

THE COMPLETE SYMBOL OF THE ROSE CROSS

This symbol¹⁰⁶ is to be worn suspended from a yellow collarette of silk, the motto of owner placed on the reverse side, with white sash, and is for general use in magical working, to be worn at all meetings of adepts.

It is to be made by each adept alone, and consecrated by himself and never touched by any other person, and wrapped in white silk or linen when not in use.

It is a complete synthesis of the masculine, positive or rainbow scale of colour attributions, which is also called "the scale of the king."

The four ends of the cross belong to the four elements, and are coloured accordingly. The white portion belongs to the Holy Spirit and the planets.

The twenty-two petals of the rose refer to the twenty-two Paths. It is the cross in Tiphareth, the receptacle and the centre of the forces of the Sephiroth and the Paths.

The extreme centre of the rose is white, the reflected spiritual brightness of Kether, bearing upon it the red rose of five petals and the golden cross of six squares; four green rays issuant around the angles of the cross, from which the Second Order takes its name. They are the symbols of the receiving force.

Upon the white portion of the symbol, below the rose, is placed the hexagram, with the planets in the order which is the key of the Supreme Ritual of the Hexagram.

Around the pentagrams, which are placed one upon each elemental coloured arm, are drawn the symbols of the spirit and the four elements, in the order which is the key to the Supreme Ritual of the Pentagram. Upon each of the floriated ends of the cross are arranged the three alchemical principles, but in a different order for each element, and as showing their operation therein.

The upmost arm of the cross, allotted to air, is of the yellow colour of Tiphareth. In it the flowing philosophic mercurial nature is chief and without hindrance to its mobility—hence the ever moving nature of air. Its sulphureous side is drawn from the part of fire, whence its luminous and electrical qualities. Its saline side is from the water, whence result clouds and rain from the action of the solar forces.

The lowest arm of the cross, allotted to earth, is of the four colours of Malkuth, the earth being of the nature of a container and receiver of the other influences. The citrine answers to its airy part, the olive to the watery, the russet to the fire, and the black to the lowest part, earth. Here also is the mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the sulphur and the salt are respectively from the sides of water and fire, which

106. Note by JMG: See color insert, page 12.

almost neutralize their natural operation and bring about the fixedness and immobility of earth.

The extremity allotted to fire is of the scarlet colour of Geburah, and in it the sulphurous nature is chief, whence its powers of heat and burning. The salt is from the side of earth, whence the necessity for a constant substantial pabulum whereon to act, and the mercury is from the side of air, whence the leaping, lambent motion of flame especially when acted upon by wind.

The extremity allotted to water is of the blue colour of Chesed, and in it the saline side is chief as exemplified in the salt water of the ocean, to which all waters go, and from whence also is derived the nature of always preserving the horizontal line. The mercurial part is from earth, whence the weight and force of its flux and reflux. Its sulphuric part is from the air whence the effect of waves and storms. So that the disposition of these three principles forms the key of their alchemic operation in the elements.

The white rays issuing from behind the rose at the inner angles between the arms are the rays of the divine light issuing and coruscating from the reflected light of Kether in its centre; and the letters and symbols on them refer to the analysis of the keyword of an Adeptus Minor, I.N.R.I., by which the opening of the Vault is accomplished.

The twelve letters of the twelve petals follow the order of the signs of the zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, Zayin, Cheth, Teth, Yod, while the letter of Libra, which is Lamed, is lowermost. Ascending are Nun, Samekh, Ayin, Tzaddi, Qoph.

The seven double letters of the middle row are allotted to the planets in the order of their exaltations, the planets being wanderers; the stars are fixed with respect to the Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Kaph, Tau.

The three mother letters are allotted to the elements and are so arranged that the petal of air should be beneath the arm of the cross allotted to air, while those of fire and water are on counterchanged sides, so that the forces of the arms of the cross should not too much override the planetary and zodiacal forces in the rose, which might otherwise be the case were the petal of fire placed on the same side as the arm of fire and that of water on the side of water.¹⁰⁷

The back of the cross bears inscriptions in Latin: "The Master Jesus Christ, God and Man," between four Maltese Crosses which represent the four pyramids of the elements opened out. This is placed at the upmost part because therein is affirmed a descent of the divine force into Tiphareth, which is the central point between supernals and inferiors.

107. Note by Regardie: The mode of sigil formation from the rose petals is taught in the supplement to this ritual, reproduced in Book Seven in Volume Four.

But at the lowest part is written the motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of the human into the divine. But this is impossible without the assistance of the divine spirit from Kether, whence the space above Malkuth is white upon the front aspect of the cross, white being the symbol of the spiritual rescued from the material.

In the centre is written in Latin between the symbols of the alchemical principles, of which the outermost is sulphur, the purgatorial fire of suffering and self-sacrifice, "Blessed be the Lord our God who hath given us the symbol Signum." And this is a word of six letters, thus representing the six creative periods in the universe.

The cross may be cut out of cardboard and the coloured portions may be painted or formed by pasting on portions of coloured papers of the required size and shape. The colours must be correct, clear, and brilliant. If they are not, the symbol is useless either as a symbol or insignium. If this occurs the whole should be destroyed, for faulty colours or shapes in divine symbols are a degradation of divine things and are practical blasphemy, because it is substituting the evil and disorderly for the good.

Notes on the Rose Cross ¹⁰⁸

It is unfortunate that I have not been able to reproduce the symbol in its colours as painted by the Adeptus Minor.¹⁰⁹ Black and white give no indication of the beauty and impressive quality which this symbol possesses. The reader should therefore make one for himself and colour it according to these directions.

The upper arm, above the rose, attributed to the element of air, is painted in bright yellow. Various lacquer enamels are now available, the use of which produces just the right kind of brilliance required for these magical symbols and flashing tablets. Over the yellow should be painted the symbols shown in its direct complement, pale mauve.

The right arm attributed to water is blue, and the symbols should be painted thereon in orange. It is difficult to describe the correct tone or depth of colour in these complementaries, but the student will know when he has hit upon the right hue for then the symbols will begin visibly to flash.

The left arm, the fire arm, is red, and the symbols appear on it in bright emerald green. Beneath the rose are two sections. The first is white, upon which a hexagram with planetary attributions is painted in black. Beneath this is the earth section, which should be painted in the four colours of Malkuth: citrine, olive, russet, and black. Superimposed on this, the pentagram and symbols will be painted in white.

The petals of the rose will be painted in the appropriate colours of the King scale, and the letters, on them, in the complementary colours, the cross within is gold, the barbs green, and the rose red.