

# Societas Rosicruciana in Scotia

## Second Grade - Theoricus

This ritual is from the first half of the 20th century

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*This Grade is conferred by the Celebrant of a College holding a warrant for the four grades of the First Order of the Society.*

*The convocation is held in a Temple provided with an ante-chamber. The White Altar stands in the East, and upon it are placed five lights; one in front of four others. The Black Cross, upon which is twined a wreath of red roses, stands in the East upon or behind the Altar. The Celebrant is seated at the South side of the Altar, the Exponent in the West. The Four Ancients are seated at the centre of the Temple behind their pillars, each facing towards their own cardinal point; the Ancient of Earth clothed in a black robe to the North; the Ancient of Water in a blue robe to the West; the Ancient of Air in a yellow robe to the East; and the Ancient of Fire in a red robe to the South. The Secretary is seated in the North-East, the Conductor in the South-West, and the Herald beside the Portal. The Acolyte is in the ante-chamber guarding the Temple.*

*All Fratres must wear the Jewel of the Society attached to the proper ribbon, and bearing the proper number of their rank.*

*The Zelator Aspirant must wear the Jewel attached to the green ribbon without a number.*

*The Acolyte receives and prepares the Aspirant, who must be blindfolded before admission; he must carry in his right hand, as an admission Badge, a simple Cross composed of four equal arms around a white central square; the arms are painted in rotation red, blue, black, and yellow.*

*The knocks this grade are four and one.*

### Opening

*Celebrant rises and gives one knock:* Fratres, assist me to open the Temple in the Grade of Theoricus.

*All rise, and the Herald stands beside the Portal.*

*Cel.:* Frater Herald, you will assure yourself that the Acolyte is without, and that the Portal is duly closed and guarded.

*This is done by the Herald.*

*Herald:* Right (or Very) Worthy Celebrant, the Temple is closed and the Portal is safely guarded by the Acolyte.

*Cel.:* I declare that the Temple is duly open in the Grade of Theoricus.

*Celebrant gives four and one knocks.*

*Cel.:* Be seated, Fratres.

*Cel.:* Frater Secretary, you will read the Minutes of the last Convocation.

*Secretary reads the Minutes and carries the Book to the Celebrant, who puts the Minutes for Confirmation, and signs the Book if they are approved, and the Secretary returns to his place.*

*Cel.:* Frater Secretary, have you any communications to lay before this Convocation?

*Ordinary business is transacted.*

*Cel.:* Very Worthy Exponent, what are the objects of our assembly in this Second Grade of Theoricus?

*Exp:* Right (or Very) Worthy Celebrant, we are assembled to study the constitution of the Universe, and the structure of our World. We seek to understand the relations which exist between the soul of man and his body; and we investigate as far as we are able the sources and effects of the elemental forces known to us as heat, light, sound, and electricity as they act upon the gaseous, liquid, and solid matter of our earth.

*Cel.:* I acknowledge the correctness of your statement of the work and duties of the Theorici; let us be earnest in the fulfilment of them. We must also be careful to receive among us only those Zelators who have well performed their duty in the First Grade.

*Cel.:* The officers of the College have reported to me in a favourable manner upon the work of Frater ..., who is a Zelator, and I have resolved to Receive him into the Second Grade, and to confer upon him the rights and privileges, as well as the secret knowledge, of a Theoricus.

*Exp.:* Right (or Very) Worthy Celebrant, we rejoice to hear that another Zelator has made such progress, we will assist you in the Reception, and will give him all the help he may need to ensure his further progress.

*Cel.:* Frater Herald, you will ascertain if our Frater ... is in attendance, and if so let him be properly prepared by the Acolyte.

### **Ceremonial of Reception.**

*Herald:* Right (or Very) Worthy Celebrant, I have to announce that Frater ... who has been invited to attend for Reception into the Second Grade is in waiting in the ante-chamber. The Acolyte has duly prepared the Aspirant.

*Cel.:* Frater Herald, you will leave the Temple and instruct the Aspirant to knock as a Zelator, assure yourself that he is able to give the secret grip and word in a proper and correct manner, and let him carry the Cross of the Four Elements in his Right hand.

*Herald does this; knocks are heard.*

*Cel.:* Frater Conductor, you will admit the Herald, and the Zelator whom he brings with him.

*The Conductor admits them, and they stand within the Portal.*

*Herald:* Right (or Very) Worthy Celebrant, I present to you our Frater ... a Zelator of the Society of the Rose and Cross; he has done the work required of him in the First Grade and has received your approval; he now seeks to participate in the studies of the Second Grade, and to gain our secret knowledge.

*The Herald returns to his seat, and the Conductor takes charge of the Zelator.*

*Cel.:* Frater Zelator I call upon you to give us the pass word and the grand word which were communicated to you upon your admission to our Society.

*The Zelator must give the words accordingly.*

*Cel.:* We acknowledge you to be a well instructed Zelator of the First Grade.

*Cel.:* Before undertaking any duty of importance it has always been the custom of the Fratres of the Society of the Rose and Cross to invoke the blessing of God upon their proceedings. You must therefore kneel upon both your knees, and join in our supplications.

### **Prayer**

*Cel.:* Oh God, our Father, Source of Light and Truth, pour down upon us the continual dew of Thy blessing, and prepare our hearts for the reception of a knowledge of the mysteries which surround us, so that we may be able to benefit mankind and fit ourselves for a dwelling

in Thy heavenly kingdom.

*All say:* Amen and amen.

*Cel.:* In the name of God who is our Creator and Preserver, you may arise and the Conductor shall lead you around our Temple in search of more Light upon the mysteries of our being.

*The Conductor leads the Zelator once around the Temple, and places him beside the Exponent in the West.*

*Conductor:* Right (or Very) Worthy Celebrant, our Frater asks to be further instructed.

*Cel.:* Frater Zelator, I commend your desire for knowledge, and beg of you to remember that the Lord of Life and Light will always assist and protect those who truly seek His Glory and the welfare of their fellow men. Are those your objects in seeking reception into this Grade?

*Zelator, prompted by the Conductor:* They are my desires, Right (or Very) Worthy Celebrant.

*Cel.:* Prompted by such noble sentiments you may advance in safety; guided by God's word, assisted by the Light of Reason and a love of knowledge, you may reasonably hope to attain the object of your desires.

Yet before you can partake of the secrets of the Grade of Theoricus you must assent to the questions which will be put to you by our Exponent.

*Conductor turns the Zelator to the Exponent.*

*Exponent:* Will you promise to study with zeal the mysteries of our art and science?

*Zel.:* I Will.

*Exp.:* Will you promise to attend in our Temple once in every year, when duly summoned, or write to our Secretary a valid excuse for your absence?

*Zel.:* I will.

*Exp.:* Do you give us a solemn promise to conceal the secret knowledge of this grade from all persons who have not been duly and regularly received into it?

*Zel.:* I do.

*Exp.:* Right (or Very) Worthy Celebrant, this Zelator has given the pledges which it is our custom to require, and I now present him to you in all love and humility as being worthy to partake with us of our treasured knowledge.

*Cel.:* Frater Conductor, you will lead our Frater Zelator once again around our Temple, and place him before the Altar.

*This is done.*

*Cel.:* Let Light be restored to our Frater.

*This is done by the Conductor, and all clap their hands, four times and once.*

*Cel.:* The Cross of the Four Elements which you carry must now be shown to each of the Four Ancients, who in return will give you much instruction.

*Cel.:* Frater Conductor, you will now lead the Zelator four times around the Temple, each time stopping before one of the Ancients, first to the Pillar of Air in the East, and in succession to the Pillars of Fire, Water, and Earth; take care that the Zelator shows to each Ancient the appropriate arm of the Cross of the Elements which he carries in his right hand.

*The Conductor and Zelator pass once around the Temple and stop at the Pillar of Air in the East; the Zelator presents the Yellow arm of the Cross, and the Ancient holds it with his left hand while he addresses the Zelator.*

*The Ancient of Air stated at the Yellow Pillar in the East waving a fan with his right hand, speaks:* As a symbol of Air I set in motion with this Fan waves, which, although unseen by your eyes, are yet essential to all life on earth. The Mystic Fan was an emblem used in all Ancient Initiations to represent the Spirit of God, the Spiritual essence in man, the air as necessary to sustain both fire and life. You must labour for the treasured knowledge you hope for, so having prepared yourself by prayer, arm yourself with courage and a clear conscience, and fear nothing. You must now proceed to the three remaining Pillars in charge of your

Conductor, who will show you the safe path to further knowledge. Be circumspect and persevering, I give you the Pass Word Fortitudo. *The Zelator repeats the word and is then led by the Conductor Once around the Temple, and stops at the Pillar of Fire in the South; a lamp is burning upon it. The Ancient of Fire waving a Flame in his right hand, while he holds with the left hand the Red arm of the Cross presented to him by the Zelator, says:* This flame typifies the Light of God in Nature, it ever burns unseen by mortal eye, every natural body carries a spark within it, but the light is eclipsed by the grossness of matter. According to the presence of the Lux of Life all things flourish, or as it fails they decay. We know that within us, so long as life doth last, there is a continual burning, and as we lay our hands on our frames we feel the natural heat, which can only proceed from the Fire enclosed within us, a spark of the blessed firelight with which we are impregnated from above.

Seek then for the True Lux, the Divine Light, which will warm your soul with the Love of God, without which you will not obtain the rich treasures of a true Rosicrucian. You may proceed and seek further knowledge, I give you the Pass Word Ignegena.

*The Conductor leads the Zelator once more around the Temple and stops at the Blue Pillar in the West, upon which is a cup of Water. The Ancient sprinkles water around him with the right hand, while he holds with*

*the left hand the Blue Arm of the Cross, and says:* It is my duty to instruct you that Water is the menstruum or solvent of the world. Without it, Man and all animal life would cease to exist, and all vegetation would fail; no blood would flow in our veins, no sap in the vessels of plants. Water forms by far the largest constituent of our bodies, of our blood, of our drink, and also of all our food. Without Water there could be neither growth nor decay, and none of the beneficial changes arising from fermentation. The common water of the earth is tintured with fire, in its natural warmth, it is impregnated with air, and earth is both suspended and dissolved in it. My Frater, I now ask you to seek for the Living Water, which is the Water of Eternal Life; if you find it, drink of it freely so that your sins may be purged, and your iniquity washed away from you. Cleanse your soul in the layer of Regeneration, and turn to our God, Who will abundantly pardon.

Having now unveiled to your mind some portion of our treasures of knowledge, I give you the Pass Word Aquaticus; proceed now and offer yourself to the Ancient of Earth.

*The Conductor leads the Zelator around the Temple and stops at the Northern Pillar of Earth, upon which is a saucer of sand. The Zelator shows the Black arm of the Cross, and the Ancient of Earth holds it with his left hand while with his right hand he sprinkles sand around and upon the Zelator, saying:*

The Element Earth is typical of the cold and Dry nature, and is considered passive and fixed. Material earth is the basis of all bodies, in which other principles reside. Man was formed from the dust of the earth, says the Book of Genesis, and to the earth must his body return after death. Man has been called a Little World, having within him the types of all the elements and forces which surround him. Remember that Fire preserves the Earth from being destroyed by Water, and Water saves the Earth from destruction by Fire; the Air preserves the Fire from extinction, and Earth provides a meeting place for the several elemental forces and forms of matter.

These forces must remain in due equilibrium, for the universe might be destroyed if either Element become dominant, and Man's progress and destiny would be changed.

The Pass Word of the North is Terrigena. The Exponent will now address you.

*The Conductor leads the Zelator around the Temple to the Exponent.*

*Exp.:* Observe then, my Frater, that Man is a complex being, and that even his body is formed of many elements, and is exposed to many forces; we judge then that man's sojourn here on earth is but a passing visit intended to be a period of probation. The Body of man is but the coat of skin, enveloping the sentient, thinking, acting being, who may rise or fall according to his birthright, his surroundings and the use he makes of his will and conscience. Let us

consider further the constitution of a Man, as a type of all humanity.

Man is composed of a Body, Soul, and Spirit. The Body is formed from the Material World. The Spirit of man is a Ray from the Divine World of God and his angels.

The Soul of Man from the Celestial World dwells in the Body, and is illuminated by the Divine Spirit from above. The Soul of Man may be considered as of two aspects; the higher Rational Soul, which gives the understanding mind, the intellect and the human will, and the lower or animal soul which gives the vital powers and the passions.

At the death of Man, the Spirit returns unto God Who gave it, the Soul passes to the Judgment Hall for reward or punishment, and the Body returns to the dust from which it was formed.

The ancient Philosophers spoke of a Macrocosm and of a Microcosm ; these names referred to the Celestial World and to the Soul. The Macrocosm was the Created Universe, the Sun, Moon, Planets, and Stars; the Microcosm was the Soul of Man; it was deemed to be influenced by the heavenly bodies, and so intimate relations between the stars and man's organs and capabilities were traced and explained.

Joseph, the beloved son of Jacob, dreamed, we are told, that the Sun, Moon, and Stars corresponding to the Zodiacal signs appeared to him, bowing down before him and bestowing their hidden influences upon the soul. The Signs we call Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces have been allotted severally to the brothers of Joseph, viz., Reuben, Simeon, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Ephraim, Manasseh, and Benjamin.

Joseph considered these Celestial bodies as Vice-gerents of the Great Supreme, Jehovah, and as he watched them pathing the Heavens in ceaseless round, he identified a harmony between them and man, and from this consideration the belief in the Planets as related to men's character and destiny has followed.

*Cel.:* Frater Conductor, you will lead the Zelator to the East and place him before me.

*The Conductor does so.*

*Cel.:* Hand to me the Cross which has secured to you the knowledge granted by the Four Ancients.

*Zelator hands the Cross.*

*Cel.:* This Cross is named the Cross of the Elements; it consists of a central white square and four squares of similar size around it. They are coloured Red, Blue, Yellow, and Black; the Red of Fire is above, the Black of Earth is below, the Blue of Water is on the right, and the Yellow of Air is on the left; this is the position of the four Ancients in the Temple in this grade. The four colours are emblems of the four letters of the Holy name I. H. V. H., which we now call Jehovah; the I or Yod of the Hebrews is Fire; the first H or Heh is Water; the V or Vau is Air; while the final H or Heh is Black; they refer also to the four Worlds of Existence, the Divine, Angelic, Formative, and Material.

You, my Frater, are a Temple of God, and may the Spirit of God always send you Light. Fear and love God, honour your Society, and respect yourself; only so you can be prepared to exchange this earthly life for a realm beyond the reach of sorrow and sin.

The Pass Words which you have received were Fortitudo, Ignegena, Aquaticus, and Terrigena, and their initials from the first Word of the great dictum of the Creator F. I. A. T. The Grand Word is Zaphnath Paaneah meaning A Revealer of Secrets.

The Sign is to place the left hand so as to cover the face as in reverence of the Spirit within Man.

The Grip is given by the right hand with thumb and two fingers only.

By the Sign thus given: place left fore-finger on the lips, and cross the right fore-finger over it, and the Grip: right hand grasps right hand, and cross the left arms over them, I declare to the Fratres that you are a perfected Theoricus of the Societas Rosicruciana in Scotia.

Be seated, Frater, and the Lecture on Colours shall be given.

### **The Lecture on Colours**

During the primæval Chaos which existed before the creation of our world, in the absence of light there was darkness and gloom, and this darkness was Blackness. And God said, “Let there be Light!” and there was Light and this was Whiteness. Now this White glory of the Beginning was soon diversified, the light being reflected in a myriad rays from the air, fire, water, and earth of the material world, and Man having at the last appeared to dwell here in this world of beauty became conscious of Colours.

The glorious rainbow in the heavens showed him the complete series of colours at one glance, and he was soon able to distinguish seven most evident tints, which have received names in all the languages of the earth. We know them as Red, Orange, Yellow, Green, Blue, Indigo, and Violet. These colours of the rainbow are also seen by us on the earth as well as in the heavens we see them in our flowers, our fruits, on our hills and in our valleys, in our metals, and on the animals around us. Of the seven colours of the rainbow, there are three which are by common consent most clearly perceived—they are Red, Yellow, and Blue, and there are some wild tribes which can distinguish no others. White is the result of a combination of all colours in due proportion; in nature we see it most clearly on the face of the moon in a clear sky. Black is the absence of Light and Colour; black objects are such as absorb all light and colours and reflect none. All nations and all religions have attributed White Light to God, by whatever name He may be called; it is an emblem of Good, and refers to Unity and Purity. The priests and ministers of almost all faiths have been clothed in white garments in token of their high office.

In the Old Testament we read of the white robes of Aaron and the sons of Levi, and the New Testament refers to white garments as symbols of Christian aims and practice. White robes were worn by the priests of Isis, Osiris, and Amon Ra of Ancient Egypt, and by those who ministered to Buddhism or in Brahmin Temples; by the Magi of Chaldea and Persia, and by the Celtic Druids. The Mohammedans also use only white in their religious devotions.

White is a symbol of the beatific combination of love, innocence, and faith, which lead to purity, peace, and perfection, of which the Diamond is the emblem.

Black symbolises evil and the antithesis of all that is beautiful and true; it refers to loss, despair, and death.

The three primary colours—Red, Yellow, and Blue—have also been attributed to the three Great Divine qualities, viz.—Red to His Omnipotence, Yellow to His Omniscience, and Blue to His Omnipresence, or, in other words, to His Power, Wisdom, and Universality.

In relation to Man the colour Red denotes courage, will, and force, hence to dominion and royalty; to war and to each man’s fight with his passions.

Yellow refers to intellect and knowledge, and thus to wisdom; it is emblematical also of calm, peace, and gladness.

Blue refers to honour, love, truth, friendship, and fidelity, hence to benevolence, and is so properly exhibited by the Freemasons.

In the World around us we associate the colour Red with fire, and with blood and wine, and with the Ruby. Yellow with the sun’s rays, giving life to all animal and vegetable life, and to gold, corn, and oil, and with the Topaz. Blue with the vault of the cloudless heaven, the deep sea beneath it, and with the Sapphire.



These three colours again predominate in the flowers of the plants and trees of the vegetable world, and are supplemented by orange, purple, and violet.

Green is the almost universal colour of the leaves and growing shoots of all vegetation, and in symbolism green refers to hope, progress, evolution, and regeneration; it is typified by the Emerald.

Purple, which is formed of a union of Red and Blue, has become associated with Imperial Rule and dignity from its combination of power and love; its emblem is the Amethyst.

Orange has been referred to zeal and enthusiasm, and to mental and moral development and self-control.

Violet is the colour referred to penitence, and Grey to humility.

Brown is associated with durability, firmness, constancy and self abnegation, it is the colour of a large part of the solid earth on which we dwell.

Even so do the varied colours by which we are surrounded mainly suffice to typify our conception of God, and of ourselves, as well as to describe the details of the world we see around us.

## Closing

*Celebrant rises and gives one knock.*

Fratres, you will rise and assist me to Close the Temple in the Grade of Theoricus.

*Cel.:* Join with me in giving the Sign and speaking the Word.

*This is done by all.*

*Cel.:* Let us give thanks and pray.

*All turn to the East and kneel.*

*Cel.:* Oh God, our Creator, we thank Thee for our preservation and for the knowledge we have already attained; be pleased to grant unto us mercy and peace, and continue to favour us with health and strength so that we may be enabled to make further progress in the path which leads to wisdom and to personal perfection. We seek these blessings through the Name of I.N.R.I. the Great Redeemer. Amen.

*Cel.:* Fratres, our duties in this Grade being concluded, I now Close this Temple by giving four and one knocks, and by the words Benedictus benedicat nos ad finem.

*All say:* Amen and Amen.

*Exponent:* It is closed until duly reformed by the Right (or Very) Worthy Celebrant or his successor.