

Societas Rosicruciana in Anglia

Grade II – Theoricus

2005

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 Rosicrucian Temple. In the East there is a white Altar as in Grade I. On the Altar; at the foot of the Cross, are five candles - one in front of four.

The College is closed in a Higher Degree or Adjourned from the Grade of Zelator: if the College is adjourned in the Grade of Zelator: all Zelatores, including the Candidate, are asked to withdraw. The Ancients take up their new positions, and the Candles on the Altar are adjusted by the Torchbearer: The candles and the position of the Ancients should be changed before the Opening of the Grade and after the Closing

The four Ancients are seated at the centre of the Temple behind their pillars, each facing his own cardinal point, the backs of their chairs almost touching thus forming the Cosmic Cross of the Four Elements.

- the Ancient of Earth, clothed in a black robe, faces North.

- the Ancient of Water; in a blue robe, faces West.

- the Ancient of Air; in a yellow robe, faces East.

- the Ancient of Fire, in a red robe, faces South.

Ancients' Symbols (lamp, fan, bowl of earth, & bowl of water) are required for and should also be on the pedestals as they are the essential symbols of the Elements represented by the Ancients. The Fourth Ancient's lamp (for convenience this is sometimes a candle) should be lit before the Temple is opened, and kept lit until after the Temple has been finally closed.

The Celebrant is seated in the East, at the South side of the Altar, The Exponent is seated in the West. The Secretary is seated in the North-East, the Conductor in the South-West, and the Guardian beside the Portal.

The Acolyte is in the ante-chamber guarding the Temple.

Each Frater must wear the Jewel of the Society with the appropriate ribbon.

Whenever possible, although this may be varied by permission of the S.M. or a Chief Adept, there should be not more than three Candidates for Grades II. Should circumstances render it necessary to have more than the stated number of candidates the ceremony should be worked twice up to the Lecture, the candidate(s) from the first working being allowed to stay in for the second working, after which the Lecture is given to all. If there have to be more than three candidates, one should be 'Representative', and he alone will be blindfolded. All will enter together; but when the time comes (after the prayer) for the perambulation, those other than the Representative should be told to be seated (in the North-West), and to participate mentally in the perambulation, which is made by the Conductor and Representative only. All candidates should be called on to rise to join in the responses to the Exponent's questions, and should then follow the Representative to the East, where the blindfold is removed from the Representative, and will remain together thereafter. (This procedure is to avoid the difficulty of leading a string of blindfolded candidates around the Temple.)

The Zelator-Aspirant is blindfold before admission, and must carry in his right hand, as an Admission

Badge, a simple Cross, composed of four arms of equal length around a central square, and the four arms are coloured, in rotation, yellow, red, blue and black. When he seeks admission at the Portal of the Temple, he must give the Knocks of a Zelator; three and two. The Knocks of the Grade of Theoricus are four and one.

When an Officer is addressing the Celebrant he should give the sign of this Grade.

Rituals for Candidates are placed near the Celebrant.

Opening

Celebrant knocks once, all rise, and Guardian stands beside the Portal.

Cel.: Fratres, assist me to open the Temple in the Grade of Theoricus.

Cel.: Frater Guardian, assure yourself that the Acolyte is without, and that the Portal is closed and the Temple guarded.

This is done by the Guardian, who reports.

Gdn.: Right (or Very) Worthy Celebrant, the Portal is closed and the Temple is guarded.

Cel.: I declare the Temple open in the Grade of Theoricus.

Celebrant gives four and one knocks.

Cel.: Be seated, Fratres.

Ceremony of Reception

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 here to study the constitution of the Universe and the structure of our world, and to seek to understand the relations which exist between the soul of man and his body.

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.

The Officers of the College have reported to me favourably 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 that another Zelator has made such progress, we will assist you in the Reception, and will give him all the help we can to ensure his further progress.

Cel.: Frater Guardian, ascertain if Frater is in attendance, and if so, let him be properly prepared by the Acolyte.

Guardian complies.

Gdn.: Right (or Very) Worthy Celebrant, Frater who has been invited to attend for Reception into the Second Grade, is waiting in the ante-chamber duly prepared.

Cel.: Frater Conductor, leave the Temple and instruct the Aspirant to knock as a Zelator. Assure yourself that he is able to give the Sign (*as Zelator*), Pass Word (*Lux*) and Grand Word (*I N R I*) in a proper manner, and let him carry in his right hand the Cross of the Four Elements, the badge of admission to this Grade.

Conductor complies, knocks are heard. (Three and Two).

Cel.: Frater Guardian, admit the Conductor and the Zelator whom he brings with him.

The Guardian admits them, and they stand within the Portal.

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

Cel.: Frater Zelator, I call upon you to give us the Sign and also the Pass Word and the Grand Word which were communicated to you upon your admission to our Society.

The Zelator gives them accordingly.

Cel.: We acknowledge you to be well instructed. 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. Kneel, therefore, upon both knees and join in our supplications.

(Candidate only kneels, all others stand with sign of prayer).

Cel. (or Chaplain.): O 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: Amen and Amen.

Cel.: In the name of God, who is our Creator and preserver, you may rise, and the Conductor will lead you around our Temple in search of more Light upon the mysteries of our being.

Fratres, be seated.

All except the Conductor and Zelator resume seats.

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

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

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

Zel. (prompted by the Conductor): They are my objects, Right (or Very) Worthy Celebrant.

Cel.: Prompted by such sentiments you may safely advance.

Guided by God's word, assisted by the Light of Reason and a love of knowledge, you may hope to attain your desires.

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

Conductor turns the Zelator towards the Exponent. D.C. prompts other Candidates to rise and join in the responses to the Exponent's questions.

Exp.: Do you promise to study with zeal the mysteries of our art and science?

Zel.: I do.

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

Zel.: I do.

Exp.: Do you promise to conceal the secret knowledge of this Grade from all persons who have not been regularly received into it?

Zel.: I do.

Conductor and Zelator turn to face the Celebrant.

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

Cel.: Frater Conductor, you will lead our Frater Zelator four times around our Temple, and place him before the Altar.

This is done (i.e. a half circuit)

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 certain instruction.

Frater Conductor, 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 then 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.

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 stands and holds it in his left hand waving a fan with his right hand.

A2.: I set in motion with this fan waves of Air which, although unseen by our eyes, are yet essential to all life on earth. The Fan was an emblem used in all Antient Initiations to represent the Spirit of God, the Spiritual essence in man, the Air as necessary to sustain both life and fire. You must labour and having prepared yourself by prayer, for the treasured knowledge you hope for, arm yourself with courage and a clear conscience, and fear nothing. Be circumspect and persevering. I give you the Pass Word Favonius.

The Zelator repeats the Pass Word and is then led by the Conductor once again around the Temple, they stop at the Pillar of Fire in the South upon which a lamp is burning. The Zelator presents the Red arm of the Cross and the Ancient stands and holds it in his left hand, waving a flame with his right hand.

A4.: This Flame typifies the Light of God in Nature, that burns ever 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 proceed only from the Fire enclosed within us, a spark of the blessed fire-light 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 treasure of a true Rosicrucian. I give you the Pass Word, Ignigena.

The Zelator repeats the Pass Word and is then led by the Conductor once more around the Temple and they stop at the Pillar of Water in the West upon which is a bowl of water. The Zelator presents the Blue arm of the Cross, and the Ancient stands and holds it in his left hand, sprinkling water around him with his right hand.

A3.: 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 tinctured with fire in its natural warmth, it is impregnated with air, and earth is both suspended and dissolved in it. My Frater, I ask you to seek the Living Water, which is the Water of Eternal Life; if you find it, drink of it freely that your sins may be purged and your iniquity washed away. Cleanse your soul in the layer of Regeneration and turn to God, Who will abundantly pardon. I give you the Pass Word, Aquaticus.

The Zelator repeats the Pass Word and is then led by the Conductor once more around the Temple and they stop at the Pillar of Earth in the North upon which is a platter of earth. The Zelator shows the Black arm of the Cross, and the Ancient of Earth stands and holds it in his left hand, sprinkling earth with his right hand around and upon the Zelator.

Al.: 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 microcosm (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 any Element became dominant, and Man's progress and destiny would be changed. The Pass Word of the North is Terrigena.

The Zelator repeats the Pass Word.

Al.: 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 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 further consider 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 Celestial 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.

Frater Conductor, lead the Zelator to the East and place him before the Celebrant.

The Conductor does so.

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

The Zelator hands the Cross to the Celebrant.

Cel.: This Cross is named the Cross of the Elements; it consists of a central white square and four arms of equal length 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, Yod He Vau He, which we now call Jehovah. They also refer 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 our Society and respect yourself; only so can you be prepared to exchange this earthly life for a realm beyond the reach of sin and sorrow.

The Pass Words which you have received were Favonius, Ignigena, Aquaticus, and Terrigena and their initials form the first Word of the great dictum of the Creator, Fiat.

The Grand Word is Zaphnath Paaneah, meaning A Revealer of Secrets.

The Celebrant rises.

Cel.: 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 the thumb and two fingers only.

By the Sign and the Grip thus given, I declare to the Fratres that you are a perfected Theoricus of the Societas Rosicruciana in Anglia. I present you with a copy of the Ritual of this Grade. You should continue

to wear the Jewel of the Society suspended by a plain green ribbon, as before.
Be seated, Frater, and attend to the Lecture on Colours.

The Lecture on Colours

The distinctive task of the Theoricus, in the second Grade of our Society, is the study of the significance and symbolism of Colours.

At the beginning of His work of creation God said, "Let there be Light", and there was light. This White glory of the Beginning was soon diversified, reflected in a myriad of rays from the air, fire, water and earth of the material world, and Man, in whom the work of creation culminated, became conscious of colours. The rainbow in the heavens made manifest to him the whole range of colours, and he soon was able to distinguish the seven that were most evident, and which we know as Red, Orange, Yellow, Green, Blue, Indigo, and Violet. These colours of the rainbow are also seen on earth as well as in the heavens – we see them in our flowers and fruits, on our hills and in our valleys, in our metals, and on the birds and animals around us.

Of the seven main colours there are three that are, by common consent, more clearly perceived - Red, Yellow and Blue.

White is the combination of all the colours, and all religions have attributed White and Light to God, by whatever name He may be called. White is an emblem of goodness and purity.

The priests and ministers of almost all faith 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 in the New Testament we read: "He that overcometh, the same shall be clothed in white raiment". White is also the symbol of the beatific combination of love, innocence and faith which lead to purity, peace and perfection. The Diamond is the emblem.

Black is the complete absence of Light and Colour and symbolises evil, the antithesis of all that is good, beautiful and true. It refers to loss, despair and death.

The three primary colours - Red, Yellow and Blue - have been attributed to three divine qualities, namely - Red to God's 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 power. It is also related to war and to each man's fight with his passions. Yellow refers to intellect and knowledge, and thus to wisdom, and it is emblematical of calm, peace and gladness. Blue refers to honour, love, friendship and fidelity, hence to benevolence.

In the world around us we associate the colour Red with fire, with blood and wine and with the Ruby. Yellow with the sun's rays, giving life to all animal and vegetable life, with gold, corn and oil, and with the Topaz. Blue with the vault of the cloudless heaven and the deep sea beneath it and with the Sapphire. These three colours predominate in flowers and are supplemented by Orange, Purple and Violet; and Green is the almost universal colour of leaves and growing shoots of all vegetation. In symbolism Green refers to hope, progress, evolution and regeneration. It is typified by the Emerald. Purple 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 is symbolical of humility.

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

So the varied colours by which we are surrounded in Nature and which show forth the beauties of God's creation, reveal to us something of the Beauty of His holiness, which it is our aim to reflect as best we can in our own lives.

Closing

Celebrant rises, Knocks once. All rise.

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

All rise

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 assume an attitude of prayer.

Cel. (or Chaplain): O God our Creator, we thank Thee for our preservation and for the knowledge we have already acquired; 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.

All rise.

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

All: Amen and Amen.

The College is rearranged and then resumed in the Grade of Zelator.

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