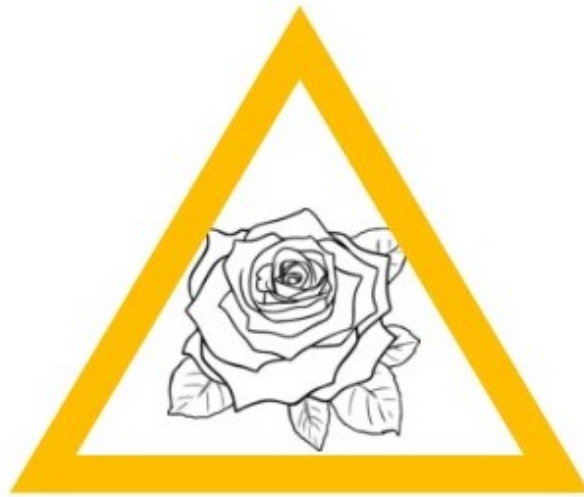


The Fellowship of the Hermetic Rose

Volume 3: The Teacher Grade and Temple Rituals



FELLOWSHIP OF THE
HERMETIC ROSE

edited by John Michael Greer

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FELLOWSHIP OF THE
HERMETIC ROSE

5° Teacher Grade

5° Initiation

Preliminaries and Preparations

This ritual is the fifth step in your initiation into the Fellowship of the Hermetic Rose. It builds on the initiations you have already taken and the work you have already done. Be sure to read the text of the ritual carefully before deciding whether or not to perform it. If you decide to proceed, certain preliminaries are necessary, and certain preparations need to be made.

The preliminaries are straightforward. Before you perform the ceremony, you should have completed all the work assigned to the 4° grade of Student: that is, you should have made and consecrated your Wand of Fire, you should have practiced the exercise of entering into the elemental world of Fire at least three times; you should have read the papers assigned to the Student grade, and in addition, at least four other books on occultism; you should have continued your weekly practice of the temple opening and closing ritual, and your daily practice of ritual, meditation, and divination.

The preparations are equally straightforward. You will need the chair, altar, pillars, Rider-Waite tarot deck, and the basic emblems of the elements (incense burner and incense, folding fan, cup of water, and bowl of salt) you have used already. You will need only one of the candles, the red candle of Fire, and you will need your Wand of Fire and a printout of the Tree of Life diagram. You will also need a room or other space large enough that you can set up the altar in the middle and walk around it in a circle, and an hour to an hour and a half of uninterrupted time.

It was standard practice in Juliet Ashley's Holy Order of the Golden Dawn to perform initiation rituals only on a solstice or equinox. Under John Gilbert's leadership that was changed, and members were encouraged to perform the initiation rituals on the day immediately following the new moon. You may do either of these, or choose a day that numerologically adds to 1, when combined with your personal time number. Choose the day for your initiation using any of these methods.

You may wear a robe or other ceremonial clothing or not, as you prefer. White robes were standard wear in Juliet Ashley's time, according to what I learned from John, but his rule was that each initiate got to make his or her own choice of ritual garments, or wear ordinary clothing, or nothing at all. Choose which of these options is right for you.

Finally, you will need to decide how you will call on the Divine. You may use any divine name you choose, or simply say "Source of all that is" or some other abstract term. Settle on what you are going to say before the ceremony. You need not use the same name you used in earlier initiations.

Before you Begin

Set up the altar in the center of the space. Put the emblems of the four elements on the four sides of the altar—the fan to the east, the incense burner to the south, the cup to the west, and the bowl of salt to the north. Put the red candle of Fire on the eastern side of the altar, near the fan. Place your consecrated Wand of Fire in the center, as shown in the diagram. Place your chair in the south, the direction of fire.

Do not put the pillars on the altar yet; instead, put them in a convenient place until the opening ceremony begins. Near the pillars, place Trump IV, the Emperor, Trump V, the Hierophant, Trump VI, the Lovers, and Trump XVIII, The Moon; you will be putting these on the altar at certain points in the ritual as indicated.

Put water in the cup, light the incense, and then perform the complete Opening Ceremony, placing the pillars on the altar and lighting the candles where the ritual instructs you to do so. In the appropriate places, instead of "...on the Candidate Grade, say "...on the Grade of Teacher."

When you have completed the opening ritual, take a few minutes to build the astral forms you will need for the initiation. There are five of these. In each of the four quarters there stands an initiate; the one in the east wears a yellow robe, the one in the south a red robe, the one in the west a blue robe, and the one in the north a green robe. You may fill in all the other details as you wish.

Before you in the south, beyond the initiate in the red robe, stands Michael, the archangel of Fire. Imagine him as a tall winged being in a red robe edged with emerald. His hair is black and his face is strong and angular, the face of a warrior. He holds a wand in front of him, of the same kind as your Wand of Fire.

Remember that imagination is not the same as visualization. If you can visualize these forms, that's good. If not, simply imagine that they are there.

Once you have done this, leave the space. Close the door behind you if there is one. Sit or stand, wait for a little while, and then go to the door and knock three times. (If there is no door, knock on a wall or some other surface.) Imagine a voice responding, saying, "Who are you, that dares to approach this temple?"

You reply aloud: "I am a Student of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Teacher, and I ask permission to enter and be received into the fifth grade of the Fellowship."

The voice replies: "Student, you may enter." Go into the temple space.

First Point

Go to the west of the altar, facing east. Say aloud: "I, (say your full name), an initiate of the Student grade, present myself for advancement into the grade of Teacher. I have performed the required practices and studied the required texts assigned to the Student Grade, and I know of no reason why I should not advance to the Teacher Grade. I therefore purify myself with the four elements to prepare for my initiation."

Circle around clockwise to the east of the altar, pick up the fan, and wave it to send a stream of air against your face. Say: "I purify myself with the element of Air, and I invoke the spirits and powers of Air. May they bless me and further my work."

Put down the fan, go to the south of the altar, pick up the incense burner, and use one hand to waft incense smoke over your face and head. Say: "I purify myself with the element of Fire, and I invoke the spirits and powers of Fire. May they bless me and further my work."

Put down the incense burner, go to the west of the altar, dip your fingers into the water, and flick

droplets of water onto your head and face. Say: "I purify myself with the element of Water, and I invoke the spirits and powers of Water. May they bless me and further my work."

Go to the north of the altar, take a pinch of the salt between thumb and forefinger, open your mouth, and place the salt on your tongue. Say: "I purify myself with the element of Earth, and I invoke the spirits and powers of Earth. May they bless me and further my work."

Go around clockwise to the west, facing east across the altar. If you are able to do so, kneel on both your knees. Take your Wand of Fire in your right hand and raise it high above the altar, point up; place the fingers of your left hand on the edge of the altar. Bow your head. Say: "Having placed myself in due form, I now take on myself the obligation of the Grade of Teacher.

"I, (say your full name), in the presence of the Divine and of my guardian angel (or guardian genius) and in this temple of Teachers do solemnly promise that I will take up the studies and practices of the Grade of Teacher so long as I may do so with a clean conscience, and will persevere in them while I remain a Teacher and a member of this Fellowship.

"I further promise that I will continue to practice the rituals, meditations and studies of a Seeker, a Sojourner, a Server, and a Student to gain further knowledge and assist myself on my own spiritual path.

"I further promise that I will always hereafter treat the element of Fire with due respect, both in my ordinary life and in my occult studies and practices; that I will offer proper reverence to the archangel and angels of Fire; and that I will always treat the nature spirits and elementals of Fire with courtesy and compassion.

"I further promise that if it becomes my privilege and duty to become the chief officer of a Temple of the Fellowship I will govern with justice tempered by mercy, and I will confer each grade of the Fellowship only upon those who have demonstrated proficiency in the work of the previous grade.

"To all this I solemnly and sincerely promise in the name of (speak the name of the Divine you have chosen)."

Imagine that you hear the sound of a bell somewhere in the south, ringing three chimes. Then imagine a voice speaking out of the east, saying: "Arise and be received into the Grade of Teacher. Long have you dwelt in darkness. Quit the darkness and seek the light."

You put the Wand back on the altar, rise to your feet and behold the altar, with the candle, the Wand, the four elemental emblems, and two pillars. Say: "Having passed from darkness to light, I present myself to receive instruction in the sign, grip and word of the Grade of Teacher."

Read the following passages aloud, and make each of the motions as it is described.

"The sign of this grade is made by standing with your feet together, raising your left hand in front of your left shoulder as though holding a staff; raising your right hand and arm at an angle above and in front of you, as though holding a lamp; and bowing your head. This is the position of the hermit in Trump IX of the tarot deck used by the Fellowship.

"The grip of this grade is similar to the grip of the Student grade, with your left foot next to the left foot of the person you are greeting. In this grade, however, your left hand is held in front of your left shoulder as just described, and your right hand is placed on their left shoulder. This grip should only be given to another member of the Fellowship of the Hermetic Rose.

“The word of this grade is ‘Once Again.’ It is divided in half when used for working purposes. The member giving the grip shall speak the first half, ‘Once,’ and the one receiving the grip shall respond with the second half, ‘Again.’”

Now imagine the voice in the east saying: “The Temple of Students which you have just quitted is in the sphere of Hod the Splendor but the Temple of Teachers is in the sphere of Netzach. To ascend to it you must travel three paths, and to begin the first you must start once again in the Place of Ignorance. Let this remind you that no matter how much you learn you must always be ready to begin once more at the Place of Ignorance.”

Second Point

Now take the Wand of Fire off the altar, putting it someplace nearby, and in its place put Trump IV, the Emperor. Then stand at the west of the altar facing east. Imagine before you, on the far side of the altar, the figure of the Emperor from the trump you have placed on the altar. Imagine him saying:

“Before you may proceed you must approach and give me the grip and password of a Teacher.”

You circle around the altar and give him the grip and the first half of the password. He responds with the second half, and then says:

“What is the name of the place from whence you came?”

You answer, “The Place of Ignorance.”

“What is the esoteric lesson you learned in the Place of Ignorance?”

You answer, “To become Aware.”

Read the passages below, imagining that the Emperor is saying them.

“I applaud your decision to become aware, but to proceed you must learn to reason things out for yourself for you are now walking the Path of Reason.

“Having become aware that you lived in the World of Ignorance was the first step of your spiritual journey in the Fellowship of the Hermetic Rose. Your second step was the act of paying attention to the things coming into your awareness. Your third step was awakening to your true spiritual identity. Your fourth step was to remember the past. Your fifth step was to imagine the future. Your sixth step was to expand your awareness. Now you will learn that your seventh step is to reason it out for yourself.

“The Path of the Teacher is the Path of Reason. This path leads from the Place of Ignorance toward you know not where. What you do know is that your awareness is expanding. You are more aware, you pay better attention to your awareness, you have awakened to the fact you are a spiritual being living in the flesh, you remember more, you imagine better and more beautiful things and you have an improved ability to reason things out for yourself.

Becoming aware, paying attention, awakening to new knowledge, remembering, imagining and expanding your consciousness gives you the opportunity to make better decisions in your life. This opportunity requires that you think. It requires that you think things through, reason them out and bring all of your resources to bear on the issue at hand. Garner the facts through your

awareness, by paying attention, remembering and imagining. Use your awakened and expanding mind to think things through, to reason them out and make solid decisions.

The first problem with logic is when emotion becomes involved. Our feelings are not always logical. Our feelings sometimes override or disrupt our logical thinking. The solution is to rely on the facts and only the facts when we reason things out. Later we may want to temper our decision based on the emotions involved, or we may want to persuade others based on our logical conclusions. We need to know what the logical course of action may be and then balance that conclusion with the emotions involved.

The wise person understands the limitations of reason and makes every effort to avoid arriving at false conclusions and poor decisions. But the wise person also knows that reasoning things out is necessary in our everyday life and in following our spiritual path.

Return now to the west of the altar and await the next lesson.”

You return to the west of the altar and face east. Remove Trump IV, the Emperor, from the center of the altar, and put Trump V, the Hierophant, in its place. Once you have done so, imagine before you, on the far side of the altar, the figure of the Hierophant from the trump you have placed on the altar. Imagine him saying:

“Before you may proceed you must approach and give me the grip and password of a Student.”

You circle around the altar and give him the grip and the first half of the password. He responds with the second half. Read the passages below, imagining that the Hierophant is saying them.

“You have now risen from the Place of Ignorance to the Place of Awakening, for it is from Yesod, the ninth sphere of the Tree of Life, that you must begin to travel the second path that leads upward to the seventh sphere Netzach. That second path is the Path of Intuition.

“You now find yourself on the Path of Intuition. Here you are to learn to honor and trust your intuitive insights. In our ignorance, the normal human reaction to intuitive insights is to deny them, to consider them silly imaginings and pay them no attention. This is exactly what we must learn not to do. For our intuitive insights are messages from our own Higher Self.

“Intuitive insights come to us in a variety of ways. One way is a feeling in the pit of our stomach that something is not right. It isn’t right whether we believe the pit of our stomach or not. Sometimes we get a chill as the hair on the back of our neck stands up. This too is a warning that something is not right whether we believe it or not. Sometimes we experience fear for apparently no reason at all. This is a different kind of fear than what we might imagine on a dark night in an unfamiliar place. This fear is real whether we believe it or not.

“Intuitive insights can come to us during sleep in our dreams or in that dreamy state as we awaken or just before we go to sleep. They can arrive during moments of peacefulness and relaxation, during meditation, contemplation or prayer. Intuitive insights come to us most of the time but we’re not aware of them. Therefore your assignment as a Teacher is to become aware of your intuitive insights, pay attention to them, awaken to the reality your intuitive insights are real communications from your own higher self, remember your intuitive insights, imagine what they might mean, expand your consciousness and think about your intuitive insights.

“Your intuition is like any other aspect of your being. Use it and trust it or it decreases in function and capacity. Use it or lose it is true about every part of our being. Use your mind,

memory, imagination, reasoning capability and your intuition or lose them. What you use increases in power and what you do not use decreases in power and eventually shuts down.

“Become aware of your intuitive insights, pay attention to them, awaken to the reality your intuitive insights are real communications from your own higher self, remember your intuitive insights, imagine what they might mean, expand your consciousness and think about your intuitive insights. Then act on them. This is the way to empower your own intuition.

“Return now to the west of the altar and await the next lesson.”

You return to the west of the altar and face east. Remove Trump V, the Hierophant, from the center of the altar, and put Trump VI, the Lovers, in its place. Once you have done so, imagine before you, on the far side of the altar, the figure of the angel from the trump you have placed on the altar. Imagine the angel saying:

“Before you may proceed you must approach and give me the grip and password of a Student.”

You circle around the altar and give the angel the grip and the first half of the password. He responds with the second half. Read the passages below, imagining that the angel is saying them.

“You have now risen from the Place of Awakening to the Place of Greater Awareness, for it is from Hod, the eighth sphere of the Tree of Life, that you must begin to travel the third path that leads upward to the seventh sphere Netzach. That third path is the Path of Discernment.

“The part of your mind that discerns the difference between two opposites is your conscience. For that reason, some refer to this as the Path of Conscience. Our conscience is a subconscious function of our mind based on knowledge stored in our memory. Based on this we know what is right and what is wrong, what is good and what is evil, what benefits all concerned and what is detrimental. This path is where our logical mind, which is considered masculine, looks to our memory stored in our subconscious mind, which is considered feminine, for guidance under the watchful eye of our own Higher Self. Our subconscious mind makes the decision but our conscious mind can change all of that.

“The Path of Reason looks to the Path of Memory to tell our Conscience what to do. But if our logical mind does not agree, we do the opposite of what our conscience decided. Because we have free will we have the ability to override our conscience and do what is harmful to ourselves or others. This is a conscious decision some people make in ignorance, or to benefit themselves at the expense of others. They reason it out and they decide to intentionally do the wrong thing. They know what they are doing is evil and not in the best interests of others. They know this is a mistake, a crime against the Divine, their own spirituality and everyone involved.

“We have a responsibility to know what is right or wrong, good or bad, beneficial or detrimental, spiritual or not. On the Path of Discernment we have a duty to honor our conscience in all things and do only what is right, good, beneficial and spiritually correct. We have this duty to ourselves, our family, our friends and everybody and everything in the Divine creation.

“To proceed further on your journey, you must now go clockwise around this temple three times, from east to east. This symbolizes your ascent of the Paths of Reason, Intuition, and Discernment, the Paths of the Emperor, Hierophant, and Lovers. Proceed now on the Paths.”

You circle slowly clockwise around the altar three times from east to east. As you do this,

imagine that you are climbing a spiral stair which takes you up out of the temple you have opened into another temple of the same nature above it. When you finish your journey in the east you find the Emperor, Hierophant, and angel waiting there for you.

Now imagine the Emperor saying: "Approach the southern quarter, where the Master of Fire will instruct you on how you may continue your journey from darkness to light."

Third Point

You go to the south and face south. Imagine an initiate standing there, dressed in a red robe. Make the step and sign, then place your hands on his imagined shoulder in the grip, and communicate the word. Release the step, sign and grip, and then read the passages below, imagining that the figure in yellow is speaking to you.

"Welcome. I congratulate you on attaining the rank of Teacher and journeying up the Paths of Reason, Intuition, and Discernment to this Temple of Teachers. My station and duty you already know. You will now take up your Wand of Fire and return to this station, so that I may instruct you in the use of the wand and invest you with the rank of Master of Fire."

You go to the place where you put the wand, and return with it to the station of the Master of Fire.

"Your Fire wand is one of the four great elemental working tools you will make as you advance through the grades of our Fellowship. The Wand is a magical expression of the Element of Fire designed to draw the powers of all the Elements into this physical reality in order to direct magical energies from all the realms of being to wherever they may be needed. May it serve as a constant reminder of your commitment to help yourself and serve others by quitting the darkness and seeking the light. Your wand of Fire will serve you well if you take it in your hand during any working involving the element of Fire and it is recommended that you try that for yourself.

"This representation of the Tree of Life you have seen before."

The Master of Fire shows you an image of the Tree of Life.

"I now draw your attention to the path going upwards from the Place of Ignorance at the bottom of the Tree to the green sphere. This is the Path of Reason. When we awaken to our true spiritual nature, the Path of Reason and the Path of Memory on the other side of the tree going up to the Place of the Mind, both become more active. We easily remember more and our ability to think for ourselves improves. This brings us to an important transformation.

"You have become aware of the Veil of Ignorance, which crosses the Path of Attention, the Path of Remembering and the Path of Reason. You crossed the Veil of Ignorance for the second time on the Path of Memory. Now on this your third crossing of the Veil of Ignorance, it is my duty to inform you that you are not required to remain in ignorance. You may rend the Veil of Ignorance at any time. You may pass through it as you have done on at least three occasions. Each time you pass through the Veil of Ignorance you remember more and more of who you really are, more and more of what you came here to do. Once you awaken to the true reality you are no longer bound to remain in ignorance. You know you are a spiritual being living in a physical universe and you know your purpose in this life.

“The temptation is to cross the Veil of Ignorance and never return to the pain and suffering of this physical reality. You can do this but you defeat your very purpose for incarnating into your physical body. What that purpose may be I do not know. I also doubt that you know. But this much I do know: You came into this physical reality to accomplish something. You now have the tools to learn what that may have been. Then you can accomplish exactly what you came here to do. Whatever it is, you have the opportunity to accomplish a thousand times more spiritual growth in this physical reality than you do on the other side of the Veil of Ignorance. I charge you to discover your own life purpose and accomplish what you came here to do.”

The Master of Fire points to the Tree of Life diagram again.

“I now draw your attention to the path going upwards from the Place of Awakening, the purple sphere, to the green sphere. This is the Path of Intuition. When we awaken to our true spiritual nature, the Path of Intuition, and the Path of Imagination on the other side of the tree going up to the Place of the Mind, both become more active. We become more imaginative and we become more intuitive.

“Therein lies a problem for some who travel the Tree of Life. They’re unable to tell the difference between their imagination and their intuition. They don’t know when they’re imagining something or intuiting it. Here’s the difference: Imagination is active. You have to work at it. It takes energy and it feels energetic. Intuition is passive. You need to relax and let it happen. It takes no energy and it does not feel energetic. Imagination is exciting. Intuition is calm and peaceful. Intuition is knowing. Imagination is guessing.

“We need both skills to travel a spiritual path on every level of our being. We also need them to be balanced. The person who spends too much energy on the Path of Imagination lives in the future and loses touch with the reality of now. They no longer know how to live in the present moment. The person who spends too much time on the Path of Intuition lives on the other side and loses touch with the reality of the physical part of their being. They do not accomplish and learn what they came here to do.

“Balance means we take the time to become aware, pay attention, awaken to our true reality, remember the past, imagine the future, expand our mind, reason things out and trust our intuition. Balance means we use all our faculties. We maintain a healthy body, mind and spirit. We take care of ourselves and we attend to our duties to our family, friends, other people and ourselves. We keep all of these things in balance and we travel a spiritual path.”

The Master of Fire points to the Tree of Life diagram a third time.

“I now draw your attention to the path from here leading toward the green sphere. This is the Path of Conscience, the Path of Right and Wrong, the Path of Discernment. This path connects the Place of Greater Awareness to the green sphere. It is not connected to the path between the Place of Awakening and the yellow sphere. It is connected only to the green and orange spheres.

“There are three horizontal paths on the Tree of Life, and they are associated with the three elements of Air, Water, and Fire. The highest horizontal path is air, the middle path is water, and the lowest path is fire. Each is the base of a triangle of spheres that is assigned to the same element.

“Thus the spheres of Netzach, Hod, and Yesod, together with the three Paths of Imagination, Intuition and Discernment, define the World of Fire. The World of Fire is the world of our needs,

wants, desires, passions, cravings, addictions, sexual energy and our sex drive. It is the world of our energy and drive, the enthusiasm we put into things to make them happen. It is this world that gives us the energy, drive and enthusiasm to do the things we came here to do.

“The three spheres in the World of Fire each represent one of the three mother Elements. Yesod is Water, the emotional aspect of our needs, wants, and desires. It’s the feelings we have about these attributes of Fire. Yesod is the parent of the emotional aspect of the World of Earth.

“Hod is Air, the mental aspect of our needs, wants, and desires. It’s what we think about these aspects of Fire, the ideas we have about them and the attitudes we have toward them. Hod is the parent of the mental aspect of the World of Earth.

“Netzach is Fire, the energetic aspect of our needs, wants, and desires. It’s how we pursue these aspects of these attributes of Fire. Netzach is the parent of the energetic aspect of the World of Earth. The World of Fire is composed of these three Elements all focused on our passions and the Paths of Imagination, Intuition and Conscience.

“Since you have received a part of the knowledge you seek, you are qualified to fill the role of Master of Fire in a temple of the Fellowship of the Hermetic Rose. Stand before this chair, which represents the station of the Master of Fire.” You do so. “Imagine the emblem of Fire in front of you, and enlarge it, just as you did when passing into the elemental realm of Fire.” You do so. “Now, holding your Wand of Fire as regalia of your office, step through it and seat yourself in your station as Master of Fire.”

You do this. Stay in the chair for a little while, feeling the energies of the element of Fire around you.

You then hear a voice from the east saying, “Arise, Master of Fire, and return to the altar.”

Step out through the emblem of Fire and imagine it dwindling to a small point in your aura, as you have done before. Place your Wand somewhere near the chair. Then circle back to the west of the altar and face east. Say: “Having presented myself to the Master of Fire and received his/her instructions and blessings, and having been installed as Master of Fire, I ask for further instruction in the secrets of this Grade.”

The voice from the east says, “Proceed now to your seat in the South to hear the Teacher Lecture.”

Remove Trump VI from the center of the altar and replace it with Trump XVIII, the Moon. Go to the chair in the south of the temple and be seated. Read the following lecture carefully.

The Teacher Lecture

Before you is the red burning taper representing the Element of Fire which lighted your way to the place where you now stand. Your Wand of Mercy has been replaced by a placard representing Illusion.

Moonlight is brighter than starlight. This indicates you have your lessons well and have more light. You have a spiritual path before you leading toward the Moon and between the castles. The Moon is peacefully and calmly looking down on you. This is the state of mind of a Teacher who is balancing his or her passions. This is the state of being one achieves when she or he embraces

those passions that serve humanity and subdues those that don't. This is the state of being one achieves when he or she embraces those passions approved by our conscience and subdues those that don't. This is the state of being one achieves when she or he embraces those passions for the greater good and subdues those that are not.

The work before you is that of relying on your reasoning power, your intuition and your ability to discriminate between opposites to enhance those passions that serve all of the creation and to subdue the rest. This is the place where we define our needs, wants, desires, passions, drives, energy and strivings in terms of what the Divine really wants us to do for the benefit of the creation. To do this to the best of our ability requires that we develop our ability to think, trust our intuition and allow our higher power to help us discriminate between one thing and another.

I now direct your attention to the pillar on the right side of the Tree of Life, the pillar of the green, blue and grey spheres. Ancient tradition teaches us that this is the Pillar of Fire that led the Jews out of Egypt and across the desert at night to the promised land. The Pillar of Cloud on your left led them by day and the Pillar of Fire by night.

Like the Pillar of Cloud, the Pillar of Fire has many names including the Pillar of Passion and Pillar of Desire alluding to the green sphere, the Pillar of Compassion, and Pillar of Mercy alluding to the blue sphere, and Pillar of Intention, Pillar of Wisdom and Pillar of Light alluding to the grey sphere.

The Pillar of Fire is the Left Hand of God, the feminine side of the Tree. It is our own left side. It is represented by the white pillar in a temple of our Fellowship. It is the opposite of the Pillar of Cloud, the Right Hand of God, the masculine side of the Tree and our own right side which is represented by the Black Pillar.

I draw your attention now to the green sphere at the bottom of the Tree on your right. In Hebrew the name of this sphere is Netzach, which means Glory and alludes to the glory of our free will. Netzach also alludes to energy and thus to drive, enthusiasm, passion and striving. It is the Element of Fire within the World of Fire. This means that the emphasis of Yesod, Hod, Netzach, and the Paths of Imagination, Intuition and Discernment is our needs, wants, desires, passions, cravings, addictions, energy, drive, striving and enthusiasm. This is so even though Yesod is Water and Hod is Air. This is so even though imagination, intuition and discernment are all activities of our mind. They are the activities of our mind under the control of all the attributes of the Element of Fire. Thus they are controlled by our needs, wants, desires, passions, cravings, addictions, energy, drive, striving and enthusiasm.

Notice that the World of Fire is in our belly. It is defined as a triangle with its apex in our Lunar Plexus, the point below the navel that the teachings of the East call hara or tan t'ien, and the base is a line through our Solar Plexus. This is the pit of our stomach where we often feel the results of our intuitive insights. This Place of Fire within the World of Fire is our passion and it is this passion that governs our World of Fire and has a great influence on our World of Earth. It takes great will power indeed to overcome the influence the Place of Fire has on the World of Earth.

The work of a Teacher is to subdue or enhance the Place of Fire and thus gain control over the World of Fire and improve the spiritual influence this world has on our World of Earth. Rather than using willpower to overcome the power of passion, the Teacher uses reason, intuition and conscience to manage passion.

You will recall the World of Earth is the Place of Ignorance, the Physical World of Manifestation,

the Place of Personas. In this World of Earth we are convinced that we are our body, our mind, our jobs and all the other things we do and are in this World of Ignorance. We do not remember who and what we really are. We do not remember why we are here.

We are our personas in the World of Earth. We don't remember that we are Children of the Divine or what that means. We don't pay attention to our spiritual path because we don't know we have one. We don't think about our spiritual path because traveling a spiritual path is not logical. We think we are our body and everything about our body. We hide behind our false masks, our personas, and we don't pay attention, remember or think about our true reality.

Everything on this side of the Veil of Ignorance is the World of Earth. The World of Earth contains the World of Manifestation, which is the Place of Ignorance, and it also contains the Path of Attention, the Path of Memory and the Path of Reason. The spheres of Yesod, Hod, and Netzach are the parents of the World of Earth but they are not a part of the World of Earth. Yesod is the parent of our physical emotions and relationships within this physical reality. Hod is the parent of our thoughts and ideas about the things of this physical reality. Netzach is the parent of our wants, needs and desires for the physical things of this physical reality.

This World of Earth is also called the World of Suffering. It is the physical things in this reality that cause us physical pain. It is our emotions concerning this physical reality that causes us pain. It is our thoughts and ideas about the things in this physical reality that causes us mental anguish. It is our wants, needs, cravings and addictions for the things in this physical reality that causes us psychological pain and suffering. It is our separation from the Divine by the Veil of Ignorance that causes us spiritual pain and suffering.

The World of Earth is designed to be that way. We manifest in the World of Earth to overcome our limitations and to learn how to accept, forgive and love ourselves and one another. We also have a personal agenda to accomplish. We do not remember what that personal agenda is while we're living in the World of Earth. What we do know is that you and I are here today in this place doing what we're doing because we both had a personal agenda for following a spiritual path and growing spiritually while we lived in the World of Earth.

We are where we are and we're doing what we're doing because we came into manifestation to do just that. You have the opportunity to continue to quit the darkness and seek the light. The rest is up to you.

This completes the Teacher Lecture. It will serve you well to study these things until you understand them with every fiber of your being. Then proceed with the teaching materials of a Initiate. These teachings will be made more clear to you by a further understanding of the Temple in which you were initiated.

Closing the Ceremony

After you have finished reading the Teacher Lecture, spend at least a few minutes meditating on the ceremony you have performed and the symbols and teachings embodied in it. Then rise, thank the archangel of Fire, thank all the other spiritual beings that have assisted in the ritual, and dissolve the astral forms you created for the archangel and the four initiates. (You do this simply by imagining the forms disappearing.) Once you have done so, perform the complete closing ceremony to close the temple in the Grade of Teacher. This completes your initiation into the

Teacher Grade.

It is highly recommended that you devote time in the days and weeks ahead to meditating on the ceremony you have just passed through. Every detail of that ceremony has something to teach you. The more attention you give to the ceremony, the more meaningful it will be for you and the more you will gain from it.

5° Overview

Welcome Teacher! Once you have completed the studies and performed the initiation rituals of the previous grades, and the initiation of the present grade, you are an initiate of the 5° grade of Teacher. By this point you have a good deal of experience with the work of the Fellowship and should the basic the lessons of this grade relatively straightforward.

The requirements you must fulfill to complete the work of the Teacher grade and proceed to the next stage, the 6° grade of Initiate, are as follows:

1. Continued daily practice of a protective ritual (Sphere of Protection, Lesser Ritual of the Pentagram, or Judson exercise), discursive meditation, and some form of divination;
2. Continued weekly practice of the ritual for opening and closing the temple;
3. Study of several papers assigned to the Teacher grade;
4. Study of at least five additional books on some aspect of occultism;
5. Performance of a sequence of studies and rituals corresponding to the Minor Orders of the Universal Gnostic Church;
6. Introduction to the equinox and solstice rituals in their solo forms;
7. Study of the necessary information needed to found and run a temple of the Fellowship of the Hermetic Rose which can perform initiations and seasonal rituals;
8. Introduction to the grade, equinox, and solstice rituals in their temple forms.

Once you complete these requirements, you will be able to perform the self-initiation ritual for the 6° grade of Initiate. This uses the same equipment as the pervious initiations, though you will need all four candles, and you will also need your four elemental working tools. At least four months should elapse between your Teacher and Initiate initiations; you may take as much additional time as you find useful.

A few comments on some of the requirements for the grade may be helpful at this point. You are expected to learn three methods of divination over the course of your training; if you've been following the instructions in previous overviews, you should be most of the way to mastering all three methods. Now is a good time to go over your experiences so far and work on shoring up any weak points in your divination abilities.

The books you read to fulfill requirement #4 may be literally any book on any occult topic, so long as you have not previously read them. By now you should have a good idea of what aspects of occult study and practice interests you, and you may begin to specialize in your studies if you so desire.

In the previous grades you have worked with the energies of the four elements in scrying, and provided yourself with consecrated working tools of each of the elements. The 5° initiation marks the completion of that work and the beginning of a new cycle of work, corresponding to the element of Spirit. The Gnostic Lessons, which were used in John Gilbert's day as training for the Minor Orders of the Universal Gnostic Church, are to be used for this cycle of work. The realm of Spirit is the realm with which religion traditionally deals; the Fellowship does not presume to tell you what your relationship with the Divine should be, but certain of the practices of religion are helpful at this stage of the work.

The equinoxes and solstices are the days on which certain magical energies flow between sun and earth, and occultists can make contact with these energetic flows to bless and empower themselves and the world. Rituals for this purpose are presented at this stage.

Finally, as an initiate of the grade of Teacher, you have the right to establish and run a temple of the Fellowship of the Hermetic Rose. The Temple rituals for the grade initiations and the solstice and equinox ceremonies are therefore provided to you, along with certain notes you may find useful in temple work. You are not required to found and run any temple larger than the solitary one you have created for (and by) your own personal work; however, if you wish to do so, you now have that right and privilege. The temple forms of the grade, equinox, and solstice rituals are presented at this time.

Spring Equinox Ceremony

This ritual should be performed within 48 hours at most of the moment of the equinox, which you can find online or in any almanac. It is around March 21 in the Northern Hemisphere. The ceremony is performed as follows.

Set up the altar with all four candles on it, place a chair in the west facing the altar, and open the temple in the grade of Seeker with the opening ceremony.

Speak aloud the following words.

“The Spring Equinox has arrived, and the Sun and Earth renew the bonds that unite them. In this time of balanced powers, I invoke the blessings of the powers of nature upon myself, the Fellowship of the Hermetic Rose, and the Earth.

“In the world of nature, the winter has ended and the Sun has completed half his long journey toward the north. The streams are full of water from the melting snow and the spring rains; sap rises in the trees and flowers begin to bloom. Birds return from their winter dwellings far to the south as life wakes from its time of sleep.

“The ancients knew this season as the seedtime of the year, not only for the farmer and the herder but also for those who stand at the gates between the Seen and the Unseen. They recognized at this time the power of the thought held in the mind’s clarity and the word spoken upon the wind’s breath; they called down wisdom from the Sun and called up power from the Earth to illuminate their minds.

“Therefore the work of this season begins from the quarter of air.”

Face east. Visualize the presence of the elements of air and water in their quarters, and feel the polarity between them. Say: “East; West. Air; Water. The realm of the Mind; the realm of the Heart. May they enter into the great harmony.”

Visualize the presence of the elements of fire and earth in their quarters, and feel the polarity between them. Say: “South; North. fire; earth. The realm of the Spirit; the realm of the Body. May they enter into the great harmony.”

Visualize the presence of all four elements in their quarters, and feel the complex fourfold relationship among them. Say: “The realm of the Winds; the realm of the Flames; the realm of the Waves; the realm of the Stones. May they enter into the great harmony.”

Say: “By the hawk of May in the heights of morning, I invoke the air and the powers of the air! May their blessings be with all beings during the season to come.” While saying this, imagine a blazing star at the zenith, almost infinitely far above the temple.

Face south, and say: “By the white stag of the summer greenwood, I invoke the fire and the powers of the fire! May their blessings be with all beings during the season to come.” While saying this, imagine a ray of light descending from the star at infinite height to the golden sphere of the Sun, blazing at zenith above the temple, high above but much closer than the star.

Face west, and say: “By the salmon of wisdom who dwells in the sacred pool, I invoke the water and the powers of the water! May their blessings be with all beings during the season to come.” While saying this, imagine the ray of light descending further from the blazing Sun to the sphere

of the full Moon standing at zenith above the temple, high above but much closer than the Sun.

Face north, and say: “By the great bear who guards the starry heavens, I invoke the earth and the powers of the earth! May their blessings be with all beings during the season to come.” While saying this, imagine the ray of light descending from the shining Moon all the way to the temple itself. The entire temple is seen to be filled with rainbow-colored light, which radiates outward in all directions.

Face the altar. Say: “In this season of spring may the Sun send forth his rays of blessing; may the Earth receive that blessing and bring forth her abundance.”

Be seated and enter into meditation, taking the season of spring as your theme. When you have meditated for a time, cast a divination using any divinatory method you prefer, and take it as a guide for your work during the season ahead. Perform the closing ceremony to finish.

Summer Solstice Ceremony

This ritual should be performed within 48 hours at most of the moment of the solstice, which you can find online or in any almanac. It is around June 21 in the Northern Hemisphere. The ceremony is performed as follows.

Set up the altar with all four candles on it, place a chair in the west facing the altar, and open the temple in the grade of Seeker with the opening ceremony.

Speak aloud the following words.

“The Summer Solstice has arrived, and the Sun and Earth manifest the polarities of being. In this time of balanced powers, I invoke the blessings of the powers of nature upon myself, the Fellowship of the Hermetic Rose, and the Earth.

“In the world of nature, spring’s promise has given way to summer’s fulfillment and the Sun now stands at his highest point in the sky, preparing for his long journey into darkness. The land is mantled in green as every growing thing bends its strength toward the harvest. Life rejoices in the golden afternoon of the year even as it makes its preparations for the cold months to come.

“The ancients knew this season as the year’s bright summit, and waited in their temples for the fiery sign of midsummer sunrise, the seal of harmony that unites the turning worlds. They recognized at this time the power of destiny born from the innermost self and the kindling flame of the awakening spirit; they turned their faces to the Sun and set their feet upon the Earth to accomplish the work of their wills.

“Therefore the work of this season begins from the quarter of fire.

Face south. Visualize the presence of the elements of earth and fire in their quarters, and feel the polarity between them. Say: “South; North. Fire; Earth. The realm of the Spirit; the realm of the Body. May they enter into the great harmony.”

Visualize the presence of the elements of water and air in their quarters, and feel the polarity between them. Say: “East; West. air; water. The realm of the Mind; the realm of the Heart: May they enter into the great harmony.”

Visualize the presence of all four elements in their quarters, and feel the complex fourfold relationship among them. Say: “The realm of the Flames; the realm of the Waves; the realm of the Stones; the realm of the Winds. May they enter into the great harmony.”

Face east. Say: “By the hawk of May in the heights of morning, I invoke the air and the powers of the air! May their blessings be with all beings during the season to come.” While saying this, imagine a blazing star at the zenith, almost infinitely far above the temple.

Face south. Say: “By the white stag of the summer greenwood, I invoke the fire and the powers of the fire! May their blessings be with all beings during the season to come.” While saying this, imagine a ray of light descending from the star at infinite height to the golden sphere of the Sun, blazing at zenith above the temple, high above but much closer than the star.

Face west. Say: “By the salmon of wisdom who dwells in the sacred pool, I invoke the water and the powers of the water! May their blessings be with all beings during the season to come.” While saying this, imagine the ray of light descending further from the blazing Sun to the sphere

of the full Moon standing at zenith above the temple, high above but much closer than the Sun.

Face north. Say: “By the great bear who guards the starry heavens, I invoke the earth and the powers of the earth! May their blessings be with all beings during the season to come.” While saying this, imagine the ray of light descending from the shining Moon all the way to the temple itself. The entire temple is seen to be filled with rainbow-colored light, which radiates outward in all directions.

Face the altar and say: “In this season of summer may the Sun make manifest the power of Light. May the Earth reflect that manifestation in the power of Life.”

Be seated and enter into meditation, taking the season of summer as your theme. When you have meditated for a time, cast a divination using any divinatory method you prefer, and take it as a guide for your work during the season ahead. Perform the closing ceremony to finish.

Autumn Equinox Ceremony

This ritual should be performed within 48 hours at most of the moment of the equinox, which you can find online or in any almanac. It is around September 22 in the Northern Hemisphere. The ceremony is performed as follows.

Set up the altar with all four candles on it, place a chair in the west facing the altar, and open the temple in the grade of Seeker with the opening ceremony.

Speak aloud the following words.

“The Autumn Equinox has arrived, and the Sun and Earth renew the bonds that unite them. In this time of balanced powers, I invoke the blessings of the powers of nature upon myself, the Fellowship of the Hermetic Rose, and the Earth.

“In the world of nature, summer has given way and the Sun sinks from the heights of heaven into the south. The leaves of the trees blaze with orange and red as the fields turn harvest gold. The cries of the geese sound overhead as they begin their long journey toward their winter homes. Squirrels leap from branch to branch as they prepare for the long cold months to come; the sound of clashing antlers rings through the woods as stags test their strength before the watchful eyes of does.

“The ancients knew this season as the harvest time of the year, not only for those who gathered in the sheaves and led the cattle down from summer pastures but also for the wise whose harvest is the lore of past ages and the whispers of the Unseen. They recognized at this time the power of the desire cherished in the heart’s silence and the bonds that reach from person to person like the sea uniting shore with shore; they called down power from the Sun and called up wisdom from the Earth to illuminate their hearts.

“Therefore the work of this season begins from the quarter of water.”

Face west. Say the following words, visualizing the presence of the elements of air and water in their quarters, and feeling the polarity between them: “West; East. water; air. The realm of the Heart; the realm of the Mind. May they enter into the great harmony.”

Say the following words, visualizing the presence of the elements of fire and earth in their quarters, and feeling the polarity between them: “North; South. Earth; Fire. The realm of the Body; the realm of the Spirit. May they enter into the great harmony.”

Visualize the presence of all four elements in their quarters, and feel the complex fourfold relationship among them. Say: “The realm of the Waves; the realm of the Stones; the realm of the Winds; the realm of the Flames. May they enter into the great harmony.”

Face east and say: “By the hawk of May in the heights of morning, I invoke the air and the powers of the air! May their blessings be with all beings during the season to come.” As you say this, imagine a blazing star at the zenith, almost infinitely far above the temple; this is Regulus, the Royal Star governing the ceremony.

Face south and say: “By the white stag of the summer greenwood, I invoke the fire and the powers of the fire! May their blessings be with all beings during the season to come.” As you say this, imagine a ray of light descending from the star to the golden sphere of the Sun, blazing

at zenith above the temple, high above but much closer than the star.

Face west and say: “By the salmon of wisdom who dwells in the sacred pool, I invoke the water and the powers of the water! May their blessings be with all beings during the season to come.” As you say this, imagine the ray of light descending further to the sphere of the full Moon standing at zenith above the temple, high above but much closer than the Sun.

Ninth, face north and say: “By the great bear who guards the starry heavens, I invoke the earth and the powers of the earth! May their blessings be with all beings during the season to come.” As you say this, imagine the ray of light descending from the shining Moon all the way to the temple itself. The entire temple is seen to be filled with rainbow-colored light, which radiates outward in all directions.

Face the altar, and say: “In this season of autumn may the Sun send forth his rays of blessing; may the Earth receive that blessing and bring forth her abundance.”

Be seated and enter into meditation, taking the season of autumn as your theme. When you have meditated for a time, cast a divination using any divinatory method you prefer, and take it as a guide for your work during the season ahead. Perform the closing ceremony to finish.

Winter Solstice Ceremony

This ritual should be performed within 48 hours at most of the moment of the solstice, which you can find online or in any almanac. It is around December 21 in the Northern Hemisphere. The ceremony is performed as follows.

Set up the altar with all four candles on it, place a chair in the west facing the altar, and open the temple in the grade of Seeker with the opening ceremony.

Speak aloud the following words:

“The Winter Solstice has arrived, and the Sun and Earth manifest the polarities of being. In this time of balanced powers, I invoke the blessings of the powers of nature upon myself, the Fellowship of the Hermetic Rose, and the Earth.

“In the world of nature, the harvest is over and the Sun has descended to the place of his death and rebirth. Cold blows the wind, and colder still lie the snow and the bare earth and the bare black branches of the trees beneath the bright stars; ice rimes the edges of the streams and breath bursts white from the lips. Only those creatures that cannot sleep the winter away pace through the silence of the cold days and wait for the coming of spring.

“The ancients knew this season as the end and beginning of the year, and waited in their temples for the first light of the newborn sun, the promise of the new year yet to come. They recognized at this time the power of patience and the wisdom of the world beneath the turning stars, the lessons woven by countless seasons into bone and sinew and sense; they gazed with renewed wonder on the pale Sun and the cold Earth as they awaited the common destiny of all material things

“Therefore the work of this season begins in the quarter of Earth.”

Face north. While saying the following words, visualize the presence of the elements of earth and fire in their quarters, and feel the polarity between them. Say: “North; South. Earth; Fire. The realm of the Body; the realm of the Spirit. May they enter into the great harmony.”

Visualize the presence of the elements of water and air in their quarters, and feel the polarity between them. Say: “West; East. water; air. The realm of the Heart; the realm of the Mind. May they enter into the great harmony.”

Visualize the presence of all four elements in their quarters, and feel the complex fourfold relationship among them. Say: “The realm of the Stones; the realm of the Winds; the realm of the Flames; the realm of the Waves. May they enter into the great harmony.”

Face east and say: “By the hawk of May in the heights of morning, I invoke the air and the powers of the air! May their blessings be with the living Earth during the season to come.” While you say this, imagine a blazing star at the zenith, almost infinitely far above the temple.

Face south and say: “By the white stag of the summer greenwood, I invoke the fire and the powers of the fire! May their blessings be with the living Earth during the season to come.” While you say this, imagine a ray of light descending from the star at infinite height to the golden sphere of the Sun, blazing at zenith above the temple, high above but much closer than the star.

Face west and say: “By the salmon of wisdom who dwells in the sacred pool, I invoke the water and the powers of the water! May their blessings be with the living Earth during the season to come.” While you say this, imagine the ray of light descending further from the blazing Sun to the sphere of the full Moon standing at zenith above the temple, high above but much closer than the Sun.

Face north and say: “By the great bear who guards the starry heavens, I invoke the earth and the powers of the earth! May their blessings be with the living Earth during the season to come. While you say this, imagine the ray of light descending from the shining Moon all the way to the temple itself. The entire temple is seen to be filled with rainbow-colored light, which radiates outward in all directions.

Face the altar and say: “In this season of winter may the Sun make manifest the mystery of Light. May the Earth reflect that manifestation in the mystery of Life.”

Be seated and enter into meditation, taking the season of spring as your theme. When you have meditated for a time, cast a divination using any divinatory method you prefer, and take it as a guide for your work during the season ahead. Perform the closing ceremony to finish.

Review of the Preceding Grades

When you reach the end of the Teacher Grade materials you will have completed the work assigned to the grades of the Fellowship of the Hermetic Rose, and the preliminary training assigned to three other orders—the Order of Spiritual Alchemy, the Modern Order of Essenes, and the Universal Gnostic Church—all three of which were closely linked with the Magickal Order of the Golden Dawn in John Gilbert’s time, and with the Holy Order of the Golden Dawn in the time of his teachers Juliet Ashley and Matthew Shaw. Before you proceed to the final stage of initiation in the Fellowship, it is important to take some time to review the work that you have done and fill in any gaps in your studies and practical work.

Your first task, therefore, is to read over again the entire body of the Fellowship’s teaching materials, beginning with the Candidate Grade papers and continuing straight through to the papers you have just studied for the Teacher Grade. Don’t just skim through the material, read it closely, as though encountering it for the first time. Notice the things you’ve already forgotten—there will inevitably be some of these. See if any of the teachings mean more to you now that you have put in the time and effort to learn the later teachings and practices.

Your second task is to fill in any gaps in your studies you discover in the course of your review. It may be that you intended to get to one or another of the exercises in a previous grade and never quite found time for it. It may be that you aren’t satisfied with the work you did or the results you got. It may be that you’re not as skilled with one of the three divination methods you practices as you are with the others. It may be that you discover some other lack. Now is the time to pause, go back, and do what you need to do to complete your training in the material you have studied.

Once you have done the review and filled in any gaps in your studies, you may proceed to the Initiate Grade ceremony—the last of the initiations the Fellowship has to offer.

Gnostic Lesson One

WHAT UNIVERSAL GNOSTICISM IS NOT:

1. Dogmatic
2. Dictatorial
3. Prejudicial
4. Rigid
5. Inflexible
6. Impractical
7. Opinionated

WHAT UNIVERSAL GNOSTICISM IS:

1. Moderate
2. Sensible
3. Tolerant
4. Reasonable
5. Flexible
6. Humane
7. Open-minded

WHAT UNIVERSAL GNOSTICS GENERALLY BELIEVE:

1. The Divine is everything that is
2. The Divine created everything
3. Everything that exists is a part of the Divine
4. The Divine is more than the creation
5. We have free choice to determine our life
6. We have the right to commune with the Divine
7. Everybody incarnated now chose to be incarnated now

History of Universal Gnosticism

The Universal Gnostic Church (UGC) was founded in 1952 by Revs. Omar Zasluchy, Owen

Symanski, and Matthew Shaw, three ministers of the Universalist Church in Pennsylvania who disagreed with their church's decision to amalgamate with the Unitarian Church. They were inspired by what was then known of the ancient Gnostics, and hoped to combine the open-minded and tolerant attitudes of their Universalist heritage with the Gnostic focus on individual spiritual experience. They arranged to be consecrated to the historic episcopacy of the Christian church by Bishop Robert Monroe of the Liberal Catholic Church, an independent sacramental church allied with the Theosophical movement. The UGC was not exclusively Christian, despite this—it revered the Divine which, according to its teachings, was behind all religions.

While Bishops Zasluchy and Symansky remained in Pennsylvania, Shaw moved to Colorado, where he became an associate of the occult teacher Dr. Juliet Ashley. In 1984 he consecrated several new bishops of the UGC, John Gilbert among them. Later on, when the details of Bishop Shaw's consecration were lost for a time, John later received consecration *sub conditione* from Archbishop Herman Spruitt of the Church of Antioch. In 2004, John Gilbert and two other UGC bishops, Rima Laibow and Albert Stubblebine, passed on the same consecration to me.

(Consecration *sub conditione* is an arrangement whereby a bishop whose lineage is in question receives an additional consecration from a bishop whose lineage is beyond doubt.)

Bishops of the UGC were permitted and even encouraged to found their own churches if they wanted to depart from the UGC's own admittedly quirky traditions. At least one of these, the Gnostic Celtic Church, is still active today; it functions as the religious branch of the Ancient Order of Druids in America (AODA), another order in which John was an initiate. To the best of my knowledge, however, the UGC itself went dormant nearly a decade before John's death.

The following document summarizes some of the teachings of the UGC. As with other teachings given in this course of study, these are not meant to be accepted blindly as articles of belief, but rather used as a basis for your own reflections and meditations.

Some Universal Gnostic Teachings

In the beginning there was the Divine and nothing but the Divine. The Divine thought. As the Divine thought, the Divine became aware creation was possible. The Divine intended to create the universe of worlds and everything in them; and the Divine believed this was possible based upon previous experience in creating things with the Divine mind.

Thus the Divine created this world and everything in it. At the same time, the Divine created untold billions and trillions of worlds and everything in them. We are, each of us, a unique Child of the Divine living at this time in this world.

The Divine had a purpose when the Divine created the worlds and everything in them. The Divine had a purpose when the Divine created each of us as a living and unique Child of the Divine. Discovering our own unique purpose is one of the goals we can choose while living in this creation.

According to most mystics and great spiritual teachers throughout history, our primary purpose is to learn how to love one another more and more. If you think about it, this makes great sense. We're all brothers and sisters living, thinking, breathing, breeding and loving within the Divine. The Divine is the One Commonality that we all share. To love another person is to love the

Divine. To love the Divine is to acknowledge that the Divine loves Itself.

To love ourselves is to love the Divine, and loving the Divine is loving everything within the creation including all other people. There's a basic psychological law that says you can love others only by loving yourself first. You must love yourself in order to love other people. Many of us find this difficult, but if we sit in communion with the Divine we will come to love the Divine as the Divine loves us. Since we are a part of the Divine, by loving the Divine we learn to love ourselves and everything else within the Divine.

Learning to love more and more appears to be the first purpose for all of us.

As we learn to love the Divine, ourselves and others, we learn how to help each other love more and more. Helping others and wanting to help others seems to be built into our constitution. It may be a part of our soul. It may be a natural consequence of learning how to love more and more. Whatever the cause, it appears our second purpose for incarnating into this world is to help each other.

Helping each other love more and more appears to be our second purpose.

If we have a specific spiritual purpose we want to accomplish in this lifetime, that purpose probably becomes our third purpose for incarnating at this time. According to ancient Gnostic teachings these are our three spiritual purposes. Learning to love more and more is our primary purpose and it's assigned to the Mother aspect of the Divine. Helping each other love more and more is our secondary purpose and it's assigned to the Father aspect of the Divine. Our own specific spiritual purpose is our third goal and it's assigned to the Creator aspect of the Divine. (Thus the original trinity is exposed as being Father-Mother-Creator the Divine.)

To these three spiritual purposes for incarnating in this lifetime, the ancient teachings indicate we can add one major purpose for each of the elements. A Fire purpose might have something to do with developing our intuition, setting and following our intentions and controlling our passions. An Air purpose might have to do with learning, improving our mind or attitude, teaching or sharing in this lifetime. A Water purpose might have to do with improving our relationships or managing our emotions better. An Earth purpose might have something to do with improving health and prosperity or making this planet a better place to live.

These four elements are assigned an aspect of the Divine in many different ways. One way is to assign the Fire Element to the Warrior aspect of the Divine, Air to the Teacher aspect, Water to the Healer aspect and Earth to the Helper aspect.

Warriors (Element of Fire) are the change agents in life. They are catalysts for change in one or more of the created worlds. These worlds are the physical, emotional, mental, psychological and spiritual worlds. Warriors help us change our physical environment, buildings, places and things. Warriors help us change how we feel about life and ourselves. Warriors help us change how we think about things and other people. Warriors help us change our intentions, desires, needs and wants. Warriors help us change how we react and commune with the Divine.

Healers (Element of Water) use Divine Love to help us heal ourselves. Healers help us decide what we must do to heal ourselves. Healers help us open lines of communication with the Divine (communion) and help us discover the root cause of our illness and separation from the Divine. Healers help us heal ourselves on the physical, emotional, mental, psychological and spiritual levels of our being. Healers help us heal our bodies and our environment, our feelings

and relationships, our thoughts and attitudes, our desires and intentions and our spiritual being.

Teachers (Element of Air) help us learn the lessons we need to learn to survive, thrive and accomplish our own goals and intentions. Teachers help us learn what we need to know about our body, environment, behavior and possessions. Teachers help us learn about how to release and experience our emotions instead of blocking and stuffing them. Teachers help us learn how to change our minds and open ourselves to new ways of thinking and doing. Teachers help us learn how to analyze and change our intentions and desires. Teachers help us learn how to commune with the Divine.

Helpers (Element of Earth) serve us in myriad ways as politicians, servants, merchants, providers and servants. Helpers make our physical life easier by providing services and things for us to use or consume. Helpers make our emotional life easier by releasing our pain and supporting us in all things. Helpers make our mental life easier by reducing our stress, depression, anger and anxiety. Helpers make our psychological life easier by helping us attain our desires, wants and intentions. Helpers make our spiritual life easier by praying for us and spiritually supporting us on our spiritual path.

We all have the capacity to function in all four of the types of Warrior, Healer, Teacher and Helper, but most of us are called to do one of these four types of work primarily in our present incarnation.

This is one way of looking at our reason for incarnating in this world at this time. Each of us as Universal Gnostics is free to adopt any other paradigm or create our own system for classifying our purpose for being here.

But according to ancient Gnostic teachings, this is not our primary, or even our secondary, purpose for incarnating into this world. Our ancient Gnostic brothers and sisters believed our primary purpose was to learn to love one another more and more. They also believed our secondary purpose was to help each other learn how to love each other more and more.

Our third purpose was to accomplish our life's mission based on what type of person we decided to become before we were born. Which of the basic types of personality we chose to use in this lifetime defines our third purpose.

According to this ancient tradition we each have four more purposes and these can be accomplished in any order or set-aside until a later lifetime. These four optional purposes are:

1. Physical - related to health or finances
2. Emotional - involving emotions and relationships
3. Mental - learning new things or changing our attitude
4. Psychological - setting intentions and subduing desires

Thus humans were said to be seven-dimensional beings.

But none of this answers the question as to what Universal Gnostics believe. The answer is each of us believes what we believe and we are free to share these beliefs, change them, keep them secret or rigidly hold onto them. Our beliefs belong to us and we may do with them as we will. We just have to be aware of several Divine Laws that govern our future. Some of these Divine Laws are:

1. What goes around, comes around
2. What we do to others will be done to us
3. Our thoughts create our own future
4. Everything is subject to change
5. We all have freedom of choice

These and similar principles will become clearer to you as you proceed in these studies.

Notes on the Minor Orders

In the Universal Gnostic Church there are five Minor Orders and two Major Orders. The five Minor Orders are Cleric, Doorkeeper, Reader, Warder, and Acolyte. The two Major Orders are Priest (or Priestess) and Bishop. Ordination as a priest or priestess and consecration as a bishop can only be earned by extensive study and practice, but it was normal during the heyday of the UGC for most active members to receive one or more of the Minor Orders and to exercise the functions and spiritual gifts of those Orders under the supervision of a priest, priestess, or bishop.

The Major Orders can only be passed on by personal contact through laying on of hands and anointing. It has been traditional for many years in the UGC, however, for the Minor Orders to be conferred through study and practice of spiritual disciplines, followed by a ceremony of commitment which may be performed by the aspirant alone or by a priest or bishop for the aspirant. That custom is followed in these lessons.

As initiates of the Grade of Teacher in the Fellowship of the Hermetic Rose you have already engaged in the systematic practice of spiritual disciplines. The additional disciplines of prayer and contemplation will be appropriate to add to those practices at this time, and instructions for these will be included in the papers that follow.

In the Universal Gnostic Church, the Minor Orders have a twofold function. First, they pass on certain spiritual gifts of their own, and second, they form part of the preparation for ordination to the Gnostic priesthood or priestesshood. Only the first of those functions is included in these lessons. If in the future the Universal Gnostic Church is revived by its surviving bishops, a pathway to the priesthood or priestesshood will be provided for those who have already completed part of the work as a result of studying and practicing these lessons.

Gnostic Lesson Two

The Order of Cleric

The training of the Cleric is dedicated to the analysis of our physical bodies. Throughout these lessons, emphasis will be placed on heightening both your physical, emotional (psychic), and spiritual intuition; we hope also to impart to you, the seeker, useful techniques for harnessing and controlling your whole being to aid in the quest for spiritual enlightenment. We are not our mere physical beings, we are more than creatures of matter—but we do have material bodies, and need to include them in the process of our inner development.

This is an important step in our spiritual evolution. It is important for us to realize that we are not our bodies, that we are more than our physical bodies, but it is also important for us to realize that we aren't in material existence by accident. As Clerics, we remind ourselves we really are spiritual beings and know we are temporarily inhabiting material bodies for good reason.

The Order of Cleric is associated with the faculty of taste. Modern ways have taught us to ignore our subtle sense of taste and only rely on our gross sense of taste. This allows food vendors to pump us full of salt, white sugar and refined fats—all of which are bad for our health. Excess salt is implicated in a range of health problems, including heart disease. White sugar and refined fats are difficult for our bodies to process and are also implicated in a range of health problems. They taste good to our gross sense of taste but they are not good for us.

Fast food equates to "eat fast." Eating while working or "on the run" equates to "eat fast." Eating quickly is one way to bypass your subtle sense of taste. Eating a lot of salt, white sugar and refined fats is another. Fast food is a double whammy to your taste buds. It's also a double whammy to your intuitive maturation. We'll cover this in Part Two of this lesson.

One way to slow down and treat our food and drink with the respect they deserve is to take up the practice of saying grace before each meal. Saying grace is a form of blessing, and the sacrament of blessing is the special privilege of the Order of Cleric. This, too, will be covered later on in this lesson.

You are encouraged at this point to add prayer to your routine of practices. Prayer doesn't need to take forever and it doesn't need to be complicated. Just find time to stand, kneel or sit down and talk with the Divine. Relax and breathe deeply. Be yourself. The Divine knows who you are, and won't pay attention to anything but the real you anyway. Just talk with the Divine as you would talk with a wise and sympathetic elder.

There are many techniques of prayer which you can find discussed in books on the subject. Far more important than technique, however, is the recognition that prayer is a relationship. You are making contact with the Divine, who is everywhere and in everything, the unfailing source of all that is. In truth, you've never been out of contact with the Divine. What's happening now is that you're making the contact consciously, accepting and acknowledging what has been going on all along.

As a Cleric you are empowered to continue following your own spiritual path. Clerics are enjoined to remember that each of our spiritual paths is unique. Others may follow a similar path, but the path followed by each of us is unique to us. Spiritual paths may cross, as indeed

they do as we grow spiritually, and what seemed correct yesterday may not be so today. This is part of the learning process we all go through as we spiritually mature.

Being a Cleric is being a student. It is our responsibility as Clerics to continue studying your spiritual path, and continually to determine the right and proper path for us as individuals. Clerics see the alb—the white robe that is the symbol of clerical standing in the Universal Gnostic Church—as a symbol for both the mastery of our material body and the rebirth or refining of our current material body into our future glorified spiritual body.

The Sacrament of Blessing

One of the rights and duties of the Minor Order of Cleric is the sacrament of blessing. This is a ritual for recognizing and enhancing the beneficial and nurturing aspects of the Divine within a person, place or thing. A blessing raises the vibration of the object or entity being blessed if and only if such raising of vibration is acceptable to that being blessed.

Blessings are commonly used to bless food and drink, rooms, home, objects that appeal to the one doing the blessing and other people. But anything, any place and any time may be blessed. It is always appropriate to ask for consent before giving a blessing, but it is also appropriate to give a blessing when consent is not an option.

As we travel a spiritual path, our awareness of non-physical entities becomes more and more acute. Some of these entities are Earthbound for one reason or another. Blessing them is one thing we can do to help them become more and more aware of their own spiritual path.

The following guideline may be used for blessings:

1. Invoke the Divine (example: Dear Creator)
2. Ask for a blessing (example: please send a blessing to...)
3. Give the name of the person, place or thing to be blessed
4. Describe any benefit of this blessing (example: and lift their burden...)
5. Touch the person, animal or object to be blessed (optional)
6. Give Thanks (example: Thank you, Creator.)
7. Close (Examples: Amen, So Be It, And it is so.)

If you prefer a simpler form, simply say the words: Bless You or call upon the Divine: I ask the Divine to bless you or use the words of your choice. You may also use the standard form: In the name of (name of Deity), I bless you. .

Giving a blessing to others is one way to advance your own spiritual life, because by lifting up others you also lift up yourself. Any blessing you send to others also comes back to you. Some suggest that there's an 80 -20 rule which says 80% of the good you give to others accrues to them and 20% to you. Others suggest instead that there's a 90 -10 rule which means you accrue 10% of the good you give to others. But when you give evil to others, you accrue either 80% or 90% to yourself. Blessings are better.

Make it a habit to bless someone or something every day. The more you bless, the more blessed

the world becomes.

Chewing, Nutrition, and Exercise

As strange as it may sound, one of the ways to increase your intuitive abilities is to chew your food. The truth is the more aware you become of the taste of the things you put into your mouth, the more your subtle energies are able to communicate with you. By becoming more aware of the tastes of different things, the more aware your mind becomes of everything and this enhances your psychic and intuitive abilities.

Have you ever tasted something and the thing you tasted wasn't there? You will if you haven't already experienced this phenomenon. If you have, welcome to the world of expanding intuition. If not, you can expect to taste things that aren't (physically) there as you continue your spiritual development. You may just be sitting there thinking of nothing in particular or you may be hard at work when you taste something, something you haven't put in your mouth. That taste is your intuitive mind telling you something. Pay attention. It may be a reminder to eat or drink something, it may be a memory, it may be your imagination, or may be a message from beyond. Be open to any possibility.

The sense of taste is enhanced by chewing your food. It's the act of breaking your food into small pieces that releases the essences picked up by our taste buds. When we gulp down food we don't taste it, we don't digest it well, we don't obtain full nutritional value from our food and we overtax our digestive system.

Fully tasting your food requires thoroughly chewing your food. According to medical studies, the human digestive system is designed to receive fully pulverized, saliva-drenched food. It is not designed to handle the big chunks of food the vast majority of modern people gobble down and dump into their stomachs. To fully masticate your food requires between thirty to one hundred chewing and grinding actions by your teeth. Learn to chew your food completely and slowly. Learn to enjoy the taste of your food., Make this your priority during this period of study as you become a Cleric.

Tasting your food is part of the process of coming to terms with your physical body. Eating a balanced diet is the second part of that process. You'll find as you advance on your spiritual path that you'll eat less food at meals and in-between meals: your eating habits will become more moderate. This is because overeating is a nervous habit that you overcome as you become more peaceful. Traveling a spiritual path brings you more peace and less anger with life in general and yourself specifically. It also decreases your levels of fear and sadness.

Our modern sources of food often do not contain the nutritional values they did twenty or thirty years ago. As we travel our spiritual path and become more and more intuitive, it becomes increasingly important for us to have not only a balanced diet but a nourishing one as well. Our immune systems need to be fortified. You may find that a diet rich in nourishing foods is all you need, or you may find that you need vitamin and mineral supplements in order to feel your best..

While studying to become a Cleric, review your own nutritional needs and decide if you need any antioxidants or vitamins added to your daily nutritional program. Make an effort to study your personal nutritional needs. Try changing your diet if your circumstances permit that. Be careful, however, not to get caught up in new-diet-itis! It so happens that most people feel better

and have more energy if they change their diet, no matter what the new diet might be.

One person made media headlines a few years ago by going on a diet consisting solely of fast food from chain restaurants; he felt better and had more energy. Another got in the news by eating only potatoes. He also felt better and had more energy—for a while. In most people, new-diet-itis wears off in three to six months. That's what drives diet fads: each new diet seems to work wonders—for a while.

It's healthier and less stressful to simply work out a diet that keeps you healthy and happy, and stick to that. One very useful tool for this purpose is a food diary. To keep a food diary, all you have to do is note down each day what you ate, and then at the end of the day, how you felt, how energetic you were, and whether you had any symptoms of illness. That's a quick way to find out if you have food sensitivities—if you feel really ill the next day every time you eat something, for example, try leaving it out of your diet for a month and see what that does for your health—but it also gives you a broader guide to what makes you more or less healthy. Try it and see.

While you're doing this, pay attention to how much exercise your body needs. Some people get more exercise than they need, while many more get less. Exercise doesn't have to involve going to the gym or running laps; there are many forms of exercise, and there is also the habit of doing things with your muscles rather than with machines—walking instead of driving or taking transit, for example. If you already have an exercise routine that satisfies you, that's good. If not, try out some new options and see how they work for you.

Ceremony of Commitment for a Cleric

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become a Cleric in the Universal Gnostic Church. This title confers no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Cleric and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need certain things.

First, you will need the chair, altar, pillars, and the basic emblems of the elements (incense burner and incense, folding fan, cup of water, and bowl of salt) you have used already in your ritual work. You will need all four candles. In addition, you will need holy water and a small amount of holy oil; instructions for preparing these are given further down in this lesson. You will also need a small pair of sharp scissors.

Another thing you will need is an alb—a plain white robe with a cord belt. This is the traditional garb of a cleric in the Universal Gnostic Church; you will put it on during the ceremony, so fold it up and leave it someplace convenient near the altar. You may wish to write out in advance the prayers and vow discussed below, and have them in a convenient place as well. You will also need a room or other space large enough that you can set up the altar in the middle and walk around it in a circle, and an hour to an hour and a half of uninterrupted time.

The ritual itself consists of nine steps.

Step One is setting up your temple. As a member of the Grade of Teacher in the Fellowship of the Hermetic Rose you should prepare the space for the standard opening ritual.

Step Two is preparing your altar. Again, you should use the altar of the FHR for this purpose. All four candles should be placed on the altar.

Step Three is to open your ordination in an appropriate manner. The opening ritual you have learned should be used for this purpose. Open the temple on the Grade of Teacher. Then follow the opening ceremony with a prayer in which you thank the Divine, using whatever name you prefer, for all the gifts bestowed upon you. Ask for Divine blessings upon this holy space, the holy altar, the holy items placed upon the altar and ourselves. Ask the Divine to be present and to accept us as a Cleric. You may use a spontaneous prayer, or write out a prayer in advance.

Step Four is to vow to the Divine to uphold the office of Cleric and to serve as a Cleric to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to cut a few strands of your hair. This symbolizes the tonsure, the shaving of a portion of the head that is used to mark entrance into the clergy in several faiths. By doing this you are symbolically offering yourself to the Divine.

Step Six is to purify yourself with holy water. This is done by dipping your fingertips into the water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of existence, so help me (name of the Divine being used)."

Step Seven is to anoint yourself with holy oil on your third eye which is above the bridge of your nose in the center of your forehead just above the eye ridge. Your third eye is above this ridge in the center of your forehead. In anointing yourself, say something like this: "I anoint myself to perform all the duties of a Cleric, so help me (name of the Divine being used)."

Step Eight is investing yourself with the alb. First bless the alb and dedicate it to helping you establish a holy space whenever you put it on. Then put it on.

Step Nine is to close the ceremony. First say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then close the temple in the Teacher Grade with the usual ritual, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming a Cleric. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Cleric. You are now ready to go forth and do such work as the Divine asks of you.

Holy Water and Holy Oil

You will need these for your ceremony of commitment, and for other ceremonies and practices to come. They are simple to make. Holy water is simply water that has had a few grains of blessed salt dropped into it. Holy oil is simply olive oil that has been blessed.

To make holy water, place a few grains of salt on anything non-metallic—a wooden spoon, for

example, or a small piece of note paper. Bless the salt, following the instructions given earlier for the sacrament of blessing, and then put it in the water, blessing the water as you do so.

To make holy oil, simply put a small amount of pure olive oil in a bottle or other container and bless it, using the instructions given earlier. If you like, you can mix in a small amount of any essential oil you wish, but this is not required.

Gnostic Lesson Three

The Order of Doorkeeper

The training of the Doorkeeper is dedicated to the analysis of our emotional life, assigned to the soul or psyche by some classical Gnostics. Throughout the course of this lesson, emphasis will be placed on heightening both your physical, emotional (psychic), and spiritual intuition; we hope also to impart to you, the seeker, useful techniques for harnessing and controlling your emotions to aid in the quest for spiritual enlightenment. We are not our mere physical beings, we are more than creatures of matter. We also possess an emotional self.

This is an important step in our spiritual evolution. The realization that we are more than our physical bodies is but the first step. The second, and often more difficult step, is to also realize that we are more than our emotional bodies. It is easy to become blinded by our emotional state of the moment, to forget who we really are. As Doorkeepers, we remind ourselves that we really are spiritual beings and know we are more than just our body and the emotions we experience.

In ancient times the doorkeeper of a church or temple had important duties. He was expected to guard the door during sacred rituals, preventing any interruption of the work, and he was also responsible for welcoming honored guests and recognizing the spiritual standing of anyone who approached the temple or church door. In the same way, you must learn to guard the doors of your mind, closing those doors to interruptions when those are inappropriate, welcoming insights and inspirations from the Divine, and recognizing the value of thoughts and feelings that present themselves.

The Office of Doorkeeper is associated with the faculty of smell. We need to learn to stop and smell the roses for it is through smelling the roses we begin to fathom the truth that we are more than the emotions we feel. A whole new world opens up to us as our sense of smell rises into the subtle realms. Fragrances take on more meaning for us as we learn to appreciate both their delight and their higher vibrations.

While serving as a Doorkeeper, you are expected to thoroughly examine your emotional health and address any weaknesses you find. One way to begin doing this is to meditate on the feelings of shame, blame, and guilt you feel concerning events in your past and present. As initiates of the Teacher grade of the Fellowship of the Hermetic Rose, you worked with these feelings in an earlier grade, using the methods of spiritual alchemy to help resolve them. Consider whether this would be a good time for you to review or repeat that work. If you did not proceed at that time to the other lessons of the Octagon Society, the introductory stage of the Order of Spiritual Alchemy, you may wish to consider doing so now.

Most of our emotional problems are rooted in feelings of inadequacy, inferiority, unworthiness, helplessness, hopelessness, and ineffectiveness. These feelings are in error as we already know. But we need to forgive ourselves for doubting our own gifts and abilities. We need to forgive others for helping us feel this way about ourselves. We need to accept Divine forgiveness and make ourselves whole.

We all function as Doorkeepers or in our lives. We must sometimes aid others in working through their own negative emotions and experiences. We function as Doorkeepers for these individuals and allow them to step over the threshold to continue their journeys. We open the

door or gate for them and they can enter into a new phase of their spiritual path. Likewise, other people are keeping the door closed to us until we work through our own issues. Then the door opens and we may proceed.

On an esoteric level we function in a similar manner. None may pass through the door we guard until he or she resolves her or his issues with us. The password required is the message to be delivered, a request for acceptance or forgiveness, or the issue to be settled between you. Opening the door is a sign we received the message and we forgive this person or the issue has been settled.

Your Work as a Cleric

You do not cease to be a Cleric when you begin training as a Doorkeeper. More generally, each minor order you take up adds to the previous order, rather than replacing it. As a Cleric, you will benefit by continuing the practice of daily prayer, and performing the sacrament of blessing as often as you have an opportunity. You will also benefit by continuing the practices involving food and exercise set out in the previous lesson. Make these practices a regular part of your daily life and you will reap their benefits.

The Sacrament of Naming

Most Christian churches practice the sacrament of baptism for infants. The Universal Gnostic Church does not practice infant baptism because it places a high value on the autonomy and freedom of the individual soul. Only when a person has reached the age where he or she can make a thoughtful decision to make a personal commitment to a given faith is baptism appropriate.

However, it is entirely appropriate to formally name and bless an infant, and to commend the infant to the protection of the Divine. In the Universal Gnostic Church we confer a name and blessing to infants with the sacrament of naming. The same sacrament may also be conferred on people of any age who wish to take a new name, or to mark an interior change of being, thinking, feeling, doing or intending or the start of something new. This is one of the duties of the Doorkeeper, who opens the door to a new name and new life through the sacrament of naming.

Once you have completed the requirements for this Minor Order and become a Doorkeeper, you have the right and duty to perform the sacrament of naming for other people under the auspices of the Universal Gnostic Church. Whenever you exercise this function, keep a record of it. In this record include the name of the person and the circumstances in which the sacrament was requested and carried out.

The ceremony of naming is quite simple. Prepare a small quantity of holy water in advance. Find out from the person to be named, or the parents or guardians of an infant, what name will be conferred and what name, if any, will be used to invoke the Divine; this is theirs to decide and not yours. Put on your alb. Pray, silently or aloud, asking the Divine to bless the person you are about to name. Then pour a small amount of holy water on the head of the person being named and say, "I name you (name) in the presence of (name of Deity). May the blessing and the protection of (name of Deity) be with you all the days of your life." If the naming ceremony is for an adult, and the name is being taken for some specific purpose, you may add: "...for the

purpose of (name the purpose).” Follow with a prayer of thanksgiving, silent or aloud.

Smell and Intuition

The sense of smell is the first that seems to manifest itself as we work our way through the Gnostic Lessons. You may already be aware you smell things more often and intensely since starting your studies.

This process of opening up your psychic sense of smell—*clairflairance*, to give it its proper name—will continue as you work your way through the Gnostic Lessons. You can quicken this development by consciously paying attention to the things you smell on a day-to-day basis. Being more aware of smells in both the physical and psychic worlds is a spiritual practice that helps the student raise his or her vibration to higher levels.

"Take time to smell the roses" is common way of telling others to slow down and pay attention to life. It's also good advice to the spiritual traveler. As we slow down we become more peaceful and calm. In this state our sense of smell is heightened. Paying attention to the things we smell in this state increases our ability to use our sense of smell and it increases our spiritual vibration.

A good practice is to stop doing whatever we're doing several times a day. Relax and breathe deeply for a few seconds. Then pay attention to the smells around us. This can be done while sitting, standing, walking or resting. It doesn't matter when, where or how we "stop to smell the roses." What matters is that we consciously take the time to do so.

As you persist in this practice you'll start to smell things you don't remember ever smelling before. This is natural. As you pay attention to any of your senses, that sense will perform better for you. Paying attention to anything increases our awareness of the object of our attention. Paying attention to our sense of smell increases our awareness of the myriad smells around us.

As you pay attention, you become more aware. You'll also start to smell things that aren't physically there. For example, in the dead of winter without a flower in sight, you may experience the smell of roses. This impossible situation of smelling things that aren't actually there may confuse and concern you in the beginning. Don't worry, this is merely a sign you're developing your clairflairance. Just enjoy the moment.

The first psychic smells will probably be the result of spirits bringing you these things in the astral world. If you smell roses, somebody on the other side is bringing you roses. If you smell a barnyard, somebody on the other side is reminding you of something. Whatever psychic smells you experience have a meaning and a message. If you want to develop your psychic senses, pay attention to these things and look for both the message and the meaning.

If you pay attention to your sense of smell you'll experience psychic smelling for yourself. Once you experience smelling something that isn't there you'll naturally shift your attention to looking attentively for somebody to approach your door. It's natural. It's part of growing spiritually. It's part of your duty as a Doorkeeper.

Practice being aware of your sense of smell. Expect clairflairant experiences and look for the person or persons coming to your gate or door. Be aware. Be prepared. Be ready to accept whatever the other person brings into your life and open the door for that person.

Opening the door or gate for others means that you give them the thing they need to continue their spiritual journey. This may be advice or counsel but it could also be acceptance,

forgiveness and love. As soon as you give whatever it is the other person needs from you, he or she will continue on his or her spiritual journey and so will you. Until you give the other person whatever it is he or she needs from you that person may continue to need something from you. Needy people can be a thorn in your side.

Anytime you have needy people in your life, your best approach is to relax, breathe deeply and become aware. In this state, ask the Divine to help you open the door for this needy person or these needy people. Pay attention. Be receptive. Accept whatever it is the other person or persons bring to you. Open the door.

Other senses will also become active in this way. As you advance through the Gnostic Lessons all your senses of smell, taste, touch, hearing and sight will open psychically. When you perceive something out of the ordinary with any of these senses, pay attention as you're probably being asked to serve your duty as a gateDoorkeeper. Once you become attuned as a Doorkeeper, your duty will include being a Doorkeeper for the rest of your life. Actually, you always had and always will have that duty, you're just more aware of that fact when you complete your attunement as a Doorkeeper.

Ceremony of Commitment for a Doorkeeper

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become a Doorkeeper in the Universal Gnostic Church. This title confers no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Doorkeeper and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need all the same items you used in the your Cleric ceremony of commitment. The one difference is that you will wear your alb, since you are already a Cleric.

The ritual itself consists of seven steps.

Step One is setting up your temple. As a member of the Grade of Teacher in the Fellowship of the Hermetic Rose you should prepare the space for the standard opening ritual.

Step Two is preparing your altar. Again, you should use the altar of the FHR for this purpose. All four candles should be placed on the altar.

Step Three is to open your ordination in an appropriate manner. The opening ritual you have learned should be used for this purpose. Open the temple on the Grade of Teacher. Then follow the opening ceremony with a prayer in which you thank the Divine, using whatever name you prefer, for all the gifts bestowed upon you. Ask for Divine blessings upon this holy space, the holy altar, the holy items placed upon the altar and ourselves. Ask the Divine to be present and to accept you as a Doorkeeper. You may use a spontaneous prayer, or write out a prayer in advance.

Step Four is to vow to the Divine to uphold the office of Doorkeeper and to serve as a Doorkeeper to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to purify yourself with holy water. This is done by dipping your fingertips into the water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of existence, so help me (name of the Divine being used)."

Step Six is to anoint yourself with holy oil at the base of each palm, just past the wrist. In anointing yourself, say something like: "I anoint myself to perform all the duties of a Doorkeeper, so help me (name of the Divine being used)."

Step Seven is to close the ceremony. First say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then close the temple in the Teacher Grade with the usual ritual, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming a Doorkeeper. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Doorkeeper. You are now ready to go forth and do such work as the Divine asks of you.

Gnostic Lesson Four

The Order of Reader

The training of the Reader is dedicated to the analysis of your mental life, and to the sense of sight. As we become more mentally aware of who we really are, we gain insight into what makes us tick, what drives us to do what we do. This insight leads us to search deeper within ourselves. There we discover peace, love and light—the peace which passeth understanding, the love of the Divine and all that is, and the light, which is the Light of the World and the light which is us.

We use our sense of sight to read the word of man and the Word of the Divine. We use it to see the world of man and the World of the Divine. As we refine our sight, we begin to see what is really there. We see the Love of the Divine in everything, the rocks and mountains, the plants and flowers, the birds and animals, mankind and life. We see the light behind the thing. We begin to see this world as the spiritual world it is.

It's important to begin the process of opening and developing your third eye while serving as a Doorkeeper and learning to become a Reader. The third eye is part of your subtle body. It is located roughly where, in your physical body, the base of your nose meets your forehead. The opening of the third eye is a gradual process, beginning with a dim sense of “something present” and developing from there.

Your spiritual growth depends in part upon your being able to perceive and work in the Astral World. Until your third eye opens you're basically blind in the Astral. Don't let that bother you. As you practice the techniques you have already learned, your third eye will open more quickly than you might expect. The work with the elements you have done in previous grades is meant to help you begin to open the third eye, and so are many of the other practices you have studied.

You have already learned that you are more than your material body, and that you are more than your emotions. Now you must learn that you are more than your ideas and thoughts. Many people identify themselves with their ideas and thoughts, and so the fear that they might be wrong about something cripples their ability to deal with life. We're all wrong about many things, all the time. As children of the Divine we still have much to learn about the universe and about ourselves, and that means that right now we're still wrong about a lot of things. Get used to it. We have all eternity to learn and grow into the truth that will set us free.

In ancient times just as in the present, the Reader of a church or temple has always had an important place. It was his work to read the sacred narratives aloud, so that others present were instructed and inspired. In the same way, you must learn to communicate the wisdom teachings of the world to yourself and to others through study, reading, and most important, through the way you live your life. Teaching by example is always the most effective way of education.

The Office of Reader is associated with the faculty of sight. As a Reader it is your task to see clearly what is written, whether in books, or in the faces or hearts of other people, or in the Unseen. The lessons on developing the intuition you studied in the Sojourner grade were originally developed as a way of preparing candidates for the Order of Reader, though they came to be taught more generally in the later history of the Universal Gnostic Church. You may find it useful to review those lessons now, and put more time and effort into developing your own

intuitive talents.

While serving as Readers, you are expected to thoroughly examine your thinking and address any weaknesses you find. None of us can know everything there is to be known, nor can we be sure of thinking clearly and coming to accurate conclusions in every case, but we can work toward those goals. Reading books that make you think is one very good way to help yourself grow mentally. Journaling is another way: by letting ourselves write down our thoughts freely, without suppressing or editing anything, we learn more about how we think and can identify ways in which we can improve our thinking.

Most of the time, if we have trouble thinking clearly about something, the trouble is rooted in our feelings. Most of the time, in turn, problems with our feelings are rooted in our habitual thoughts and beliefs! If we believe we are inadequate, for example, that belief becomes the anchor for feelings of depression and misery, and these in turn help feed the belief that we are inadequate.

The work of the Octagon Society, which was recommended to you earlier in these lessons, is one way to break this vicious circle. If you have not already taken up that work, you might consider it now. If you have already done the work, this might be a good time to review it and to see if you can release more of the burdens of your past.

We all function as Readers in our lives. We constantly read our surroundings, the people we encounter, and our own thoughts and feelings and experiences. Sometimes it is appropriate for us to read aloud from those sources of wisdom, for the benefit of others. At other times it is appropriate for us to remain silent. It is said we speak with others with our mouth, but we speak to animals by our actions and with plants with our emotions. It is further said we speak with the Divine through our thoughts and we listen with our inner ear. Our inner ear is our intuition.

Your Work as a Doorkeeper

While you prepare yourself to become a Reader, you remain a Doorkeeper as well as a Cleric. Continue to make prayer a part of your daily life, and to perform the sacraments of blessing and naming whenever you have the opportunity to do so.

You may also find it useful to look for opportunities to open doors for other people and to discover what doors other people are opening for you. Make it a regular practice to examine the troublesome people in your life. They trouble you because you have a door to open for them or because they have a door to open for you. Meditate and ask the Divine to reveal to you what door you need to open for each troublesome person or what you need to do so they will open the door for you. Pray for Divine guidance in dealing with them. Try to determine what it is you need to do for all the troublesome people in your life.

Another approach is to ask these people what you can do to serve them, or to help them; ask them what they need from you. It often happens that when we ask other people how we may help them, the Divine intervenes in their lives to help us identify what we need to do to resolve the current situation.

Opening a door is always providing a service. Sometimes all we need to do is point these individuals in the right direction because the door is already open. Other times we need to do something, provide some service for them. Often times all we need to do is learn how to accept

them and forgive them so they can get on with their lives.

Whatever is required to open the door for them is our responsibility to discover. It's part of the work we need to do to resolve this situation, to balance the karma. There's no judgment involved. You're not a bad person because you have a debt to repay. The troublesome people in your life are not bad people just because you owe them something, because you need to open the door for them.

The Sacrament of Teaching

Many Christian churches practice the sacrament of Confirmation for people who have been baptized, whether as infants or as adults. In Confirmation the individual commits to membership in the church and to obedience to its teachings. The Universal Gnostic Church does not do this as we consider that commitment to be a wholly personal matter between the individual and the Divine.

For those individuals who wish to make a public commitment to their faith, we encourage clergy of the Universal Gnostic Church to use the sacrament of naming, which was discussed in the previous lesson and is one of the duties of the Order of Doorkeeper. The ceremony of naming, when used for this purpose, can be expanded by giving the person receiving the sacrament a space to state, to the clergyperson and to anyone else present, the commitments that he or she is making at that time.

The sacrament assigned to the Order of Reader, rather, is the sacrament of teaching. Once you have completed the requirements for this Minor Order and become a Reader, you have the right and duty to perform the sacrament of teaching for other people under the auspices of the Universal Gnostic Church.

The sacrament of teaching may be performed in many ways and there is no set ritual for it. By this stage in your studies you have learned many things that you can teach to others, and it is your place to pass on those teachings to anyone who wants to receive them. Please note, however, that you cannot require anyone to learn from you. No matter how much you think that someone needs to learn what you have to teach, you must give them the freedom to choose otherwise.

In many situations the best way to teach is simply to teach by example. If you live a life of wisdom in harmony with the Divine, those who need what you have to teach and are ready to receive it will be drawn to you. There is an old proverb that says, "When the student is ready, the teacher appears." It is just as true that when the teacher is ready, the student appears. If no students appear for you, consider the possibility that you are not yet ready to teach them. If this upsets you, you may be trying to teach people as a way to exercise authority over them and to bolster your own ego. This does no good for you or anyone else.

Ceremony of Commitment for a Reader

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become a Reader in the Universal Gnostic Church. This title confers

no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Reader and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need all the same items you used in the your Cleric and Doorkeeper ceremonies of commitment. The one difference is that you will wear your alb, since you are already a Cleric.

The ritual itself consists of seven steps.

Step One is setting up your temple. As a member of the Grade of Teacher in the Fellowship of the Hermetic Rose you should prepare the space for the standard opening ritual.

Step Two is preparing your altar. Again, you should use the altar of the FHR for this purpose. All four candles should be placed on the altar.

Step Three is to open your ordination in an appropriate manner. The opening ritual you have learned should be used for this purpose. Open the temple on the Grade of Teacher. Then follow the opening ceremony with a prayer in which you thank the Divine, using whatever name you prefer, for all the gifts bestowed upon you. Ask for Divine blessings upon this holy space, the holy altar, the holy items placed upon the altar and ourselves. Ask the Divine to be present and to accept you as a Reader. You may use a spontaneous prayer, or write out a prayer in advance.

Step Four is to vow to the Divine to uphold the office of Reader and to serve as a Reader to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to purify yourself with holy water. This is done by dipping your fingertips into the water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of existence, so help me (name of the Divine being used)."

Step Six is to anoint yourself with holy oil on the eyelids and on the lips. In anointing yourself, say something like: "I anoint myself to perform all the duties of a Reader, so help me (name of the Divine being used)."

Step Seven is to close the ceremony. First say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then close the temple in the Teacher Grade with the usual ritual, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming a Reader. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Reader. You are now ready to go forth and do such work as the Divine asks of you.

Gnostic Lesson Five

The Order of Healer

The fourth of the minor orders was in ancient times given the title of Exorcist, and in some churches it still retains that title. Many centuries ago, however, the difficult and spiritually challenging practice of exorcism was transferred to the priesthood, and to specially trained and qualified members of the priesthood at that. For this reason, in the Universal Gnostic Church, this order has been renamed Healer.

The spiritual and religious dimension of healing has been seriously neglected in modern times, not least because the medical industry is jealous of its prerogatives (and of course its income) and has therefore tried to drive every alternative mode of healing out of existence. This is a source of great suffering in our time, because—though there are certainly forms of illness and injury that take place mostly or entirely on the material plane—there are many more that extend higher up the ladder of being.

Illnesses that are rooted in blocked life energies, tangled emotions, mistaken beliefs, or spiritual hungers cannot be cured by medicines or surgery. At most, physical methods of healing can provide temporary relief from the material consequences of such illnesses. As a Healer of the Universal Gnostic Church, it is your duty and privilege to use the traditional methods of prayer, blessing, and anointing to help yourself and others to heal spiritually.

There are many other modes of spiritual and energetic healing. Your ceremony of commitment as a Healer will not qualify you to practice any of them. However, if you have learned another method of healing before now, or go on to become qualified in some other healing method hereafter, you may practice that as part of your ministry as a Healer. Always remember that your practice must be conducted in accordance with the laws of the country and locality where you live. Doing anything else reflects badly on the Universal Gnostic Church and can land you in a great deal of legal trouble. Check your local laws before you begin to practice spiritual healing for anyone else's benefit!

In the Universal Gnostic Church, the healing ministry was closely allied with the work of the Modern Order of Essenes, about which you learned while passing through the Student grade. You may find it useful to revisit those papers at this time, and consider resuming the practice of spiritual healing taught in them. At a later time I hope to publish the full set of instructional lectures of the Apprentice level of the Modern Order of Essenes; if they have been published by the time you reach this stage in the Fellowship's training, consider studying them and practicing them as part of your work in this Order.

Please also review the instructions given in previous Gnostic lessons on the sacrament of blessing, and continue to practice it daily. Remember the more you bless, the more you will be blessed.

You have already learned that you are more than your material body, that you are more than your emotions, and that you are more than your ideas and thoughts. Now you must learn that you are more than your spiritual gifts and capacities. There is a spark of the Divine at the center of your being, around which all the other aspects of yourself have formed. Make an effort to become aware of that spark of the Divine. Turn your attention to it, especially but not only when you

pray. The more attention you direct toward it, the more it will reveal itself to you, and in the process you will become more and more aware of what you really are, a child of the Divine.

Your Work as a Reader

As you study to become a Healer, it is important to remember that you remain a Cleric, a Doorkeeper, and a Reader. Continue to make the practice of daily prayer part of your life, alongside the daily practices of the Fellowship of the Hermetic Rose, and perform the sacraments of blessing, naming, and teaching as often as you are called on to do so.

Now is a good time to go back and review all the practices you are doing. Read the instructions over again and make sure you haven't forgotten any of the details. If you started working with a set of practices such as the exercises to develop your intuition, and let them lapse after a while, consider taking them up again. You do yourself a very great service if you do these practices every day even if it means putting your advancement on hold while you make up for lost ground. You do yourself a great disservice by neglecting the foundations of your practice in a mistaken rush toward advancement.

As a Reader you're well advised to pay attention to your senses of smell and taste on both the mundane physical level and with your intuitive mind. Continue to develop these senses as you continue to advance on your spiritual path. You're also well advised to continue moving toward health on all the planes by keeping up the practices you have already been taught. Take the time to review these materials if you need to do so. The work that is before you depends upon these things.

The Sacrament of Anointing

Oil is traditionally used in anointing though there is no prohibition against using other liquids such as water, salt water, vinegar, wine or any other solution. It is possible to do anointing with a paste rather than a liquid, but this is rarely done. When using a paste, some material is usually pulverized into a powder and oil is added to make the paste. The sacrament is called anointing whether an oil or a paste is used.

Anointing can be done in a manner similar to baptism or naming a child. It is usually done as part of another ceremony but may be done alone as a blessing. Prayers are usually offered before and following the anointing. The first prayers are to prepare the candidate for the anointing and the latter for thanksgiving.

Anointing may be done to a person, animal, plant, mineral or any object of any kind. The material being anointed and the material used for anointing is not critical to the ceremony. The intention of the person doing the anointing is. When it comes to anointing, intention is everything - at least, it's almost everything. Our suggestion is to plan your anointing ceremonies accordingly.

Anointing can be used for spiritual healing. So can prayer, laying on of hands and the use of anything the Divine inspires you to use. The only admonition that applies is to do nothing against the will of the individual or the Divine. Keep in mind, the Divine will never ask you to do anything harmful to anything; the Divine will always ask you to do everything according to the Law of Love.

Healing Prayer is Unction and Unction is Healing Prayer. Extreme Unction or Supreme Unction is Healing Prayer for the dead or dying.

Healing prayer is best done with the heart rather than the head according to most mystics. The more emotion we put into our prayers the more impact they have on the dead and the dying. Our emotion is not to convince the Divine of anything, for the Divine hears us no matter what. Our emotion is for the dead and the dying so they know they are loved as they pass over into the other world. This makes their transition so very much easier.

Hearing and Intuition

The Order of Healer is associated with the faculty of hearing. When you listen with your outer ear, you hear the words and the emotions behind those words. But when you listen with your inner ear you also hear the awareness, intentions and beliefs of the speaker. True, you are already hearing those things with your subconscious mind, but you become a much more powerful healer if you tune into your inner self and listen also with your inner ear.

Practice listening more and more with your inner ear by listening to the Divine. In your meditation practices, make it a habit to include your devotions and then listen for the response of the Divine. Listen and you will hear. As you practice listening to the Divine you'll gain many new insights into yourself and the people, places and things in your life. You can even open communication with other spiritual beings. You decide which of these you wish to invite into your life.

The more you open your inner ear, the more opportunities you'll have to serve others and the more you'll hear of what they have to say. Practice hearing what others and the Divine wish to communicate to you until you've mastered the art of hearing more deeply than before.

Hearing and listening are called the lost arts. Busy people seldom take the time to really listen, to really hear another person. Since most everybody is busy, very few people are left to listen and to hear. One important part of being a Healer is to listen, because healing requires a mastery of the art of listening to others. We cannot hear as long as we're talking. We can listen only by being silent and tuning into the other person with our mind, heart and soul. Then we hear. We truly hear.

Make it a daily practice to stop and listen to other people. Hear what they're saying with their words, feelings, awareness, intentions and beliefs. Listen and when you're ready to speak, wait and listen some more. Continue to listen until you understand the communication on every level, then formulate your thoughts and finally speak.

This is a big order, but if you really want to serve others, remember you serve them best by listening. You epitomize the best of being a Healer in the Universal Gnostic Church by listening intently and with focus.

Practice hearing what other people are really saying. Remove the filters of your own awareness, intentions and belief systems to the best of your ability. Open yourself to true communication by listening to others.

If we take the time to listen to our fellow man, we will also hear. We'll hear far more than we expected and in much greater detail than we may have needed. But hidden within this load of

garbage are pearls of wisdom. We just need to listen. Some times the Divine will communicate to us in this way and other times the Divine will communicate to us in the silence between the words we hear. We just have to listen.

We can use this same technique to speak with our spirit guides and Guardian Angel. The only difference between speaking with our guides and angel than speaking with the Divine is our intention. If we intend to commune with the Divine, we will. If we intend to communicate with our spirit guides, we will. If we intend to communication with our Guardian Angel, we will. We just make our intention clear.

In a like manner we can speak with any discarnate beings that have the time to speak with us. But be careful. If you put out an intention to speak with anybody you may not like what you hear. For this reason we suggest keeping yourself inside a sphere of Divine love when you want to speak with entities other than your spirit guides, Guardian Angel and the Divine. Any form of protection taught by esoteric schools will work. We suggest you explore the spheres of protection taught by the Druids and the Golden Dawn.

Decide what communications you want with the "other side," set your intentions and meditate. Ask for Divine guidance and protection as you practice and you will receive it. Meditate and listen. Listen for those you are trying to contact and you will hear. With a little practice, you will hear.

Ceremony of Commitment for a Healer

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become a Healer in the Universal Gnostic Church. This title confers no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Healer and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need all the same items you used in the your Cleric and Doorkeeper ceremonies of commitment. The one difference is that you will wear your alb, since you are already a Cleric.

The ritual itself consists of seven steps.

Step One is setting up your temple. As a member of the Grade of Teacher in the Fellowship of the Hermetic Rose you should prepare the space for the standard opening ritual.

Step Two is preparing your altar. Again, you should use the altar of the FHR for this purpose. All four candles should be placed on the altar.

Step Three is to open your ordination in an appropriate manner. The opening ritual you have learned should be used for this purpose. Open the temple on the Grade of Teacher. Then follow the opening ceremony with a prayer in which you thank the Divine, using whatever name you prefer, for all the gifts bestowed upon you. Ask for Divine blessings upon this holy space, the holy altar, the holy items placed upon the altar and ourselves. Ask the Divine to be present and to accept you as a Healer. You may use a spontaneous prayer, or write out a prayer in advance.

Step Four is to vow to the Divine to uphold the office of Healer and to serve as a Healer to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to purify yourself with holy water. This is done by dipping your fingertips into the water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of existence, so help me (name of the Divine being used)."

Step Six is to anoint yourself with holy oil on your ears and the palms of your hands. In anointing yourself, say something like: "I anoint myself to perform all the duties of a Healer, so help me (name of the Divine being used)."

Step Seven is to close the ceremony. First say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then close the temple in the Teacher Grade with the usual ritual, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming a Healer. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Healer. You are now ready to go forth and do such work as the Divine asks of you.

Gnostic Lesson Six

The Order of Acolyte

The training of the Acolyte, the fifth and last of the minor orders, is dedicated to the sense of touch and the soul. Our soul is our true self. It is our soul that lives and experiences life through our physical, mental, emotional, psychological and spiritual bodies. Here's a little story that explains how the soul works:

Jack and Jill were called into the office one day. They were told that because of cutbacks they were being laid off. But if they wanted to wear an animal costume, they would not only stay on the payroll, they would receive an increase in salary and a big bonus in one year.

They looked over the options. Jack decided to wear the bear costume and Jill decided to wear the eagle costume. Both costumes fit just fine. The only problem was that they were literally sewn into their costumes and had to wear them 24/7. They could attend to their daily chores, eat and drink, but they were unable to leave their costumes for the duration. Hence the large bonus they both looked forward to receiving.

Neither Jack nor Jill was able to shave but they could brush their teeth and continue to kiss each other among other things. All in all, it turned out to be a pretty good arrangement for them except for one little problem. The problem was that after a couple of months Jack considered himself to be a bear and Jill thought she was an eagle. Their minds had shifted from being a human in a costume to being the costume.

So it is with our soul. Our soul decides to incarnate in a physical body, and so it does. The next thing you know, our soul begins to believe it is our body. It forgets it is a soul in a body and it begins to believe it is the body.

Here's the great secret: We are our soul. Our soul is us. We have always been our soul and we still are. In our ignorance we came to believe we are our ego, our personas and our body. But we are still our soul. We're just wearing a costume with many faces.

We are, all of us, a soul walking around in a three-layered costume. The outermost layer is our physical body, brain and our many personas. The next layer is our ego and the emotions and mind that comes with it. Our inner layer is our soul itself. But it turns out this is just a costume worn by our eternal spirit.

In alchemy there are three marriages. The first is when we integrate all our personas and wed the remaining persona to our ego. The second is when we raise up our ego and marry our soul. To raise up our ego really means that we become our soul and recognize we are our ego and we are our soul and they are one and the same thing operating on different levels. Then I bring my ego up to the level of my soul and the marriage is accomplished. Finally, the third alchemical marriage occurs when I am able to become my spirit and raise up my soul to marry my spirit. Then I become fully integrated as the spirit the Divine created but I am more than I was before creating a series of costumes called my soul, ego, personas and body.

In the Tree of Life there are four worlds and they unite to form a higher world step by step. Earth unites with Water to form a Higher Earth and this evolves into Higher Water. Higher Water unites with Fire and evolves into Higher Fire. Higher Fire unites with Air and evolves into

Higher Air. Higher Air unites with Spirit and becomes Enlightened Spirit.

These two explanations describe the same process. It all means we become aware of the possibilities, set our intentions and using our faith in ourselves and the Divine, we move ever upward toward the light of true knowledge. This is our spiritual path and we give it many names and describe it in many different ways.

As Acolytes we are to ponder these things.

Your Work as a Healer

By now I hope you don't need to be reminded that you are still a Cleric, a Doorkeeper, a Reader, and a Healer as you approach your ceremony of commitment as an Acolyte. Daily prayer should be a regular part of your schedule of practices, and the sacraments of blessing, naming, teaching, and anointing should be familiar to you from repeated practice. You can accomplish a great deal of good in the world by continuing to do these things.

As you continue to pray and to perform the sacraments, consider expanding your understanding of healing. Illness in the narrow sense of the word is not the only thing that a Healer can heal through prayer, blessing, and anointment. Any time the world as we experience it falls short of the infinite understanding and bliss that is the nature of the Divine, healing may be called for. Along with sick bodies, many of us have sick hearts, sick minds, and sick souls. Those, too, can be healed by calling on the Divine using the sacramental means you have already learned.

Always remember, however, that consent is essential in healing. Many people do not want to be healed. Sometimes this is appropriate, as when a person realizes on some level that an illness is important as a way of working through difficult karma. Sometimes it has less positive motives. Nonetheless you have neither the right nor the power to heal someone who does not want to be healed. Always ask, always may sure the healing you offer is welcome.

You will also encounter people who say they want to be healed but will do everything in their power to cling to their illness. Here your work is more straightforward. Bless them, anoint them, and pray for them to receive as much healing as they are willing to accept. Silent prayer is usually helpful in such cases!

Each of us can only carry the burden of healing the world so far. Be careful not to exhaust or overload yourself in trying to help others. Healing yourself is also an appropriate use of your healing abilities. Praying for yourself is as important as praying for others. Treat yourself and others with equal kindness and you will help make the world a kinder place. Bless yourself and others equally and you will help make the world a more blessed place.

Life as Sacrament

You have learned and practiced the sacraments of blessing, naming, teaching, and anointing, the four formal sacraments that are assigned to the minor orders of the Universal Gnostic Church. Three other sacraments are reserved to priests, priestesses, and bishops. The sacraments of marriage and of divine service are reserved to the priesthood, and the sacrament of holy orders—the rites that pass on the priesthood of the Universal Gnostic Church—is reserved to bishops.

The custom of reserving the sacrament of marriage to the priesthood is purely legal in its origin, since most jurisdictions require ordination as a priest or priestess in order to officiate at a wedding. In reality, of course, the sacrament of marriage is performed and consecrated by the two people who say “I do,” and the officiant merely ratifies what has already happened in the hearts of those to be married. But the legal forms must be followed.

The custom of reserving the sacrament of divine service to the priesthood has deeper roots. Divine service is our term for the ceremonies and actions by which one person helps others make contact with the Divine. Those ceremonies and actions can take place in a church building on Sunday mornings, though they can equally well happen in other places and at other times. It is one thing to work toward closeness with the Divine oneself, and a much more complex, challenging, and important thing to help make this happen for others. The full training of the Gnostic priesthood is necessary in order to do this effectively, compassionately, and with a clear sense of the possibilities and problems that it entails.

The custom of reserving the ordination of priests to bishops, finally, is a simple reflection of the fact that a priest or priestess must have a complete working knowledge of the traditions of the Universal Gnostic Church in order to fulfill the priestly function. A bishop is an experienced and learned priest or priestess who has mastered the entire body of UGC tradition in theory and practice, and so can supervise the instruction and ordination of priests and priestesses.

The three sacraments just named, therefore, are not among the functions of Acolytes or anyone else holding one or more of the minor orders. Despite what was said above, however, recipients of the minor orders are not limited to the four sacraments of blessing, naming, teaching, and anointing. These are the four formal sacraments assigned to those orders, but the formal sacraments are only one small part of the world of sacramental action.

What is a sacrament? An action, performed with intention, that reconnects the world of ordinary experience with its roots in the Divine.

Any action can be a sacrament. Every action can be a sacrament. As you pursue your studies in preparation for your ceremony of commitment as an Acolyte, see how many activities in your daily life you can perform with intention in order to reconnect your world to the Divine. All of life can become a sacrament. You may not feel ready to make this a goal of yours yet, but be aware of the possibility, and be ready to make your actions function as a sacrament any time you realize that a conscious awareness of the presence of the Divine is needed.

Touch and Intuition

If you've been working with the practices you've already learned in these lessons, very likely you're already noticing things you never tasted, smelled, felt, heard or seen before. Your third eye is opening and you're becoming more aware of life. If you haven't noticed these things, continue your practices and you soon will.

Acolytes are assigned the sense of touch. Acolytes are encouraged to become more aware of the texture, temperature and moistness of the objects they touch. Texture can be smooth or rough and everything in-between. Temperature can be hot or cold, and anything in between. Moistness can be wet or extra dry and everything in between.

As you work your way through the Acolyte training, pay attention to the people and things you touch. Pay attention to the feel of the person or thing. Allow your tactile sense to improve and become more sensitive to the things you touch. As you pay attention to your tactile sense, your sense of touch, you'll notice that your senses of taste and smell also continue to improve. As your senses of sight, hearing, touch, taste and smell continue to improve in the physical world, your psychic senses will open and improve as well.

Your psychic sense of touch can be improved by using it daily. Relax your mind and body, do your meditative practices for a couple of minutes and pick up an object and hold it in your hands. Tune into the object and see what ideas come to your mind. Write them down, date them and forget the session for a couple of weeks. Pick up the same object in a couple of weeks and see what comes to your mind. Then review your previous notes and add to them.

You'll find that for some objects you remember the previous session very well. For these objects you'll pick up additional information. For those objects you don't remember, you'll also pick up additional information. Look for ways to make these two pieces of information come together as smoothly as if you did remember the first session. You'll also find yourself remembering false information when you do your second or later session. This false information will not be recorded and it's very doubtful the object will add more information to this false information. The object will give you additional information about the truth it gave you the first time. Its sessions like this that does more to validate your psychic sense of touch more than anything else.

We encourage you to continue working to develop your psychic senses as you work through the Acolyte training. Work on your senses of sight, hearing, taste, smell and touch. Continue working daily on improving your physical senses of sight, hearing, taste, smell and touch. As these senses become more sensitive, your psychic senses will also improve. As a corollary, the more you work on improving your psychic senses, the more your physical senses will also improve.

As you work with objects, in addition to ideas that come from the object, you'll also pick up feelings from other people. Become aware of these feelings and make a record of them. After a few times, not more than a half-dozen times, it's time for you to work at picking up impressions from other people. Choose objects you know people have handled. Record the feelings you obtain. When it's appropriate to do so, you may even confirm these feelings with the person who left them on the object.

This process is called psychometry and it's the basic psychic sense used when working with other people. All you need is an object the person normally keeps near them, like a set of car keys. But any object with the person's vibration imbued in it will work just fine. Breathe deeply, relax, become centered and pick up the object. Tune into the object and relate the feelings you pick up. Write it down for future reference.

The same process can be used when you know you're going to shake the hand of a person. Breathe deeply and relax. Become centered then approach the person and shake his or her hand. Tune into the vibrations of this individual. Later when you get a few minutes you can tune in more deeply and pick up what you need to know.

Practice the lessons for the Acolyte. Expand your knowledge of these things through your private studies and devotions. When you've completed these requirements for becoming a Acolyte, you may proceed to the next lesson.

The Acolyte is commissioned to continue following the spiritual path he or she has started and to start evaluating ritual. The Acolyte should take it upon him or herself to study various kinds of ritual for various purposes and integrate what he or she finds of value into his or her own ritual practices. The office of Acolyte is an office of the student, and more particularly the student of ritual. All ritual is intended to be a direct link with the One Source for a particular reason. The Acolyte is counseled to discover the reason behind every ritual, to uncover the purpose of the ritual. This is done as a step preparatory to writing one's own rituals for specific purposes. The Acolyte may not be ready to write ritual, but the preliminary steps are now undertaken.

The Acolyte sees his or her alb as a symbol for three things: 1) the mastery of his or her emotions, 2) the rebirth or refining of his or her body, and 3) right thinking. It is by the correct use of our heart and intellect we are able to continue along our own spiritual path. By seeing things as they really are, we are able to honestly evaluate what next needs to be done. As we come to see, hear, taste, smell and touch the Divine in all things, as we come to intellectually understand all of creation, we are able to commune more and more with the Divine.

Ceremony of Commitment for an Acolyte

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become an Acolyte in the Universal Gnostic Church. This title confers no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Acolyte and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need all the same items you used in your previous ceremonies of commitment. The one difference is that you will wear your alb, since you are already a Cleric.

The ritual itself consists of seven steps.

Step One is setting up your temple. As a member of the Grade of Teacher in the Fellowship of the Hermetic Rose you should prepare the space for the standard opening ritual.

Step Two is preparing your altar. Again, you should use the altar of the FHR for this purpose. All four candles should be placed on the altar.

Step Three is to open your ordination in an appropriate manner. The opening ritual you have learned should be used for this purpose. Open the temple on the Grade of Teacher. Then follow the opening ceremony with a prayer in which you thank the Divine, using whatever name you prefer, for all the gifts bestowed upon you. Ask for Divine blessings upon this holy space, the holy altar, the holy items placed upon the altar and ourselves. Ask the Divine to be present and to accept you as a Acolyte. You may use a spontaneous prayer, or write out a prayer in advance.

Step Four is to vow to the Divine to uphold the office of Acolyte and to serve as an Acolyte to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to purify yourself with holy water. This is done by dipping your fingertips into the water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of existence, so help me (name of the Divine being used)."

Step Six is to anoint yourself with holy oil on the crown of your head and the base of your throat. In anointing yourself, say something like: "I anoint myself to perform all the duties of an Acolyte, so help me (name of the Divine being used)."

Step Seven is to close the ceremony. First say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then close the temple in the Teacher Grade with the usual ritual, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming an Acolyte. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Acolyte. You are now ready to go forth and do such work as the Divine asks of you.



FELLOWSHIP OF THE
HERMETIC ROSE

Temple Ceremonies

Founding a Temple of the Fellowship of the Hermetic Rose

As an initiate of the Teacher Grade you have the right and the privilege, if you desire it, to found and run a temple of the Fellowship. In order to exercise this right and privilege you will need to find four other members of the Fellowship to assist you, as follows:

- One member who is at least an initiate of the Student Grade, as Master of Air
- One member who is at least an initiate of the Server Grade, as Master of Water
- One member who is at least an initiate of the Sojourner Grade, as Master of Earth
- One member who is at least an initiate of the Seeker Grade, as Herald

These are minimum qualifications, the other members may be of higher grades than those listed, and it is best if all four of those who work with you hold the Teacher Grade, since this will allow you to confer all five grades from Seeker to Teacher in proper form. Remember that any person who has not yet qualified to fill such a position can do so promptly by following the teachings and performing the rituals given in these papers.

No member who has not yet completed the work of a grade can be present in a temple open in that grade. If your members hold only the minimum qualifications, your temple can only confer the Seeker initiation and perform the rituals of the Equinoxes and Solstices. This is a good start, however, and since each of your officers will presumably be working on the lessons of the Fellowship, you can add in additional grades as they become qualified to take part in them. Since every grade initiation can be done individually as well as in temple, no one will be held back waiting for others to progress.

One caution is worth giving here. No one who has not at least completed the basic training of the 0° grade of Companion, and keeps up the daily practices of the Fellowship, can assist in the work of a temple or even be present at its meetings. This may seem harsh, but experience has shown that it is necessary. One of the downsides of the romantic notions that surround occult lodges is that some people want to join them without doing even the most basic personal work needed to get the skills that help them function. If you let such people into your temple you will find that, even with the best intentions in the world, they cannot contribute to its work and will keep it from functioning well. Anyone who is actually interested in the work of the Fellowship will be able to find the time and energy to do the Candidate work and maintain daily practice of meditation, divination, and a protective ritual. Anyone who cannot find the time and energy to do the Candidate work and maintain daily practice of meditation, divination, and a protective ritual, is not actually interested in the work of the Fellowship.

In John Gilbert's time members of the Magickal Order of the Golden Dawn who reached the equivalent of the Teacher grade were expected to petition the Grand Officers of the order to receive the rank of Master of the Temple and be issued a charter for a temple. Since the Fellowship of the Hermetic Rose is a tradition rather than an organization, and has no hierarchy other than the sequence of grades, certificates and charters are not needed. As you doubtless noticed in the course of passing through the degrees of the Fellowship, each initiation from Sojourner to Teacher confers on the initiate the right to act as one of the officers of a temple. The Seeker initiation does not confer such a right, but any person who has received the Seeker grade

can serve as the Herald in a temple open in that grade, and can thus function in temple initiations of new Seekers and in the rituals of the Equinoxes and Solstices.

Note: those who are interested in magical lodge work may find my book *Inside a Magical Lodge* worth reading. As far as I know, it is still the only thing in print that covers traditional lodge methods of the sort that were used in the Holy Order of the Golden Dawn and the Magickal Order of the Golden Dawn, and are used in temples of our Fellowship.

Practical Requirements for a Temple

It is possible to establish and operate a temple of the Fellowship with four members who have achieved the requisite grades—one Sojourner, one Server, one Student, and one Teacher—and a reasonably spacious living room that can be borrowed for meetings four times a year. Such a temple can perform the rituals for the solstices and equinoxes. In order to perform the initiation rituals, it is necessary to have at least five members who have at least achieved the grade to be conferred—to confer the Teacher grade, for example, all five officers must be of that grade or above—and one more who is qualified to receive it.

The equipment needed for a temple is simple, and most of it corresponds to the equipment you have already provided for your own work. That is, you will need two pillars; four candles of the elemental colors in candlesticks; a fan, a censer, a cup, and a dish of salt as emblems of the four elements; and an altar, preferably with a white altar cloth. You will also need a chair for each of the officers of the temple, and these chairs should be draped with cloths of the four elemental colors—yellow in the east, red in the south, blue in the west, and green in the north. Plain cotton broadcloth works well for this, although you can use fancier colors if you wish. Each of the chairs of the four Masters should have a stand or small table next to it, to hold the elemental symbols and certain other items; these stands can also be draped with colored cloths. Finally, each of the four Masters should have a wooden gavel or some other instrument for rapping or knocking on the stands.

If you have more than a very small number of members, you may find it useful to find a rental space where you can meet four or more times a year. Many fraternal lodges, such as the Odd Fellows and the Grange, will happily rent their halls for occasional renters, and a lodge hall is designed for the same type of ritual the Fellowship performs and so will be found extremely useful. (Members of your temple may wish to consider joining the lodge, as this improves communication, and many old-fashioned fraternal lodges can give you a first-rate training in lodge ritual and practice.) This is not necessary, however.

Potential Difficulties

Most of the potential problems you will face in establishing and running a temple come from the people who join it. In today's world a great many people have emotional difficulties dealing with authority, and they act out these difficulties by rebelling against anyone they think of as an authority figure. John Gilbert used to call such people "rebels without a clue." You know that you're dealing with one of them if a prospective or actual member is constantly finding things to complain about or insisting that this or that thing has to be changed. If you give in to these

demands, more will be forthcoming, because the real issue has nothing to do with whatever the person is complaining about—it is an internal emotional issue.

The extreme end of the “rebel without a clue” spectrum is Satanism. John had a hard and fast rule when it came to Satanists; if someone applied to join any of his organizations and admitted to being a Satanist, the application was rejected, and if someone joined and then started spouting Satanist rhetoric, out they went, with a full refund on any fees they had paid. His reasoning here was straightforward. He believed that all Satanists want to imitate Lucifer and get thrown out of heaven, and so they will join organizations and start acting out, hoping to be expelled. If you tolerate them, he said, they’ll just step up their misbehavior until you either throw them out or the organization collapses. Therefore the kindest thing to do is to give them what they want as soon as possible—that is to say, expell them from the organization, so they get to experience the same sort of fall from grace that their master did.

He applied this same rule to anyone who worshipped any of the adversary deities, such as Loki and Tiamat. Unpopular as this suggestion doubtless is in today’s occult community, it spared John and the organizations he headed a lot of grief. I applied the same principle in each of the organizations I headed, with equally good results.

More generally, of the people who express an interest in joining your temple, some will be genuinely interested in doing the work of the Fellowship. The rest will not. Between people who crave whatever status can be claimed by belonging to an occult lodge, people who think they want to practice magic but aren’t actually interested in putting in the effort involved, and people who are acting out various emotional problems at other people’s expense, there are plenty of potential members who can and will wreck everything you are trying to do. Filtering them out as quickly as possible is the best option, and requiring them to do serious personal work is one good way to do this, though it is not always enough.

Finally, if the temple you founded turns into a hot mess, you always have the option to shrug and walk away. Most of us who have been involved in occult organizations for any length of time have been through the unwelcome experience of watching a lodge or temple crash and burn. It’s no fun, but like a lot of unpleasant events, it has lessons to teach. Since there’s nothing in the FHR curriculum that requires working with other people, after all, other people are not doing you a favor by becoming part of your temple—you’re doing them a favor by bringing them in—and you can go solitary for a while, or permanently, without slowing down your own spiritual development.

Spring Equinox Temple Ceremony

(The opening ceremony is performed in the usual way. Once it is finished, the Master of Air begins the ceremony.)

M. of Air: The Spring Equinox has arrived, and the Sun and Earth renew the bonds that unite them. In this time of balanced powers, we invoke the blessings of the powers of nature upon this temple, the Fellowship of the Hermetic Rose, and the Earth.

M. of Fire: In the world of nature, the winter has ended and the Sun has completed half his long journey toward the north. The streams are full of water from the melting snow and the spring rains; sap rises in the trees and flowers begin to bloom. Birds return from their winter dwellings far to the south as life wakes from its time of sleep.

M. of Water: The ancients knew this season as the seedtime of the year, not only for the farmer and the herder but also for those who stand at the gates between the Seen and the Unseen. They recognized at this time the power of the thought held in the mind's clarity and the word spoken upon the wind's breath; they called down wisdom from the Sun and called up power from the Earth to illuminate their minds.

M. of Earth: Therefore the work of this season begins from the quarter of air.

(All present visualize the presence of the elements of air and water in their quarters, and feel the polarity between them.)

M. of Air: East.

M. of Water: West.

M. of Air: Air.

M. of Water: Water.

M. of Air: The realm of the Mind.

M. of Water: The realm of the Heart.

All officers: May they enter into the great harmony.

(All present visualize the presence of the elements of fire and earth in their quarters, and feel the polarity between them.)

M. of Fire: South.

M. of Earth: North.

M. of Fire: Fire.

M. of Earth: Earth.

M. of Fire: The realm of the Spirit.

M. of Earth: The realm of the Body.

All officers: May they enter into the great harmony.

(All present visualize the presence of all four elements in their quarters, and feel the complex fourfold relationship among them.)

M. of Air: The realm of the Winds.

M. of Fire: The realm of the Flames.

M. of Water: The realm of the Waves.

M. of Earth: The realm of the Stones.

All officers: May they enter into the great harmony.

(After a brief pause:)

M. of Air: I return the emblem of air to the source of all power. *(Master of Air takes the book to the altar, lays it down, and returns to the east.)*

M. of Fire: I return the emblem of fire to the source of all power. *(Master of Fire takes the wand to the altar, lays it down, and returns to the south.)*

M. of Water: I return the emblem of water to the source of all power. *(Master of Water takes the cup to the altar, lays it down, and returns to the west.)*

M. of Earth: I return the emblem of earth to the source of all power. *(Master of Earth takes the pentacle to the altar, lays it down, and returns to the north.)*

M. of Air: Let us invoke the powers of the season to come.

(All officers turn to face the east. Master of Air imagines a cloudscape lit with yellow morning light in the east. Meanwhile the other officers and others present imagine a blazing star at the zenith, infinitely far above the temple.)

M. of Air: By the hawk of May in the heights of morning, I invoke the air and the powers of the air! May their blessings be with all beings during the season to come.

(All officers turn to face the south. Master of Fire imagines a red desert scene lit with blazing noon sunlight to the south. Meanwhile the other officers and others present imagine a ray of light descending from the star at infinite height to the golden sphere of the Sun, blazing at zenith above the temple, high above but much closer than the star.)

M. of Fire: By the white stag of the summer greenwood, I invoke the fire and the powers of the fire! May their blessings be with all beings during the season to come.

(All officers turn to face the west. Master of Water imagines a blue ocean lit with evening light to the west. Meanwhile the other officers and others present imagine the ray of light descending further from the blazing Sun to the sphere of the full Moon standing at zenith above the temple, high above but much closer than the Sun.)

M. of Water: By the salmon of wisdom who dwells in the sacred pool, I invoke the water and the powers of the water! May their blessings be with all beings during the season to come.

(All officers turn to face the north. Master of Earth imagines a forest scene at night, with tall mountains lit by moonlight rising in the distance. Meanwhile the other officers and others present imagine the ray of light descending from the shining Moon all the way to the temple, forming a sphere of energies that completely surrounds the temple and everyone in it. The temple

is seen to be filled with rainbow-colored light, which radiates outward in all directions.)

M. of Earth: By the great bear who guards the starry heavens, I invoke the earth and the powers of the earth! May their blessings be with all beings during the season to come.

(All officers and members face the center.)

M. of Air: In this season of spring may the Sun send forth his rays of blessing.

M. of Water: May the Earth receive that blessing and bring forth her abundance.

M. of Air: Let the officers reclaim the symbols of the elements.

(The officers advance together to the altar, take up their elemental working tools, and return to their stations. The closing ceremony follows.)

Summer Solstice Temple Ceremony

(The opening ceremony is performed in the usual way. Once it is finished, the Master of Air begins the ceremony.)

M. of Air: The Summer Solstice has arrived, and the Sun and Earth manifest the polarities of being. In this time of balanced powers, we invoke the blessings of the powers of nature upon this temple, the Fellowship of the Hermetic Rose, and the Earth.

M. of Fire: In the world of nature, spring's promise has given way to summer's fulfillment and the Sun now stands at his highest point in the sky, preparing for his long journey into darkness. The land is mantled in green as every growing thing bends its strength toward the harvest. Life rejoices in the golden afternoon of the year even as it makes its preparations for the cold months to come.

M. of Water: The ancients knew this season as the year's bright summit, and waited in their temples for the fiery sign of midsummer sunrise, the seal of harmony that unites the turning worlds. They recognized at this time the power of destiny born from the innermost self and the kindling flame of the awakening spirit; they turned their faces to the Sun and set their feet upon the Earth to accomplish the work of their wills.

M. of Earth: Therefore the work of this season begins from the quarter of fire.

(All present visualize the presence of the elements of fire and earth in their quarters, and feel the polarity between them.)

M. of Fire: South.

M. of Earth: North.

M. of Fire: Fire.

M. of Earth: Earth.

M. of Fire: The realm of the Spirit.

M. of Earth: The realm of the Body.

All officers: May they enter into the great harmony.

(All present visualize the presence of the elements of air and water in their quarters, and feel the polarity between them.)

M. of Air: East.

M. of Water: West.

M. of Air: Air.

M. of Water: Water.

M. of Air: The realm of the Mind.

M. of Water: The realm of the Heart.

All officers: May they enter into the great harmony.

(All present visualize the presence of all four elements in their quarters, and feel the complex fourfold relationship among them.)

M. of Fire: The realm of the Flames.

M. of Water: The realm of the Waves.

M. of Earth: The realm of the Stones.

M. of Air: The realm of the Winds.

All officers: May they enter into the great harmony.

(After a brief pause:)

M. of Air: I return the emblem of air to the source of all power. *(Master of Air takes the book to the altar, lays it down, and returns to the east.)*

M. of Fire: I return the emblem of fire to the source of all power. *(Master of Fire takes the wand to the altar, lays it down, and returns to the south.)*

M. of Water: I return the emblem of water to the source of all power. *(Master of Water takes the cup to the altar, lays it down, and returns to the west.)*

M. of Earth: I return the emblem of earth to the source of all power. *(Master of Earth takes the pentacle to the altar, lays it down, and returns to the north.)*

M. of Air: Let us invoke the powers of the season to come.

(All officers turn to face the east. Master of Air imagines a cloudscape lit with yellow morning light in the east. Meanwhile the other officers and others present imagine a blazing star at the zenith, infinitely far above the temple.)

M. of Air: By the hawk of May in the heights of morning, I invoke the air and the powers of the air! May their blessings be with all beings during the season to come.

(All officers turn to face the south. Master of Fire imagines a red desert scene lit with blazing noon sunlight to the south. Meanwhile the other officers and others present imagine a ray of light descending from the star at infinite height to the golden sphere of the Sun, blazing at zenith above the temple, high above but much closer than the star.)

M. of Fire: By the white stag of the summer greenwood, I invoke the fire and the powers of the fire! May their blessings be with all beings during the season to come.

(All officers turn to face the west. Master of Water imagines a blue ocean lit with evening light to the west. Meanwhile the other officers and others present imagine the ray of light descending further from the blazing Sun to the sphere of the full Moon standing at zenith above the temple, high above but much closer than the Sun.)

M. of Water: By the salmon of wisdom who dwells in the sacred pool, I invoke the water and the powers of the water! May their blessings be with all beings during the season to come.

(All officers turn to face the north. Master of Earth imagines a forest scene at night, with tall mountains lit by moonlight rising in the distance. Meanwhile the other officers and others present imagine the ray of light descending from the shining Moon all the way to the temple, forming a sphere of energies that completely surrounds the temple and everyone in it. The temple

is seen to be filled with rainbow-colored light, which radiates outward in all directions.)

M. of Earth: By the great bear who guards the starry heavens, I invoke the earth and the powers of the earth! May their blessings be with all beings during the season to come.

(All officers and members face the center.)

M. of Fire: In this season of summer may the Sun make manifest the power of Light.

M. of Earth: May the Earth reflect that manifestation in the power of Life

M. of Air: Let the officers reclaim the symbols of the elements.

(The officers advance together to the altar, take up their elemental working tools, and return to their stations. The closing ceremony follows.)

Autumn Equinox Temple Ceremony

(The opening ceremony is performed in the usual way. Once it is finished, the Master of Air begins the ceremony.)

M. of Air: The Autumn Equinox has arrived, and the Sun and Earth renew the bonds that unite them. In this time of balanced powers, we invoke the blessings of the powers of nature upon this temple, the Fellowship of the Hermetic Rose, and the Earth.

M. of Fire: In the world of nature, summer has given way and the Sun sinks from the heights of heaven into the south. The leaves of the trees blaze with orange and red as the fields turn harvest gold. The cries of the geese sound overhead as they begin their long journey toward their winter homes. Squirrels leap from branch to branch as they prepare for the long cold months to come; the sound of clashing antlers rings through the woods as stags test their strength before the watchful eyes of does.

M. of Water: The ancients knew this season as the harvest time of the year, not only for those who gathered in the sheaves and led the cattle down from summer pastures but also for the wise whose harvest is the lore of past ages and the whispers of the Unseen. They recognized at this time the power of the desire cherished in the heart's silence and the bonds that reach from person to person like the sea uniting shore with shore; they called down power from the Sun and called up wisdom from the Earth to illuminate their hearts.

M. of Earth: Therefore the work of this season begins from the quarter of water.

(All present visualize the presence of the elements of water and air in their quarters, and feel the polarity between them.)

M. of Water: West.

M. of Air: East.

M. of Water: Water.

M. of Air: Air.

M. of Water: The realm of the Heart.

M. of Air: The realm of the Mind.

All officers: May they enter into the great harmony.

(All present visualize the presence of the elements of earth and fire in their quarters, and feel the polarity between them.)

M. of Earth: North.

M. of Fire: South.

M. of Earth: Earth.

M. of Fire: Fire.

M. of Earth: The realm of the Body.

M. of Fire: The realm of the Spirit.

All officers: May they enter into the great harmony.

(All present visualize the presence of all four elements in their quarters, and feel the complex fourfold relationship among them.)

M. of Water: The realm of the Waves.

M. of Earth: The realm of the Stones.

M. of Air: The realm of the Winds.

M. of Fire: The realm of the Flames.

All officers: May they enter into the great harmony.

(After a brief pause:)

M. of Air: I return the emblem of air to the source of all power. *(Master of Air takes the book to the altar, lays it down, and returns to the east.)*

M. of Fire: I return the emblem of fire to the source of all power. *(Master of Fire takes the wand to the altar, lays it down, and returns to the south.)*

M. of Water: I return the emblem of water to the source of all power. *(Master of Water takes the cup to the altar, lays it down, and returns to the west.)*

M. of Earth: I return the emblem of earth to the source of all power. *(Master of Earth takes the pentacle to the altar, lays it down, and returns to the north.)*

M. of Air: Let us invoke the powers of the season to come.

(All officers turn to face the east. Master of Air imagines a cloudscape lit with yellow morning light in the east. Meanwhile the other officers and others present imagine a blazing star at the zenith, infinitely far above the temple.)

M. of Air: By the hawk of May in the heights of morning, I invoke the air and the powers of the air! May their blessings be with all beings during the season to come.

(All officers turn to face the south. Master of Fire imagines a red desert scene lit with blazing noon sunlight to the south. Meanwhile the other officers and others present imagine a ray of light descending from the star at infinite height to the golden sphere of the Sun, blazing at zenith above the temple, high above but much closer than the star.)

M. of Fire: By the white stag of the summer greenwood, I invoke the fire and the powers of the fire! May their blessings be with all beings during the season to come.

(All officers turn to face the west. Master of Water imagines a blue ocean lit with evening light to the west. Meanwhile the other officers and others present imagine the ray of light descending further from the blazing Sun to the sphere of the full Moon standing at zenith above the temple, high above but much closer than the Sun.)

M. of Water: By the salmon of wisdom who dwells in the sacred pool, I invoke the water and the powers of the water! May their blessings be with all beings during the season to come.

(All officers turn to face the north. Master of Earth imagines a forest scene at night, with tall

mountains lit by moonlight rising in the distance. Meanwhile the other officers and others present imagine the ray of light descending from the shining Moon all the way to the temple, forming a sphere of energies that completely surrounds the temple and everyone in it. The temple is seen to be filled with rainbow-colored light, which radiates outward in all directions.)

M. of Earth: By the great bear who guards the starry heavens, I invoke the earth and the powers of the earth! May their blessings be with all beings during the season to come.

(All officers and members face the center.)

M. of Water: In this season of autumn may the Sun send forth his rays of blessing.

M. of Air: May the Earth receive that blessing and bring forth her abundance.

M. of Air: Let the officers reclaim the symbols of the elements.

(The officers advance together to the altar, take up their elemental working tools, and return to their stations. The closing ceremony follows.)

Winter Solstice Temple Ceremony

(The opening ceremony is performed in the usual way. Once it is finished, the Master of Air begins the ceremony.)

M. of Air: The Winter Solstice has arrived, and the Sun and Earth manifest the polarities of being. In this time of balanced powers, we invoke the blessings of the powers of nature upon this temple, the Fellowship of the Hermetic Rose, and the Earth.

M. of Fire: In the world of nature, the harvest is over and the Sun has descended to the place of his death and rebirth. Cold blows the wind, and colder still lie the snow and the bare earth and the bare black branches of the trees beneath the bright stars; ice rimes the edges of the streams and breath bursts white from the lips. Only those creatures that cannot sleep the winter away pace through the silence of the cold days and wait for the coming of spring.

M. of Water: The ancients knew this season as the end and beginning of the year, and waited in their temples for the first light of the newborn sun, the promise of the new year yet to come. They recognized at this time the power of patience and the wisdom of the world beneath the turning stars, the lessons woven by countless seasons into bone and sinew and sense; they gazed with renewed wonder on the pale Sun and the cold Earth as they awaited the common destiny of all material things.

M. of Earth: Therefore the work of this season begins from the quarter of earth.

(All present visualize the presence of the elements of earth and fire in their quarters, and feel the polarity between them.)

M. of Earth: North.

M. of Fire: South.

M. of Earth: Earth.

M. of Fire: Fire.

M. of Earth: The realm of the Body.

M. of Fire: The realm of the Spirit.

All officers: May they enter into the great harmony.

(All present visualize the presence of the elements of water and air in their quarters, and feel the polarity between them.)

M. of Water: West.

M. of Air: East.

M. of Water: Water.

M. of Air: Air.

M. of Water: The realm of the Heart.

M. of Air: The realm of the Mind.

All officers: May they enter into the great harmony.

(All present visualize the presence of all four elements in their quarters, and feel the complex fourfold relationship among them.)

M. of Earth: The realm of the Stones.

M. of Air: The realm of the Winds.

M. of Fire: The realm of the Flames.

M. of Water: The realm of the Waves.

All officers: May they enter into the great harmony.

(After a brief pause:)

M. of Air: I return the emblem of air to the source of all power. *(Master of Air takes the book to the altar, lays it down, and returns to the east.)*

M. of Fire: I return the emblem of fire to the source of all power. *(Master of Fire takes the wand to the altar, lays it down, and returns to the south.)*

M. of Water: I return the emblem of water to the source of all power. *(Master of Water takes the cup to the altar, lays it down, and returns to the west.)*

M. of Earth: I return the emblem of earth to the source of all power. *(Master of Earth takes the pentacle to the altar, lays it down, and returns to the north.)*

M. of Air: Let us invoke the powers of the season to come.

(All officers turn to face the east. Master of Air imagines a cloudscape lit with yellow morning light in the east. Meanwhile the other officers and others present imagine a blazing star at the zenith, infinitely far above the temple.)

M. of Air: By the hawk of May in the heights of morning, I invoke the air and the powers of the air! May their blessings be with all beings during the season to come.

(All officers turn to face the south. Master of Fire imagines a red desert scene lit with blazing noon sunlight to the south. Meanwhile the other officers and others present imagine a ray of light descending from the star at infinite height to the golden sphere of the Sun, blazing at zenith above the temple, high above but much closer than the star.)

M. of Fire: By the white stag of the summer greenwood, I invoke the fire and the powers of the fire! May their blessings be with all beings during the season to come.

(All officers turn to face the west. Master of Water imagines a blue ocean lit with evening light to the west. Meanwhile the other officers and others present imagine the ray of light descending further from the blazing Sun to the sphere of the full Moon standing at zenith above the temple, high above but much closer than the Sun.)

M. of Water: By the salmon of wisdom who dwells in the sacred pool, I invoke the water and the powers of the water! May their blessings be with all beings during the season to come.

(All officers turn to face the north. Master of Earth imagines a forest scene at night, with tall mountains lit by moonlight rising in the distance. Meanwhile the other officers and others

present imagine the ray of light descending from the shining Moon all the way to the temple, forming a sphere of energies that completely surrounds the temple and everyone in it. The temple is seen to be filled with rainbow-colored light, which radiates outward in all directions.)

M. of Earth: By the great bear who guards the starry heavens, I invoke the earth and the powers of the earth! May their blessings be with all beings during the season to come.

(All officers and members face the center.)

M. of Earth: In this season of winter may the Sun make manifest the mystery of Light.

M. of Fire: May the Earth reflect that manifestation in the mystery of Life.

M. of Air: Let the officers reclaim the symbols of the elements.

(The officers advance together to the altar, take up their elemental working tools, and return to their stations. The closing ceremony follows.)

1° Temple Initiation

This ritual is to be performed only for individuals who have completed the requirements for initiation into the Seeker grade

Items needed (in addition to the ordinary temple equipment):

8. *Four altar candles*
9. *Trump 0, The Fool*
10. *bell or chime*
11. *extra chair for candidate*

Before opening the temple, ascertain that the candidate is in waiting. He or she should be seated in an anteroom outside the temple and instructed to meditate on the theme of initiation. Instruct the candidate to wait until three knocks sound on the door; the candidate is then to approach the door, knock three times in return. When asked who he or she is, the candidate is to respond, "I am a child of Earth, but my heritage is that of the starry heavens."

Then open the temple in the Seeker grade. Once the opening ritual is finished, take a few minutes to build the astral forms you will need for the initiation. There are five of these. In each of the four quarters, behind the officer in that quarter, there stands a winged angel; the one in the east wears a yellow robe, the one in the south a red robe, the one in the west a blue robe, and the one in the north a green robe. Further to the east, beyond the angel in the yellow robe, stands the guardian angel or guardian genius of the candidate, who watches over the ceremony. Imagine the guardian as a tall winged angelic figure in a white robe.

Once this is finished, have the Conductor knock three times on the door. When the candidate knocks in response, the Conductor opens the door slightly.

Conductor: Who are you, that dares to approach this temple?

Candidate: I am a child of Earth, but my heritage is that of the starry heavens.

Conductor: Child of Earth, you may enter.

First Point

(Conductor leads candidate to the west of altar, facing east.)

Conductor: Officers and members of this temple, I present (*name of candidate*), a child of Earth, for initiation into the grade of Seeker. He/she has taken up the required practices and studied the required texts assigned to the Candidate Grade, and I know of no reason why he/she should not advance to the Seeker Grade.

Master of Fire: Let the candidate then be purified with the four elements to prepare for initiation.

(Conductor leads candidate to the east. Master of Air rises with fan in hand, and fans candidate.)

Master of Air: I purify you with the element of Air, and I invoke the spirits and powers of Air. May they bless you and further your work.

(Conductor leads candidate to the south. Master of Fire rises with incense in hand, and waves smoke over candidate.)

Master of Fire: I purify you with the element of Fire, and I invoke the spirits and powers of Fire. May they bless you and further your work.

(Conductor leads candidate to the west. Master of Water rises with cup in hand, and sprinkles candidate with water.)

Master of Water: I purify you with the element of Water, and I invoke the spirits and powers of Water. May they bless you and further your work.

(Conductor leads candidate to the north. Master of Earth rises with salt in hand, and puts some in mouth of candidate, Conductor prompting candidate to open mouth.)

Master of Earth: I purify you with the element of Earth, and I invoke the spirits and powers of Earth. May they bless you and further your work.

(Conductor leads candidate back to the west of the altar, facing east.)

Master of Fire: Child of Earth, in order to proceed further you must take a solemn obligation which will not conflict with any of the duties you owe to your faith, your country, your neighbor, or yourself. Having received this assurance, are you willing to take the obligation?

Candidate: *(answers. If the answer is no, the candidate is escorted from the temple and the initiation is at an end. If the answer is yes, the initiation proceeds.)*

Master of Fire: Conductor, you will place the candidate in due form.

(Conductor assists candidate to kneel, place fingers of right hand on the altar, and raise left hand, palm forward, fingers together.)

Conductor: Masters of the Elements, the candidate is in due form.

Master of Air: *(rises and goes to the east of the altar facing west)* Child of Earth, repeat after me: *(recites the following, pausing at the dashes for the candidate to repeat)*

I, say your full name—in the presence of the Divine—and of my guardian angel—and in this temple of Seekers—do solemnly promise—that I will take up the studies and practices—of the Grade of Seeker—so long as I may do so with a clean conscience—and will persevere in them—while I remain a Seeker—and a member of this Fellowship.

I further promise—that I will act as befits a friend and companion—to every member of this Fellowship—who acts in a similar manner toward me.

I further promise—that I will never use any magical knowledge or ability—I may now have or may gain hereafter—for selfish or destructive purposes—and should I do so—may my powers depart from me—until by proper restitution—I have earned their return.

All this—I solemnly and sincerely promise—in the name and the presence of the Divine.”

(One chime or ring of the bell sounds.)

Master of Air: Arise, child of Earth, and be received into the Grade of Seeker. Long have you dwelt in darkness. Quit the darkness and seek the light.

All: Quit the darkness and seek the light.

(Conductor assists candidate to rise. Master of Air returns to station.)

Master of Fire: Having passed from darkness to light, you are qualified to receive instruction in the step, sign, grip and word of the Grade of Seeker.

(Conductor assists candidate to make each of the motions as it is described).

Master of Earth: The step of this grade is made by taking a half-step forward with your right foot.

Master of Water: The sign of this grade is made by raising your left hand to the level of your left shoulder, one to two feet out to the side from your shoulder, with the elbow bent and the palm facing upward. The tips of the thumb and index finger of the left hand are touching, as though you held the stem of a flower between them, and the other fingers are gently spread. This is the position of the left hand of the Fool in Trump 0 of the tarot deck used by the Fellowship.

Master of Fire: The grip of this grade is made by making the step and sign, with your right foot next to the right foot of the person you are greeting. Then place your right hand palm down on their left shoulder. This grip should only be given to another member of the Fellowship of the Hermetic Rose.

Master of Air: The word of this grade is ‘Wayfarer.’ It is divided in half when used for working purposes. The member giving the grip shall speak the first half, ‘Way,’ and the one receiving the grip shall respond with the second half, ‘Farer.’”

Master of Fire: Seeker, under the guidance of the Conductor, you will now go around the temple to the four quarters, beginning with the north, communicate what you have just learned to the officers of the temple, and learn how you may quit the darkness and seek the light.

Second Point

(Conductor leads Seeker to the north and prompts as necessary so that Seeker gives the step, sign, grip, and word of the grade to Master of Earth.)

Master of Earth: Welcome. I congratulate you on attaining the Grade of Seeker. I am the Master of Earth; my station is in the North, the place of darkness, because of all the elements Earth is the most resistant to the penetration of light. Thus the direction of North is assigned to the element of Earth. My station is also assigned to Malkuth, the tenth sephirah of the Tree of Life, the sphere of manifestation and our material world. The symbol of my office is the pentacle. As you prepare for your initiation into the first grade before you, the grade of Sojourner, you will be asked to make and consecrate a pentacle to be used in your rituals and placed upon your altar as an emblem of the element of Earth.

My primary duty is to care for the needs of the Temple building and all the things within it. This is a reminder that all of us need to first take care of our own Temple and all of the things within it. Then we may apply ourselves to our other duties. The secondary duty of my office is to purify

the Temple with the Element of Earth. For this purpose I am entrusted with the bowl of salt, of which you have already tasted and which was used to purify you and invoke the powers of Earth on your behalf. I bless you again in the name of Earth. May the Divine guide you on your journey.

(Conductor leads Seeker around the temple clockwise to the west and prompts as necessary so that Seeker gives the step, sign, grip, and word of the grade to Master of Water.)

Master of Water: Welcome. I congratulate you on attaining the Grade of Seeker. I am the Master of Water; my station is in the West, the place of twilight and the setting sun, because water seeks its own level as the sun at twilight seeks the darkness. Thus the direction of West is assigned to the element of Water. My station is also assigned to Yesod, the ninth sephirah of the Tree of Life, the sphere of the emotions and our astral world. The symbol of my office is the cup. As you prepare for your initiation into the second grade before you, the grade of Server, you will be asked to create a cup to be used in your rituals and placed upon your altar as an emblem of the element of Water.

My primary duty is to care for the needs of the members of this Temple. This is a reminder that all of us need to first take care of those people who are dependent on us. Then we may apply ourselves to our other duties. The secondary duty of my office is to purify the Temple with the Element of Water. For this purpose I am entrusted with the cup of water which you have already experienced and which was used to purify you and invoke the powers of Water on your behalf. I bless you again in the name of Water. May the Divine guide you on your journey.

(Conductor leads Seeker around the temple clockwise to the east and prompts as necessary so that Seeker gives the step, sign, grip, and word of the grade to Master of Air.)

Master of Air: Welcome. I congratulate you on attaining the Grade of Seeker. I am the Master of Air; my station is in the East, the place of the dawning light, because of all the Elements, Air is the first to see the light. The direction of East is therefore assigned to the Element of Air. My station is also assigned to Hod, the eighth sephirah of the Tree of Life, the sphere of the mind and our mental world. The symbol of my office is the book. As you prepare for your initiation into the third grade before you, the grade of Student, you will be asked to create a book to be used in your rituals and placed upon your altar as an emblem of the element of Air.

My primary duty is to see to the instructional and educational work of this Temple. This is a reminder that all of us need to see to our own instruction and education. Then we may apply ourselves to our other duties. The secondary duty of my office is to purify the Temple with the Element of Air. For this purpose I am entrusted with the fan of air which you have already experienced and which was used to purify you and invoke the powers of Air on your behalf. I bless you again in the name of Air. May the Divine guide you on your journey.

(Conductor leads Seeker around the temple clockwise to the south and prompts as necessary so that Seeker gives the step, sign, grip, and word of the grade to Master of Fire.)

Master of Fire: Welcome. I congratulate you on attaining the Grade of Seeker. I am the Master of Fire; my station is in the South, the place of the noonday sun, because in the element of Fire, the light is most clearly shown. The direction of South is therefore assigned to the Element of Fire. My station is also assigned to Netzach, the seventh sephirah of the Tree of Life, the sphere of energy and the will that shapes all our worlds. The symbol of my office is the wand. As you prepare for your initiation into the third grade before you, the grade of Teacher,

you will be asked to create a wand to be used in your rituals and placed upon your altar as an emblem of the element of Fire.

My primary duty is to maintain discipline and good order in this Temple. This is a reminder that all of us need to maintain discipline and good order in our own lives. Then we may apply ourselves to our other duties. The secondary duty of my office is to purify the Temple with the Element of Fire. For this purpose I am entrusted with the incense burner which you have already experienced and which was used to purify you and invoke the powers of Fire on your behalf. I bless you again in the name of Fire. May the Divine guide you on your journey.

(Conductor leads the candidate to the west of the altar and faces him or her toward the east.)

Conductor: Having journeyed to the four quarters and the four officers of the temple and received their instructions and blessings, the Seeker is prepared for further instruction in the secrets of this Grade.

Third Point

Master of Earth: Move to the left of the altar. *(Seeker does this, guided by Conductor.)* Before you are the first three steps on the winding stair of the Mysteries. They refer to the three pillars of the Tree of Life, to the three basic practices of ritual, meditation, and divination you have been assigned, and to the three divinatory methods you must learn and practice in your studies. Advance up those steps, in token of your willingness to perform the work of the grade ahead.

(Conductor prompts Seeker to take three steps toward the east.)

Master of Air: Turn to your right. Before you are the next four steps on the winding stair of the Mysteries. They refer to the four worlds of the Cabala, to the four principal officers of a temple of the Fellowship of the Hermetic Rose, and to the four magical virtues—to know, to dare, to will, and to be silent. Advance up those steps, in token of your willingness to study the teachings of the grade ahead.

(Conductor prompts Seeker to take four steps toward the south. At this point Master of Water places a chair west of the altar, facing east, for the Seeker, and places Trump 0, the Fool, in the middle of the altar.)

Master of Fire: Turn to your right again. Before you are the next five steps on the winding stair of the Mysteries. They refer to the five elements, earth, water, air, fire, and spirit; to the five points of the pentagram, and to the five initiations of our Fellowship you may receive before you approach the Veil of the Sanctuary. Advance up those steps, in token of your willingness to face the challenges of the grade ahead.

(Conductor prompts Seeker to take five steps toward the west.)

Master of Water: Child of Earth, be seated before the altar and attend to the Seeker Lecture.

(Conductor leads Seeker to the chair, and then returns to his own station. The Seeker Lecture that follows may be read aloud by any of the officers or members present.)

The Seeker Lecture

You have been welcomed into the Fellowship of the Hermetic Rose by a form of initiation that has much to teach. As you sit here in this Temple of the Grade of Seeker, you behold the altar with its two pillars and four burning tapers. The two columns on the altar represent the right and left-hand pillars of the Tree of Life. The black column standing on the upper left-hand corner of the altar represents the Pillar of Power, the left-hand pillar on the Tree of Life. This pillar is also called the Pillar of Severity, Pillar of Water the Pillar of Cloud. The white column standing on the upper right-hand corner of the altar represents the Pillar of Compassion. It is also called the Pillar of Mercy or the Pillar of Fire.

The four burning tapers on the altar are representatives of the four mundane elements. The colors of the taper identifying the elements, for yellow symbolizes Air, blue Water, red Fire and green Earth. These tapers burn on the altar during all ceremonies in the Seeker Grade to remind us that we are still children of earth, in need of light and guidance, as we seek to attain our birthright as heirs of the starry heavens. These tapers and the elements they represent are the lights which lighted your way to the place where you now are. They also light the emblem of this grade, Trump 0, the Fool.

This trump is the most significant of the emblems assigned to this grade. It shows a Seeker high up in the mountains. The Seeker carries all his possessions in a sack tied to a staff. The Seeker stands on a precipice with one foot raised as if to step off into the abyss below. A small dog jumps beside the Seeker. The Seeker is a Child of the Divine.

The Seeker represents you before you decided to incarnate in this world of ignorance, before you descended into manifestation in the realm of the four elements. It represents all of us as we prepare to enter this world of suffering and pain to learn what we will learn. The Seeker represents all of us as we prepare to jump off the cliff in the rarified World of Air at the top of the Tree of Life, through the Veil of Truth into the World of Water, through the Veil of Illusion into the World of Fire, and through the Veil of Ignorance into the World of Earth. The Seeker jumps and plunges down through the worlds to become a child of Earth.

The Seeker is born in this physical universe and spends a lifetime traveling back up the Tree of Life from the World of Earth through the Veil of Ignorance to the World of Fire, from the World of Fire up through the Veil of Illusion to the World of Water, and from the World of Water through the Veil of Truth and back into the World of Air. There the Seeker will remain until and unless destiny calls him to descend through the Tree of Life again to this world of ignorance.

To the ignorant, it appears foolish to work one's way up the Tree of Life, to sacrifice time and energy to do internal work, to build better relationships and seek a closer communion with the Divine. To the ignorant it appears foolish to value love more than money, the Divine more than things and true friendship more than accomplishments. To the ignorant it appears foolish to travel a path of acceptance, forgiveness and love rather than join in the greed, envy, and avarice of the world. It appears foolish to value truth over salesmanship, happiness over income at any price, and peace of mind over winning at all costs.

In the tarot, the Seeker is called the Fool. The Seeker and the Fool are the same person seen from different perspectives. Here in the Fellowship of the Hermetic Rose we value truth, happiness, peace of mind, acceptance, forgiveness, love and communion with the Divine above all the glitter, fame and fortune of the World of Ignorance. While the world may see us as foolish

we see ourselves as seekers of the things we value. While the world may call us Fools, we call ourselves Seekers and we seek the truth of the creation, the truth of the Divine and the truth about ourselves. As you study the tarot, remember that the Seeker is the Fool.

This completes the Seeker Lecture.

(At this point the Conductor goes to the Seeker and prompts him or her to rise, and take a seat near the door. The Master of Water removes the chair from west of the altar, and takes Trump 0 from the middle of the altar. The closing ceremony is then performed.)

2° Temple Initiation

This ritual is to be performed only for individuals who have completed the requirements for initiation into the Sojourner grade.

Items needed (in addition to the ordinary temple equipment):

12. *Green altar candle*
13. *pentacle of Earth (not consecrated)*
14. *Trump XV, The Devil*
15. *bell or chime*
16. *Tree of Life diagram in north*
17. *extra chair for candidate*

Before opening the temple, ascertain that the candidate is in waiting. He or she should be seated in an anteroom outside the temple and instructed to meditate on the theme of initiation. Instruct the candidate to wait until three knocks sound on the door; the candidate is then to approach the door, knock three times in return. When asked who he or she is, the candidate is to respond, "I am a Seeker of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Sojourner, and I ask permission to enter and be received into the second grade of the Fellowship." (This can be written on a card for the candidate to read.)

Then open the temple in the Sojourner grade. Once the opening ritual is finished, take a few minutes to build the astral forms you will need for the initiation. There are four of these. In each of the four quarters, behind the officer in that quarter, there stands a winged angel; the one in the east wears a yellow robe, the one in the south a red robe, the one in the west a blue robe, and the one in the north a green robe.

Once this is finished, have the Master of Earth place the pentacle of Earth on the altar, and have the Conductor knock three times on the door. When the candidate knocks in response, the Conductor opens the door slightly.

Conductor: Who are you, that dares to approach this temple?

Candidate: I am a Seeker of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Sojourner, and I ask permission to enter and be received into the second grade of the Fellowship.

Conductor: Seeker, you may enter.

First Point

(Conductor leads candidate to the west of altar, facing east.)

Conductor: Officers and members of this temple, I present (*name of candidate*), a Seeker in our Fellowship, for initiation into the grade of Sojourner. He/she has taken up the required practices and studied the required texts assigned to the Seeker Grade, and I know of no reason why he/she

should not advance to the Sojourner Grade.

Master of Fire: Let the candidate then be purified with the four elements to prepare for initiation.

(Conductor leads candidate to the east. Master of Air rises with fan in hand, and fans candidate.)

Master of Air: I purify you with the element of Air, and I invoke the spirits and powers of Air. May they bless you and further your work.

(Conductor leads candidate to the south. Master of Fire rises with incense in hand, and waves smoke over candidate.)

Master of Fire: I purify you with the element of Fire, and I invoke the spirits and powers of Fire. May they bless you and further your work.

(Conductor leads candidate to the west. Master of Water rises with cup in hand, and sprinkles candidate with water.)

Master of Water: I purify you with the element of Water, and I invoke the spirits and powers of Water. May they bless you and further your work.

(Conductor leads candidate to the north. Master of Earth rises with salt in hand, and puts some in mouth of candidate, Conductor prompting candidate to open mouth.)

Master of Earth: I purify you with the element of Earth, and I invoke the spirits and powers of Earth. May they bless you and further your work.

(Conductor leads candidate back to the west of the altar, facing east.)

Master of Fire: Seeker, in order to proceed further you must take a solemn obligation which will not conflict with any of the duties you owe to your faith, your country, your neighbor, or yourself. Having received this assurance, are you willing to take the obligation?

Candidate: *(answers. If the answer is no, the candidate is escorted from the temple and the initiation is at an end. If the answer is yes, the initiation proceeds.)*

Master of Fire: Conductor, you will place the candidate in due form.

(Conductor assists candidate to kneel and place both hands on the Earth pentacle, palm down,.)

Conductor: Masters of the Elements, the candidate is in due form.

Master of Earth: *(rises and goes to the east of the altar facing west)* Child of Earth, repeat after me: *(recites the following, pausing at the dashes for the candidate to repeat)*

I, say your full name—in the presence of the Divine—and of my guardian angel—and in this temple of Sojourners—do solemnly promise—that I will take up the studies and practices—of the Grade of Sojourner—so long as I may do so with a clean conscience—and will persevere in them—while I remain a Sojourner—and a member of this Fellowship.

I further promise—that I will that I will practice the rituals—meditations and studies—of a Seeker and a Sojourner—to gain further knowledge—and assist myself on my own spiritual path.

I further promise—that I will always hereafter—treat the element of Earth with due respect—

both in my ordinary life—and in my occult studies and practices—that I will offer proper reverence—to the archangel and angels of Earth—and that I will always treat—the nature spirits and elementals of Earth—with courtesy and compassion.

All this—I solemnly and sincerely promise—in the name and the presence of the Divine.

(Two chimes or rings of the bell sounds.)

Master of Earth: Arise and be received into the Grade of Sojourner. Long have you dwelt in darkness. Quit the darkness and seek the light.

All: Quit the darkness and seek the light.

(Conductor assists candidate to rise. Master of Earth returns to place.)

Master of Fire: Having passed from darkness to light, you are qualified to receive instruction in the step, sign, grip and word of the Grade of Sojourner.

(Conductor assists candidate to make each of the motions as it is described.)

Master of Earth: The sign of this grade is made by standing with your feet together, extending your right hand upward at an angle, pointing at the sky with your right index finger, and extending your left hand downward at an angle, pointing at the earth with our left index finger. These are the positions of the two arms of the Magician in Trump I of the tarot deck used by the Fellowship.

Master of Water: The grip of this grade is made in the same way as the grip of the Seeker grade, with your right foot next to the right foot of the person you are greeting, and your right hand palm down on their left shoulder, but pointing down at the earth with your left hand instead of holding the left hand up in the position of the Seeker sign. This grip should only be given to another member of the Fellowship of the Hermetic Rose.

Master of Air: The word of this grade is ‘Awakening.’ It is divided in half when used for working purposes. The member giving the grip shall speak the first half, ‘Awak-,’ and the one receiving the grip shall respond with the second half, ‘-Ening.’

Master of Fire: Seeker, under the guidance of the Conductor, you will now go to the northern quarter, where the Master of Earth will instruct you on how you may continue your journey from darkness to light.

Second Point

(Conductor leads Seeker to the north and prompts as necessary so that Seeker gives the step, sign, grip, and word of the grade to Master of Earth.)

Master of Earth: Welcome. I congratulate you on attaining the rank of Sojourner. My station and duty you already know. You will now take the pentacle of Earth from the altar and return to this station, so that I may instruct you in the use of the pentacle and invest you with the rank of Master of Earth.

(Prompted as necessary by the Conductor, Sojourner goes to the altar, takes the pentacle, and returns with it to the station of the Master of Earth.)

Master of Earth: Your Earth pentacle is one of the four great elemental working tools you will make as you advance through the grades of our Fellowship. The pentacle is a magical expression of the Element of Earth designed to draw the powers of all the Elements into this physical reality in order to banish the effects of disease and poverty by using the Unlimited Compassion of the Divine to help us maintain good health and abundance. May it serve as a constant reminder of your commitment to help yourself and serve others by quitting the darkness and seeking the light. Your Pentacle of Earth will serve you well if you take it in your hand during any working involving the element of Earth and it is recommended that you try that for yourself.

Your pentacle of Earth bears whatever symbol you have chosen to represent the sacred powers of the cosmos. Let this remind you that the sacred powers of the cosmos are always present even in the most material aspects of existence.

I now present you with this representation of the Tree of Life. (*Master of Earth points to diagram.*) I bring your attention to the bottom sphere on the Tree of Life. In Ancient Hebrew this sphere was named ‘Malkuth’ which literally means ‘The Kingdom.’ The Kingdom is under the rulership of the King and Queen of the Tree. The King and the Queen represent your own feminine and masculine natures. The Kingdom is also under the rulership of the Divine, which has a triune nature of neutral, masculine and feminine. The Kingdom is also under the rulership of your own higher self, which is called the King and which makes Malkuth ‘the bride of the King.’ The Kingdom is the final manifestation. Compared to the brilliant light at the top of the Tree, Malkuth resides in darkness. Darkness is a symbol for Ignorance.

The Kingdom is called many things including, Kingdom, Manifestation, Bride, Place of Darkness and Place of Ignorance. This four-colored sphere represents the four Elements of Earth, Fire, Water and Air. It is the only place where the Element of Earth exists on the Tree of Life. The other nine spheres are identified as three Fire, three Water and three Air worlds.

As you look at this bottom sphere you notice the bottom part is black and that refers to the Element of Earth expressed in the Place of Ignorance, the place of Earth. The Element of Earth in the Place of Earth is a symbol for all material things including your body and every other physical thing in the Manifestation. The quarter circle on your right refers to the Element of Fire in the Place of Earth and is a symbol for all of our passions, wants, needs, desires, cravings and addictions for the physical things in the Manifestation.

The quarter circle above refers to the Element of Water in the Place of Earth and is a symbol for all of our emotions of greed, anger, fear, sorrow, resentments and relationships with the physical things in the Manifestation. The quarter circle on your left refers to the Element of Air in the Place of Earth and is a symbol for all of our thoughts, ideas, beliefs, intentions and attitudes toward the physical things in the Manifestation.

This is the Kingdom, the Manifestation, the Place of Ignorance, the Place of Darkness, the Place of the Element of Earth in which we reside while in physical incarnation. This is the place where you became a Sojourner in the Fellowship of the Hermetic Rose, a comrade on the road in the quest for knowledge.

Since you have received a part of the knowledge you seek, you are qualified to fill the role of Master of Earth in a temple of the Fellowship of the Hermetic Rose. (*Master of Earth rises from chair and steps to one side.*) Stand before this chair, which represents the station of the Master of Earth, holding the pentacle of Earth as regalia of your office.

(Candidate does so.)

Master of Earth: Be seated in the Throne of Earth.

(Candidate does so.)

Master of Earth: Officers and members of this temple of the Fellowship of the Hermetic Rose, behold our brother/sister, a Sojourner of this Fellowship, duly installed as Master of Earth.

All: So be it.

Master of Earth: *(after a brief pause)* Arise, Master of Earth, and return to the altar.

(Conductor leads the candidate to the west of the altar and faces him or her toward the east.)

Conductor: Having journeyed to the four quarters and the four officers of the temple and received their instructions and blessings, the Sojourner is prepared for further instruction in the secrets of this Grade.

Third Point

Master of Earth: Move to the left of the altar. *(Seeker does this, guided by Conductor.)* Take four steps toward the east. These symbolize the four elements in their material forms: physical earth, physical water, physical air, and physical fire, the expressions of the elemental powers in the realm of Malkuth, the World of Ignorance.

(Conductor prompts Sojourner to take three steps toward the east.)

Master of Air: Turn to your right and take four steps toward the south. These symbolize the four elements in their etheric forms, the subtle templates of life energy that guide and structure the physical elements. They are the expressions of the elemental powers in the realm of Yesod, the World of Awakening.

(Conductor prompts Sojourner to take four steps toward the south. At this point Master of Earth places a chair north of the altar, facing south, for the Sojourner, and places Trump XV, the Devil, in the middle of the altar.)

Master of Fire: Turn to your right again. Now take four steps toward the west. These symbolize the four elements in their astral forms as you understand them in the sphere of Mind. They are the expressions of the elemental powers in the realm of Hod, the World of Expanding Mind.

(Conductor prompts Seeker to take four steps toward the west.)

Master of Water: Now turn to your right again and take four steps toward the north. These symbolize the four elements as you feel them in the sphere of the Emotions. They are the expressions of the elemental powers in the realm of Netzach, the World of Passion.

(Conductor prompts Seeker to take four steps toward the north.)

Master of Earth: In taking these four times four steps you have enacted in advance the whole course of your journey through the elemental degrees of our Fellowship. As you proceed through the degrees to come, you will learn more about the Worlds of Awakening, Expanding Mind, and

Passion. Proceed now to your seat in the North to hear the Sojourner Lecture.

(Conductor leads Seeker to the chair, and then returns to his own station. The Seeker Lecture that follows may be read aloud by any of the officers or members present.)

The Sojourner Lecture

You are once again before the altar of the Temple of Sojourners. Before you is the burning taper representing the Element of Earth which lighted your way to the place where you now are. The Earth Pentacle has been replaced by a placard representing Ignorance.

The main figure in this placard is the Devil standing on a half-cubical altar. The Devil carries a flaming torch pointing downward and makes the sign of ignorance with his right hand. This card of Ignorance represents the physical world into which you became incarnated as a Seeker. It represents the world in which all of us labor to find the light.

Ignorance is the lack of awareness, and it is the greatest barrier we face in our quest for light and knowledge. We cannot create anything in our lives until we become aware that we can. This lack of awareness limits what we can do with our lives. This lack of awareness limits our ability to accept, forgive and love ourselves and others. It limits what we can accomplish in life on every level of our being—physical, emotional, psychologically, mentally and spiritually. The first lesson of a Sojourner is to become aware of everything in your life.

The second lesson of the Sojourner is that we cannot create anything on any level of our lives until we intend to do so. Until we intend to do something we cannot and will not do it. Until we intend to create something in our lives, we cannot and will not create it. Until we intend to become something, we cannot and will not become anything.

It is said that Intention is the Father of Invention. This has many levels of interpretation. The masculine polarity is one of thinking while the feminine polarity is one of feeling. Intentions are thoughts and ideas. We make a mental decision to intend to do anything. Intentions are not feelings. They are decisions. They are thoughts and ideas about accomplishing something.

It is not enough to become aware that we can do or be something, we must also intend to do or be that something. We can become anything we intend to become. We can be anything we intend to be. And, we can do anything we intend to do. The Angel of Intention teaches us to pay attention to the things that come into our awareness and decide what we want to do about those things.

Become aware. Then create your own intentions based on your awareness. Decide what you want to do, what you want to be, what you want to become. Your decisions become your intentions. You cannot accomplish anything until you intend to accomplish it.

Look into this card of Ignorance often. Study it well and learn more about how you have suffered in ignorance for the vast majority of your life. It is in this place of ignorance the majority of humanity continues to reside. Few of them will take the time and trouble to do the things you have done to quit the darkness and seek the light.

Those who have gone this way before you will tell you that in the vast array of the Universe even our geniuses know very little. Yes, you have worked very hard to gain a little knowledge, but

that knowledge is far greater than it was before you began. This is to teach you that as a Seeker it is progress we seek. This is also to teach you that as a Sojourner we continue to seek progress

By completing the work of a Seeker you have gained a little light and it is easier for you to see your own spiritual path. If you continue to seek more light as a Sojourner, you will discover more light and it will become even easier to see your path. I challenge you to continue moving back the darkness of ignorance and seeking more light.

This completes the Sojourner Lecture.

(At this point the Conductor goes to the Sojourner and prompts him or her to rise, and take a seat near the door. The Master of Earth removes the chair from north of the altar, and takes Trump XV from the middle of the altar. The closing ceremony is then performed.)

3° Temple Initiation

This ritual is to be performed only for individuals who have completed the requirements for initiation into the Server grade.

Items needed (in addition to the ordinary temple equipment):

18. *blue altar candle*
19. *cup of Water (not consecrated)—note that this is not the cup included among the four elemental symbols, but a separate cup representing the working tool of the grade*
20. *Trump I, the Magician, and Trump XVI, the Tower*
21. *bell or chime*
22. *Tree of Life diagram in west*
23. *extra chair for candidate (placed in the west)*

A costume for the officer representing the Magician may be used.

Before opening the temple, ascertain that the candidate is in waiting. He or she should be seated in an anteroom outside the temple and instructed to meditate on the theme of initiation. Instruct the candidate to wait until three knocks sound on the door; the candidate is then to approach the door, knock three times in return. When asked who he or she is, the candidate is to respond, “I am a Sojourner of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Server, and I ask permission to enter and be received into the third grade of the Fellowship.” (This can be written on a card for the candidate to read.)

Then open the temple in the Server grade. Once the opening ritual is finished, take a few minutes to build the astral forms you will need for the initiation. There are four of these. In each of the four quarters, behind the officer in that quarter, there stands a winged angel; the one in the east wears a yellow robe, the one in the south a red robe, the one in the west a blue robe, and the one in the north a green robe.

Once this is finished, have the Master of Water place the cup of Water on the altar, and have the Conductor knock three times on the door. When the candidate knocks in response, the Conductor opens the door slightly.

Conductor: Who are you, that dares to approach this temple?

Candidate: I am a Sojourner of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Server, and I ask permission to enter and be received into the third grade of the Fellowship.

Conductor: Sojourner, you may enter.

First Point

(Conductor leads candidate to the west of altar, facing east.)

Conductor: Officers and members of this temple, I present (*name of candidate*), a Sojourner in our Fellowship, for initiation into the grade of Server. He/she has taken up the required practices and studied the required texts assigned to the Sojourner Grade, and I know of no reason why he/she should not advance to the Server Grade.

Master of Fire: Let the candidate then be purified with the four elements to prepare for initiation.

(Conductor leads candidate to the east. Master of Air rises with fan in hand, and fans candidate.)

Master of Air: I purify you with the element of Air, and I invoke the spirits and powers of Air. May they bless you and further your work.

(Conductor leads candidate to the south. Master of Fire rises with incense in hand, and waves smoke over candidate.)

Master of Fire: I purify you with the element of Fire, and I invoke the spirits and powers of Fire. May they bless you and further your work.

(Conductor leads candidate to the west. Master of Water rises with cup in hand, and sprinkles candidate with water.)

Master of Water: I purify you with the element of Water, and I invoke the spirits and powers of Water. May they bless you and further your work.

(Conductor leads candidate to the north. Master of Earth rises with salt in hand, and puts some in mouth of candidate, Conductor prompting candidate to open mouth.)

Master of Earth: I purify you with the element of Earth, and I invoke the spirits and powers of Earth. May they bless you and further your work.

(Conductor leads candidate back to the west of the altar, facing east.)

Master of Fire: Sojourner, in order to proceed further you must take a solemn obligation which will not conflict with any of the duties you owe to your faith, your country, your neighbor, or yourself. Having received this assurance, are you willing to take the obligation?

Candidate: *(answers. If the answer is no, the candidate is escorted from the temple and the initiation is at an end. If the answer is yes, the initiation proceeds.)*

Master of Fire: Conductor, you will place the candidate in due form.

(Conductor assists candidate to kneel and place both hands on the sides of the Water cup, cupping the bowl between palms.)

Conductor: Masters of the Elements, the candidate is in due form.

Master of Water: *(rises and goes to the east of the altar facing west)* Sojourner, repeat after me: *(recites the following, pausing at the dashes for the candidate to repeat)*

I, say your full name—in the presence of the Divine—and of my guardian angel—and in this temple of Servers—do solemnly promise—that I will take up the studies and practices—of the Grade of Server—so long as I may do so with a clean conscience—and will persevere in them—while I remain a Server—and a member of this Fellowship.

I further promise—that I will that I will practice the rituals—meditations and studies—of a Seeker, Sojourner, and Server—to gain further knowledge—and assist myself on my own spiritual path.

I further promise—that I will always hereafter—treat the element of Water with due respect—both in my ordinary life—and in my occult studies and practices—that I will offer proper reverence—to the archangel and angels of Water— and that I will always treat—the nature spirits and elementals of Water—with courtesy and compassion.

All this—I solemnly and sincerely promise—in the name and the presence of the Divine.

(Three chimes or rings of the bell sound.)

Master of Water: Arise and be received into the Grade of Server. Long have you dwelt in darkness. Quit the darkness and seek the light.

All: Quit the darkness and seek the light.

(Conductor assists candidate to rise. Master of Water returns to place.)

Master of Fire: Having passed from darkness to light, you are qualified to receive instruction in the step, sign, grip and word of the Grade of Server.

(Conductor assists candidate to make each of the motions as it is described.)

Master of Earth: The sign of this grade is made by standing with your feet together, and raising your right arm to the side, the elbow bent, the upper arm held horizontal and the forearm held vertical, with the hand closed as though you were holding a scepter. This is the position of the right arm of the Empress in Trump III of the tarot deck used by the Fellowship.

Master of Water: The grip of this grade is similar to the grip of the Seeker grade, but in this grade your left foot is next to the left foot of the person you are greeting, and your left hand rests palm down on their right shoulder. Your right hand is raised in the sign of the Server grade. This grip should only be given to another member of the Fellowship of the Hermetic Rose.

Master of Air: The word of this grade is ‘Liberation.’ It is divided in half when used for working purposes. The member giving the grip shall speak the first half, ‘Liber-,’ and the one receiving the grip shall respond with the second half, ‘-Ation.’

(Master of Water now approaches the altar, removes the cup of Water from the center, and replaces it with Trump I, the Magician.)

Master of Fire: The Temple of Seekers and Sojourners is symbolically placed in Malkuth the Kingdom, the tenth sphere of the Tree of Life. The Temple of Servers is set above that sphere, in the sphere of Yesod the Foundation. To ascend to that Temple you must be prepared to quit the material and seek the spiritual. Let that be your password as you ascend the Path of the Magician. Repeat it aloud.

Candidate: Quit the material and seek the spiritual.

Second Point

(Master of Air rises and stands in the posture of the Magician from Trump I; if possible, he

should have a wand in his upraised hand. Another member may take this role if this is desired.)

Master of Air: Before you may proceed you must approach and give me the grip and password of a Server.

(Prompted by Conductor, the candidate goes around the altar and gives Master of Air the grip and the first half of the password. He/she responds with the second half.)

Master of Air: What is the name of the place from whence you came?

Candidate: *(prompted if necessary)* The Place of Ignorance.

Master of Air: What is the esoteric lesson you learned in the Place of Ignorance?"

Candidate: *(prompted if necessary)* To become Aware.

Master of Air: I applaud your decision to become aware, but to proceed you must learn to pay attention for you are now walking the Path of Attention.

The Path of the Sojourner is the Path of Attention. This path leads from the Place of Ignorance toward you know not where. What you do know is that when you pay attention to your awareness you become more aware. You become aware of new and different things. Paying attention or not paying attention is the first thing all people do when they become aware. Even a new-born has the choice to pay attention or not.

Pay attention to the things in your life, the things all around you. Pay attention to the energy coming to you from the Divine Masculine above and the Divine Feminine below. Pay attention to how the energy from above comes through you to go to the Divine Mother. Pay attention to how the energy from below goes through you to the Divine Father. Pay attention to how this energy moves through you as you participate in the Divine Creation.

One of the benefits of paying attention is learning more about the things that come into our awareness. We become aware of something new concerning our original awareness. Another benefit is becoming aware of something new and seemingly unrelated to our original awareness. We become aware of something new and different from our original awareness. I will demonstrate.

You became aware of the Sphere of Ignorance at the bottom of the Tree of Life when you became aware that we all live in a World of Ignorance. By paying attention to that awareness you were led to this temple where you became aware of many other things. By paying attention to each one of them you will become more and more aware. By becoming aware and paying attention to that awareness, you become more aware.

To proceed further on that journey of awareness, you must go clockwise around this temple once, from east to east. This symbolizes your ascent of the Path of Awareness, the Path of the Magician. First, however, you must repeat the password of this Path.

Candidate: *(prompted if necessary)* Quit the material and seek the spiritual.

Master of Air: It is well. Proceed on the Path.

(Conductor leads candidate once clockwise around the temple.)

Master of Air: Go to the western quarter, where the Master of Water will instruct you on how you may continue your journey from darkness to light.

Third Point

(Conductor leads candidate to the west and prompts as necessary so that candidate gives the step, sign, grip, and word of the grade to Master of Water.)

Master of Water: Welcome. I congratulate you on attaining the rank of Server and journeying up the Path of Attention to this Temple of Servers. My station and duty you already know. You will now take up your cup of Water, so that I may instruct you in the use of the cup and invest you with the rank of Master of Water.”

(Prompted as necessary by the Conductor, candidate takes the cup of Water.)

Master of Water: Your Water cup is one of the four great elemental working tools you will make as you advance through the grades of our Fellowship. The cup is a magical expression of the Element of Water designed to draw the powers of all the Elements into this physical reality in order to banish the effects of disease and poverty by using the Unlimited Compassion of the Divine to help us maintain good health and abundance. May it serve as a constant reminder of your commitment to help yourself and serve others by quitting the darkness and seeking the light. Your cup of Water will serve you well if you take it in your hand during any working involving the element of Water and it is recommended that you try that for yourself.

This representation of the Tree of Life you have seen before. *(Master of Water points to diagram.)* I draw your attention first to the path going upwards from the Place of Ignorance at the bottom of the Tree to the purple sphere. This is the Path of Attention, which you have just traveled. This path is blocked by the Veil of Ignorance, which is also known as the Veil of Forgetfulness. When we travel down the Tree of Life from our spiritual home, we pass this veil and we forget everything. Our mind is a blank slate when we are born into the flesh.

When we travel up the Tree of Life on the Path of Return, we cross the Veil of Ignorance in the opposite direction. We are released from our ignorance when we cross this veil. When traveling up the Tree of Life this veil becomes the Veil of Truth. If we continue our spiritual travels, we will know the truth and the truth shall set us free.

As look at this glyph of the Tree, it appears the Path of Attention is a short path. I assure you that unless you pay attention to the details of your spiritual, mental, emotional, intuitive and physical life, this is a very long path indeed. Some people take years traveling this short path before they learn the importance of paying attention. We know that everything accomplished by humanity begins with an awareness that something can be done. If we pay attention to our awareness, something may indeed be done. But if we do not pay attention to our awareness, we will accomplish nothing.

I now draw your attention to the purple sphere, which lies above the Sphere of Ignorance and the Path of Attention. This sphere is called Yesod in the Ancient Hebrew tongue. It literally means the Foundation of the World. Science teaches us that physical matter as we know it is built upon a matrix of astral stuff. This astral stuff is the foundation for all physical things including you and me and everything in the World of Manifestation. For these reasons, Yesod is called the Foundation, the Matrix, the Astral World, the World of the Astral and the Foundation of the World.

The Astral World is not a physical world. There is no Element of Earth present there. The Astral World is a world of emotions and astral stuff. It is connected by the Path of Attention to the World of Manifestation at the place where the Element of Water is manifested in this physical reality. Thus the Foundation of the World is the emotional parent of the emotions we express in the physical reality.

The Foundation lies above the Veil of Ignorance which blocks the Path of Attention. When we cross that veil, we awaken to the reality that we are not the physical beings we thought we were. Thus this astral world is called a Place of Awakening or the World of Awakening.

Since you have received a part of the knowledge you seek, you are qualified to fill the role of Master of Water in a temple of the Fellowship of the Hermetic Rose. (*Master of Water rises from chair and steps to one side.*) Stand before this chair, the station of the Master of Water, holding the cup of Water as regalia of your office.

(Candidate does so.)

Master of Water: Be seated in the Throne of Water.

(Candidate does so.)

Master of Water: Officers and members of this temple of the Fellowship of the Hermetic Rose, behold our brother/sister, a Server of this Fellowship, duly installed as Master of Water.

All: So be it.

Master of Water: (*after a brief pause*) Arise, Master of Water, leaving the cup with me, and return to the altar.

(Candidate gives cup to Master of Water, who sits in the throne of Water once candidate has vacated it. Conductor then leads the candidate to the west of the altar and faces him or her toward the east.)

Conductor: Having journeyed to the West and been installed as Master of Water, the Server is prepared for further instruction in the secrets of this Grade.

Master of Air: Proceed now to your seat in the West to hear the Server Lecture.

(Conductor leads candidate to the chair, then places Trump XVI, the Tower, in the middle of the altar, and returns to his own station. The Server Lecture that follows may be read aloud by any of the officers or members present.)

The Server Lecture

Before you is the blue burning taper representing the Element of Water which lighted your way to the place where you now stand. The Cup of Water has been replaced by a placard representing your Liberation.

The main figure in this placard is a tower being shattered by a bolt of lightning coming from the Sun. In ancient times this tower was known as the Tower of Babylon. Babylon was known as the Place of Ignorance. This card represents the shattering of our ignorance. The crown at the top of the tower is a symbol of our knowledge. What we thought was true about ourselves and this

world is being blown away. While lightning is a symbol of destruction, it is also a symbol of awakening. It is a flash of light that reveals the truth.

Look into this card of Liberation often. Study it well and learn more about how you are slowly awakening to the truth that you are not your body, not your mind, not who you thought you were, but a Child of the Divine traveling a spiritual path as a Student.

Those who have gone this way before you will tell you that in the vast array of the Universe even our geniuses know very little. Yes, you have worked very hard to gain a little knowledge, but that knowledge is far greater than it was before you began. This is to teach you that as a Seeker it is progress we seek. This is also to teach you that as a Sojourner we continue to seek progress.

By completing the work of a Seeker and Sojourner you have gained a little light and it is easier for you to see your own spiritual path. If you continue to seek more light as a Student, you will discover more light and it will become even easier to see your path. I challenge you to continue moving back the darkness of ignorance and seeking more and more light.

As a Seeker you learned that our awareness limits the possibilities of our lives. As a Sojourner you learned that we can do nothing unless and until we intend to do it. We cannot make any changes in our lives until we intend to make those changes. We cannot create anything in our lives until we intend to create them.

Now that you have been initiated as a Server, it becomes my duty to further explain to you that we are also limited by what we believe with every fiber of our being. Until we believe we can create, become or do something, we cannot. We are completely unable to do anything we do not believe we can do. If we do not believe we can, we cannot. We can do nothing until and unless we believe we can.

Belief, like intention, is a decision we make. The difference is beliefs are unconscious decisions made in the deepest recesses of our being. While we always know our intentions, we may not be aware of our beliefs. We are only aware of those beliefs we remember intending.

For example, we may intend to believe in the Divine. We are aware of this intention and we are aware of making the decision to believe. We remember this awareness, intention and resulting belief in the Divine. On the other hand, we may not consciously intend to live in poverty, but we do. When we analyze this situation we come to understand that we live in poverty because we believe that's what we deserve. We did not consciously intend to believe we were unworthy, but that's what we believe.

As with Awareness and Intention, we cannot do anything unless and until we believe with every fiber of our being that we can. Whatever we consciously and subconsciously believe limits what we can do, be and become. Change your awareness, intentions and beliefs and you can change anything. It's been said that with the belief the size of a mustard seed, we can move mountains. None of us moves mountains because we do not believe with every fiber of our being that we can. We can do nothing unless and until we believe with every fiber of our being that we can. It is not enough to become aware and to intend to do or be something, we must also believe we can do it or be it.

Become a Seeker and become aware. Become a Sojourner and create your own intentions based on your awareness. Then become a Server and change your beliefs so you can achieve your intentions. You cannot accomplish anything until you believe you can accomplish it.

This completes the Server Lecture.

(The Conductor removes Trump XVI from the middle of the altar. The closing ceremony is then performed.)

4° Temple Initiation

This ritual is to be performed only for individuals who have completed the requirements for initiation into the Student grade.

Items needed (in addition to the ordinary temple equipment):

24. yellow altar candle
25. book of Air (not consecrated)
26. Trump II, the High Priestess, Trump III, the Empress, and Trump XVII, the Star
27. bell or chime
28. Tree of Life diagram in east
29. extra chair for candidate (placed in the east)

Costumes for the officers representing the High Priestess or Empress may be used.

Before opening the temple, ascertain that the candidate is in waiting. He or she should be seated in an anteroom outside the temple and instructed to meditate on the theme of initiation. Instruct the candidate to wait until three knocks sound on the door; the candidate is then to approach the door, knock three times in return. When asked who he or she is, the candidate is to respond, "I am a Sojourner of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Student, and I ask permission to enter and be received into the fourth grade of the Fellowship." (This can be written on a card for the candidate to read.)

Then open the temple in the Student grade. Once the opening ritual is finished, take a few minutes to build the astral forms you will need for the initiation. There are four of these. In each of the four quarters, behind the officer in that quarter, there stands a winged angel; the one in the east wears a yellow robe, the one in the south a red robe, the one in the west a blue robe, and the one in the north a green robe.

Once this is finished, have the Master of Air place the book of Air on the altar, and have the Conductor knock three times on the door. When the candidate knocks in response, the Conductor opens the door slightly.

Conductor: Who are you, that dares to approach this temple?

Candidate: I am a Server of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Student, and I ask permission to enter and be received into the fourth grade of the Fellowship.

Conductor: Server, you may enter.

First Point

(Conductor leads candidate to the west of altar, facing east.)

Conductor: Officers and members of this temple, I present (*name of candidate*), a Server in our

Fellowship, for initiation into the grade of Student. He/she has taken up the required practices and studied the required texts assigned to the Server Grade, and I know of no reason why he/she should not advance to the Student Grade.

Master of Fire: Let the candidate then be purified with the four elements to prepare for initiation.

(Conductor leads candidate to the east. Master of Air rises with fan in hand, and fans candidate.)

Master of Air: I purify you with the element of Air, and I invoke the spirits and powers of Air. May they bless you and further your work.

(Conductor leads candidate to the south. Master of Fire rises with incense in hand, and waves smoke over candidate.)

Master of Fire: I purify you with the element of Fire, and I invoke the spirits and powers of Fire. May they bless you and further your work.

(Conductor leads candidate to the west. Master of Water rises with cup in hand, and sprinkles candidate with water.)

Master of Water: I purify you with the element of Water, and I invoke the spirits and powers of Water. May they bless you and further your work.

(Conductor leads candidate to the north. Master of Earth rises with salt in hand, and puts some in mouth of candidate, Conductor prompting candidate to open mouth.)

Master of Earth: I purify you with the element of Earth, and I invoke the spirits and powers of Earth. May they bless you and further your work.

(Conductor leads candidate back to the west of the altar, facing east.)

Master of Fire: Server, in order to proceed further you must take a solemn obligation which will not conflict with any of the duties you owe to your faith, your country, your neighbor, or yourself. Having received this assurance, are you willing to take the obligation?

Candidate: *(answers. If the answer is no, the candidate is escorted from the temple and the initiation is at an end. If the answer is yes, the initiation proceeds.)*

Master of Fire: Conductor, you will place the candidate in due form.

(Conductor assists candidate to kneel and place both hands on top of the book of Air.)

Conductor: Masters of the Elements, the candidate is in due form.

Master of Air: *(rises and goes to the east of the altar facing west)* Server, repeat after me: *(recites the following, pausing at the dashes for the candidate to repeat)*

I, say your full name—in the presence of the Divine—and of my guardian angel—and in this temple of Students—do solemnly promise—that I will take up the studies and practices—of the Grade of Student—so long as I may do so with a clean conscience—and will persevere in them—while I remain a Student—and a member of this Fellowship.

I further promise—that I will that I will practice the rituals—meditations and studies—of a Seeker, Sojourner, Server, and Student—to gain further knowledge—and assist myself on my

own spiritual path.

I further promise—that I will always hereafter—treat the element of Air with due respect—both in my ordinary life—and in my occult studies and practices—that I will offer proper reverence—to the archangel and angels of Air— and that I will always treat—the nature spirits and elementals of Air—with courtesy and compassion.

All this—I solemnly and sincerely promise—in the name and the presence of the Divine.

(Four chimes or rings of the bell sound.)

Master of Air: Arise and be received into the Grade of Student. Long have you dwelt in darkness. Quit the darkness and seek the light.

All: Quit the darkness and seek the light.

(Conductor assists candidate to rise. Master of Air returns to place.)

Master of Fire: Having passed from darkness to light, you are qualified to receive instruction in the step, sign, grip and word of the Grade of Student.

(Conductor assists candidate to make each of the motions as it is described.)

Master of Earth: The sign of this grade is made by standing with your feet together, and raising your hands in front of you to shoulder height, forearms nearly parallel to the ground, palms down, fingers pointing forward and slightly spread. This is the position of the hands and arms of the angel in Trump VI of the tarot deck used by the Fellowship.

Master of Water: The grip of this grade is similar to the grip of the Server grade, with your left foot next to the left foot of the person you are greeting, your right hand on their left shoulder and your left hand on their right shoulder. This grip should only be given to another member of the Fellowship of the Hermetic Rose.

Master of Air: The word of this grade is ‘Greater Awareness.’ It is divided in half when used for working purposes. The member giving the grip shall speak the first half, ‘Greater,’ and the one receiving the grip shall respond with the second half, ‘Awareness.’”

(Master of Air now approaches the altar, removes the book of Air and replaces it with Trump II, the High Priestess.)

Master of Fire: The Temple of Servers which you have just quitted is in the sphere of Yesod the Foundation, but the Temple of Students is in the sphere of Hod. To ascend to it you must travel two paths, and to begin the first you must start once again in the Place of Ignorance. Let this remind you that no matter how much you learn you must always be ready to begin once more at the Place of Ignorance.

Second Point

(Master of Earth sits in the posture of the High Priestess from Trump II; if possible, she should have a scroll in her lap. Another member may take this role if this is desired.)

Master of Earth: Before you may proceed you must approach and give me the grip and password of a Student.

(Prompted by Conductor, the candidate goes around the altar and gives Master of Earth the grip and the first half of the password. She responds with the second half.)

Master of Earth: What is the name of the place from whence you came?

Candidate: *(prompted if necessary)* The Place of Ignorance.

Master of Earth: What is the esoteric lesson you learned in the Place of Ignorance?

Candidate: *(prompted if necessary)* To become Aware.

Master of Earth: I applaud your decision to become aware, but to proceed you must learn to pay attention for you are now walking the Path of Memory.

Having become aware that you lived in the World of Ignorance was the first step of your spiritual journey in the Fellowship of the Hermetic Rose. You completed the second part of your journey by entering the Place of Awakening where you were advanced to the rank of Server.

You returned to the Place of Ignorance where you found this path. This is the Path of Memory. This path leads from the Place of Ignorance toward you know not where. What you do know is that when you pay attention to your awareness you become more aware. And when you remember what you learn, you become even more aware of new and different things. Paying attention or not paying attention to our awareness is the first choice all people make when they become aware. Remembering everything and especially our awakening is the second. But, remembering is a choice we make. Even a newborn has the choice to remember or not.

(At this point Master of Air goes to altar, removes Trump II, and replaces it with Trump III, the Empress.)

You became aware of the Sphere of Ignorance at the bottom of the Tree of Life when you became aware that we all live in a World of Ignorance. By paying attention to that awareness you were awakened from your sleep to the reality of life. By remembering you will become more aware of your own destiny and the meaning of life. Return now to the west of the altar and await the next lesson that you will need to remember.

(Conductor leads candidate back to the west of the altar, facing east. Master of Fire sits in the position of the Empress from Trump III; if possible, she should have a scepter in her upraised right hand. Another member may take this role if this is desired.)

Master of Fire: Before you may proceed you must approach and give me the grip and password of a Student.

(Prompted by Conductor, the candidate goes around the altar and gives Master of Fire the grip and the first half of the password. She responds with the second half.)

Master of Fire: You have now risen from the Place of Ignorance to the Place of Awakening, for it is from Yesod, the ninth sphere of the Tree of Life, that you must begin to travel the second path that leads upward to the eighth sphere Hod. That second path is the Path of Imagination

Paying attention or not paying attention to our awareness is the first choice all people make when they become aware. Remembering everything and especially our awakening is the second. Using our imagination to imagine the future or not is our third choice. Even a new born has the choice to imagine the future or not.

We can imagine what we might have learned, done or said in the past. We may learn valuable lessons from that exercise. Remembering the past bears much fruit, but imagining alternative pasts bears little fruit and much anguish. Imagining future possibilities bears much fruit and is the best use of our imagination.

You became aware of the Sphere of Ignorance at the bottom of the Tree of Life when you became aware that we all live in a World of Ignorance. By paying attention to that awareness you were awakened from your sleep to the reality of life. By remembering and imagining you are becoming more aware of your own destiny and the meaning of life. By remembering you are awaking more and more. The sister to remembering is imagining. They work best together when you remember the past and imagine the future

Traveling the Tree of Life requires that you remember where you have been and what you have done. It also requires you to imagine what you can do with the knowledge you gain, to imagine future possibilities.

To proceed further on your journey, you must go clockwise around this temple twice. This symbolizes your ascent of the Paths of Memory and Imagination, the Paths of the High Priestess and Empress. Proceed now on the Paths.

(Conductor leads candidate clockwise around the temple. When they have completed two full circuits of the temple, the Master of Earth speaks.)

Master of Earth: Complete your journey by approaching the eastern quarter, where the Master of Air will instruct you on how you may continue your journey from darkness to light.

Third Point

(Conductor leads candidate to the east and prompts as necessary so that candidate gives the step, sign, grip, and word of the grade to Master of Air.)

Master of Air: Welcome. I congratulate you on attaining the rank of Student and journeying up the Paths of Memory and Imagination to this Temple of Students. My station and duty you already know. You will now take up the Book of Air, so that I may instruct you in the use of the book and invest you with the rank of Master of Air.

(Prompted as necessary by the Conductor, candidate takes up the book of Air.)

Master of Air: Your Air book is one of the four great elemental working tools you will make as you advance through the grades of our Fellowship. The book is a magical expression of the Element of Air designed to draw the powers of all the Elements into this physical reality in order to banish the effects of ignorance and inattention by bringing knowledge and wisdom wherever they may be needed. May it serve as a constant reminder of your commitment to help yourself and serve others by quitting the darkness and seeking the light. Your book of Air will serve you well if you take it in your hand during any working involving the element of Air and it is recommended that you try that for yourself.

This representation of the Tree of Life you have seen before. *(Points to Tree of Life diagram.)* I now draw your attention to the path going upwards from the Place of Ignorance at the bottom of the Tree to the orange sphere. This is the Path of Memory, which you have just traveled. This

path is blocked by the Veil of Ignorance, which is also known as the Veil of Forgetfulness.

On this side of that veil you begin to remember who and what you truly are. You begin to learn the truth that will set you free. Hence another name for this veil on the Path of Return is the Veil of Remembering.

When returning up the Tree you cross the veil of Ignorance on the Path of Attention you are crossing the Veil of Truth and you start to learn the truth that will set you free of all physical shackles. When you cross the Veil of Ignorance on the returning Path of Memory, you are crossing the Veil of Remembering and you start to remember. You start to remember your true spiritual being and your spiritual home.

I now draw your attention to the path going upwards from the Place of Awakening, the purple sphere, to the orange sphere. This is the Path of Imagination, which you have also partially traveled. Here you learned that you must use your skills of remembering the past and imaging the future in order to recover full memory of your true spiritual being and knowledge of your spiritual home. These are the skills you are to master as you leave your ignorance behind and enter the orange sphere: become aware, make strong intentions, pay attention, awaken, believe in yourself, remember and imagine.

I draw your attention now to the orange sphere at the bottom of the Tree on your left. In Hebrew the name of this sphere is Hod, which means Splendor and alludes to the splendor of the mind. Hod also alludes to the expansion of splendor and thus to expansion of the mind or the attainment of greater awareness.

Two skills that help us expand our consciousness are the skills one learns on the Path of Memory which brings us from the Place of Ignorance to this place, and the Path of Imagination which brings us to this place from the Place of Awakening. Remembering and Imagining are two skills to help us expand our own consciousness. The other tools are awareness, intention, belief, compassion, attention and awakening.

The names attributed to this orange sphere are the Worlds of Splendor, Mind, Consciousness, Expanding Mind, Expanding Consciousness and the World of Intellect. It is also called the Place of Intelligence, Expanding Mind or Greater Awareness.

Since you have received a part of the knowledge you seek, you are qualified to fill the role of Master of Air in a temple of the Fellowship of the Hermetic Rose. (*Master of Air rises from chair and steps to one side.*) Stand before this chair, the station of the Master of Air, holding the book of Air as regalia of your office.

(Candidate does so.)

Master of Air: Be seated in the Throne of Air.

(Candidate does so.)

Master of Air: Officers and members of this temple of the Fellowship of the Hermetic Rose, behold our brother/sister, a Student of this Fellowship, duly installed as Master of Air.

All: So be it.

Master of Air: (*after a brief pause*) Arise, Master of Air, leaving the book with me, and return to the altar.

(Candidate gives cup to Master of Air, who sits in the throne of Air once candidate has vacated it. Conductor then leads the candidate to the west of the altar and faces him or her toward the east.)

Conductor: Having journeyed to the East and been installed as Master of Air, the Server is prepared for further instruction in the secrets of this Grade.

Master of Fire: Proceed now to your seat in the East to hear the Student Lecture.

(Conductor leads candidate to the chair in the east, then places Trump XVII, the Star, in the middle of the altar, and returns to his own station. The Student Lecture that follows may be read aloud by any of the officers or members present.)

The Student Lecture

Before you is the yellow burning taper representing the Element of Air which lighted your way to the place where you now stand. The Book of Air has been replaced by a placard representing Hope.

Starlight is dim light indeed, but we see more in the starlight than we do in complete darkness. This means a little knowledge is better than no knowledge at all. A little knowledge gives us hope that there is more knowledge to learn and we can learn it. The main figure in this card is the Angel of Hope pouring consciousness into the water and upon the land. The land represents consciousness and the water represents sub-consciousness.

This card represents the expansion of consciousness on every level of our being. When we expand our consciousness we become more aware, we learn more, we remember more, we imagine more and our mind is more open. As you continue your studies, you'll learn more about what our greater awareness can accomplish.

Look into this card of Hope, this card of Greater Awareness often. Study it well and learn more about how you are awakening more and more to the truth that you are not your body, not your mind, not who you thought you were, but you are a Child of the Divine traveling a spiritual path as a Student.

By completing the work of a Seeker you gained a little light and it is easier for you to see your own spiritual path. By completing the work of a Sojourner and a Server, you gained a little more light and your path became easier. You gained more light and knowledge as a Student. If you continue to seek more light as a Teacher, you will discover still more light and it will become even easier for you to see and understand your own unique spiritual path. I challenge you to continue moving back the darkness of ignorance and seeking more and more light.

In the Place of Ignorance, you and I play many roles. We choose which roles we will play. Before we were born we decided to be a son or daughter. As we grew, we played that role, and we continue to play it to this day. Along the way we decided to play other roles like friend, acquaintance, student, teacher, husband or wife, parent, employee, manager and boss. We assume the persona of each of those roles and we play our part to the best of our ability.

In the World of Earth we all assume the personas we want to portray to the world. Each persona is different and we play each part as we decide to play it. We act the part of each persona we

play. We wear the mask for each persona. We choose that mask and we wear it while we play that part. As we move from place to place and situation to situation, we change our persona appropriate to that place and that situation.

The World of Earth is the Place of Ignorance, the Physical World of Manifestation, the Place of Personae. On this side of the Veil of Ignorance we are no longer ignorant, we no longer manifest a physical body and we are removed from the Place of Personae. We have risen to a world of Greater Awareness.

The World of Greater Awareness is the bottom sphere on the Pillar of Cloud, which is the right-hand pillar on the Tree of Life. Remember that as you look at the Tree of Life you are looking at a picture and not a mirror image. The right-hand pillar appears to be on your left as you look at the picture, but it is the right side of your body and the orange sphere is near the top of your right hip.

The Pillar of Cloud is also called the Pillar of Darkness because the top sphere on this pillar is black in color. It also alludes to the fact our mind is dark and chaotic. We hide things in the deepest recesses of our mind when we don't want to face them. Our subconscious and unconscious minds are relatively unknown to us, we are ignorant of them. The symbol for ignorance is blackness or darkness.

The Pillar of Cloud is also called the Pillar of Water, Pillar of Anger, Pillar of Fear and Pillar of Sorrow. These names allude to the middle sphere on the Pillar of Cloud. Other names for the Pillar of Water include the Black Pillar, the Pillar of Belief, the Pillar of Power and the Pillar of Empowerment. The first two names allude to the black sphere and the other two to the red sphere on the Pillar of Cloud.

According to ancient traditions, it was the Pillar of Cloud that led the Jewish nation out of Egypt and across the desert to the promised land. In the ancient vocabulary of the Jews, Egypt meant Bondage, Bondage referred to the Place of Ignorance and desert was a symbol for the memory. If this is true, then the Jews traveled from the Place of Ignorance on the Path of Memory to the promised Land of Expanding Consciousness.

This completes the Student Lecture.

(The Conductor removes Trump XVII from the middle of the altar. The closing ceremony is then performed.)

5° Temple Initiation

This ritual is to be performed only for individuals who have completed the requirements for initiation into the Teacher grade.

Items needed (in addition to the ordinary temple equipment):

30. *red altar candle*
31. *wand of Fire (not consecrated)*
32. *Trump IV the Emperor, Trump V, the Hierophant, Trump VI, the Lovers, and Trump XVIII, the Moon*
33. *bell or chime*
34. *Tree of Life diagram in south*
35. *extra chair for candidate (placed in the south)*

Costumes for the officers representing the Emperor, Hierophant, and Angel may be used.

Before opening the temple, ascertain that the candidate is in waiting. He or she should be seated in an anteroom outside the temple and instructed to meditate on the theme of initiation. Instruct the candidate to wait until three knocks sound on the door; the candidate is then to approach the door, knock three times in return. When asked who he or she is, the candidate is to respond, "I am a Sojourner of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Teacher, and I ask permission to enter and be received into the fifth grade of the Fellowship." (This can be written on a card for the candidate to read.)

Then open the temple in the Teacher grade. Once the opening ritual is finished, take a few minutes to build the astral forms you will need for the initiation. There are four of these. In each of the four quarters, behind the officer in that quarter, there stands a winged angel; the one in the east wears a yellow robe, the one in the south a red robe, the one in the west a blue robe, and the one in the north a green robe.

Once this is finished, have the Master of Fire place the wand of Fire on the altar, and have the Conductor knock three times on the door. When the candidate knocks in response, the Conductor opens the door slightly.

Conductor: Who are you, that dares to approach this temple?

Candidate: I am a Student of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Teacher, and I ask permission to enter and be received into the fifth grade of the Fellowship.

Conductor: Student, you may enter.

First Point

(Conductor leads candidate to the west of altar, facing east.)

Conductor: Officers and members of this temple, I present (*name of candidate*), a Server in our Fellowship, for initiation into the grade of Teacher. He/she has taken up the required practices and studied the required texts assigned to the Student Grade, and I know of no reason why he/she should not advance to the Teacher Grade.

Master of Fire: Let the candidate then be purified with the four elements to prepare for initiation.

(Conductor leads candidate to the east. Master of Air rises with fan in hand, and fans candidate.)

Master of Air: I purify you with the element of Air, and I invoke the spirits and powers of Air. May they bless you and further your work.

(Conductor leads candidate to the south. Master of Fire rises with incense in hand, and waves smoke over candidate.)

Master of Fire: I purify you with the element of Fire, and I invoke the spirits and powers of Fire. May they bless you and further your work.

(Conductor leads candidate to the west. Master of Water rises with cup in hand, and sprinkles candidate with water.)

Master of Water: I purify you with the element of Water, and I invoke the spirits and powers of Water. May they bless you and further your work.

(Conductor leads candidate to the north. Master of Earth rises with salt in hand, and puts some in mouth of candidate, Conductor prompting candidate to open mouth.)

Master of Earth: I purify you with the element of Earth, and I invoke the spirits and powers of Earth. May they bless you and further your work.

(Conductor leads candidate back to the west of the altar, facing east.)

Master of Air: Student, in order to proceed further you must take a solemn obligation which will not conflict with any of the duties you owe to your faith, your country, your neighbor, or yourself. Having received this assurance, are you willing to take the obligation?

Candidate: *(answers. If the answer is no, the candidate is escorted from the temple and the initiation is at an end. If the answer is yes, the initiation proceeds.)*

Master of Air: Conductor, you will place the candidate in due form.

(Conductor assists candidate to kneel, take the wand in both hands, and raise it high above the altar.)

Conductor: Masters of the Elements, the candidate is in due form.

Master of Fire: *(rises and goes to the east of the altar facing west)* Student, repeat after me: *(recites the following, pausing at the dashes for the candidate to repeat)*

I, say your full name—in the presence of the Divine—and of my guardian angel—and in this temple of Teachers—do solemnly promise—that I will take up the studies and practices—of the Grade of Teacher—so long as I may do so with a clean conscience—and will persevere in them—while I remain a Teacher—and a member of this Fellowship.

I further promise—that I will that I will practice the rituals—meditations and studies—of a Seeker, Sojourner, Server, Student, and Teacher—to gain further knowledge—and assist myself on my own spiritual path.

I further promise—that I will always hereafter—treat the element of Fire with due respect—both in my ordinary life—and in my occult studies and practices—that I will offer proper reverence—to the archangel and angels of Fire—and that I will always treat—the nature spirits and elementals of Fire—with courtesy and compassion.

All this—I solemnly and sincerely promise—in the name and the presence of the Divine.

(Five chimes or rings of the bell sound.)

Master of Fire: Arise and be received into the Grade of Teacher. Long have you dwelt in darkness. Quit the darkness and seek the light.

All: Quit the darkness and seek the light.

(Conductor assists candidate to rise. Master of Fire returns to place.)

Master of Fire: Having passed from darkness to light, you are qualified to receive instruction in the step, sign, grip and word of the Grade of Teacher.

(Conductor assists candidate to make each of the motions as it is described).

Master of Earth: The sign of this grade is made by standing with your feet together, raising your left hand in front of your left shoulder as though holding a staff; raising your right hand and arm at an angle above and in front of you, as though holding a lamp; and bowing your head. This is the position of the hermit in Trump IX of the tarot deck used by the Fellowship.

Master of Water: The grip of this grade is similar to the grip of the Student grade, with your left foot next to the left foot of the person you are greeting. In this grade, however, your left hand is held in front of your left shoulder as just described, and your right hand is placed on their left shoulder. This grip should only be given to another member of the Fellowship of the Hermetic Rose.

Master of Air: The word of this grade is ‘Once Again.’ It is divided in half when used for working purposes. The member giving the grip shall speak the first half, ‘Once,’ and the one receiving the grip shall respond with the second half, ‘Again.’”

(Master of Fire now approaches the altar, removes the wand of Fire and replaces it with Trump IV, the Emperor.)

Master of Fire: The Temple of Students which you have just quitted is in the sphere of Hod the Splendor but the Temple of Teachers is in the sphere of Netzach. To ascend to it you must travel three paths, and to begin the first you must start once again in the Place of Ignorance. Let this remind you that no matter how much you learn you must always be ready to begin once more at the Place of Ignorance.”

Second Point

(Master of Earth sits in the posture of the Emperor from Trump IV; if possible, he should have a Tau scepter in his hand. Another member may take this role if this is desired.)

Master of Earth: Before you may proceed you must approach and give me the grip and password of a Teacher.

(Prompted by Conductor, the candidate goes around the altar and gives Master of Earth the grip and the first half of the password. He responds with the second half.)

Master of Earth: What is the name of the place from whence you came?

Candidate: *(prompted if necessary)* The Place of Ignorance.

Master of Earth: What is the esoteric lesson you learned in the Place of Ignorance?

Candidate: *(prompted if necessary)* To become Aware.

Master of Earth: I applaud your decision to become aware, but to proceed you must learn to reason things out for yourself for you are now walking the Path of Reason.

Having become aware that you lived in the World of Ignorance was the first step of your spiritual journey in the Fellowship of the Hermetic Rose. Your second step was the act of paying attention to the things coming into your awareness. Your third step was awakening to your true spiritual identity. Your fourth step was to remember the past. Your fifth step was to imagine the future. Your sixth step was to expand your awareness. Now you will learn that your seventh step is to reason it out for yourself.

The Path of the Teacher is the Path of Reason. This path leads from the Place of Ignorance toward you know not where. What you do know is that your awareness is expanding. You are more aware, you pay better attention to your awareness, you have awakened to the fact you are a spiritual being living in the flesh, you remember more, you imagine better and more beautiful things and you have an improved ability to reason things out for yourself.

Becoming aware, paying attention, awakening to new knowledge, remembering, imagining and expanding your consciousness gives you the opportunity to make better decisions in your life. This opportunity requires that you think. It requires that you think things through, reason them out and bring all of your resources to bear on the issue at hand. Garner the facts through your awareness, by paying attention, remembering and imagining. Use your awakened and expanding mind to think things through, to reason them out and make solid decisions.

(At this point Master of Air goes to altar, removes Trump IV, and replaces it with Trump V, the Hierophant.)

The first problem with logic is when emotion becomes involved. Our feelings are not always logical. Our feelings sometimes override or disrupt our logical thinking. The solution is to rely on the facts and only the facts when we reason things out. Later we may want to temper our decision based on the emotions involved, or we may want to persuade others based on our logical conclusions. We need to know what the logical course of action may be and then balance that conclusion with the emotions involved.

The wise person understands the limitations of reason and makes every effort to avoid arriving at false conclusions and poor decisions. But the wise person also knows that reasoning things out is

necessary in our everyday life and in following our spiritual path.

Return now to the west of the altar and await the next lesson.

(Conductor leads candidate back to the west of the altar, facing east. Master of Air sits in the position of the Hierophant from Trump V; if possible, he should have a staff with a triple cross in his left hand. Another member may take this role if this is desired.)

Master of Air: Before you may proceed you must approach and give me the grip and password of a Teacher.

(Prompted by Conductor, the candidate goes around the altar and gives Master of Air the grip and the first half of the password. She responds with the second half.)

Master of Air: You have now risen from the Place of Ignorance to the Place of Awakening, for it is from Yesod, the ninth sphere of the Tree of Life, that you must begin to travel the second path that leads upward to the seventh sphere Netzach. That second path is the Path of Intuition.

You now find yourself on the Path of Intuition. Here you are to learn to honor and trust your intuitive insights. In our ignorance, the normal human reaction to intuitive insights is to deny them, to consider them silly imaginings and pay them no attention. This is exactly what we must learn not to do. For our intuitive insights are messages from our own Higher Self.

Intuitive insights come to us in a variety of ways. One way is a feeling in the pit of our stomach that something is not right. It isn't right whether we believe the pit of our stomach or not. Sometimes we get a chill as the hair on the back of our neck stands up. This too is a warning that something is not right whether we believe it or not. Sometimes we experience fear for apparently no reason at all. This is a different kind of fear than what we might imagine on a dark night in an unfamiliar place. This fear is real whether we believe it or not.

Intuitive insights can come to us during sleep in our dreams or in that dreamy state as we awaken or just before we go to sleep. They can arrive during moments of peacefulness and relaxation, during meditation, contemplation or prayer. Intuitive insights come to us most of the time but we're not aware of them. Therefore your assignment as a Teacher is to become aware of your intuitive insights, pay attention to them, awaken to the reality your intuitive insights are real communications from your own higher self, remember your intuitive insights, imagine what they might mean, expand your consciousness and think about your intuitive insights.

Your intuition is like any other aspect of your being. Use it and trust it or it decreases in function and capacity. Use it or lose it is true about every part of our being. Use your mind, memory, imagination, reasoning capability and your intuition or lose them. What you use increases in power and what you do not use decreases in power and eventually shuts down.

Become aware of your intuitive insights, pay attention to them, awaken to the reality your intuitive insights are real communications from your own higher self, remember your intuitive insights, imagine what they might mean, expand your consciousness and think about your intuitive insights. Then act on them. This is the way to empower your own intuition.

Return now to the west of the altar and await the next lesson.

(Conductor leads candidate back to the west of the altar, facing east. Master of Fire rises and stands in the position of the Angel from Trump VI. Another member may take this role if this is desired.)

Master of Fire: Before you may proceed you must approach and give me the grip and password of a Teacher.

(Prompted by Conductor, the candidate goes around the altar and gives Master of Fire the grip and the first half of the password. He responds with the second half.)

Master of Fire: You have now risen from the Place of Awakening to the Place of Greater Awareness, for it is from Hod, the eighth sphere of the Tree of Life, that you must begin to travel the third path that leads upward to the seventh sphere Netzach. That third path is the Path of Discernment.

The part of your mind that discerns the difference between two opposites is your conscience. For that reason, some refer to this as the Path of Conscience. Our conscience is a subconscious function of our mind based on knowledge stored in our memory. Based on this we know what is right and what is wrong, what is good and what is evil, what benefits all concerned and what is detrimental. This path is where our logical mind, which is considered masculine, looks to our memory stored in our subconscious mind, which is considered feminine, for guidance under the watchful eye of our own Higher Self. Our subconscious mind makes the decision but our conscious mind can change all of that.

The Path of Reason looks to the Path of Memory to tell our Conscience what to do. But if our logical mind does not agree, we do the opposite of what our conscience decided. Because we have free will we have the ability to override our conscience and do what is harmful to ourselves or others. This is a conscious decision some people make in ignorance, or to benefit themselves at the expense of others. They reason it out and they decide to intentionally do the wrong thing. They know what they are doing is evil and not in the best interests of others. They know this is a mistake, a crime against the Divine, their own spirituality and everyone involved.

We have a responsibility to know what is right or wrong, good or bad, beneficial or detrimental, spiritual or not. On the Path of Discernment we have a duty to honor our conscience in all things and do only what is right, good, beneficial and spiritually correct. We have this duty to ourselves, our family, our friends and everybody and everything in the Divine creation.

To proceed further on your journey, you must go clockwise around this temple three times. This symbolizes your ascent of the Paths of Reason, Intuition, and Discernment, the Paths of the Emperor, Hierophant, and Lovers. Proceed now on the Paths.

(Conductor leads candidate clockwise around the temple. As they complete three full circuits from south to south, the Master of Earth speaks.)

Master of Earth: Complete your journey by approaching the southern quarter, where the Master of Air will instruct you on how you may continue your journey from darkness to light.

Third Point

(Conductor leads candidate to the east and prompts as necessary so that candidate gives the step, sign, grip, and word of the grade to Master of Fire.)

Master of Fire: Welcome. I congratulate you on attaining the rank of Teacher and journeying up the Paths of Reason, Intuition, and Discernment to this Temple of Teachers. My station and

duty you already know. You will now take up the Wand of Fire, so that I may instruct you in the use of the wand and invest you with the rank of Master of Fire.”

(Prompted as necessary by the Conductor, candidate takes up the wand of Fire.) .

Master of Fire: Your Fire wand is one of the four great elemental working tools you will make as you advance through the grades of our Fellowship. The Wand is a magical expression of the Element of Fire designed to draw the powers of all the Elements into this physical reality in order to direct magical energies from all the realms of being to wherever they may be needed. May it serve as a constant reminder of your commitment to help yourself and serve others by quitting the darkness and seeking the light. Your wand of Fire will serve you well if you take it in your hand during any working involving the element of Fire and it is recommended that you try that for yourself.

This representation of the Tree of Life you have seen before. *(Points to Tree of Life diagram.)* I now draw your attention to the path going upwards from the Place of Ignorance at the bottom of the Tree to the green sphere. This is the Path of Reason. When we awaken to our true spiritual nature, the Path of Reason and the Path of Memory on the other side of the tree going up to the Place of the Mind, both become more active. We easily remember more and our ability to think for ourselves improves. This brings us to an important transformation.

You have become aware of the Veil of Ignorance, which crosses the Path of Attention, the Path of Remembering and the Path of Reason. You crossed the Veil of Ignorance for the second time on the Path of Memory. Now on this your third crossing of the Veil of Ignorance, it is my duty to inform you that you are not required to remain in ignorance. You may rend the Veil of Ignorance at any time. You may pass through it as you have done on at least three occasions. Each time you pass through the Veil of Ignorance you remember more and more of who you really are, more and more of what you came here to do. Once you awaken to the true reality you are no longer bound to remain in ignorance. You know you are a spiritual being living in a physical universe and you know your purpose in this life.

The temptation is to cross the Veil of Ignorance and never return to the pain and suffering of this physical reality. You can do this but you defeat your very purpose for incarnating into your physical body. What that purpose may be I do not know. I also doubt that you know. But this much I do know: You came into this physical reality to accomplish something. You now have the tools to learn what that may have been. Then you can accomplish exactly what you came here to do. Whatever it is, you have the opportunity to accomplish a thousand times more spiritual growth in this physical reality than you do on the other side of the Veil of Ignorance. I charge you to discover your own life purpose and accomplish what you came here to do.

I now draw your attention to the path going upwards from the Place of Awakening, the purple sphere, to the green sphere. This is the Path of Intuition. When we awaken to our true spiritual nature, the Path of Intuition, and the Path of Imagination on the other side of the tree going up to the Place of the Mind, both become more active. We become more imaginative and we become more intuitive.

Therein lies a problem for some who travel the Tree of Life. They're unable to tell the difference between their imagination and their intuition. They don't know when they're imagining something or intuiting it. Here's the difference: Imagination is active. You have to work at it. It takes energy and it feels energetic. Intuition is passive. You need to relax and let it happen. It

takes no energy and it does not feel energetic. Imagination is exciting. Intuition is calm and peaceful. Intuition is knowing. Imagination is guessing.

We need both skills to travel a spiritual path on every level of our being. We also need them to be balanced. The person who spends too much energy on the Path of Imagination lives in the future and loses touch with the reality of now. They no longer know how to live in the present moment. The person who spends too much time on the Path of Intuition lives on the other side and loses touch with the reality of the physical part of their being. They do not accomplish and learn what they came here to do.

Balance means we take the time to become aware, pay attention, awaken to our true reality, remember the past, imagine the future, expand our mind, reason things out and trust our intuition. Balance means we use all our faculties. We maintain a healthy body, mind and spirit. We take care of ourselves and we attend to our duties to our family, friends, other people and ourselves. We keep all of these things in balance and we travel a spiritual path.”

I now draw your attention to the path from here leading toward the green sphere. This is the Path of Conscience, the Path of Right and Wrong, the Path of Discernment. This path connects the Place of Greater Awareness to the green sphere. It is not connected to the path between the Place of Awakening and the yellow sphere. It is connected only to the green and orange spheres.

There are three horizontal paths on the Tree of Life, and they are associated with the three elements of Air, Water, and Fire. The highest horizontal path is air, the middle path is water, and the lowest path is fire. Each is the base of a triangle of spheres that is assigned to the same element.

Thus the spheres of Netzach, Hod, and Yesod, together with the three Paths of Imagination, Intuition and Discernment, define the World of Fire. The World of Fire is the world of our needs, wants, desires, passions, cravings, addictions, sexual energy and our sex drive. It is the world of our energy and drive, the enthusiasm we put into things to make them happen. It is this world that gives us the energy, drive and enthusiasm to do the things we came here to do.

The three spheres in the World of Fire each represent one of the three mother Elements. Yesod is Water, the emotional aspect of our needs, wants, and desires. It's the feelings we have about these attributes of Fire. Yesod is the parent of the emotional aspect of the World of Earth.

Hod is Air, the mental aspect of our needs, wants, and desires. It's what we think about these aspects of Fire, the ideas we have about them and the attitudes we have toward them. Hod is the parent of the mental aspect of the World of Earth.

Netzach is Fire, the energetic aspect of our needs, wants, and desires. It's how we pursue these aspects of these attributes of Fire. Netzach is the parent of the energetic aspect of the World of Earth. The World of Fire is composed of these three Elements all focused on our passions and the Paths of Imagination, Intuition and Conscience.

Since you have received a part of the knowledge you seek, you are qualified to fill the role of Master of Fire in a temple of the Fellowship of the Hermetic Rose. (*Master of Fire rises from chair and steps to one side.*) Stand before this chair, the station of the Master of Fire, holding the wand of Fire as regalia of your office.

(*Candidate does so.*)

Master of Fire: Be seated in the Throne of Fire.

(Candidate does so.)

Master of Fire: Officers and members of this temple of the Fellowship of the Hermetic Rose, behold our brother/sister, a Student of this Fellowship, duly installed as Master of Fire.

All: So be it.

Master of Fire: *(after a brief pause)* Arise, Master of Fire, leaving the book with me, and return to the altar.

(Candidate gives cup to Master of Air, who sits in the throne of Fire once candidate has vacated it. Conductor then leads the candidate to the west of the altar and faces him or her toward the east.)

Conductor: Having journeyed to the East and been installed as Master of Fire, the Server is prepared for further instruction in the secrets of this Grade.

Master of Fire: Proceed now to your seat in the East to hear the Teacher Lecture.

(Conductor leads candidate to the chair in the east, then places Trump XVIII, the Moon, in the middle of the altar, and returns to his own station. The Teacher Lecture that follows may be read aloud by any of the officers or members present.)

The Teacher Lecture

Before you is the red burning taper representing the Element of Fire which lighted your way to the place where you now stand. Your Wand of Mercy has been replaced by a placard representing Illusion.

Moonlight is brighter than starlight. This indicates you have your lessons well and have more light. You have a spiritual path before you leading toward the Moon and between the castles. The Moon is peacefully and calmly looking down on you. This is the state of mind of a Teacher who is balancing his or her passions. This is the state of being one achieves when she or he embraces those passions that serve humanity and subdues those that don't. This is the state of being one achieves when he or she embraces those passions approved by our conscience and subdues those that don't. This is the state of being one achieves when she or he embraces those passions for the greater good and subdues those that are not.

The work before you is that of relying on your reasoning power, your intuition and your ability to discriminate between opposites to enhance those passions that serve all of the creation and to subdue the rest. This is the place where we define our needs, wants, desires, passions, drives, energy and strivings in terms of what the Divine really wants us to do for the benefit of the creation. To do this to the best of our ability requires that we develop our ability to think, trust our intuition and allow our higher power to help us discriminate between one thing and another.

I now direct your attention to the pillar on the right side of the Tree of Life, the pillar of the green, blue and grey spheres. Ancient tradition teaches us that this is the Pillar of Fire that led the Jews out of Egypt and across the desert at night to the promised land. The Pillar of Cloud on your left led them by day and the Pillar of Fire by night.

Like the Pillar of Cloud, the Pillar of Fire has many names including the Pillar of Passion and Pillar of Desire alluding to the green sphere, the Pillar of Compassion, and Pillar of Mercy alluding to the blue sphere, and Pillar of Intention, Pillar of Wisdom and Pillar of Light alluding to the grey sphere.

The Pillar of Fire is the Left Hand of God, the feminine side of the Tree. It is our own left side. It is represented by the white pillar in a temple of our Fellowship. It is the opposite of the Pillar of Cloud, the Right Hand of God, the masculine side of the Tree and our own right side which is represented by the Black Pillar.

I draw your attention now to the green sphere at the bottom of the Tree on your right. In Hebrew the name of this sphere is Netzach, which means Glory and alludes to the glory of our free will. Netzach also alludes to energy and thus to drive, enthusiasm, passion and striving. It is the Element of Fire within the World of Fire. This means that the emphasis of Yesod, Hod, Netzach, and the Paths of Imagination, Intuition and Discernment is our needs, wants, desires, passions, cravings, addictions, energy, drive, striving and enthusiasm. This is so even though Yesod is Water and Hod is Air. This is so even though imagination, intuition and discernment are all activities of our mind. They are the activities of our mind under the control of all the attributes of the Element of Fire. Thus they are controlled by our needs, wants, desires, passions, cravings, addictions, energy, drive, striving and enthusiasm.

Notice that the World of Fire is in our belly. It is defined as a triangle with its apex in our Lunar Plexus, the point below the navel that the teachings of the East call hara or tan t'ien, and the base is a line through our Solar Plexus. This is the pit of our stomach where we often feel the results of our intuitive insights. This Place of Fire within the World of Fire is our passion and it is this passion that governs our World of Fire and has a great influence on our World of Earth. It takes great will power indeed to overcome the influence the Place of Fire has on the World of Earth.

The work of a Teacher is to subdue or enhance the Place of Fire and thus gain control over the World of Fire and improve the spiritual influence this world has on our World of Earth. Rather than using willpower to overcome the power of passion, the Teacher uses reason, intuition and conscience to manage passion.

You will recall the World of Earth is the Place of Ignorance, the Physical World of Manifestation, the Place of Personas. In this World of Earth we are convinced that we are our body, our mind, our jobs and all the other things we do and are in this World of Ignorance. We do not remember who and what we really are. We do not remember why we are here.

We are our personas in the World of Earth. We don't remember that we are Children of the Divine or what that means. We don't pay attention to our spiritual path because we don't know we have one. We don't think about our spiritual path because traveling a spiritual path is not logical. We think we are our body and everything about our body. We hide behind our false masks, our personas, and we don't pay attention, remember or think about our true reality.

Everything on this side of the Veil of Ignorance is the World of Earth. The World of Earth contains the World of Manifestation, which is the Place of Ignorance, and it also contains the Path of Attention, the Path of Memory and the Path of Reason. The spheres of Yesod, Hod, and Netzach are the parents of the World of Earth but they are not a part of the World of Earth. Yesod is the parent of our physical emotions and relationships within this physical reality. Hod is the parent of our thoughts and ideas about the things of this physical reality. Netzach is the parent of

our wants, needs and desires for the physical things of this physical reality.

This World of Earth is also called the World of Suffering. It is the physical things in this reality that cause us physical pain. It is our emotions concerning this physical reality that causes us pain. It is our thoughts and ideas about the things in this physical reality that causes us mental anguish. It is our wants, needs, cravings and addictions for the things in this physical reality that causes us psychological pain and suffering. It is our separation from the Divine by the Veil of Ignorance that causes us spiritual pain and suffering.

The World of Earth is designed to be that way. We manifest in the World of Earth to overcome our limitations and to learn how to accept, forgive and love ourselves and one another. We also have a personal agenda to accomplish. We do not remember what that personal agenda is while we're living in the World of Earth. What we do know is that you and I are here today in this place doing what we're doing because we both had a personal agenda for following a spiritual path and growing spiritually while we lived in the World of Earth.

We are where we are and we're doing what we're doing because we came into manifestation to do just that. You have the opportunity to continue to quit the darkness and seek the light. The rest is up to you.

This completes the Teacher Lecture.

(The Conductor removes Trump XVIII from the middle of the altar. The closing ceremony is then performed.)