanding. The Procession is met by the Thurificans and Aquarius who turn and proceed in front, censuring and sprinkling. The flowers and herbs are strewn. The strains of sacramental music fill the Holy Place. The Great Mystery of all Sacredness passes through the*

*Lower Temple. The Versicles proper to the time are recited or intoned amidst the reverential progress. The Temple is circumambulated once only and slowly.*

### THE SACRED VERSICLES.

I. *Soror Electa (strewing flowers).*—Flowers in the Garden of this world: the flowers of the Garden follow a gospel-pattern. Their breath is like the offering of incense: their eyes are Lamps in the Sanctuary.

II. *The Banner Bearer.*—Shadows of life are we: be Thou the life within us.

III. *Adeptus Exemptus.*—Glory of all the glory: enlighten, shine within.

IV. *Adeptus Major.*—We are the tabernacles of Thy Presence: set upon us Thy jewels of grace.

V. *Adeptus Minor.*—The Sun is Thy vesture: shine upon our human veils.

VI. *The High Priestess.*—Take off our veils in fine: then is it Thou and no other.

*The Procession has reached by South the extreme West of the Temple and now returns as it came. The Thurificans and Aquarius resume their proper stations. Having entered the Secret Temple, the High Priestess ascends the Altar-steps and replaces the Monstrance within the pillared cupola. She retires with the Celebrants of the Third Order to the Vestry: they remove their pontifical vestments and insignia. They are now in their white albs and golden girdles. This is done quickly.*

*The Second Procession is formed within the door of the Secret Temple, id est : (1) A Standard-Bearer, carrying the banner of DAATH ; (2) The High Priest, in the full insignia of the Secret Sanctuary and carrying a golden crook ; (3) A Standard-Bearer, who displays the Banner of CHOKMAH ; (4) the Bearer of the Banner of BINAH ; and he is followed by (5) one uplifting with great reverence the exalted Standard of KETIHER ; (6) The Epopls of the Blessed Company, including her who has officiated as High Priestess and the Celebrants of the Third Order.*

*The Procession descends to the Lower Temple and the Battery of the Neophyte Grade is given on the door without. The Ostiarius opens. The Battery of the Master sounds from the East within, and the Brethren who have resumed their seats are again upstanding. The Procession is met by one who bears the Banner of the East, and by the Thurificans and Aquarius who turn and proceed in front, censuring and sprinkling. The strains of sacred music fill the Holy Place. The manifestation of DAATH begins in this manner and KETIHER is declared in MALKUTH. The Temple is circumambulated once only and slowly. The High Priest recites the versicles proper to the time amidst the reverential progress.*

### THE SACRED VERSICLES.

I. Gates of the World of Spirit : Gates that open, as hidden years unfold within the heart of youth.

II. The meanings of life are heard in the heart of love, through the rush of the time-sea, the sea of images, the roar of its great voices.

III. That sea has also its secret speech in season, and of Thee it tells alone : it is then like a soft wind in the organ when no one touches the keys.

IV. Dreams of the heart bodied forth in images, dreams of Thee : a world of dreams behind and a dream in front.

*They have reached the western end of the Temple and proceed direct to the Altar at its eastern side, the Thurificans and Aquarius resuming their proper stations. The High Priest faces West, the Banner-Bearers grouped about him according to the Sephirotic Points. Other Epopts return to their places.*

*The High Priest.*—The life of the Kingdom is not without its Crown. I testify to the Crown and the Kingdom : the witness of GOD is ever in the House of GOD, the Presence is in the Holy Place. Praise of the inmost heart, praise in the heart of love : let silent praise go up to the Maker of all : in the day of small things for the hand of GOD therein and a place of the meeting of lives ; in the world of life for the sacred quest of death, which opens on immortal realms.

*A pause of recollection follows.*

*The High Priest.*—O still eternal Reality : the vibrant stillness fills the heart with longing.

*The Auxiliary Frater Zelator brings up the Novice of the day to a Kneeling stool on the western side of the Altar.*

*The High Priest.*—Hallows in the Holy of Holies ; Hallows in the Holy Place : GOD'S veils are also there. The Hallows in the Court of the Temple abide in the grace of the Holy One. The inward virtue sanctifies the outward form. To thee, my Brother, in holiness. (*He communicates the Bread and Salt to the Neophyte*). Be thy body as the Court of the Temple, thy heart as the Holy Place, thy Soul as the Holy of Holies. To thee, my Brother in the Life of the Life to come, and this is He, world without end. Amen. Thine be the body of redemption, the Salt of the Second Birth. (*He communicates the Wine to the Neophyte*). The Cup of thy desire : be thou desire in GOD. The desire of the House in its beauty shall be beauty in Thy House of Life. (*He presents the Roses and binds one upon the breast of the Postulant*). Light in the mind, enlighten : come down, O Holy Light. (*He places the Lamp in his hands and bids him lift it up.*) Purpose and will transform. (*The Neophyte replaces the Lamp. The High Priest raises the Postulant with both hands.*) Thou art dedicated now and henceforward to the Glory of GOD in the Highest.

*The Auxiliary Frater Zelator leads back the Postulant.*

*The High Priest proceeds to his Throne in the East by way of the Pillar of Severity. He is followed by the Banner-Bearers and the Epopts of the Rite, who are grouped about the Throne. The Charge in brief of the Neophyte Grade is then given.*

*The High Priest.*—Fratres et Sorores, there is no room for anything in this Temple but GOD. Let the Postulants received herein and all Brethren of the Order, in their spiritual progress through the great succession of Grades, from the first even to the last, remember this, and that only in so far as they are seeking the Divine Union and approaching that end by Love do they belong to our Holy Sodality. The motto to be written in our minds until it is realised in our hearts is ONE IN ONE, looking towards that time when there shall be no distinction between the Soul and the Holy One.

*A brief pause follows and thereafter :*

*The High Priest.*—Honorable Master of the Temple, I call upon you now to ordain the closing of this Holy House in the Grade of Neophyte, remembering that it is open always in the Spirit, and from henceforth and for ever, to us and those who are with us, is a Place of the Presence.

*The Master of the Temple proceeds to the eastern side of the Altar and communicates to the Auxiliary Frater Zclator. The Temple is closed according to the Ritual of the Neophyte Grade.*

*Here ends the  
Ritual of Return in Light, which is a Book  
of the Holy Assembly and Blessed Company.*