

The Oath, Signs, Grip and Word of the 8th Degree of the Order of the Golden and Rosy Cross

Translated into English by Frater L.V.

Abstract: The following text is an English translation of a transcript made by Bernhard Beyer of an 18th Century document from the German Gold- und Rosenkreuz Order, or the Order of the Golden and Rosy Cross, entitled “Instructiones speciales et specialissimae octavi gradus fratrum rosae crucis”, then belonging to the German Masonic Museum in Bayeruth (Das Deutsche Freimaurer-Museum in Bayreuth). It was published in Beyer’s book “Das Lehrsystem des Ordens der Gold- und Rosenkreuzer” in 1925. The current whereabouts of the original manuscript are unknown, but as with many Masonic organizations in Germany, the museum was unfortunately plundered by the NSDAP during World War II and none of the manuscripts have returned since then.

THE OATH

I, N.N., confess to my everlasting body, mind and soul and repeat all seven of my previous oaths today in the infallible presence of the Eternal and Almighty God. I pledge and promise to conceal the Stone and all the great secrets I have previously acquired as well as those who shall be further revealed to me. Additionally, I pledge to never reveal the names of my Imperator or brothers whether orally or in writing. I promise before God to keep my silence until the day I die forever and ever. Truthful this is as my faith in Christ, the Son of God, and his most sacred Word and Aid. Amen!

THE SIGNS, GRIP AND WORD

1. The ancient Signs of this Degree, which will never change, are as follows: first, place the index finger straight over the mouth; secondly, lower it to the left side of the chest; and finally, touch the forehead to bring loyal attention to silence and secrecy.
2. The true and ancient Greeting of this Degree, which will never change is as follows: first we place our left hands on each other’s left shoulder, secondly we place them on the left side of the breast and thirdly we reach to each other as is taught in the first grade, and tighten the grip which represents our endurance, brotherly love and friendship.
3. The ancient, true and highly sacred Word of this Degree, which cannot ever be changed at any time, is the divine name of Zebaoth, its significance being so important, holy and magnificent that it can neither be pronounced nor comprehended by human intellect alone. It represents the infinite one and is presented under the figure of a Circle; an infinite, incomprehensible force whose beauty is unmatched in itself. The syllables are often recited with reverence to indicate that we fear God in Spirit and Truth; that we love Him and worship.
(See image 1 on next page)

THE SEAL

The seal or insignia of the Magistri is a Cross of Gold enamelled, blue with diamonds, representing the Shamajim, the firmament, and the starry-sky.
The words of the seal are as follows: "Frates Aurea vel Roseæ Crucis Deus sit tecum cum perpétue silentio, Deo promisse et nostra santa congregationae".
(See image 2 on next page)



Image 1

The symbolic word of the 8th Degree.
As illustrated in the Main Plan (Haupt-Plan) of
1777. Beyer (1925). Reproduced here by Frater L.V.

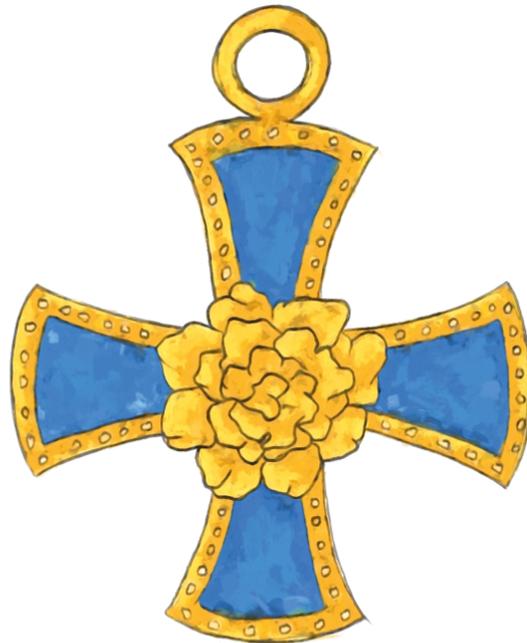


Image 2

The Seal of the Magistri.
Original illustration by Frater L.V.
based on an illustration from Beyer (1925), page 165,
and the Main-Plan (Haupt-Plan) of 1777.

Remarks on the Alchemical Work of the 8th Degree of the Order of the Golden and Rosy Cross

By Phoebroon (Bernhard Joseph Schleiß von Löwenfeld)

Translated into English by Frater L.V.

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The Highly Great and Venerable Brethren had once considered our Opus Astrale Universalissimum to be the sole true Work and Art of Nature. Several Brothers, who were not too satisfied after rising past our 7th Degree, have pointed out, however, and rightly so, that the light of the 8th Degree has not dispersed a faint mist, and so it must be weighed against this ancient presumption.

The practical instructions for our *magici operis maximi* are by themselves revealing without any theory and by just mere speculations of intangible truths, among other things, they unveil the Spirit hovering above the Waters, thus making the full nature of the Universal Astral Spirit comprehensible in the context of the Great Work as a result of its impact.

Our Highly Venerable Brethren, through the Special Instructions of the 8th Degree, as well as their subordinates with provision thereof, have followed through with the practical work and thus, by the grace of God, managed to prepare the Tincture in their old age. In spite of this, and although we put our fullest trust in God’s boundless goodness, we shall nonetheless shed a theoretical light on the matter, as demanded, through the following general statements:

§1 Each and every physical being is in a passive state and nothing can, in and of itself, be considered active without it being moved by a spiritual being activating it. *Omne corpus natura sua iners.*

§2 Each spiritual active being must have a natural harmonious relationship with the passive subject on which it acts upon, and it can never be the same without it.

§3 All bodies are, according to their nature, made up of Mercury, Sulphur and Salt. If their active principles are to be in natural harmony they must consist of just these parts, i.e. — Mercury, Sulphur and Salt make up a spiritual being.

§4 Every spiritual being consisting of Mercury, Sulphur and Salt, after the weighing of Nature, we call *mercurium triplicatum*.

§5 There is no natural harmony as that between natural things of the same essential origin. This applies to the receiving, sustaining and the nourishing of all three Kingdoms of Nature. Thus there must be a lesser body for each active principle of the same essential origin.

§6 The spiritual *principia activa*, though unable to spring from the bodies in which they operate; *nemo dat quod non habet*; they do maintain a certain impression of the nature of their bodies.

§7 No mere physical being is capable of producing, neither by combination or by itself, anything useful or otherwise distinguishable from itself; for things of the same nature are incapable of synergy.

§8 The eternal Grand Architect of the Universe initially made everything bright, clear, pure, spiritual and tinctural. It was good, as his created word was brought into being. Only after the fall of creation the color turned to darkness, as expressed by the evil Curse that spread, devoured and covered all that was good with a shell or a husk. Indeed! With its impenetrable strength and imprisoning power it would have kept everything confined for

eternity so that no rain or shift of any kind could ever be felt again within the fallen Nature and Creation. The Kingdom of Death would have been made fixed forever if not for the eternal and merciful love of God which subsided in the center, opening up for the natural and automatic influence of the heavenly Airy-Waters, sinking the fragments of Nature which already had fallen into dreadful disarray. Once again ruled by their creator and, after the initial purification, they desired their initial unity and freedom; to dissolve the Curse in order to destroy all its perpetuating intents as seen on a daily basis. If the nature of the Curse was not harmonious with that of the inward-flowing and perpetually-moving heavenly Waters, but of the same essential origin, then they would have had no effect, viz. §3 and 5, and all visible Nature and Creation would have remained cursed, without rain or motion, through an eternity of silence and darkness.

§9 All of Nature's intentions reflect her defiance of the Curse and aim towards the restoration of her original clarity and perfection, which she would have inevitably achieved without the hindrances placed in her path, and by God's eternal and merciful love has she been given this precise purpose.

§10 In order to achieve this, God separated the Light from the Waters and divided the Waters into Watery fields with barriers that none may cross. Thereby came the globe we inhabit, the Waters and Air of different regions, the Sun, the Moon, and the Stars into existence, as well as the subtle Ether which penetrates everything in an imaginary extension of all Creation and always fulfills the general carrier of the World Spirit, or the so-called Universal Astral Spirit who resides in everything, and all birth and destruction acting upon all natural things, and the emanations, dampings and outpourings constantly breathed out by the Sun, Moon, Stars and our Earth, along with all the upper and lower Elements, which in the various regions of the Air always descend from the Above, and through their harmonious and refreshed upper and lower Elemental qualities incessantly intermingle, and are no less supplied to the Above than to our Earth, and all of the Elements supplied with their *natural medica* so that no thing should be diminished by the everlasting emanations but be preserved by just as many influences, not only in their essence but also the perpetual movement of life, that it may please the Grand Architect, reconstructing everything anew. Hence

§11 everything Above and Below Nature and Creation of the same essential origin obeys the corresponding essence—the Universal Spirit of Mercury, Sulphur and Salt—and eagerly desires all things under the Moon, in which everything operates, because

§12 through all of Nature's forces the attraction of all natural things to the corresponding essential origin, just as adverse forces, is practically proven.

§13 All adversities have been brought into the things of Nature by the Curse. Separate the Curse from the things of Nature in a pure manner and unite the pure separated constituents with the Weight of Nature through a subtle natural Fire of Love. Thus, by the magical power of its own nature, the Universal Astral Spirit, by means of the subtle fiery Ether, the purely separated constituents will gradually draw as much as it takes to completely and effectively abolish the Curse, viz. § 6, to return to the original transfiguration of its own essence, and so forth according to the purpose of its own nature, viz. § 9, advancing towards the state of tinctural perfection as its natural resting point.

§14 The Sun is the father and the Moon is the mother of this Universal Spirit. The Earth is its nurturer and all the other planets and heavenly bodies attend its noble birth. As such it is able to embrace all of Nature in its eager pursuit of ascending toward its natural and essential perfection, passing any obstacles placed in its path by the curse, viz. § 9. Its 3 essential components are of a

§15 bright, clear, and heavenly nature, whether emanating from the Above or Below. The Sun produces its heavenly Sulphur by its eternal radiance, and the other heavenly lights contribute to its formation; the Sulphur of all three Kingdoms of Nature owe their existence to this heavenly Sulphur. The Moon in itself receives the rays emanating from the Sun, namely as much as they pour into it, continuously acting upon its Watery qualities, whereby it produces and simultaneously exhausts a highly volatile or spiritual Nitre which we call the *mercurium universalis naturae*. And in the upper regions, by means of the *salis centralis naturae*, it always arises from the moistening of the Earth and other planets. And of those various radiations and vapors, with the heavenly Sulphur of the Sun in accordance with the subtle Waters above, the increasingly subtle Watery qualities ascending from beneath are enclosed, brought to the Earth through the Air and eagerly attracted to the various forces, acting upon all things. Sulphur, Salt and Nitre are thus found in all natural things, even when visibly separated from them, but Nitre is known as the witnessing father of all Salts that are born out of all Kingdoms of Nature since time immemorial.

§16 The Sun and the Moon, along with the other planets and stars, act variously upon our globe by means of the Ether and the Universal Spirit according to their manifold aspects, conjunctions and intervals. Each of these rules is specially assigned to act according to its constellation. They affect the Earth on and above its surface,

and moreso within the Earth's bowels, between other things, through various kinds of motions and reactions, either imperceptibly or violently. Sometimes beautiful and at others terrifying; these include phenomena such as earthquakes, storms, thunder, and other meteora among other things, but intentions affect everything, as noted in §9.

§17 All these principles are firmly and truthfully established within the daily operations of Nature. They are universally accepted as truth by all true philosophers, as taught in their writings, and the various practical secrets of the Art of Nature always remain true and accurate in accordance with their practical instructions. As of now, all true teachers of the Art of Nature are in perfect and equal agreement that these same doctrines and writings present the understanding which they tirelessly recommend to all beginners. Therefore

§18 we seek to depart from evil and obtain the good through our Royal Art, which can be found in all visible Creation and not just within one subject alone as many sophists erroneously believe, along with a few true adepts who discovered the Secret only within a single subject and worked purposelessly with other subjects.

§19 The diversity of the Kingdoms of Nature and their products behave according to the variety of the Curse and its stages of disposition.

§20 Since every productum differs from every other producto and, above all, since the Curse must be separated from the good and the pure, which we call our preparatory work, it follows that every subject that is not in *via regia*, in this case, separated according to the Instructions of our 8th Degree, requires a special preliminary work distinguished from everything else according to the nature of the Curse and its characteristics.

§21 All reworking (when the good is separated in a pure manner, and the same pure constituents arranged again according to the Natural Way) comes to an end, because this pure compound of Nature and Art no longer obstructs the Curse, making it substantially equal to the Universal Spirit, as it is necessary for the two original magnetic forces, viz. §11, 12, 13, to attract one another in order to be effective, and to pass through natural progression to their original clarity and tinctural perfection.

§22 As we are in the *opere maximo* of the 8th Degree we separate the crude subject precisely by the use of the magical Fire, that which Nature both nourishes and destroys all things, until only the purely spiritual constituents separate themselves from all coarseness and

the Curse itself, but we finally begin the work itself during the reworking by means of the Funnel of Nature. So too does the preparatory work differ from all others, and so is the magnetic force, by which this way of separation we received our *pure principia*, incomparably stronger and measurably attracting the Universal Astral Spirit.

§23 If we consider now, that which cannot be praised enough and far surpasses all human wisdom, what our Instructions for the 1st Degree, Ch. 6 and 7, teach of which effective qualities of the four Elements and of Creation we must recognize in our offerings, the Fall of Lucifer and the new Creation throughout the progress of the Work, but to recognize the Microcosm like the old Patriarchs, Egyptians, and our King and Brother Solomon, and all their successors until this day, realized by our Father Hermes Trismegistus and recorded onto his Emerald Tablet thereafter.

Sources: * Beyer, Bernhard. Das Lehrsystem des Ordens der Gold- und Rosenkreuzer. Leipzig-Berlin (1925)