

The words engraved on the Altar on the
Tomb of C.R.C.

Workgroup on the following passages of the Fama Fraternitatis.

“In the midst, instead of a Tomb-stone, the Altar was covered with a plate of brass, and thereon this engraved: A.C. R.C. Hoc universi compendium vivus mihi sepulcrum feci. (By this compendium of the universe I have made a living tomb). Round about the first Circle or Brim stood, Jesus mihi omnia. (Jesus, my all)

In the middle were four figures, enclosed in circles, whose circumscriptions were,

- 1) "Nequaquam vacuum" - There is no empty space.
- 2) "Legis Iugum" - The Yoke of Law.
- 3) "Libertas Evangelii" - The Gospel of Freedom.
- 4) "Dei Gloria Intacta" - The Glory of God is untouched.

>>

Introduction

This workgroup has viewed the task from two different points of view. First, looking at the symbolic meaning, then the Gemmatric and Aritmosophic point of view. For the symbolic approach different sources were used, the Torah and the Gospels, and Cabalistic writings also. For the numerological approach different references were used for the Latin letters. One was that of the simple position into the Alphabet, and another was that of the values indicated by Henricus Cornelius Agrippae into his De Occulta Philosophia. The reason for using of this was the possible connection of Agrippae to the root Rosicrucian environment.

Agrippa's value	Letter	Alphabetical position for Latin Alphabet
1	a	1
2	b	2
3	c	3
4	d	4
5	e	5
6	f	6
7	g	7
8	h	8
9	i	9
10	k	10
20	l	11
30	m	12
40	n	13
50	o	14
60	p	15
70	q	16
80	r	17
90	s	18
100	t	19
200	v	20
300	x	21
400	y	22
500	z	23
600	j	
700	v	
800	hi	
900	hu	

The common arithmetical values of the Letters, used in many esoteric groups in the time of the Fama, may have been that of the common Letter order of the Latin alphabet, which does not consider J, U and W.

This supposition comes from the solution of the name of the Virgin woman who lead C.R.C during the Chemical Wedding.

Using the Latin letters and referring the values to their position we can resolve the riddle of her name, as "ALCHIMIA".

Letter of the name	Formula	Calculated values	Latin letter
1a	$1a=8a$	1	A
2a		11	L
3a	$5a/3$	3	C
4a	$\text{RadQ}(3a+6a)*2$	8	H
5a	$5a=7a$	9	I
6a	$1a+2a=(3a*3)+4$	13	M
7a	$7a=5^\circ$	9	I
8a	$8a=1^\circ$	1	A

Some numerical observations have origins in Kabalah, and others in Theosophical systems.

It is very interesting to note that even if we used different mathematic references the results are absolutely complementary.

The members of this workgroup are from different Rosicrucian organizations and do not have the same approach, yet were able to elaborate a very good work together.

The engraved words and their possible meaning

A) "A. C. R. C. Hoc universi compendium vivus mihi sepulcrum feci".

a) A.C.R.C Arcanum Christi Rosae Crucis –Secret of Christ of the Rosy Cross

b) A.C.R.C Aedes Christicola Rosea Crucis – Tomb of a Christian of the Rosy Cross. Of this living compendium of the universe I have made a tomb. The living and Eternal Gospel, Word, or Good News (Tidings)...

c) A.C.R.C. Ascendit Caput Rosa Crux - while living made this sepulcher as a summation of the universe.

d) "A.C.R.C. Hoc universi compendium unius mihi sepulchrum feci." This could be translated as: Altar of C.R.C. "I made this compendium of the one universe as a tomb for myself."

Option a) claims that the Secret of the Christ is within the Rosy Cross.

Option b) is like a determining symbol in Egyptian hieroglyphics, used to confirm the meaning of the phrase that follows.

Option c) underlines that the Tomb is a mirror of the universe. The sepulcher seems to be designed like some Lodges or Temples (where they are used), to represent a summation of creation, at least all the Earth, or so to say, all of nature. So it would seem that in the greater sense, as the doctrine itself, the body of CRC is not to be found in the chamber, but in a study of nature. There

indeed, is all the wisdom to completely restore the fraternity, should all be destroyed.

In like manner, the soul is entombed in the body, and this microcosm reflects the macrocosm in which the divine is embodied. So we look to one to understand the other.

The intact body of C.R.C is a Spiritual Field which is a mediator between, those who seek the Life of the Spirit, those who want to regenerate the microcosm, and Divine, uncorrupted Nature. Studying the fallen nature we may observe the limits and the inexorable law of birth, vitality, and death. The true seeker of Life has the feeling that there is another Nature that is not one of death, but of Life.

Option d) seems very clear. However it is very important too, because it underlines the Sacred Space where the mots are engraved.

Is very interesting to note that we are speaking of a Tomb, in relation to the universe.

Looking on the Aritmosophy of these Acronyms we can see:

Transcribing them as a number (Agrippa's alphabet) we get A = 1, C = 3, R= 80, C = 3. The Acronym value is 87 (8 from Spiritual World, 7 from Divine World).

Theosophical Reduction 6 (Material World).

Essential root 3 (Material World).

Also the Aritmosophy of these Acronyms confirms that, behind them, there is a secret and that the environment where this is to be found is the material world.

The Theosophical Reduction and the Essential Root are both part of the material World (according to the concept of L.C. De Saint Martin), but the two ciphers which compose this value are one from the divine world (7) and the other from the spiritual one (8).

This means that, even if we are speaking of a material world, behind it there is the Divine, which acts with his Seven aspects, also called the Seven Elohim, and they act through the spirit (8) just as do the material substances. (6 and 3)

7 is the number of the Seven Elohim, the seven rulers of God. 8 is the complement to 10 of 2, where 2 is the expression of the Fallen Nature (Genesis starts with the Hebrew letter Beth, which means House and has a value of 2).

This means that this world, even if it is a Fallen one, contains a plan and offers a Force that allows mankind to Regenerate themselves and enter again into the Original, Divine Nature, where the microcosm was before the Fall.

Resuming, we can say that our microcosm is fallen from the Divine Universe and this world is a Tomb for the Microcosm that, with the help of the Christic Force, raises up from this tomb and Resurrects in the Kingdom of God.

The secret of the Christ is the secret of Salvation, the Redemption of the Microcosm. (8 and 7).

The Resurrection is the real Target of the Rosicrucian Initiation.

This is the Arcanum Christi, Resurrection during life, with all our physical and etheric (etheric, astral, mental) bodies, not after death.

“Hoc universi compendium vivus mihi sepulcrum feci”.

The Latin sentences means:

“This resume of the universe I made for my Tomb, during all my life.”

Bro C.R.C is saying that he had considered the material world a Tomb for himself.

This Tomb, as we saw before, contains the possibility of escaping the chain of death.

He placed his material part into this Tomb. This means he has accepted decreasing his Ego to let the other increase in him, the Real Divine part, in the microcosm in which he lives.

This is John the Baptist who, recognizing Jesus said, “I must decrease to let him increase”.

This Tomb is a life orientation, which leads the material part to silence, giving the drive of the microcosm and the personality (with all its bodies) to the real Driver in us, the Divine Consciousness that has to be born in us, which is also called Jesus.

To give Birth to this New Consciousness, the new orientation of life described before is strictly needed.

B) Iesus mihi Omnia

This means "Jesus is all for me". Christ in me, me in Christ... or as we might say, the imitation of Christ.

The Initiate who has seen what is in this world, who has seen the possibility that God offers mankind for Resurrection and has placed himself in the Tomb of a new orientation of life, could come to say “Jesus is all for me”.

"Jesus mihi omnia. (Jesus my all)" is a very clear, and focused statement. It was the Center of the Work of Heinrich Khunrath (see his 'Cosmic Rose' plate) who wrote that Jesus was 'The Stone' = 'love'.

In the central image of the Cosmic Rose of Khunrath, there is a crucified man (the cross is invisible). Around this man there are Latin words claiming that he is the Son of God. The feet of the Man are on the head of a Phoenix, which is a symbol of resurrection. A circle of light rays surrounds the man, and beneath is the Latin Phrase "IN HOC SIGNO VINCES", "Conquer by this sign". Outside of this circle are written ten names of God. Around those names the letters composing the name YeHoShuHa. Some cloud surrounds that circle. From that clouds ten light rays appear having the names of the Sephiroth. In the higher part there is a circle with the name Ayn Soph inside, and in lower part another circle with the word Hemet, meaning Truth.

The Hebrew letters form a circle surrounding all just shown.

Another circle of Latin words surrounds that of the Hebrew letters, "Diligens dominum deum tuum, ex toto corde tuo et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua, et proximum tuum, sicut teipsum" which means "love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself". In the upper part of this circle there is a triangle recalling the Pythagoric Tetraktys, which is built up by the Tetragramme (Yod He Waw He). In the external part of that circle there are the names of the different angelic Hierarchies. Rays start from each Hierarchical name and have some Hebrew writing.

The Cosmic Rose is a representation of the Philosopher's Stone.

The 'Stone' and its 'opening' is a process i.e., the AGENS & PATENS of the whole of Nature = active/passive = male & female power of Nature at its source. This can be represented with vertical and horizontal lines, as the symbol of the cross '+'.

The 'brother' who has experienced and/or completed the process of 'The Opening of the Stone' can say or write the words, "Jesus mihi omnia. (Jesus my all)".

The 'rose' upon the cross represents the completion of the process, according to the 'law of the triangle'. That is, the 3rd point is the completion and manifestation of all things, 'Above and Below'. They are NOT the same! This is represented by the front and back parts of the Lion. The front part of the lion is the 'above' and the back part of the lion is the 'below', with the joining of the Above with the Below being the solution. 'As above so below' is probably an incorrect translation from ancient Egyptian into ancient Greek.

For sure, in the common way of life, it is not correct to say, 'As above so below', comparing the Divine world with our fallen one, but for one who has completed the Process this is correct. Then probably the original Egyptian concept should contain the meaning to 'join the Above with the Below' as a target of the Process, but also that of 'As above so below' as a results of the Process.

Jesus, as in the central image of the Cosmic Rose of Khunrath, could be written as YHoShWaH, which is the four letter of the name of God with the Shin in the middle, which is the mother letter linked to fire.

Jesus is the fire coming from God; a fire that burns all opposed to the Will of God, but Sanctifies all that is in the service of the Divine Nature.

We have to remember that in the Mystery of Eleusi, Demetra used fire to make Demofonte an Immortal.

Fire is the symbol of the Cosmic Force that gives Immortality.

Jeremiah the Prophet, said:

“...my heart was like a burning fire, held in my bones; I tried to contain it, but I could not.”

In the gospel of Luke we read, “I came to bring fire on earth and how I wish it were already kindled”!

The Hebrew letter Shin was expressed, in the old alphabet, as some teeth.

In the New Testament we read these two sentences:

- a) Whoever eats my flesh and drinks my blood remains in me and me in him.
- b) Whoever eats the bread and drinks the cup of the Lord unworthily, eats and drinks his own judgment.

The first digestion happens in the mouth, due to chewing. This means that the Fire of Christ allows us to eat and digest the Sacred Aliments, the Sacred Ethers, we receive from the kingdom of God, in order to provide the necessary materials for the construction of the Golden Dress of the Wedding, which is the New Soul.

The Initiate wants to place Jesus, the new power of his Consciousness, at the Center of his life, because this power is the only possibility for overcoming the pain of the wrong reaction to the Divine Laws behind our material world.

Counting the total of the letters which compose the mots "Jesus mii Omnia" we obtain the numbers $5 + 4 + 5 = 15$.

C) The four mots:

1° "Nequaquam vacuum".

2° "Legis iugum".

3° "Libertas Evangelii".

4° "Dei gloria intacta".

If an Initiate recognizes the reasons of his life and reacts, entering into the Tomb of a new orientation of his life, he say <<Jesus is all for me>>, then the four sentences became for him very important guideline.

All 4 of the 1-4 texts in Latin that are in the Fama, are 'together' in the Bible.

In the Vulgate, Deuteronomy 15:13 is "et quem libertate donaveris nequaquam vacuum abire patieris" the last 4 words translate "you shall not allow [him] to go away empty." (from a friend) . The Det 15, speak of the mercy for the poor, and says that if an Hebrew sold himself to another Hebrew this will be allowed only for six year of works, the seven year he has to set free have to receive something.

In Deut. 15:16-17, is the case when the servant want to remain servant forever.

Deut 15:11-18 (Brenton's English Septuagint):

<<11 For the poor shall not fail off thy land, therefore I charge thee to do this thing, saying, Thou shalt surely open thine hands to thy poor brother, and to him that is distressed upon thy land. 12 And if thy brother or sister, a Hebrew man or a Hebrew woman, be sold to thee, he shall serve thee six years, and in the seventh year thou shalt send him out free from thee. 13 And when thou shalt send him out free from thee, thou shalt not send him out empty. 14 Thou shalt give him provision for the way from thy flock, and from thy corn, and from thy wine; as the Lord thy God has blessed thee, thou shalt give to him. 15 And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God redeemed thee from thence; therefore I charge thee to do this thing. 16 And if he should say to thee, I will not go out from thee, because he continues to love thee and thy house, because he is well with thee; 17 then thou shalt take an awl, and bore his ear through to the door, and he shall be thy servant for ever; and in like manner shalt thou do to thy maid-servant. 18 It shall not seem hard to thee when they are sent out free from thee, because thy servant has served thee six years according to the annual hire of a hireling; so the Lord thy God shall bless thee in all things whatsoever thou mayest do.>>

"Nequaquam Vacuum" seems to indicate the Deut. 15:13, then all the capitol 15.

We may see, there, an image of the Mercy of Good. If we give us to him, if we dedicate our life to serve God, through his spirit's spark we have in us (in the middle of the microcosm in which we leave), we will receive mercy. Such kind of experiences, if we persist for long time, ascending the seven steps of the Initiation, do not leave us with empty hands.

The Seven step give us the freedom. When an Initiate have reached the Freedom could also decide to stay as a Servant of Good, working to his saving plan for the world and the humans, as CRC at the end of the Chemical Wedding remain as Guardian of the Portal.

Is very interesting the parallel with the seven days of the creation and the seven years of Deut. 15, compared with the wisdom of the RC.

God did work for six days and the seven he rest. This rest is the needed quiet space that, allow the results of the work to be manifested.

The seven steps is a rest, which will manifest the Divine Man, totally regenerated, set free from the forces of this fallen nature. Is a Man which could to Serve God as God perfectly accorded with the God's thought.

The Seven year, day, step is the Vault of CR where the Initiate receive the complete science.

1° "Nequaquam vacuum".

Perhaps the 'source' and 'center' of all things within the universe?

There is no empty space. There is no separation. All things are ultimately united, and ever present.

The Sacred Language is very clear on this subject:

“A person must know that G_d's glory fills the entire world.”
(Isiah 6).

“There is no place void of Him.” (Tikunei Zohar).

“He fills all worlds and surrounds all worlds” (Zohar).

... even in the most defiled places there is G_dliness, for He gives life to everything as it says, "And you give life to everything" (Nechemia 9).

So even if a person is stuck in the lowest of places he cannot excuse himself and say "I cannot serve HaShem here because of all the thickness and materialism that attacks me always", for even there you can find Him and cling to Him and do complete teshuva (n.d.r: the repenting path), "For it is not far from you" (devarim 30), only that "in this place there are many garments." Likutei Moran 33; Rebbe Nachman of Breslov.

"Nequaquam vacuum" may have had in mind to suggest the Pantheistic Rosicrucian idea that all things are joined in harmonious unity. That is, and it seems to have been a major issue in those times, man is not, as the Church would have it, a special creation apart from nature.

You cannot wave your hand without affecting the Universe in some subtle way. Man is not a unique agent acting upon a passive and unchanging natural world, as if somehow isolated and separated from everything else, and from God also, by a void or vacuum.

That is, such a separation could only exist if each entity, and everything else, were contained in some way, and suspended in a void that prevented them merging even though all is the same stuff.

In the beginning there was God, then God made everything else, He made everything, and nothing was made without Him, so guess what God made everything out of? There is no Void.

Every space is full of energy, is full of the Grace of God. The modern science explains very well what our ancient Bro understood by intuition. The reasons why we can not perceive these forces is that we are not accorded with them, but if we leave in the new orientation of the life mentioned before, we can say with our ancient Brother, "There is no empty space".

Counting the total amount of the letters which compose the mots "Nequaquam vacuum" we obtain the numbers $9 + 6 = 15$.

This is the place and landscape from whence CRC came.

It may be possible to link this phrase to the Figure of the Ezechiel's vision, "the Man".

Maybe the Man is a symbol of the earth?

15 reduced is 6 which according to L.C de Saint Martin is a material number, but according with Pytagore is a Perfect number associated with Venus. It seems to suggest the Perfection of the original substance.

2° "Legis iugum". The yoke of the Law.

A yoke to carry a weight?

What is that weight, perhaps the heaviness of the fallen world?

The laws of nature are inviolate, and actions have consequences. We have no choice in this, the yoke therefore guides our actions and ultimately, corrects our errors of action, or inaction, so that learning and complying with the law leads to growth, but clashing with the law leads to defeat and corrective consequences. That is to say, there is no choice of living outside the law of nature; the yoke restrains us.

In Mt 11:30 we read "my yoke is sweet and my charge is light". The Law of God, that we may receive, through the Christic Consciousness, is a Law of Love. This Law is light, if compared with the heaviness of the Law of the Fallen Nature. About this last one, the Old Testament, focalizes attention on the pains given to the mankind as results of the wrong actions he does.

Resuming, the first one is the **Law of the Love of God**, the second one is the **Law of the Severity**, the **Law of Causes/Effects**, which give penalties for the wrong actions done by mankind.

Counting the total of the letters composing the mots "Legis iugum" we obtain the numbers $5 + 5 = 10$.

It may be possible to link this phrase to the "Bull" figure of Ezechiel's vision.

Might the strength of the Bull be a symbol of Water?

When there is a Flood everything is carried out from the water flowing.

Is interesting to note that the triangulation of 10 is 55, which is the number of the name of the Virgin woman, which lead CRC into the Chemical Wedding, her name is "Alchemy". The 55 recalls what the Sefer Yetzirah says about the Sephirot <<5 in front 5>>.

Alchemy is the way to rise up, by self-regeneration, becoming again the Adam Kadmon, walking on the path of the Tree of Life, the Divine Space, the Kingdom of God.

Alchemy is, also, the Royal Art which uses competently the Divine Laws to Transforms the Nature, according to the God's will.

The number 10, for Pytagore, is the Perfect number, the sublimation of all, the Completion of all. It is the develop of the Tetraktys. According to the Kabbalah is the Aleph in manifestation, the God's will manifested into the creation.

The reduction of 10 give the 1. The Aleph behind the Yod.

3° "Libertas Evangelii". Freedom of the Gospel.

But which Gospel is intended? Indeed, to rise up and partake the nature of the Divine is to be as an anointed one and **be liberated from our fallen nature.**

In terms of Joachim of Fiore this is the "**Eternal Gospel**", in Kabbalistic terms "**Torah D'Atzilut**" (n.d.r: **the Torah of the World of Supernals**). That which transcends the law... "**Freedom is the Spiritual Torah**" - Judah Levi Tovah.

The Gospel is an allegory of the path which every initiate has to walk on. Every page of the Gospel has to be written in us. For this reasons if we write every page, we will write also that's of the Birth of John the Baptizer, the Birth of Jesus, the work to prepare the way or God, done by John the Baptist crying out in the desert to lead the masses (the different aspect of our Ego).

We will write also the pages where John the Baptist recognizes Jesus and, when he has prepared the way, started to decrease to leave the lead to Jesus. We will write the pages of the miracles that the New Consciousness will do in us, as the Ego is given up to the Divine, surrendered into the Microcosm.

The pages of facts related to the crucifixion also being written. The pages of the Mystical Death, leading to the real Resurrection in the new field of life, a very important page we will have to write.

Counting the total amount of the letters that compose the mots "Libertas Evangelii" we obtain the numbers $8 + 9 = 17$.

The number 17 reduced is 8. According to L.C. de Saint Martin, it is a Divine number. According to the Kabbalah, we see that the Hebrew letter with the value 8 is Het. Its name means "fence". It represent the Spiritual Field of a very Spiritual School, Order or Church. This Spiritual Field is the Real House of "Sancti Spiritus". God's name, composed by four letters, YHWH, has a value of 26, which has a Theosophical reduction of 8.

It is possible to link this phrase to the Figure of Ezekiel's vision of "the Eagle". The Eagle is a symbol of the air.

4° "Dei gloria intacta".

The Glory of G_d cannot be profaned, it remains intact, inviolate... **if one is able to transcend the Yoke of the Law.**

At least we should say that, God being infinitely present in all things and unchanging, we can not strive against God, because we cannot be separate from God.

But we have to choose how to spend our lives.

To strive against God therefore, is to be defeated by futility.

Conversely, to rise up cooperatively in the nature of God (the Liberation) is to live abundantly.

In this way, someone who loses their life to the incontestable God has life more fully, but someone who strives against the Divine destroys himself.

All we written, before is possible only because the Glory of God is Intact.

Hermes reminds us that even if the force of God penetrates into the earth, it remains pure.

We can have access to that force only if we set Jesus as the center of our life, with the New Consciousness that He gives birth to as a consequence of a right life orientation.

If we decide to enter into the Tomb of the Silence at the material attributes of the soul, if we accept being ruled by the Law of the

Cosmic Christic Force, become engaged, daily, writing all the pages of the Gospel, making them concrete aspects of our lives, will we have access to the help of the Glory of God, and we make real the Secret of Christ in the Tomb of Nature.

Counting the total amount of the letters that compose the mots “Dei Gloria Intacta” we obtain the numbers $3 + 6 + 7 = 16$.

The reduction of 16 is 7. This is the number that expresses Perfection, which is connected with the Seven Spirits before the throne of God. It reminds us also the 7 Elohim, the Spiritual Forces that act on the Will of God.

It could be possible to link this phrase to the Figure of Ezechiel’s vision, “the Lion”.

Might the Lion represent the element of fire, light and the Sun?

It is very interesting to observe that the total of the letters composing all four mots added to those composing “jesus Mihi Omnia” results in 72, which is also the number of the names of God, which lead us to the idea of the Kingdom of God, then, to the Vault or Sky of the Tomb.

Numbers in the Fama

Opinions on the founding year of the Brotherhood.

About the year of the foundation of the brotherhood there are different opinions.

1. A person reliable and honest, greatly involved in the R+C work (we do not know more about him), who's source was definitely in a position to know about these matters, said that the year of CRCs birth, 1378, was the founding date of the Rosie Cross Brotherhood.

The Fraternity was formed by representatives of various secretive esoteric orders in existence at the time, as a way of better sharing and preserving the knowledge that they had during an uncertain an oppressive age.

The allegory of Christian Rosencruz was then written to describe how this had all come about.

The Fama was written as a founding document and, as we might say today, mission statement, originally in Latin.

Each member copied this document to secure a copy for himself, which he could thereafter study.

It was only later, when the time came to make a public appeal, that the document was translated into various languages.

2. Another opinion, on the date of the Birth of the Brotherhood, is that it was founded in then 1404.

This assumption is based on the following calculations.

In the Fama we can read about C.R.C who, when he was 5 years old, entered into a convent.

When he was 16 years old he arrived at Damcar.

3 years later he left Damcar for Egypt, and then moved on to Fez.

2 years later he left Fez.

5 years later he had thought, again, about the reformation.

Then:

$$16+3+2+5=26.$$

He was 26 years old when he formed, in Germany, the first core of the Brotherhood. As we will see 26 is a recurring number into the Fama.

1378 the date of his birth + 26 the years later when he founded the first group = 1404.

3. The Fama says that the Brotherhood had its origin in Fez. Then when C.R.C was 19 years old, was in 1397. But we can, also, see that the German Group was founded when C.R.C was 26 years old.

The first opinion leads to the following reduction:

$1+3+7+8 = 19 = 1+9 = 10 = 1+0 = 1$, which is a number referring to the Divine world, accorded to the LC De Saint Martin system.

The second opinion, lead to the following reduction:

$1+4+0+4 = 9$, which is the number of the mankind and is a number related to the material world in LC De Saint Martin system.

The third opinion, lead to the following reduction:

$19 = 1+9 = 10 = 1+0 = 1$.

$1397 = 1+3+9+7 = 20 = 2+0 = 2$ which is a number having a part in the Spiritual world, accorded to the LC De Saint Martin system.

The Hebrew letter that corresponds to the number 20 is the Kaph, which is the palm of the hand.

The number 2 is the letter Beth, with which starts the book of Genesis book, and meaning House.

This means that under the Divine will the spiritual essence of the RC teachings went adapted to that age.

And that the RC Order was ready to be helpful for the mankind beginning in 1404.

Conclusions on the foundation year opinions

Supposing that every one of the sources for these suppositions shows a part of the true story we may suppose:

The Fraternity was formed, in the 1378, by representatives of various secretive esoteric orders in existence at the time, as a way of better sharing and preserving the knowledge that they had during uncertain and oppressive times.

The works of these peoples joined defined the essentials millstones in the 1397.

They were able to organize an Order, able to realize the milestone defined 7 years before, in the year 1404.

Some numbers which recur around the Fama.

Interestingly, in one copy printed in Kassel in the 1614, the Fama text starts on page 91 and is printed on 37 pages. 91 is the triangulation of 13.

The Tomb is an heptagon of 5 feet wide.

The formula for the area of a regular heptagon is approx. $3.634*s^2$. Since each wall is stated to be 5 feet wide, that makes each of the 7 sides of the heptagonal ceiling/floor 5 feet long. Applying the formula, you get $3.634*5^2 = 90.85$, which reasonably rounds off to 91.

Is very interesting to observe that in John Dee's model of the universe, 91 are the Enochian Governors.

Then it seems that some numbers appear:

- 91.

- 37.

- 128 = the page where the Fama ends (beginning on 91 and printed on 37 pages then, $91 + 37 = 128$).

The reduction of 91 is 1 and its essential root is 1 again. 91 is the triangular of 13.

The Theosophical sum of 13 is 91 as its triangular.

The essential root of 13 is 1.

37 reduced is 1, its theosophical sum is 703, its essential root is 1
The sum of 128 is 8256, the reduction of 128 is 2 and the essential root is 3 and the triangular is 8256 as its sum.

Conclusion

If we consider the Fama as a container, outside we see the following numbers:

- 91.

- 37.

- 13.

This number leads to the Divine the 1.

13 = Aleph-Cheth-Daleth = ACHAD = "One".

37 = Yod-Cheth-Yod-Daleth-Heh = YECHIDAH = "Only One".

91 = Aleph-Mem-Nun = AMEN = "So be it".

13 is also the number of the Eons that is the mediator between the eons of the Phather and the eons of the material world. 13 is also the number of the 12 disciples of JC and JC himself. Inside we can see that the number of the last page, 128, lead to the material world.

All these numbers seem to say that this world contains the Saving possibilities, offered to us from the Divine world.

Another consideration born from the observations that each wall, being $5+8+5+8$, has the number 26, which is also the number of letters in the phrase at the end of the Fama 'Sub umbra....'

26 is also the Gematria of YHWH = $10+5+6+5 = 26$.

The reduction of 26 is 8, where 8 is Chet, which means "enclosure". It symbolizes the place where the thought of God is manifested by His will. The symbol of God (which is the Aleph) in manifestation is Yod.

Many find it interesting to note that if we keep the Yod out of the middle of the name of the Chet (which is written Chet Yod Tau) we obtain the word for fear, terror, fright (Which is Chet Tau).

All these observations lead us to seeing, once more, that behind the development and printing of the Fama there is the will of God and its distribution was "Sub Umbra Alarum Tuarum Jehovah" Under the Shadow of the Wings of God.

Summary

INTRODUCTION	3
THE ENGRAVED WORDS AND THEIR POSSIBLE MEANING.....	5
A) "A. C. R. C. Hoc universi compendium vivus mihi sepulcrum feci"	5
B) Iesus mihi Omnia	8
C) The four mots:	12
1° "Nequaquam vacuum".	14
2° "Legis iugum". The yoke of the Law.	17
3° "Libertas Evangelii". Freedom of the Gospel.	18
4° "Dei gloria intacta".	20
NUMBERS IN THE FAMA	22
Opinions on the founding year of the Brotherhood.	22
Conclusions on the foundation year opinions	25
Some numbers which recur around the Fama.	25