

The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The Rosicrucian Manifestoes cautioned against false alchemists and their books. Thomas Vaughan in the Preface to his edition of the *Fama and Confessio* agrees with this warning.



It is the advice of the Brothers of R. C. that those who would not be proficient in this Art should study the elements and their operation before they seek after the tinctures of metals. It is to be wished indeed that men would do so, for then we should not have so many broilers and so few philosophers.

—THOMAS VAUGHAN, 1622(?)–1666(?)

To the Members of the Esoteric Hierarchy, Greetings!

An earlier monograph in this degree mentioned the tomb of C.R.C. The Fama describes this in some detail. When Brother N.N. began to alter the building to make it more fit, "he lighted upon the memorial Table which was cast of brass, and contains all the names of the brethren, with some few other things; this he would transfer in another more fitting vault; for where or when Fra: R.C. died, or in what country he was buried, was by our predecessors concealed and unknown unto us. In this Table stuck a great nail somewhat strong, so that when he was with force drawn, he took with him an indifferent big stone out of the thin wall, or plastering of the hidden door, and so unlocked for uncovered the door; wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was written in great letters, Post 120 annos patebo, (after 120 years I will be pulled out), with the year of the Lord under it; therefore we gave God thanks and let it rest that same night, because first we would overlook our Rotam; . . . For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.

"In the morning following we opened the doors, and there appeared to our sight a Vault of seven sides and corners, every side five foot broad, and the height of eight foot; Although the Sun never shined in this Vault, nevertheless it was enlightened with another sun, which had learned this from the Sun, and was situated in the upper part in the Center of the ceiling; in the midst, instead of a Tomb-stone, was a round Altar covered over with a plate of brass, and thereon this engraven:

"A.C. R.C. Hoc universi compendium unius mihi sepulchrum feci.

"(A.C. R.C. I have made this sepulcher for me a compendium of the one universe.)

"This Vault we parted in three parts, the upper part or ceiling, the wall or side, the ground or floor.

"Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the triangle, which was the bright center; but what therein is contained, you shall God willing (that are desirous of our society) behold the same with your own eyes; but every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly showed, and set forth Concentratum here in our book.



"The bottom again is parted in the triangle, but because therein is described the power and rule of the inferior

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Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that provided and stored with the heavenly Antitote, they do without fear or hurt, tread on, and bruise the head of the old and evil serpent, which this our age is well fitted for: every side or wall had a door for a chest, wherein there lay divers things, especially all our books, which otherwise we had, besides the Vocabular of Theoph: Par. Ho. and these which daily unfalsifies we do participate. Herein also we found his Itinerarium, and vitam (itinerary and life) whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, & chiefly wonderful artificial Songs; generally all done to that end, that if it should happen after many hundred years, the Order or Fraternity should come to nothing, they might by this only Vault be restored again."

They removed the altar and found the body of C.R.C. holding in its hand a parchment book called I. The Fama goes on: "Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire, and the expectation of others: for it's fitting, that before the rising of the Sun, there should appear and break forth Aurora, or some clearness, or divine light in sky; and so in the mean time some few, which shall give their names, may joyn together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our brother R. C. and be partakers with us of our treasures (which never can be wasted) in all humility, and love to be eased of this worlds labor, and not walk so blindly in the knowledge of the wonderful works of God."

I have spoken to you a number of times about your possible contacts with the great Masters, and I have intimated that among these Masters the Venerable Grand Master C.R.C. is one whom most of you will contact from time to time. I have already stated that you are not to look upon this Grand Master with any idea of religious worship, but with that high regard and veneration which one would give to a person who is dearly beloved by ourselves and all mankind.

There is no possibility of trying to tell you precisely what Christian Rosenkreuz looks like. As our Venerable Grand Master, he comes to our minds in a multiplicity of physical expressions. You will understand that he might appear to you in one form or another without attracting undue attention. You will always know C.R.C. and his contacts with you by the way he impresses and appears to you when you see him as a monk of medium height. He wears a long black robe which just touches the floor. A monk's cowl is drawn up around his head as a dark background for his face and hair, and also as a veil or screen to hide any other distinguishing features of his body.



Therefore, it is difficult to judge other than that he is a rather plump man of medium height.

He always has gray whiskers which are ten to fourteen inches long, not pointed but coming more or less to an indefinite edge at the bottom. His gray mustache slightly hides his mouth, but his eyes are always sharp, clear, and somewhat piercing. Despite the plumpness of face and body, his hands are long, especially his fingers. They are slender, very cultured and refined in their shapeliness and soft in their touch. His voice is strong, somewhat musical, and with a very definite degree of tenderness. He impresses his messages sometimes in the German language, but generally in Latin. If he realizes this may not be understood quickly and promptly, he may use the language of the person whom he is contacting.

Often he assists in identifying himself by appearing with a scroll in his hands, or with a scroll showing over his left shoulder, as though it were on the top of a pedestal just behind him and to his left. At other times he seems to be sitting at a desk with his hands on the scroll, or standing and examining the scroll. Sometimes he has a roll of parchment in his hands and unfolds it. On some occasions he holds up the unrolled scroll and points to some hieroglyphic signs on it which you seem to understand at the time of the contact, but afterwards cannot remember definitely.

The hieroglyphic characters do have a meaning to your inner self which your inner self understands at the time of the contact, but which mean nothing to your outer self later. Many members have written us about these contacts and the scroll and the words; they have asked us whether we could tell them what the words or symbols on the scroll meant. We would not do so if we did know, because until you are ready to have your outer self made familiar with these things, the Masters prefer to have your outer self kept in ignorance of them.

On the other hand, we do not know what the words may mean to you, and the same symbols and letters are not shown to each person. The message for your inner self would be quite different from the one given to any other person, and therefore we are not able to give you an answer to such a question.

Occasionally C.R.C. impresses the person he is contacting by first causing a light to appear in the form of a great oval and in the center of this huge oval, which is often six or seven feet in height, there will appear the vision of the entrance door of a tomb. Gradually, the doorway or entrance to the tomb will open, and the great wooden part of the door may swing open showing a darkened interior or sometimes a light burning as from one candle in the center of the interior. However, nothing else of the interior is seen on the first eight or ten contacts with C.R.C. Out of this



doorway and from the darkness within, C.R.C. will emerge in some visions, and because of his black robe standing against the black background of the tomb only his hands and face are discernible.

The messages from C.R.C. are always of a constructive, encouraging nature and are never prophetic in the sense of dealing with future events outside of your own immediate affairs. In other words, his messages never deal with matters which are occurring generally in the world or in connection with the lives of other people. He has never been known to bring any bad news or anything which is sorrowful or saddening. He is quite quick and positive in the impressions he creates in your mind during the contact, and he always inspires a cheerful and happy attitude.

It must be realized that the words Christian Rosenkreuz are not actual names of an individual but, rather, a symbolic title. This title was conferred upon different Rosicrucian masters in past centuries. Some historians who were not members of the Order confused this fact. They believed that a person by that name actually originated the Rosicrucian Order. In part, they perhaps arrived at that idea from reading the traditional book, the Fama, which was issued officially by the Order. However, what they did not realize is that the Fama was principally allegorical—a symbolic work. All the details which it sets forth should not be taken in the literal sense. It is quite possible that the one who at first bore the symbolic Grand Master title of C.R.C. incarnated into that same eminent position at later times. His appearance, too, might have been somewhat similar. We repeat, however, that all those who bore the title C.R.C. were not the same person. Nor was that their profane or true name.

Fraternally,

YOUR CLASS MASTER

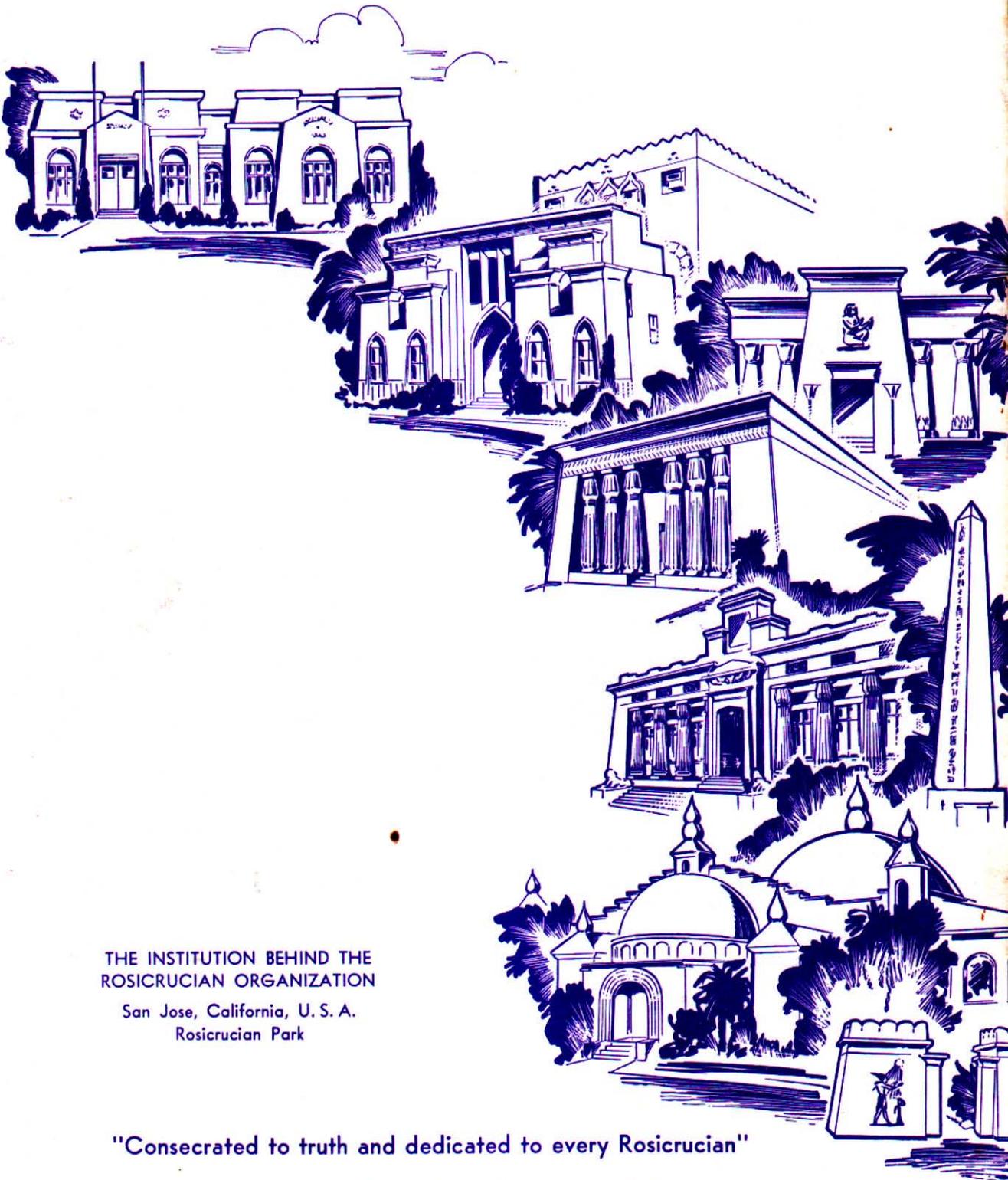


Summary of This Monograph



Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.

- ¶ The *Fama Fraternitatis* describes the tomb of C.R.C., its size and the inscriptions.
- ¶ It contained the *Vocabular of Theoph: Par. Ho.*, his *Itinerarium* and *vitam*. In another chest were looking-glasses, bells, lamps, and "wonderful artificial Songs."
- ¶ The purpose of these was that, if it should happen after many hundred years, the Order should come to nothing, they might by this Vault be restored again.
- ¶ You will know C.R.C. by the way he impresses and appears to you as a monk of medium height, wearing a black robe with a cowl.
- ¶ He has gray whiskers and mustache; his eyes are sharp, clear, and piercing; his hands are long and slender.
- ¶ Often he appears with a scroll in his hands, or a scroll showing over his left shoulder. At other times he may be sitting at a desk with his hands on the scroll.
- ¶ He may hold up the unrolled scroll which has hieroglyphic signs on it which you seem to understand at the time, but afterwards cannot remember definitely.
- ¶ Occasionally C.R.C. causes a light to appear in the form of an oval, in the center of which will appear the entrance to a tomb.
- ¶ The messages from C.R.C. are constructive, encouraging, and are never prophetic in the sense of dealing with future events.



THE INSTITUTION BEHIND THE
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San Jose, California, U. S. A.
Rosicrucian Park

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