

Master of the Rose



Michael Taylor

Master of the Rose
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The author can be contacted at: spearshaker2002@gmail.com

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Acknowledgements

I am indebted to the insights and help of my friends, past and present, for providing the inspiration to put this into print, and dedicate this book to them. Foremost, the Master for giving me the correct sequence of lives; my old friends Jackie Donn, Steve "The New Man" Russell and Aubrey Stancliff for their valuable insights; The "Good Pens" Penn Leary and Karl Hollenbach in America and Thomas Bokenham in Britain for their dedication to mining that most noble ore, truth, from the treasure trail Francis Bacon bestowed on the world. My thanks to Robert Watts for his support, help and encouragement.

In particular I owe a debt to Peter Dawkins of the Francis Bacon Research Trust in England, whose works on Bacon surpass any written in terms of insight into the philosophy of England's greatest Chancellor.

The Francis Bacon Research Trust provides authoritative literature on Francis Bacon, his lives and the Western Mystery Tradition. I highly recommend them. Their address is:

Francis Bacon Research Trust
Roses Farmhouse,
Epwell Road, Upper Tysoe
Warwick CV35 0TN, England.
www.fbrt.org.uk

I must extend a similar debt of gratitude to Lawrence Gerald in California for his help over the years. Lawrence has for years maintained www.sirbacon.org, an extraordinary online resource that continues to grow.

The Author

Michael Taylor was born in 1969 in Christchurch, New Zealand. He received his degree in European History and Political Science from Canterbury University in 1990. He has been studying the Western Mystery Tradition for over 35 years.

Authors' Note

I have tried in this book to avoid references which are “unproven”, particularly in reference to Saint-Germain’s exploits. I have also avoided channelled information.

The conclusion that this Master reincarnated as Jung Senior and Jung Junior is new to Rosicrucian, Theosophical and New Age thought. But Saint-Germain lovers and Baconians need to look beyond their favourite periods of history and realise the Master needed to continue his path to greater understanding, awareness and power. Conversely, Jungians need to look back and realise their mentor and friend was someone who had spent millenia gaining the wisdom required to confront territory which has destroyed Beings with a lower level of confront: that territory being the inner universe of the personal and collective unconscious. Their mentor, Dr Jung, was indeed more enlightened than they could ever have imagined. My conviction is that Jungian or Zurich Analytical Psychology is the latest *open* exposition of the philosophy of the Master. In earlier centuries this philosophy was disguised as Gnosticism, Neoplatonism, Alchemy and Rosicrucianism. The language of the modern world needed to be applied to the immortal philosophy of truth the Master R expounded life after life. In our time, Zurich Analytical Psychology presents the clearest message.

Any mistakes or interpretations of evidence are entirely those of the author.

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*"I have two faces, the one to the East is Babaji,
the one to the West is John.*

I am the Beloved.

*My western face has the quality of the pure
white rose, and thus it is my symbol in the
West. It is the symbol of innocent, pure love
and thought.*

*In time the white rose becomes stained with the
red of human sacrifice, of love made known by
deep human experience and devoted service.
The fire plus the white rose is my blessing, the
blessing of BABAJI/JOHN.*

I am the Master of the Rose."

*From Babaji-John, the Beloved: Master of the Rose, by
Peter Dawkins.*

1 - The Message

Many people have written about the lives in this book. But no-one has written that all these lives were the same “Master” soul. Groups such as the Theosophical Society, the Rosicrucians and the Freemasons have for over a century written that this Master soul incarnated as Saint-Germain, Francis Bacon, Christian Rosencreutz, Roger Bacon, and the Christian Martyr Saint Alban. However, all who have written of this Master soul have decided that Saint-Germain was the “end of the line”: No-one has come after him, or more correctly, no-one has been able to trace the thread to the present. Neither has anyone been able to trace the thread backwards with much accuracy.

In this book I have carried the thread on and brought into focus the extraordinary achievements of the Master R, also known as the Master of the Rose. I have attempted to demonstrate the purpose of this soul’s sojourn on Earth and look at the patterns of his lives. For there is much to learn merely by studying his lives, his *philosophy* of life, and the extraordinary riches that sprang from them. Scattered through his writings down the centuries are keys to our own futures, and if we can find the keys we can enrich our own understanding, responsibility and knowledge, to the betterment of all. This book attempts to explain some of those keys.

This book presupposes the reality of reincarnation, that we all re-embody in order to gain experience and improve ourselves. It presupposes that the ultimate destiny of man is to achieve his or her own spiritual *zenith*, not physical gratification. Many groups claim to hold the ultimate answers to why we are playing this remarkable game of life and rebirth. Indeed, the Master R started many groups which searched for those answers. But this Master Soul has gone much further than anyone else in giving practical help to others to find those answers. I believe his achievements need to be clearly stated, because so much can be learned from them.

So why is this Being not on the world stage at present? One cannot assume he is not. As you read the lives of the Master R, you will realise his *modus operandi* is to work behind the scenes to enlighten and assist. There is no fun in being given the truth on a platter - truth has to be personally experienced in order to have meaning.

Understanding also involves seeking and the thrill of discovery. This method of operation is best summed up by the Master of the Rose himself in a message relayed to an English student of Francis Bacon and the Master, Peter Dawkins. This message shown opposite, given to Peter Dawkins in 1993, confronts us with another mystery.

Where is the Master of the Rose?

A WORD FROM THE MASTER

*"My name is a mask.
I am one yet more than one.
My name is a cipher: it is '1.9' and '9.3'*

*C.R.C. is an epigram.
Saint-Germain is a pseudonym.*

*My life is my own,
yet my life is that of all souls,
a parable of what is, what was and what may be.
My life is my work and my love.*

*I cannot name myself,
as the intention of my work is that you should seek,
and by seeking discover me,
and by discovering me, know me.*

*My essence is silence,
like the voiceless fragrance of a Rose.
Who can name Silence?"*



The martyrdom of St. Alban from a 13th Century manuscript of The Life of St. Alban (Dublin, Trinity College Library, MS E. I. 40, folio 38r) by Matthew Paris.

"I am called Alban and I worship and adore the true and living God who created all things."

Albanus

2 - Saint Alban -303 AD?

The First Freemason

According to Freemasonic history, Saint Albanus (Saint Alban) was the first Christian martyr of the British Isles. He founded Freemasonry in 287 A.D. Saint Alban is also intimately connected with the life of Sir Francis Bacon, who will be discussed in later chapters.

The *Cooke* manuscript of the 15th Century relates the legend of Albanus, a Roman soldier who lived in Verulamium in Southern England. (Francis Bacon's country home of Gorhambury covered over half of the old town of Verulamium.) Albanus travelled to Rome to improve himself by education in the arts. He returned to Verulamium where he was converted to a Gnostic form of Christianity by the Christian monk Saint Adhabelle (also known as Saint Amphibalus). At the time there was no established Christian church. Instead there existed small sects. Some of these sects emphasised *Gnosis*; the pursuit of spiritual self-knowledge.

There is no reference in Christian literature to Saint Adhabelle or Amphibalus being a Saint, but the name is symbolic. It means *Sanctus Amphibalus*, a garment worn by priests. At the time the Roman Empire was persecuting Christians. Albanus tried to hide his Christian friend by donning the cloak of Amphibolus and pretending to be the holy brother, while Amphibolus escaped from Verulamium to the town of Redbourne.¹

Albanus was captured. He refused to renounce Christianity and accept the Roman Emperor Constantius as a God, so was executed on a hill outside Verulamium in 303 A.D. Many legends of the execution exist, such as the conversion to Christianity of the executioner after witnessing the miracles Albanus manifested. On the way to the execution site Albanus parted a river after praying before it. The executioner converted to Christianity at the sight of this, begging to die in place of Albanus. On the hill of his execution, Albanus fell to his knees and a fountain of water

sprang up where he quenched his thirst. The executioner and Albanus died together that day.

A cruel campaign against Christians was in full swing at the time. In 297 A.D. Roman Emperor Diocletian issued a decree closing all churches and dissolving congregations. This was openly defied by Christians. Thousands were executed, one being Saint Albanus. The persecution was finally called off, the emperor partly influenced by the miracles and legends surrounding the martyrdom of Albanus.

Dr Plot wrote in *Natural History of Staffordshire* (1686) that Masonry “was brought into England by St. Amphibal, and first communicated to S. Alban, who set down the Charges [degrees] of masonry and was made paymaster and Governor of the King’s work, and gave them Charges, and Manners as St. Amphibal had taught him.”² The *Grand Lodge* manuscript of 1583 relates a similar story, Albanus having in both stories a close connection with the British King. That Masonry had such an early start is remarkable, if the sources are accurate. Traditional histories relate that the Freemasons grew out of the Knights Templar, which survived in Scotland grafted onto the Order of St John through the fourteenth Century and beyond. But the origins of the Knights Templar are themselves vague, although I assert that this Order was established by the Frankish Knight Charles Martel in the Eighth Century A.D.

What’s in a Number

303 A.D. may not be the actual date of Albanus’ martyrdom. 303 is a cipher signature, a number code which corresponds to words. In number ciphers 0 is not counted, so Thirty Three is the number, the twin capital T’s corresponding to the twin pillars of Freemasonry. 33 is the cipher sum for the word “Bacon”, and also corresponds to the 33 degrees of freemasonry. The legend also states that Albanus established Masonry in 287 A.D.. 287 in Rosicrucian-Kay cipher is “Fra. Rosi. Cross.”, the cipher signature of the Rosicrucian secret society, given new life by Francis Bacon in Elizabethan England. Francis Bacon was sometimes referred to by his friends as “Francis Rosie Cross”. These cipher signatures lend support to the theory that the Rosicrucians

existed in some form before their official “unveiling” in 1614.³ They certainly do suggest that the legend of Saint Alban was changed by Rosicrucians in Francis Bacon’s time to emphasise the link between Saint Alban and Bacon.

Why Establish Secret Societies?

If one is going to challenge the established order and introduce new ideas, the established Church or the State may attempt to suppress those ideas. So secrecy was vital if one wanted to learn or teach radically differing doctrines from Church or State doctrines. For example, the 12th Century Gnostic Cathar movement was wiped out almost to a man by the Catholic Church. Most were burnt at the stake, charged with being heretics. No doubt people noticed the price one paid for being outspoken, so future movements were more secretive, like the Knights of Christ, Rosicrucians and Freemasons.

Psychologically however, there is a deeper reason for the establishment and necessity of “Secret” societies. Carl Jung outlined this brilliantly in his autobiography *Memories, Dreams, Reflections*. It relates to the importance of finding one’s true self, a process Jung called “individuation”. Jung effectively explains why he spent lifetimes nurturing and promoting Secret Societies:

“There is no better means of intensifying the treasured feeling of individuality than the possession of a secret which the individual is pledged to guard. The very beginnings of societal structures reveal the craving for secret organisations.”

“The secret society is an intermediary stage on the way to individuation. The individual is still relying on a collective organisation to effect his differentiation for him; that is, he has not yet recognised that it is really the individual’s task to differentiate himself from all others and stand on his own feet. All collective identities, such as membership in organisations, support of “isms”, and so on, interfere with the fulfilment of this task. Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible; but they are equally shelters for the poor and weak, a home port for the shipwrecked, the bosom of a family for orphans, a land of promise for disillusioned vagrants and weary pilgrims,

a herd and safe fold for lost sheep, and a mother providing nourishment and growth. It would therefore be wrong to regard this intermediary stage as a trap; *on the contrary, for a long time to come it will represent the only form of existence for the individual, who nowadays seems more than ever threatened by anonymity.*" ⁴

So the Secret Society had, and still has, a function to help differentiate individuals from society. This was a necessary step to ensure they *grew* as individuals. Since the only true life is the life of the individual, Secret Societies were (and are) vital for the spiritual growth of individuals, and consequently society. The Master R must have known this when he established the Knights Templar, Rosicrucians and, as Albanus, the Freemasons.

Notes

1. Peter Dawkins, The Master Part 1: The Mystery of The Master, p. 22.
2. Coils Masonic Encyclopedia, p. 589.
3. Peter Dawkins, Opcit., pp. 31-32.
4. C.G. Jung, Memories, Dreams, Reflections, See pp. 374-378, emphasis added.

Recommended Reading

Coils Masonic Encyclopedia, Macoy Publishing and Masonic Supply Company, New York, 1961.

Peter Dawkins, The Master Part 1: The Mystery of The Master, The Francis Bacon Research Trust, Warwick, 1993.

Elizabeth Clare Prophet, Saint Germain on Prophecy, Summit University Press, Montana, 1986.



"The Elements of Theology is Proclus' systematic exposition of Neoplatonism. Its primary deduction — the immortality of the soul. The Elements may be the most orderly proof of immortality ever composed by a Hellenic philosopher."

Metaphysics by Default, (online book), by Wayne Stewart, 2001-2006.

3 - Proclus

411-485 AD

Proof of Immortality

Born in Constantinople, Proclus abandoned a career as a lawyer to take up philosophy. Proclus was the last - and greatest - of the Neoplatonist philosophers. Neoplatonists sought to merge the rational philosophy of Plato with Eastern mysticism. They influenced in particular the Alchemists of the Middle Ages. Neoplatonism is sometimes known as the philosophy of origins because it states that all things, whether spiritual or material, emanate from a single transcendent God. The first Neoplatonist, Plotinus (205-270 A.D.), saw God as being within *ourselves*. He advanced the idea that the truthseeker must discover the divine God within himself, rather than bowing down to an external God. Consequently Neoplatonism was in opposition to Church based Christianity, which demands obedience to an all-powerful external God and priesthood.

Proclus acquired a wide knowledge of Plato, Aristotle and his Neoplatonist predecessors. He eventually led the Neoplatonist school in Athens, taking over in 450 A.D. Proclus is regarded as the greatest Scholar of Antiquity because of his attempt to reconcile and systematise these wildly varied influences on his thinking.¹

Proclus was particularly enthusiastic about occult beliefs, and went so far as to say he received divine revelation. He claimed he was visited by the Goddess of Illumination - Pallas Athena (the Spear-shaker) several times as a youth, exhorting him to study philosophy. Like Pythagoras, Proclus believed in reincarnation. He thought himself to be the reincarnation of the Neoplatonist philosopher Nicomachus. Proclus wrote books on grammar, mathematics and astrology. He also wrote hymns to the Gods, including Pallas Athena. As a Poet, Proclus expressed his belief in reincarnation in a beautiful poem called "No Secrets:"

"The dewy grass is the flesh of a woman
Wet primordial virginal sensuous
She rides me close
Against black satin with stars

For love of life the seed fly forth to certain death
A gambit for glory, a chance for earth and dew and green
Suspended in the void
From this paroxysm of joy

A sudden return reborn to walk on rock again
In endless search of clever ways to push this dirt around
And yet in the wet glimmer
Of a tender green blade is a recollection of worlds
And worlds beyond worlds
Beyond words"

The Philosophy of Proclus was geometrically complex; he divided the universe into many levels and spheres. From the One (God) are Units, or fragments of God. These Units are the source of providence and goodness. From these Units flows the sphere of Nous, which contains within it the spheres of Being, Life and Thought. Below the sphere of Nous is the sphere of the Soul, which is the bridge between the physical and spiritual worlds. This sphere is further subdivided into the spheres of divine souls, demonic souls and human souls. Proclus said that demonic souls were subdivided into angels, demons and heroes, and served as the bridge between gods and men. Human souls in the world are guided by divine souls, looked upon as Gods by many cultures.

Proclus also had a sophisticated idea of evil, seeing it as imperfection rather than a spiritual absolute. He saw that evil was inseparable from the "lower realms" of the physical, but matter itself was not evil.² Proclus believed in the principle that "like can only be attained by like". The human soul's mission is to attain the One, union with God, the true likeness of the soul. This cannot be achieved by an intellectual process, but by ascension through grades of spiritual virtue, each higher and more challenging than the last.³ Proclus believed that thoughts

comprise reality, the physical world being mere appearances. He saw the real world as the invisible world within. This is the way Carl Jung Junior saw the world. Jung saw the only true life as the life of the individual's unconscious world.

In constructing his philosophy Proclus tried to make sense out of the invisible, to rationalise the unseen causes of things, rather than labelling the effect. Many followed Proclus and his Neoplatonist school in refining their attempts to determine the nature of our existence, which is, or should be, the primary goal of philosophy.

The Master R and Proclus

When we move from life to life events and symbols repeat themselves. We can run across, life after life, familiar people, surroundings and influences. Proclus was exiled from Athens for a year for his "occult" and "pagan" beliefs. This echoed the Master R's past and foreshadowed his future. Saint Alban died standing up for his beliefs, while Roger Bacon was imprisoned for many years standing by his convictions. Proclus was a poet as well as a philosopher. He wrote hymns to the goddess of Poetic Inspiration, Pallas Athena for instance. Pallas Athena, also known as the Spear-shaker, was Francis Bacon's muse in Elizabethan times. Bacon used the pen-name "Shakespeare" because of his link to Pallas Athena. The philosophy of Proclus, untainted by partisan matters of doctrine, attempted to be a *universal* system to explain all phenomena, natural and spiritual. This work by Proclus foreshadowed attempts by Roger Bacon, Christian Rosencreutz and Francis Bacon to achieve exactly the same goal.

Notes

1. Frederick Copleston, A History of Philosophy, Volume 1 - Greece & Rome, p. 478.
2. Ibid., p. 480.
3. Ibid., p. 481.

Recommended Reading

Frederick Copleston, A History of Philosophy, Volume 1 - Greece & Rome, Search Press, London, 1946.

Marinus, The Philosophy of Proclus, (translated by Laurence J. Rosan), London, 1949.

"The Promise"

*The spirit of Elijah is a relentless fire.
It consumes my bundle of preconceptions.
They blaze and splutter
And are cast to the wind,
As a truth more true
Insinuates itself upon my being,
Colors my every action.
Its pulsing innuendoes rise up from my bowels.
Blazing, they entrain my beating heart.
This fountainous flame
Quenches my prominent thirst,
As the mordant bells
Ring out with dread and promise,
Tolling, no longer distant.

This burning chapel and ancient courthouse
Speak reams of larger men long dead.
The timbre of their march
Puts me back in step.
A covenant is
Fulfilled once again, vibrantly
This dewy spring morning.*

A Poem by Proclus



The Battle of Tours, 732 AD, painted by Charles de Steuben. A triumphant Charles Martel (mounted) faces Abdul Rahman Al Ghafiqi (right).

4 - Charles Martel

688-741 AD

The Master Knight

Charles Martel unified and strengthened the emerging nation of France - then called the Kingdom of the Franks, ensuring no foreign power could destroy it. In doing so Martel saved both the Franks and the emerging European Christian Nations from Islamic domination. Were it not for Martel's drive to unify the Christian Kingdoms, the Franks would not have been strong enough to defeat the Muslim invasions from Spain. For these achievements, Martel is sometimes called the Saviour of the Christian West.

Illegitimate Son

Charles was born the illegitimate son of Pepin of Herstal in 688 A.D. As the Regent (protector) of the Merovingian King Theuderic IV, Charles re-unified a fragmented Frankish Kingdom both by force and diplomacy. In his decades as de-facto leader of the Frankish people (now France), he ruled directly Neustria and Austrasia and indirectly ruled through third parties Thuringia, Alsace and Alemannia. Martel also re-established Frankish authority over the Frisians and Saxons. Charles used the Arab invasion of France in 732 A.D. to extend his authority to the provinces of Aquitaine, Provence and Burgundy in Southern France. Charles never declared himself King of The Franks, but ruled like a King nevertheless. His legacy was a nation strong enough to survive for the next thousand years.

Islam and The Battle of Tours

The early 700s saw the emerging Christian nations being threatened by Islam from the East through Turkey, and from the West through the Spanish peninsula. After crossing the Straits of Gibraltar in 711 Islamic armies destroyed the Christian Visigoth Kingdom on the Spanish Peninsula. Frankish Duke Odo of Aquitaine saved Toulouse from the Arabs in 721, but the Muslim

armies advanced north via the River Rhone. Odo requested help from Charles when in 732 an enormous Arab army crossed the Pyrenees mountains and advanced toward the River Loire.¹ Their intention was to settle as they had whole families travelling with the army. After overrunning the town of Poitiers, Charles with Duke Odo met the enemy near Tours, scarcely 160 kilometres south of Paris in late October 732. An estimated 350,000 Arabs mainly on horseback, led by Abdel Rhaman, met Charles' outnumbered army, composed mainly of infantrymen. Estimates vary between 15,000 and 75,000 Frankish soldiers. For six days the Franks, forming a wall of shields with axes and barbed spears, withstood the attacks of the feared Muslim cavalry, until Abdel Rhaman was dead and the demoralised horsemen left the field. Chroniclers of the time credit the victory to Martel's inspired leadership.² Martel earned his nickname "The Hammer" from his exemplary leadership in this battle. Even allowing for chroniclers' exaggerations of the numbers of Arab troops, the victory was of extraordinary importance. It halted the tide of Islam, preventing it from sweeping any further into Europe and Britain. The Battle of Tours saved the emerging Christian nations from destruction. In effect Charles Martel saved the West and its future at a time when the concept of "The West" was only just forming in the minds of Europeans of all races.

The Knights Templar

Charles found difficulty in following up on this victory because of his lack of mounted men. From this point on every landlord was required to provide at least one fully armed knight in addition to his usual contribution of infantry. Other innovations like the stirrup, the bit and the war saddle enabled these mounted men to fight on horseback. The Knights gained status in peacetime as well as war, joining the ranks of the aristocracy. The idea for the Knights Templar - Mounted Knights of Christianity - was rooted in Charles Martel and his Knights.

This system dispersed political and military power among the landowning subjects of a Kingdom, rather than having an all-powerful central monarchy providing for the defence of the realm. This was the start of feudalism. Today most people

would regard this as a leap backwards into the dark ages, but in the context of the times it was a major advance in State organisation.

Protecting Christianity

From 722, Charles Martel sponsored the important work of the Christian missionary Boniface. This missionary converted German pagans conquered by Martel. A devout Christian, Martel realised that Boniface's work in Hesse and Thuringia strengthened Frankish power in those regions. Because of his tolerance to missionary work, Charles developed a close relationship with the papacy in Rome. Pope Gregory III took advantage of this to ask for Charles' help in repelling a threat to Rome from the Lombards of Northern Italy. Gregory III sweetened his plea for help with gifts, including the keys and chains of the Apostle Saint Peter. Perhaps Gregory III tried to emphasise to Martel that Peter was "the gatekeeper who admitted to Paradise those who upheld his cause" (ie, Gregory's).³ But Martel saw the danger of disunity amongst Christendom against the power of Islam. He needed the help of the Lombards to repel the Muslim invaders and politely refused the plea for help.

The Merovingians, the Holy Grail and the Bear

Martel ruled on behalf of a Merovingian King, Theuderic IV. Despite his great power, Martel never dared claim the throne for his own. This may have been because he knew the Merovingians have great importance because of their connection with Christ. This connection is recorded by the Knights Templar and the medieval Alchemists. They symbolically relate the story of Mary Magdelene's arrival in France after Christ's crucifixion. Mary was the wife of Christ, and bore his daughter. This daughter was the first of the Merovingian dynasty. According to Fourth Century French legend, Mary is supposed to have brought the "Sangraal" to the southern coast of France. In later legends the "Sangraal" is referred to as the Holy Grail, the most sacred relic of Christendom. But "Sangraal" in old French means "Blood Royal".⁴ The name "Merovingian" breaks down to "mer" and "vin", Mary and Vine. In the bible, vine is the symbol for a

bloodline. So Merovingian can be taken to mean the “vine of Mary”. Mary Magdelene brought to France Christ’s blood line through their daughter.

This heresy, as it is considered by the orthodox church, has tremendous symbolic importance.

In folklore a symbol of the Merovingians is the bear, which has a connection with the boar symbol of the Master R. The bear is the symbol of secular or earthly authority, while the boar is the symbol of spiritual authority. In Elizabethan England, the boar was the heraldic emblem of Francis Bacon, and the bear was the heraldic emblem of the House of Dudley. Robert Dudley the Earl of Leicester was Bacon’s real father. It would not be unusual to find the Master R had a close connection with the Merovingians considering their symbols have such a close association.

The Cathars were a 12th Century French Secret Society who promoted the legend of Mary Magdelene’s life in France. In the art of the Cathars the bear is sometimes present with a “cross of light” with the letters “LUX” mounted on his back. The word LUX is important because it means enlightenment or truth. In latin, LUX means light, and is spelt with the Greek letters Λ, V and X. The X appears in many medieval paintings as a symbol for truth. However, the V is the vessel, the grail and an ancient symbol of the feminine. The Λ is the symbol of the sword, the phallic symbol of the masculine. These two symbols combine to make the X which is the symbol of marriage and wholeness between the masculine and feminine. X is also the roman symbol for 10, known as the perfect number which Plato used to express his idea of Divine Wisdom.⁵ Another version of this is the symbol of Freemasonry, the , the twin compasses.⁶

The Master R and Martel

Being the Regent, or protector of the Merovingian King, Martel protected the legend of the Holy Grail and Mary Magdelene by planting it in the tradition of the Knights Templar. This Order of Knights provided practical protection for the emerging Christian Kingdom of the Franks. But they also provided a repository for a mystery tradition that sought to reconcile two separated halves of Christianity, the dark feminine side, represented by

Mary Magdelene and the light masculine side, represented by Christ. It is not surprising that Martel had a close association with the Merovingians. The Master R's symbol of the Boar is closely associated with the Merovingian symbol of the Bear. In Celtic myth, the Boar and Bear are the same. In Elizabethan times Francis Bacon (the boar) and Robert Dudley (the bear) were closely linked as father and son.

The Knights Templar were also the genesis of the modern Freemasons, who can first be identified in fourteenth century Scotland. The Freemasons were destined to have a profound effect on Western History in the second Millennium. According to legend, Saint Alban was the first Freemason. Francis Bacon breathed new life into the Freemasonic movement during Elizabethan times. Saint Germain had a close association with French Freemasonry, while Carl Jung Senior was Grand Master of the Swiss lodge of Freemasons. Patterns keep repeating themselves.

Notes

1. Pierre Riché, The Carolingians, p. 44.
2. The March of Islam AD 600-800, p. 77.
3. Pierre Riché, Op.Cit. p. 48.
4. Margaret Starbird, The Woman with the Alabaster Jar, p. 26.
5. Peter Dawkins, The Master Part 1: The Mystery of the Master, p. 28.
6. Margaret Starbird, Op.Cit., pp. 94-95.

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Richard A. Gerberding, The Rise of the Carolingians and the Liber Historiae Francorum, Clarendon Press, Oxford, 1987.

Maurice Nicoll, The Mark, Watkins, London, 1981.

Pierre Riché, The Carolingians, University of Pennsylvania Press, Philadelphia, 1993.

Margaret Starbird, The Woman with the Alabaster Jar, Bear & Company Publishing, Santa Fe, 1993.

The March of Islam AD 600-800, Time-Life Books, Ansterdam, 1988.

"When we remember that Charles had no standing army, and the independent spirit of the Frank warriors who followed his standard, it seems most probable that it was not in his power to adopt the cautious policy of watching the invaders, and wearing out their strength by delay. So dreadful and so widespread were the ravages of the Saracenic light cavalry throughout Gaul, that it must have been impossible to restrain for any length of time the indignant ardor of the Franks. And, even, if Charles could have persuaded his men to look tamely on while the Arabs stormed more towns and desolated more districts, he could not have kept an army together when the usual period of a military expedition had expired."

*Edward Shepherd Creasy, Decisive Battles of the World.
Simon Publications, p163.*



"Likewise cars may be made so that without a draught animal they may be moved cum impetu inaestimabili [with incalculable speed]. And flying machines are possible, so that a man may sit in the middle turning some device by which artificial wings may beat the air in the manner of a flying bird."

Roger Bacon

"The end of all true Philosophy is to arrive at a knowledge of the Creator through knowledge of the created world."

Roger Bacon

5 - Roger Bacon

1210 or 1214-1294

The Father of Modern Science

Regarded as the father of modern experimental science and one of the greatest medieval thinkers, the Franciscan Friar Roger Bacon was in one sense misunderstood. Bacon wrote in his greatest work *Opus Majus*:

“There are two modes of knowledge, through argument and experience. Argument brings conclusions and compels us to concede them, but it does not cause certainty nor remove doubts in order that the mind may remain at rest in truth, unless this is provided by experience.”

Modern science has interpreted the word “experience” as “experimentation”, divorcing the observer from the experiment. Modern science misunderstood Roger Bacon’s point and possibly his greatest contribution to scientific philosophy. Recent experience with Quantum Physics supports this belief that the observer is inexorably connected to the experiment. The presence and expectations of the experimenter affect the outcome. The two cannot be separated.

Christianity has a secret wisdom tradition called Rosicrucianism, a loose term for the various Western Gnostic and Alchemist schools that sought to keep alive sacred principles down through the centuries. Its counterpart in Islam is called Sufism. The Sufis advocate the same approach to science Roger Bacon did. The sufi doctrine is one of emotional and moral involvement in experimentation, in order to bring about the greatest good.

Born in Ilchester to a wealthy family around 1210, Bacon studied at Oxford under the enlightened teachers Adam Marsh and Robert Grosseteste. Bacon studied geometry, arithmetic, music and astronomy. He lectured in Paris, and was a pioneer in introducing Aristotle’s philosophy to Western Europe. His lectures and writings still demonstrated a strong Neoplatonist bent however. It wasn’t until 1247 that Bacon became seriously interested in science. From this time onward Bacon, having

returned to Oxford, spent huge amounts of money, time and energy on experimental research. He acquired alchemical texts and trained assistants. Influenced by his former teacher Grosseteste, Bacon expanded the branches of languages, optics, alchemy, astronomy and mathematics at Oxford.

Foreshadowing Technological Change

Bacon possessed an extraordinary imagination, extrapolating his observations of the natural world into the future. Bacon predicted airplanes, tanks, cars, lasers and ships powered by engines. His words alone do justice to the power of his vision:

“Machines for navigating are possible without rowers, so that great ships suited to river or ocean, guided by one man, may be borne with greater speed than if they were full of men. Likewise cars may be made so that without a draught animal they may be moved *cum impetu inaestimabili* [with incalculable speed]. And flying machines are possible, so that a man may sit in the middle turning some device by which artificial wings may beat the air in the manner of a flying bird.”¹

“...such as burning glasses which operate at any distance we can choose, so that anything hostile to the commonwealth may be burnt - a castle, or army or city or anything; and the flying machine, and a navigating machine by which one man may guide a ship full of armed men with incredible speed; and scythe-bearing cars which full of armed men race along with wondrous machinery without horses to draw them, and break down or cut through all obstacles.”²

Mankind had to wait 700 years before technology caught up with this visionary.

The Opus Majus

In 1257 Bacon, struggling with ill-health, joined the Order of Friars Minor. His incredible intellectual energy and vocal contempt for anyone who did not share his ideals led to severe discipline from his seniors. Bacon protested by writing to Pope Clement IV, outlining his proposals for reforming learning. He argued that an accurate knowledge of nature, gained by experimentation, would enhance the Christian faith and belief in God. The Pope commanded Bacon to send him his works,

but the Pope had misunderstood: he thought these works were already in existence. Bacon nevertheless set to work, and in only 13 months produced *Opus Majus*, *Opus Minus* and *Opus Tertium*, which were sent to liberal Clement IV. The Pope died in 1268 however, dashing Bacon's hopes that the Church would sponsor an expansion of scientific learning in Universities. Subsequent Popes gave no credence to Bacon's enlightened approach to improving the condition of man.

The *Opus Majus*, Bacon's greatest work, contains many similarities to Francis Bacon's works on the advancement of learning and organisation of science. Roger laid out four major causes of human ignorance and failure to perceive truth. They were habit, prejudice, believing a false authority, and showing false wisdom to hide ignorance. Bacon emphasised his theological bent by stating that all truths are contained in the scriptures, but Philosophy and reason are but extensions of spiritual learning, as "reason is of God". Bacon argued that God meant for man to use the faculty of reason, not superstition. The Friar saw Philosophy as the way to lead man to the knowledge and service of God and to spiritual understanding. He also argued that all man's work can be improved upon; Aristotle did not have all the answers.

Roger Bacon saw mathematics as the "door and key" to other sciences. He wrote of its application to astronomy, light reflection and refraction, eclipses, tides, the spherical shape of the Earth, geography and even astrology. He devoted a section of *Opus Majus* to optics, writing about the structure of the eye, vision and the application of mirrors and lenses. In doing so he came upon the idea of the telescope. And Bacon wrote extensively of experimental science, stating that only confirmation by experience leads to true understanding. But Bacon, demonstrating his religious background, saw there to be two kinds of experience. The first is experience gained by the physical senses. The second kind of experience is that of spiritual enlightenment, divine revelation.

The final part of the *Opus Majus* consists of Bacon's treatise on moral philosophy. Ethics and morality are important in regulating the power of applied science, because immoral use of scientific achievement could be deadly. Morality determines what

is good and evil, and this regulates our relations with others. An example is the power of splitting the atom. It could be used for generating power, or destroying the planet.

Around 1277-1279 Bacon's fellow monks charged him with "suspected novelties" in his writings. They accused him of having an "excessive" emphasis on Alchemy and Astrology. They sought to silence his persistent attacks on contemporary theologians and scholars. These charges earned him a long prison sentence. Released after 14 long years, Bacon returned to Oxford and died shortly thereafter.

Roger Bacon's Cipher

Of all the extraordinary achievements of this Scientist-Monk, none is more astounding than the invention of the telescope and microscope. Rediscovered in 1912, the 232 page *Voynich manuscript* written by Bacon contains a drawing of a spiral nebula galaxy. The discoverer of the manuscript, Wilfred Voynich sent copies to noted scholars around the world, including William Newbold, Professor of Intellectual and Moral Philosophy at the University of Pennsylvania. Newbold discovered a cipher, a code hidden in the text of the manuscript. The cipher, written in Greek, was also in the centre of the nebula galaxy drawing. But the letters were so small they had to be viewed through a microscope to see! Bacon must have used a low power microscope to *draw* the letters, as Newbold had to in order to *read* the letters.

The message in the centre of the nebula stated the object was between "the navel of Pegasus, the girdle of Andromeda, and the head of Cassiopea." The only Galaxy visible to a low powered telescope in that triangle of sky is Andromeda. But even in the 1920s, when Newbold discovered the cipher, large telescopes could barely discern the spiral shape of the galaxy. It is astounding that Roger Bacon, in the 13th Century, built a telescope powerful enough to see the spiral arms of Andromeda. Bacon was also an expert on astronomy. For instance, he reformed the English calendar because it was out of sync with the actual yearly cycle of the sun. Bacon was also instrumental in introducing Arabic numbers, including the new concept of 0, into the English language.

Professor Newbold lectured widely about Bacon in America. In a talk given in Philadelphia, he gave his opinion of Bacon's achievements:

"In that age Bacon lived, but he was not of it. He belonged rather to our own time. The knowledge amassed with so much toil by his contemporaries he contemptuously cast aside as little better than rubbish. It is founded, he holds, in the main upon reverence for authority; and reverence for authority but too often leads to little more than the repetition of ancient errors. There is but one ultimate test of knowledge: experience; and but one way of organising such knowledge into a science, namely, by showing its conformity to the laws of mathematics."

"Thus Bacon lays down with an assurance which, in view of the embryonic condition of the physical sciences known to him, one can but compare to the intuition of a supreme genius, the fundamental principle of mathematical physics."

Accepting no Compromise

Bacon was openly contemptuous of any counterparts who relied on second-hand "authorities". Many contemporaries, because of their limited understanding of Greek, Arabic and Hebrew, relied upon translated versions of texts. Bacon maintained that no-one could call himself a scholar unless he knew these languages. "Authority may impel belief," wrote Bacon, "but cannot enlighten the understanding." Bacon's passion for experimental - experienced - science only echoed this philosophy.

Today's sciences are based on the premises Bacon formulated eight centuries ago: true knowledge is gained by observing and experimenting with the natural world. True knowledge is not gained from books, or listening to so-called authorities. It is *experienced*. And true knowledge - illumination - leads directly to knowledge of the Creator, whatever one conceives the Creator to be. Said Bacon:

"For if a man who has never seen a fire should prove by adequate reasoning that fire burns and injures things and destroys them, his mind would not be satisfied thereby, nor would he avoid fire, until he placed his hand or some combustible substance in the fire, so that he might prove by

experience that which reasoning taught... Therefore, reasoning does not suffice, but experience does."³

Echoes of Past and Future

Like Alban and Proclus, Roger Bacon paid a heavy price for his outspoken beliefs. In an age of deadening superstition and ignorance, Bacon foresaw or invented things others interpreted as magic or witchcraft. He was before his time, as Professor Newbold repeatedly pointed out. Bacon was also before his time in the area of cryptography. He used ciphers to hide some of his discoveries, just like Francis Bacon in Elizabethan times did. And like Francis Bacon, Roger did everything in his power to convince authorities to sponsor and promote scientific learning. If the Church had accepted Bacon's ideas, the dawn of the scientific age would have been bought forward several centuries. Nevertheless the Master R never gave up. In a later life as Francis Bacon, the sciences would finally start to be given their due prominence, with the eventual formation of the Royal Society.

"I believe that humanity shall accept as an axiom for its conduct the principle for which I have laid down my life - the right to investigate. It is the credo of free men - this opportunity to try, this privilege to err, this courage to experiment anew. We scientists of the human spirit shall experiment, experiment, ever experiment. Through centuries of trial and error, through agonies of research... let us experiment with laws and customs, with money systems and governments, until we chart the one true course-until we find the majesty of our proper orbit as the planets above have found theirs. And then at last we shall move all together in the harmony of our spheres under the great impulse of a single creation - one unity, one system, one design.

Roger Bacon

Notes

1. W.S. Fowler, The Development of Scientific Method, p. 36.
2. Quoted in Paul Roland, Revelations, p. 62.
3. Roger Bacon, Magnum Opus, Vol II, p. 583.

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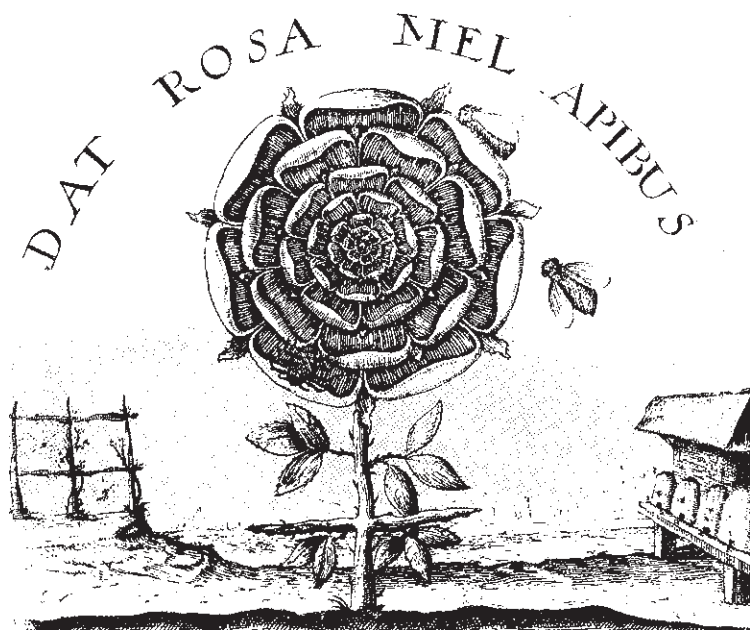
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Paul Roland, Revelations, Carlton Books, London, 1995.



"[He was] a man admitted into the mysteries and secrets of heaven and earth through the divine revelations, subtle cogitations and unwearied toil of his life."

*From the Rosicrucian text
Fama Fraternitatis*

6 - Christian Rosencreutz

1378-1484

The Master Rosicrucian

Christian Rosencreutz is central to the legend of the Rosicrucians. In order to understand Rosencreutz's life, one has to look at the history of the Rosicrucians themselves, a secret Order dedicated to spiritual advancement. This Order has existed - in name only at least - since the 12th Century. Only in relatively recent times have actual societies bearing the name "Rosicrucian" appeared. These modern clones all claim lineage to the famous Rosicrucian manifestos, published in Germany in the 1600s. In search of the best answer to the origins of Rosicrucianism, Robert Fludd, a leading Elizabethan proponent of the elusive Order said: "I affirm that every Theologus of the Church Mystical is a real Brother of the Rosy Cross."¹ A "Theologus of the Church Mystical" is someone who is seeking spiritual truths from the real church rather than the man-made churches designed to control people. So one was a Rosicrucian if one possessed or was seeking true answers to spiritual questions. The "brotherhood" was anyone who happened to be on the same path.

According to the 1614 Rosicrucian text *Fama Fraternatis* Rosencreutz was born in Thuringia in 1378 to a poor noble family. His family members were rumoured to be pagans and heretics, and eventually their castle was laid siege by the Church. Only two people escaped with their lives: the four year old Rosencreutz, and a monk. This monk was no ordinary Catholic however. He was actually allied to the Albigensians of Southern France. This sect, related to the Cathars, promoted the belief in the Merovingian blood line, the descendents of Mary and Jesus.

The monk placed Rosencreutz in a monastery where he received an excellent education. While still a teenager he travelled with the monk on a pilgrimage to Jerusalem, but the monk died in Cyprus. Rosencreutz went to live in Damascus, then moved to Damcar, a mythical Arabian city. He was met there by a group of wise men, who greeted him as their brother saying they

had been expecting him. They taught him Arabic, physics and mathematics. The Wise Men gave Rosencreutz a special book, the *book M*, which introduced him to the secrets of the Universe. Rosencreutz translated this into Latin, and went on to learn about botany and zoology in Egypt, and the Cabala at Fez. During this period in European history the study of sciences was often referred to as the Cabala.

Rosencreutz returned to Spain, then Germany and started work on a book containing “whatsoever can be desired or hoped for by man.”² This book was a synthesis of all he had learnt in his travels. He was assisted by seven monks from the monastery of his youth. After the book was finished the eight decided to form the Fraternity of the Rosy Cross, adopting the initials R.C. as their seal.

The *Fama* stated that Rosencreutz was buried in a sealed tomb, which was discovered in 1604 by the authors of the *Fama*. Rosencreutz’s life as written in the *Fama* seems to have been a statement of how a Rosicrucian should live: a truthseeker. The opening of Rosencreutz’s vault in 1604 symbolised a door opening in Europe to a new age of enlightenment. Its literal meaning, that the authors found Rosencreutz’s vault, may not be accurate. The vault has never been found.

The Storm of Rosicrucianism

The *Fama Fraternatis* and later *Chemical Wedding of Christian Rosencreutz* and *Confessio Fraternatis Rosae Crucis* were published in the years 1614-1616 in Germany. They sparked much controversy and excitement. The books gave details of the Rosicrucian Order and how to join, inviting “the learned and great of Europe” to make their sympathies publicly known. The Order would then contact them. The books urged aspirant Rosicrucians to abandon their false teachers - The Pope, Galen and Aristotle - and join. They promoted a programme of research and reform of the sciences, but tempered with an ethical framework based on Christianity. Rosicrucian promises of a new age of enlightenment sparked tremendous excitement. Thousands openly declared their willingness to do so, but the Order never came forward to contact them. By the 1620s the Order had been discredited

as a hoax. Perhaps the Order didn't exist, or secretly contacted only a privileged few. It did advertise to the world however that something of extraordinary importance had begun.

The title of the *Fama* includes the phrase "Universal and General Reformation of the Whole Wide World". This was exactly the phrase used by Francis Bacon to describe his "Great Instauration", Bacon's efforts to reform all learning in England. This phrase links Bacon with the continental Rosicrucian movement. Perhaps Bacon had a hand in authoring or publishing the Manifestos, to help the continent in reforming the arts and sciences.

The Symbolism of the Rose Cross

Freemasonic tradition states that in 46 A.D. Ormus, an Egyptian mystic was converted to Christianity by one of Christ's disciples. A new mystery school was born which combined the ancient Egyptian spiritual mysteries with Christianity. Ormus and his followers adopted an identifying symbol of the red or rose cross. The red cross became the symbol of the Knights Templar, created by Charles Martel.

This symbol also became the Cross of Saint George, part of the British flag. Saint George is connected with Shakespeare because Saint George was the Rose Cross Knight and "Shaker of the Spear of light" against the Dragon of darkness.³ William Shakespeare is said - by tradition - to have been born and died on Saint Georges day. Shakespeare was also an important pen-name used by Francis Bacon, as is discussed in the following chapters. Bacon chose the name because of its association with the Rose Cross, further linking him with the Rosicrucian movement.

The word "Ros" means dew, which in Alchemy the solvent of gold. Gold symbolises good thoughts. "Cross" means light or truth. Hence a Rosicrucian is someone who uses good thoughts to manifest light or truth.

In 1188 A.D. a secret French Order came to the notice of the people, the Prieuré de Sion. Until this time the Prieuré de Sion had been the military and administrative arm of the Knights Templar. Thereafter, for reasons unknown, the Prieuré de Sion disassociated itself from the Knights Templar.

The Prieuré de Sion adopted the subtitle *Ormus* to the name of their group. They also adopted another subtitle: *l'Ordre de la Rose-Croix Veritas* - the Rosicrucians. This Rosicrucian group's links to the Knights Templar - and consequently Charles Martel - is clear in the symbol of *Ormus* used by the Prieuré de Sion. It looks like this: **ᵹ** The letters "o", "u", "r", and "s" spells "Ours", which means bear in French. The Bear is the symbol of the Merovingian family. The "M" is also a symbol of the AA "signature" used by Francis Bacon in the engravings on Rosicrucian books. This AA signature demonstrated that the book was a product of the Rosicrucians.⁴

A signpost of the Master R's lives: The Mystery

Rosencreutz's life was an allegory of a true Rosicrucian initiate: a life of learning, self-discovery, self-sacrifice and spiritual advancement. Like some of the Master R's lives, there are few facts to go on to piece together his life. It remains a mystery to all. The symbolism used by Rosencreutz, the Rose Cross, does provide clues however. Even Rosencreutz's name provides clues as to his true orientation. He may not have formed the first group to call itself Rosicrucian. But the story of his life, published in the Rosicrucian manifestos, gave the name and the ideals of Rosicrucianism the most comprehensive public airing of any "secret society" in history.

Notes

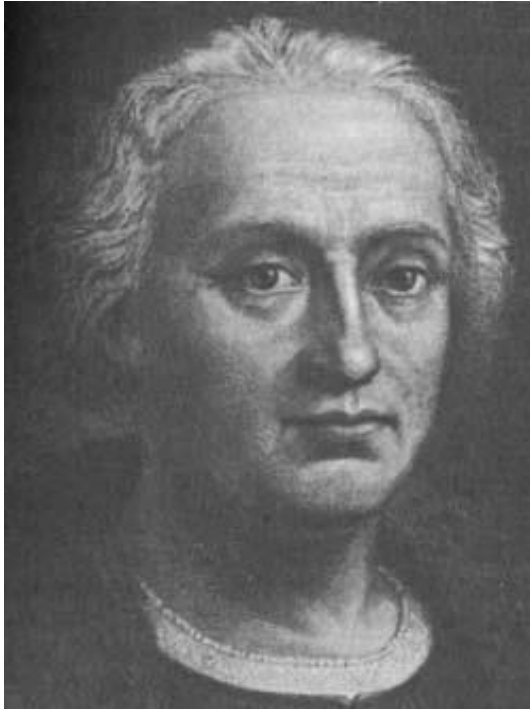
1. Norman Mackenzie, Secret Societies, p. 142.
2. Ibid., p. 138.
3. Peter Dawkins, Bacon, Shakespeare and Fra. Christian Rose Cross, p. 17.
4. Michael Baigent, Richard Leigh & Henry Lincoln, The Holy Blood and the Holy Grail, pp. 123-124.

Recommended Reading

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Norman Mackenzie, Secret Societies, Aldus Books, London, 1967.

Frances Yates, The Rosicrucian Enlightenment, Routledge and Kegan Paul, London, 1972.



"His soul was superior to the age in which he lived. For him was reserved the great enterprise of traversing that sea which had given rise to so many fables, and of deciphering the mystery of his time."

Cladera, a Columbus Biographer

7 - Christopher Columbus

1451-1506

Conquering Superstition

The story of Columbus is well known but the *motivations* for his exploration are more obscure. A combination of the Bible, the Knights Templar and the writings of Roger Bacon gave Columbus certainty that there was land to the West, and that a voyage would be successful in discovering a new route to Asia. Columbus's life was also a story of tenacity and courage in the face of ignorance and superstition. His single-mindedness allowed him to overcome 14 years of rejection of his proposed exploration by Portuguese and Spanish monarchs. He devoted his entire life to a single dream, one which in one sense fell short of his expectations. America lay in the way of his route to Asia. The planet was indeed larger than Columbus had imagined.

First Motivations

The best guess of Columbus's birthplace is Genoa in 1451. Born to parents of modest means, Columbus devoted himself to navigation from a young age, taking to sea at the age of 13 or 14. He became a merchant/sailor, helping pull his father out of financial difficulties. Columbus moved to Lisbon, Portugal in 1476. During this period he sailed the Atlantic from Iceland to Africa, and west to the farthest known islands. He immersed himself in the legends of sailors, of geography and the unknown seas. While living in Lisbon he imagined that the way to reach Asia - since the route east was cut by the Turks - was to sail west. Columbus's journeys to Iceland only confirmed the existence of land to the west, for Icelanders knew of Greenland and Labrador. A book by Lord Dufferin, *Letters from the Northern Latitudes*, states: "It is said that in the month of February 1477, there arrived in Reykjavik, on a ship coming from Bristol, a Genoese sailor with a long face and grey eyes who took a singular interest in everything related to the subject of the Viking discoveries."¹ The Vikings, unlike Columbus, ventured west for fishing, not exploration. If

they landed on the American continent, they had no awareness they had “discovered” something. No records remain - if there were any - of a discovery.

But these legends fired the imagination of the young sailor. And Libson was teeming with fellow travellers of Columbus; sailors, astronomers, map-makers, geographers and merchants, all seeking to conquer the ocean. Many talked of unknown lands beyond the Atlantic. But talk is cheap. One man dared weave reality from the dreams.

Bending Statistics

Columbus read everything available to form arguments to justify sailing west to Asia. Questions like how long would such a journey take and what distance would have to be covered would need to be answered. Sovereigns would need satisfactory answers to these questions before committing money, ships and men to such a journey. The nature of the Age, one of superstition, fear of the unknown and nature, were of no help to Columbus. He felt no such fears. To him the unknown was an adventure, begging man to journey into it. Columbus picked and chose references to support his case, reducing the length of the journey by arbitrary bending of statistics until a satisfactory length was reached - only 60 degrees of longitude when the actual distance between Portugal and Japan is 210 degrees! It was the only way for Columbus to offset people's fear of the unknown, by making the impossible possible - by statistics. It was a classic example of the adage: “A lie at the right time and place can be a truth for someone.”

The Knights Templar

In Libson Columbus married Felipa Perestrello, the daughter of a former Grand Master of the *Knights of Christ*. This Order was merely the Knights Templar under another name. Columbus was given access to the records of the Grand Master, his charts, maps and diaries. It is interesting to note the Knights Templar had in earlier centuries sought to create a paradise, a *Temple of Solomon* outside papal authority to the west across the sea. They became pioneers of oceanic exploration. Vasco de Gama was a member of the Knights of Christ.² Columbus himself sailed with the Red

(Rose) Cross on his sails, a symbol of the Knights Templar, and the Rosicrucians. In the secret records of the Knights Templar there was reference to Prince Henry St. Clair, a Knight Templar, who tried to colonise America in the late 1300s. Using the Orkneys and Shetlands as a base, Henry St. Clair sailed west to Greenland and Nova Scotia on the American continent. Recorded in the *Zeno Narrative* of the mid 16th Century, these remarkable voyages of discovery - by a Knight Templar - may have penetrated as far south as Massachusetts in 1399/1400. But Henry St. Clair died on his return to the Orkneys, and the colonies he established in the New World died with him. Columbus would have probably known of this story, providing further evidence that land was a sailable distance from Europe. He was inspired also by the assertion of Roger Bacon in his *Opus Majus*: "the sea between the end of Spain on the west and the beginning of India on the east is navigable in a very few days if the wind is favourable." This was cited without reference to Bacon by Cardinal Pierre d'Ailly in his *Imago Mundi*, which Columbus used as a reference book.

Royal Patronage

In 1483 Columbus sought the patronage of King John II of Portugal for his plan. Being a navigator himself, the King was convinced the plan was foolhardy, and eventually refused to help Columbus. Undaunted, he moved to Palos in Spain. There Columbus refined his approach and lobbied the local Grandees for help. The Duke of Cádiz wrote to Queen Isabella asking her to support such a voyage. The Queen responded by requesting to see Columbus in person. In May 1486, Isabella and Columbus met for the first time. They talked well into the night, Isabella fascinated by the prospect of converting Asian souls to Christianity:

"Aroused by the charm of his intelligence, she felt a sudden sympathy for him, a kind of intellectual solidarity in the face of all the war, ignorance and vulgarity around them. Deep into the night, Columbus came back to the theme of reconquering Jerusalem with the gold that they would find in the Orient. He realised that the Queen was very sensitive to this issue, and might be willing to grant his dream of discovery in exchange for a dream of redemption... Columbus succeeded in making

Isabella believe that deep down she nourished the same hopes as he.”³

A committee of “experts” was convened to look into the proposals, headed by the private confessor to the Queen, Father Fernando de Talavera. Columbus faced a panel of men more learned than he. The only point of agreement between the committee and Columbus was that the Earth was *probably* round. The panel followed the Royal Court around Spain, Columbus travelling with them. Eventually the scholars started ridiculing his plans, partly because they considered them to be impractical. All Columbus had in his armoury was unshakable belief in his plans, imagination and courage. He faced scientific scrutiny with these virtues. After four years, the panel issued its verdict cruelly striking Columbus’s plans down, calling them “mad”. But Columbus never gave up.

January 1492 saw a remarkable change in his fortunes. Granada fell to Isabella and Ferdinand, removing the last Islamic outpost from the Iberian peninsula. Isabella never forgot the plan so eloquently put forward to her by the Genoese sailor. At his most dejected, Columbus sought solace among his Franciscan friends in Palos. These Monks believed Columbus had been selected by divine providence to undertake the exploration to the west. The friars sharpened Columbus’s intellectual arrows, pointing out flaws in his arguments and suggesting improvements. Meanwhile, Father Perez, a supporter of Columbus lobbied the Queen to reopen the case. He warned her that if Spain did not accept the proposals France or even Portugal would, and any potential gain or glory would be lost. As a result, an audience was granted to Columbus before the Spanish Monarchs. He arrived in Santa Fé, demanded a hereditary noble title, the rank of Admiral and the title of Viceroy over any lands he discovered. The King and Queen were taken aback: eventually however they consented to his demands. On 17 April 1492, a contract was signed between them. It was a grand step from 15 years before, when Columbus was a mere commoner sailor with a grand vision. He was now an Admiral with noble title, guaranteed income from any riches he might find, and a messenger of the Spanish crown.

And he wasn’t even Spanish.

1492

The *Niña*, the *Pinta* and the *Santa Maria* were tiny vessels by modern standards, weighing in at 200 tons between them. The *Niña* and *Pinta* were supplied by the people of the town of Palos, and the *Santa Maria*, originally named the *Gallega*, was rented from its owner with the Crown's money. The ships were nothing special, but the 90 sailors recruited for the voyage were. They were recruited from the best of a young crop of Andalusian sailors, most of whom were faithful to Martín Alonso Pinzón, the man who had the seagoing experience to practically realise Columbus' dream. Pinzón and Columbus formed an uneasy alliance because each needed the other to realise their goals, the mutual ones being gold and glory.

From the time the royal ordinance was delivered in late May to the ships' departure on August 3, scarcely two months had elapsed. Columbus moved with incredible speed to secure boats, crews and supplies. The ships set sail around 8 am, heading south for the Canary Islands. This voyage was truly sailing into the unknown. In Columbus' mind, providence had marked the road to this point. But his single-mindedness had a price.

"Columbus's boldness was of a much rarer sort, since he had discovered its roots within himself by cutting himself off from everything that was not properly his own: affections, ties, memories, the past - even the women he had loved and the city that had spawned him. Only the future existed now."⁴

Although Columbus had never commanded a ship before this time, he possessed a "sense of the sea", an affinity for nature that enabled him to navigate by intuition, and determine the speed of a ship by looking at the waves created by a ship surging through the water. Navigation experts who retraced Columbus's journey reached the conclusion that he was off by only 5% in his estimation of distance travelled, over a distance of three thousand nautical miles - calculated by looking at the speed of waves of the bows of the caravels as they penetrated deeper into the Atlantic.

Just before the Canaries the *Pinta's* rudder came off its hinges. The next day it broke again, and the ship started to take on water. The other two ships, unable to help the *Pinta*, made to Gomera

island, the crews anxiously waiting for the arrival of their sailing partner. Finally, on August 24, the *Pinta* arrived, having been adrift for 12 days. Columbus and Pinzón took over the shipyard, working at a frenzied pace. In less than a week, the *Pinta's* rudder had been rebuilt. On September 6, the fleet sailed due west.

Aided by constant trade winds which blow from east to west, the tiny fleet sailed smoothly into the unknown. Columbus recorded the distance travelled each day, telling the crews that they had in fact travelled less than the actual distance. He did this to make sure the crews did not despair at going too far from home. Columbus himself suspected the voyage would take longer than he had indicated, but was determined to press on whatever happened.

The ships passed through the Sargasso sea, a vast stretch of algae in the ocean, and at the same time the compass needles started to drift away from the North Star. This is caused by the fact that magnetic north is in a different position to geographic north. Columbus, acutely perceptive of natural phenomena, compensated for the shift and kept the vessels on a due west course. If he had not done so, the ships would have ended up much further north, possibly becoming lost in the mid-Atlantic. The algae and the compass problems served to heighten the concerns of the crews. It should be remembered that every sailor in the expedition was accustomed to seeing land on every *day* of their commercial voyages. No-one had ever been at sea for so long out of sight of land. The crews wanted to turn back, Columbus alone insisting on continuing. By October 11 signs of land were increasing: branches and a reed in the water, a small flower floated by. The ships, aided by strong trade winds, reached extraordinary speeds of 12 knots. At 2 am on October 12, a sailor on the *Pinta* shouted in delight: land.

The crews waited until morning to come ashore. It was not just the end of a long night, but a night of ignorance which had been cast over Europe for thousands of years. Europe's world had suddenly expanded. The inhabitants of this new continent had been undisturbed for centuries, except for occasional visits by Vikings and Templars far to the north. The meeting of two wildly differing cultures was to prove almost genocidal for one.

Gradually the natives came out to the shoreline gaping at the ships before them. Columbus sailed north and dropped anchor in a small bay, coming ashore soon after. The indians greeted them with astonishment, touching their beards, clothes and pale skin. With standards flying, and Columbus dressed in scarlet regalia, the Island was claimed for the Spanish monarchy and named San Salvador. Of course, Columbus thought he had opened the westward route to Asia. Until his death he refused to believe he had discovered a New World.

Columbus sailed south to explore other islands and search for gold, arriving next on the shores of Cuba. He actually recorded that he sailed south to look for Cipango - Japan. When Cuba failed to live up to expectations, he decided Cuba was in fact China, and Japan lay to the north. Pinzón, weary of the fruitless results and Columbus's imperious nature, decided to explore with the *Pinta* on his own. The ship was not seen for another two months.

In early December the fleet sailed east to Haiti. In the early morning of Christmas Day, 1492, the *Santa Maria*, sailing east along northern Haiti, struck a submerged reef. The crew abandoned ship, stripping it of its provisions. It was only about 300 metres from shore. With astounding confidence, Columbus saw the disaster as a sign from God that some of his men should stay in Haiti to search for gold, while the others returned home. 39 men stayed behind, building a fort from the shipwreck of the *Santa Maria*. On 4 January 1493 the *Niña* set sail and soon discovered the *Pinta*. On January 16, after repairing the hulls of the two ships, Columbus sailed for Europe.

The return passage was just as eventful. An enormous force 8 storm struck the tiny ships south of the Azores. They were allowed to loose their course, the ships separating in the towering seas. The *Niña's* crew spent days praying for God's help, Columbus included. The Admiral even prepared an account of the voyage, wrapped it in oilskin and a barrel, and tossed it overboard. The storm abated after four days, *Niña* dropping anchor near the Island of Santa Maria in the Azores. The islanders took the crew who landed there prisoner, as the Islands were Portuguese and they were on the lookout for Spanish pirates. Their stories

of having found the Indies were treated with derision by the Islanders. An enraged Columbus showed his credentials and the next morning the Portuguese released them. The *Niña* sailed on its way back to Spain, but another hurricane struck 200 miles East of the Azores. This violent storm shredded the *Niña's* sails and damaged the ship so badly Columbus had to put in to Lisbon, capital of Portugal. King John II granted Columbus unlimited credit to repair his ship. On 15 March Columbus entered Palos in Spain. Only a few hours behind him was the *Pinta*, blown by the storm north into the Bay of Biscay.

Voyage into Disaster

To say Admiral Don Christopher Columbus returned to Spain a hero is an understatement. There were celebrations and parades in Seville and Barcelona. In the presence of King Ferdinand and Queen Isabella Columbus was treated as a Royal equal. News spread throughout Europe with incredible speed. Columbus's second voyage was a veritable armada compared to the first: 17 ships with 1200 men and every intention to colonise. The fleet left Cádiz on 23 September 1493 in as much glory as his return home a few months before. This time Columbus explored the islands south of Haiti, the arc of Caribbean islands. He made haste to Haiti to recover his colony of loyal men, but found the colony had been slaughtered to a man by Indians. The time of peace between the two cultures was over.

The Admiral's fleet sailed further along Haiti to found the first city, Isabella. It was a disaster, with most of the population reduced by disease and dissension within the first year. After five months of further exploration which turned up more islands but no gold, Columbus, ill from gout, returned to Isabella. He was joined by his brother Bartholomew, who was appointed *Adelantado* of the colony. This appointment angered the colonists, resentful of a foreigner bringing his brother in to rule over them. Relations with the Indians deteriorated as well. Finally in March 1495, Columbus and Bartholomew were forced to lead an expedition to crush the Indians' revolt. It took 10 long months of guerrilla warfare to do so. Indian prisoners were sent back to Spain and sold as slaves. In early 1496 a hurricane devastated Isabella, sinking every ship

bar the redoubtable *Niña*, the smallest and strongest. Another ship was built from the shipwrecks and together with the *Niña* they sailed back to Spain with 200 sick and dying men as cargo. It was a sad and bitter end to a promising second voyage.

South America Discovered

The Spanish Court, having received reports of these calamities, cooled to Columbus. On his return, he felt that he was being punished by God for his excessive pride and lust for glory. But he requested a third voyage from the Monarchy. It was granted, 6 ships leaving in May 1498. Three sailed for Haiti and three with Columbus to the south and then west. Near the equator, he moved west to sight land near Venezuela, the first sighting of the South American continent. Columbus sensed it was part of a continent, and this time was right. He turned north to find his brother, who had relocated the colony to a new location on Haiti. On the last day of August 1498 he arrived at Santo Domingo, seeking rest from his worsening ailments, arthritis, rheumatism and gout. The town had been ravaged however, by hunger, attacks from Indians and revolt against Columbus's brothers. Christopher tried without success to quell the rebellion and dissent. News of this filtered back to Spain, where the monarchy reluctantly decided to remove him from his post as Viceroy of the Indies. Francisco de Bobadilla, a courtier hostile to Columbus, was chosen for the task. He sailed for Santo Domingo armed with supreme powers to arrest "all persons in rebellion against the authority of the sovereigns,"⁵ Columbus arrived back in his town from an expedition looking for rebels to be confronted by de Bobadilla, who put him in chains. Columbus left for Spain in October 1500, still in chains. Once at sea, the commander of the caravel *La Gorda* offered to release him from his irons. Columbus refused, saying "I have been placed in chains by order of the sovereigns, and I shall wear them until the sovereigns themselves should order them removed."⁶

The Hardest Voyage - and Hints of the Pacific Ocean

How ironic it was to see the proud Admiral in chains, marching silently through the streets of Seville to his friends at the

Carthusian monastery of Las Cuevas. The man who had opened the route to the New World, who tried to quell the rebellions at Santo Domingo was now being treated like a criminal himself. King Ferdinand and Queen Isabella had not expected Columbus to arrive in fetters. De Bobadilla had obviously been overzealous in carrying out their orders. Columbus was freed at once, and in December 1500 was granted an audience before the King and Queen. He presented his side of events in Santo Domingo and demanded compensation for all he had lost to Bobadilla. The Monarchs eventually rejected most of his demands, but in the meantime Columbus became engrossed in a new flight of imagination. He saw that explorers after him had ignored the land to the west of the Indies - Cuba in particular. All had directed their attention to the north or south. Columbus still believed Cuba to be an appendage of the Asian continent, and sailing due west would mean he would eventually strike the mainland.

He could have retired to a life of relative luxury, with his income from the Indies and titles. He could have rested his sick body. But Columbus was a visionary, driven by his unshakable belief in his own destiny. He believed he was divinely ordained to make momentous discoveries. After many letters to the Sovereigns, he was granted his final wish: a new voyage to the Indies.

Once again, the Admiral set sail to find the route to Asia. On 9 May he left Cádiz with a fleet of four ships. None of these vessels were destined to return. Because of advancing age and failing health, Columbus did not captain the fleet. This was entrusted to Diego Tristan, a loyal friend who had been on previous voyages with Columbus. The fleet crossed the Atlantic in only 20 days, turning north to Santo Domingo, against express orders of the Spanish Monarchy. In any event, he was refused entry to the Spanish colony. Columbus warned Ovando, the governor of the town of an approaching cyclone. He knew the warning signs from previous experience, but Ovando ignored the warnings, wary that it was a ruse to let Columbus into the town. The Admiral's ships scrambled for shelter to await the storm, but Ovando decided to let a fleet of 20 ships sail for home at the same time. The cyclone struck this fleet in the Mona Passage, dashing ships to pieces against the rocks. No-one survived. The man who

had put Columbus in chains, Bobadilla, perished. Several other enemies of Columbus died that day in the raging waters.

After the storm had passed the Admiral continued on to the coast of Cuba, and eventually hit the American mainland near Honduras. Hugging the Mexican coastline, he turned south east and tacked against the trade winds for over a month. Exhausted and desperate, the sailors did not sail at night for fear of running aground. Most wanted to turn back, but Columbus insisted on continuing, realising this would be his last chance to find a route to the Indies. Natives in Panama informed the Admiral of the existence of an ocean nine days journey overland - the Pacific. But Columbus did not have the supplies or manpower to undertake the expedition. Having learnt the area was an isthmus, Columbus resumed his search for gold, abandoning the route to Asia. At Veragua Columbus discovered from natives that large quantities of gold existed in the hills. For several months the fleet tried in vain to overcome the terrible weather and terrain and extract gold. They obtained some, but were defeated by the torrential rains and marauding Indians. A colony of sorts was formed, only to be abandoned because of incessant attacks from natives. The *Gallega* was abandoned because it became trapped in a river mouth. At the same time Columbus came down with Malaria. After months of effort and frustration, the only option left was to head back to Santo Domingo, but the three remaining ships had become infected with a shipworm which ate through their hulls. The fleet became a sinking set of sieves. The *Vizcaina* was abandoned after only a few days of sailing. The race was on to return to civilisation before further disasters hit the vanishing fleet. They turned north to stagger to Jamaica by 23 June 1503. The starving sailors kept pumps working day and night in order to keep the water out. When one broke, any available container was used to bail water, twenty four hours a day. The rain sheeted down in torrents, the only favourable element being the wind which carried the ships to Santa Gloria bay, Jamaica. On June 25 the now useless ships were beached side by side, hundreds of miles from civilisation, thousands of miles from home. The 100 sailors took to bartering with Indians for food.

The problem was how to reach Santo Domingo, 500 miles away. Columbus called on Diego Mendez, a loyal and courageous man, to equip a large canoe in a desperate attempt to reach Santo Domingo. Mendez thought the journey impossible, but suggested that if no volunteers came forward, he would go. He said "If they all refuse, I shall risk my life in your service, as I have done before."

Two canoes departed, one carrying Mendez, one with captain Bartolomeo Fieschi, in the blazing July sun. Indians on each canoe performed the rowing. One Indian died of thirst, others gave up rowing in the scorching heat. No wind filled the tiny sails, and the canoes drifted with the current. Crawling along the coast of Haiti, the two commanders finally reached Santo Domingo in September. Ovando, an enemy of Columbus, hesitated for months to rescue their fellow men. Finally, 10 months after the brave commanders arrived in Santo Domingo a friend of Columbus, Diego de Salcedo - at his own expense - arrived in Jamaica to relieve the sailors. They had been shipwrecked for almost a year.

Columbus had given up hope of seeing Spain again. His anguish was amply demonstrated in a letter given to Mendez before his departure and destined for the Spanish sovereigns:

"Until now I have always taken pity on my fellow man; today, may Heaven have mercy on me, may the earth cry for me, as I wait for death alone, sick and racked with pain. I am so far away from the Holy Sacraments that if my soul should here leave my body, not even God would remember it. Those who love charity, truth and justice, let them cry for me now."⁷

The Final Return

Columbus arrived in Spain barely able to move, his body disintegrating from gout, arthritis and occasional delirium. His last voyage had been the toughest. Yet he had survived, but returned empty-handed. He justified his efforts to his sovereigns in a way which hindsight can easily forgive him: "If I have failed at some things, it is because they were impossible, or else far exceeding my knowledge and power."⁸ Columbus was transported to Seville, then Segovia and finally Valladolid. Columbus died on 20 May 1506, Ascension Day. He was

surrounded by his sons Diego and Fernando, his brothers Diego and Bartholomew, and the heroes of the Jamacian epic, Mendez and Fieschi. In his final hours, he was in the care of the friars of the monastery of St Francis, and was buried in the crypt beneath the monastery. He was buried with Bobadilla's chains beside him.

"God made me the messenger of the new heaven and the new earth of which he spoke in the Apocalypse of St John after having spoken of it through the mouth of Isaiah; and he showed me the spot where to find it."

Christopher Columbus, writing of his rediscovery of America.

Notes

1. Gianni Granzotto, Christopher Columbus The Dream and the Obsession, p. 37.
2. Andrew Sinclair, The Story of the Grail, The Templars and the true discovery of America, p. 108.
3. Gianni Granzotto, Op.Cit. p. 75.
4. Ibid., p. 110.
5. Ibid., p. 241.
6. Ibid., p. 242.
7. Ibid., p. 266.
8. Ibid., p. 268.

Recommended Reading

Gianni Granzotto, Christopher Columbus The Dream and the Obsession, Guild Publishing, London, 1986.

David B. Quinn, North America from Earliest Discovery to First Settlements, Harper Colophon Books, New York, 1978.

Jeffrey Burton Russell, Inventing the Flat Earth - Columbus and Modern Historians, Praeger, New York, 1991.

Andrew Sinclair, The Story of the Grail, The Templars and the true discovery of America, Century, London, 1993.

"...the sea between the end of Spain on the west and the beginning of India on the east is navigable in a very few days if the wind is favorable."

Roger Bacon - Opus Majus, a statement used without attribution by Columbus in a 1498 letter to King Ferdinand and Queen Isabella, where he stated that his 1492 voyage had been inspired in part by this statement.



"That extra-ordinary genius, when it was impossible to write a history of what was known, wrote one of what it was necessary to learn."

French Philosopher Diderot

"To write at leisure what is to be read at leisure does not interest me.

My concern is with life and human affairs and all their troubles and difficulties.

It is these I wish to improve by true and wholesome thoughts."

Sir Francis Bacon

8 - Sir Francis Bacon

1561-1626?

The Master Poet

Elizabethan England was anything but a free society. Like Continental Europe at the time, the authority of the Monarchies and the Church was undisputed. Sovereigns held the power of life or death over their subjects. Authorities encouraged informers - spies - to hand in heretics and political radicals, who were then tortured into confessions before their executions. England was in the midst of a theological split between Catholicism and Protestantism. Its coming renaissance was but a flicker in the minds of a tiny learned elite.

In the midst of this unstable background, Elizabeth I came to the throne in 1558. By the time Charles I succeeded to the Throne in 1625, English language had been transformed, and English commerce and trade led the world. America was being colonised, and foundations had been laid for a revolution in political thought and science. W.T. Smedley, a Bacon biographer, states:

“From 1576 to 1623... the English language was made... the finest examples of its capacities which today exist: But the knowledge and wisdom possessed by the classical writers, the histories of the principal nations of the world, practically everything that was worth knowing in the literature of other countries, were for the first time made available in the English tongue...”¹

But this remarkable English Renaissance was not a spontaneous happening - not much in history ever is. It was the deliberate design of a small group, led by Sir Francis Bacon. Francis called his plan “The Great Instauration”, or the “Worldwide reformation of the Arts and Sciences”. This plan was the result of a vision he received in his youth, a vision of a world transformed by science and reason. As a youth, Bacon also stayed with the French Court for three years, where he mixed with a group of French Philosophers called the *Pléiade* who were labouring to

bring about a revolution in thought in their country. Inspired by their efforts to reform the French language and set learning at the pinnacle of human endeavour, he applied in England a similar programme, but on a grander scale.

Bacon was a visionary in every sense of the word: his writings covered every conceivable area of human endeavour, from science to romance, from politics to the use of ciphers.

But his method of dissemination of his discoveries was unusual, though not unusual for the times in which he lived. Francis partially revealed his method in his books *Novum Organum* and *Advancement of Learning*.

"Now for my plan of publication, it is this. Those parts of the work which have it for their object to find out... such minds as are prepared and disposed for the argument, and to purge the floor of men's understandings, – I wish to be published to the world and circulate from mouth to mouth; the rest I would have passed from hand to hand with selection and judgment... a sound foresight, which tells me that the formula itself of Interpretation, and the discoveries made by the same, will thrive better if committed to the charge of some fit and selected minds, and kept private."²

So Francis kept much of his works "hidden" from the public, by using both ciphers and pen-names. Many historians reference this passage and conclude that Bacon never finished his publishing plan. But there is much evidence to indicate he used pen-names to conceal his literary output. A clue to the greatest of his pen-names is given by Anthony Bacon, Francis' foster brother. A sonnet Anthony wrote in 1595-96 stated that Francis Bacon had as his Muse the Goddess Pallas Athena, the Shaker of the Spear of knowledge at the Serpent of Ignorance writhing at her feet.

Pallas Athena: The Shakespeare.

It reads:

"Therefore Bacon if it chances that my Muse praises someone

It is not because she is eloquent or learned,
Although your Pallas has taught me better (how to speak);
It is because my Lute sings the saintly glory
Or in these artless lines (naïve) his image is imprinted
Or that thy Virtue bright shines in my shade."³

Even one of Bacon's noble titles, "Lord Verulam", translates as "Spearshaker".

His writing under pen-names, and the ciphers within those writings have been extensively written about for over a century.⁴ Ciphers run through all of Bacon's works, regardless of pen-name, from the *Shepherds Calendar*, published in 1579, to the First Folio published in 1623. It is more commonly thought that Spenser was the author but as he was only 11 years old when *Shepherds Calendar* was first published he could not have been the author. The first editions of that work were published anonymously. Most people of any importance at the time wrote in cipher in order to protect themselves. Bacon was in more need than most of protection, as his secret parentage was of extraordinary importance to the future of Britain. Bacon used many different cipher systems to record details of Elizabethan England and his life which could not be uttered publicly.

The ciphers tell the real story of authorship of the Shakespeare plays and Bacon's life. For instance, a message from the *Word Cipher* in Shakespeare's First Folio states in part:

(Queen Elizabeth speaking to Bacon): "How now, thou cold blooded slave, wilt thou foresake thy mother and chase her honour up and down? Curst be the time of thy nativity... I AM THY MOTHER. Wilt thou stoop now and this good girl take away from me?"

That Bacon used the name of an illiterate actor from Stratford, William Shak-Spur and changed the name to exactly echo his muse, becomes clear in the ciphers of Bacon's plays. And the ciphers are vast: stretching over 56 years, tens of thousands of pages, numerous editions, and many different cipher systems. Some of the cipher messages are still waiting to be discovered. The ciphers are covered more fully in the next chapter.

Bacon, with the aid of his "Rosicrosse" Literary fraternity, changed the shape of the English language, invented over *ten thousand* new words, and planted his thoughts and phrases in the minds of every man and woman in the Western World. Yet this was only part of Bacon's contribution to the development of the modern West.

Bacon's Royal Birth

Dr William Rawley, Bacon's chaplain, published *Resuscitatio* in 1670. Bacon wrote a piece, included in *Resuscitatio* entitled *In Happy Memorie of Elizabeth, Queen of England*. It gives a clue to Bacon's birth:

"Childless she was and left no issue behind her, which was the case of Alexander the Great, Julius Caesar, Trajan and others". The problem is all these rulers *had natural children but who were not recognised as Successors to the throne*. So Bacon was saying that the Queen had children who could not be successors to the throne. But who were they?

Pierre Amboise's book *Life of M. Francis Bacon, Chancellor of England* (1631), states that Bacon was "born in the purple" According to a law passed in 1464, commoners are not permitted to wear purple, the colour of royalty. When Bacon married in 1606, he was clad from top to toe in purple. This was illegal for commoners. Bacon wasn't a commoner, but born of royal blood. Amboise then went on to write that Bacon was "destined one day to hold in his hands the helm of the Kingdom". There was no way he could hold the reigns of the Kingdom *unless Bacon was Elizabeth's son and destined to be Francis the First*.

Foreign ambassadors in cipher writing to their sovereigns reported the Queen's pregnancy in 1560. According to Madame Deventer von Kunow in her book *Last of the Tudors*, a secret dispatch among the Escorial papers reported that the Queen was expecting a child by Lord Robert Dudley, keeper of the Queen's Horse.⁵

Sir Nicholas Throckmorton, Elizabeth's ambassador in France, wrote to Sir William Cecil on 31 Dec 1560 stating that the Spanish ambassador had just visited him, who did "earnestly enquire me to tell him whether the Queen's Majesty was not secretly married to Lord Robert; for, said he, I assure you, this [the French] Court is very full of it, and the rumours of her doings be very strange in all courts and countries".⁶

On her ascension, Elizabeth made Dudley Master of the Queens Horse. He was given interconnecting rooms with the Queen and access at all times to the Queen's Chambers. By April 1559 their affection for each other was public. Count de Feria,

Spanish Ambassador reported to Philip II of Spain: "During the last few days Lord Robert has come so much into favour, that he does what he likes with affairs and it is even said that her Majesty visits him in his chamber day and night."⁷ Soon after Dudley's wife Amy conveniently fell down the stairs at her home and died.

The reality was that Dudley and Elizabeth were secretly married. According to the *Word CIPHER* in Shakespeare's First Folio, soon after Amys death Elizabeth and Dudley went to Lord Pembroke's Baynards castle. Pembroke was a member of her privy council. It is here they were secretly married. Sir Nicholas Bacon, Lord Keeper of the Great Seal, performed the ceremony, which was observed by Nicholas' wife, Lady Anne Bacon.

Francis was born January 22 1561, and taken into the care of Lady Anne and Sir Nicholas Bacon.

The Groundwork is Laid

Sir Nicholas provided Francis with the best education England could provide at the time. He was surrounded by learned men and learned works, his home tutoring unsurpassed in those



Sir Francis Bacon's Mother, Queen Elizabeth I.

times. Bacon's education at Trinity College, Cambridge, was an anticlimax in comparison. At age 12 Francis received a powerful vision of the future. This vision showed him a future based on rationality and science, where philosophy was put to practical use rather than pedantic argument. Inspired by this divine inspiration, Francis embarked on the "worldwide reformation of the arts and sciences", "The Great Instauration". Bacon articulated this in the Proem to *The Interpretation of Nature*:

"But when I searched, I found no work so meritorious as the discovery and development of the arts and inventions that tend to civilise the life of man..."

"Above all, if any man could succeed – not merely in bringing to light some one particular invention, however useful – but in kindling in nature a luminary which would, at its first rising, shed some light on the present limits and borders of human discoveries, and which afterwards, as it rose still higher, would reveal and bring into clear view every nook and cranny of darkness, it seemed to me that such a discoverer would deserve to be called the true Extender of the Kingdom of Man over the universe, the Champion of human liberty, and the Exterminator of the necessities that now keep men in bondage."

Francis stayed with the French court from 1576 to 1579, where he was influenced by the Pléiade, a group of French philosophers led by Ronsard. This group was labouring to bring about a revolution along the lines of Bacon's thought. They acquainted Bacon with mystery traditions like gnosticism, the Egyptian mysteries and the Knights Templar. The Pléiade opened Bacon's mind to the secrets of the history of the Western Mystery tradition, influencing his later plans and work.

Bacon's subsequent political career in the Elizabethan Parliament and under James I seems a mere sideshow to the vast philosophical undertaking he had set himself. Even so, he represented many constituencies, notably the foremost seat of Middlesex, and later simultaneously St Albans, Ipswich and Cambridge. Bacon is the only person in history to be a member of the House of Lords and the House of Commons at the same time. In Parliament he served on no less than 29 committees, and was regarded as one of the most eloquent orators ever to have stood before the House of Commons.

Yet he saw that omnipotent Government was not the answer. "The truth can never be reached by listening to the voice of authority", wrote Bacon. He opposed subsidies for business and Government granted monopolies. In 1589 Bacon moved that a subsidy bill (a taxation bill) to give monies to the Queen be extraordinary, in other words be meant for war only. The amendment was passed, establishing the base for the eventual ascendancy of Parliament over the Crown. In 1593, under the threat of imprisonment by Elizabeth, Bacon again spoke against the Crown's encroachment on the right of the House of Commons to set taxation levels. Bacon believed the amount asked for would press heavily on the poor and many would not be able to pay it. Bacon won against the Crown, and secured for the English freedom of speech in their own Parliament and the right of the Commons to set the amount of supply to the Crown. This set the tone for future democracies that adopted the British style of Government.

Bacon spoke against feudal privileges and opposed the enclosure of common lands by landowners. He also proposed to alter the language of the laws to make them accessible to the common man. "Laws are made to guard the rights of the people, not to feed lawyers.", said Bacon in Parliament. He was himself trained as a lawyer. Francis fought in Parliament for union with the Scots to increase the strength of England against threats from the continent. This was achieved under James I, finally putting an end to threats of instability to the north of England. Bacon also pushed for expansion of colonisation in America, notably Newfoundland and Virginia, and donated much time and money to establishing those colonies.

He was respected by all mainly for his virtue, but held in jealousy by his enemies like the hunchback Robert Cecil, who knew the real secret of his birth and desired to keep him down. Under James I, Bacon rose in 1606 to Solicitor-General, in 1613 achieving the post of Attorney-General. By 1618 he became Lord Chancellor of England, the highest Government post in the land next to the monarchy. Bacon fell from public office in 1621 after being framed by his Parliamentary colleague and nemesis from Elizabethan times, Edward Coke.

The Fall from Grace

In 1618 Bacon achieved the highest position in the Kingdom as Lord Chancellor. But Edward Coke, the Leader of the House of Commons was determined to find evidence to indict Bacon and bring about his downfall. Others were involved in the conspiracy, including the cleric Dean Williams, who coveted Bacon's post as Lord Chancellor. In 1621 Dean Williams had an audience with the King. Williams advised James I to make Bacon a scapegoat to divert attention from James' abuses of Monopoly patents. Shortly thereafter Coke, a friend of Williams, charged in Parliament that the Lord Chancellor was suspected of accepting considerable monetary bribes in exchange for favourable verdicts in court. It was alleged that Bacon had made hundreds of thousands of pounds in this manner. Initially considering the charges to be a joke, Francis soon realised the seriousness of the situation. He started vigorous preparations for his defence.

On 24 April however, the Lord Chancellor admitted guilt to the charges, but had never even seen these charges and didn't even know how many there were. On 3 May the House of Lords pronounced sentence: a huge fine, stripped of office, and sentence to the Tower of London. Why the extraordinary change? Francis Bacon was bound by oath to obey his monarch, and James I ordered him to confess to the charges in order to protect himself (the King) and James' favourite courtier Buckingham from their abuse of the monopoly patents. This fact was uncovered in Dean William's private papers many years afterwards by Bushell, Francis Bacon's confidential secretary. It should also be remembered that the charges never went to trial: nothing was ever proved against him.⁸

James I pardoned his sentence that year, and Bacon returned to his country estate of Gorhambury to complete his secret literary work.

Bacon's "Death"

The accepted history is that Bacon died on Easter Sunday - resurrection day, 1626 after coming down with a chill. But there are so many inconsistencies in the story that even conservative Bacon biographer Parker Woodward, a solicitor, called the death

a “spoof”. Bacon was at Highgate with Dr John Wedderburn, the King’s physician no less, when Francis came down with a chill. Wedderburn took him to the empty Highgate House and placed him in a DAMP bed. That the King’s physician did this is beyond belief. A few days later, on Easter Sunday, Bacon is reported to have died.

There is anecdotal evidence from the last words of Bacon’s sonnet-diary hinting at his real fate:

“You shall hear the surly sullen bell

Give warning to the World that I AM FLED

From this vile World with vilest Worms... TO DWELL.”

In the 1671 edition of *Resuscitatio* Molloy states “Bacon made a holy and humble retreat into the cool shades of rest, where he remained triumphant above fate and fortune *till heaven was pleased* to summon him to a *more triumphant rest*.”

Henry Oakley of Trinity College wrote of Bacon: “He is GONE, He is GONE. The *Word* suffices. *That he is dead we say not.*”⁹

Bacon was buried in a tomb at William Rawley’s St Michael’s Church in St Albans. But when the tomb was opened 100 years later by the second Lord Verulam, nothing was found, no bones, no valuables, *not even a coffin*. There was no mention of his funeral in contemporary records, nor is there any item for funeral expenses in the accounts of the administrators of the Estate. There was also no record of his burial in the registers of St Michael’s church. Given Bacon’s prestige and former high standing, it is remarkable there is no record of anyone even *attending* his funeral.

Manly P Hall the American Masonic writer, states that Bacon faked his own death and fled to the continent to continue his work strengthening the Freemasonic lodge system. Probably residing in Germany, Bacon may have been the mystery publisher of Rosicrucian literary works. The painting over the page indicates an association between Continental Rosicrucian history and Francis Bacon. The Rosicrucian painting on the next page is from the archives of Frau le Coq, wife of the late Professor Von le Coq of Berlin University, an expert in Rosicrucian history. It possibly shows Bacon as an old man, but clearly shows his initials “F B” on the crests.

Not only did Bacon spend more years on the continent after 1626, he may have visited America. And it is in the New World where a still more remarkable mystery is waiting to be solved, in Williamsburg, Virginia.

The Bruton Church Vault

Bacon was a master of the “treasure hunt”, leaving clues for future ages so the truth could be revealed. Discovering his ciphers (discussed in the next chapter) has been part of the treasure hunt, but these same ciphers point to another remarkable mystery. In Williamsburg, Virginia the Bruton Parish Church stands. Buried in the grounds of the church is a vault reportedly containing Bacon’s writings: philosophical, historical and literary treasures, waiting to be rediscovered. The ciphers which give the *exact* location of the vault are recorded on the title page of Bacon’s *The New Atlantis*, and from various tombs in the Bruton churchyard itself. For instance the cipher message on the Ludwell tomb states: “Under the secret foundations of former Bruton lies Francis Bacon’s Great Virginia Vault of Freemasonry”.

There have been several attempts this century to dig up the vault and disclose its contents, each frustrated by the Church owners who refuse to co-operate with the controversial Baconians. It is only a matter of time before the vault is uncovered. What is inside is a matter of conjecture. Given Bacon’s literary achievements, it is likely to be a remarkable discovery.

Bacon’s Philosophy

Bacon’s *method* for permeating his philosophical ideas into the collective unconscious of the age can best be summarised in his motto: *bene visit qui bene latuit* - One lives best by the hidden life. He used secret societies to infuse his ideas into society. Bacon resurrected the Rosicrucian Mystery tradition and the actual organisation of the Freemasons, injecting new life into them so they became vehicles for the new Baconian philosophy of reason and scientific enquiry.

Bacon, like Goethe, scorned knowledge that did not lead to positive action and also scorned the denial of evil in ourselves. Bacon was grateful to Machiavelli for his frank appraisal of the shadow side of human nature in politics:

"We are beholden to Machiavelli, and writers of that kind, who openly and unmasked declare what men do in fact, and not what they ought to do; for it is impossible to join the wisdom of the serpent and the innocence of the dove, without the precious knowledge of the nature of evil."¹⁰

Bacon's works touch on all aspects of humanity - politics, religion, theology, scientific method, but his most brilliant observations are psychological. Foreshadowing the discoveries by Carl Jung about the nature of the unconscious and the shadow side of man, Bacon recognised that the baseness of man should be recognised and dealt with openly, not repressed and personified as the devil.

In modern political vernacular, Bacon was a conservative. He saw an ideal Government as one which was benevolent without the worst excesses of despotism by rulers, or by the majority. "It is almost without instance that any government was unprosperous under learned governors."¹¹ Bacon had a goal to be that Governor – a Philosopher-King as Francis I of England, until Elizabeth's death ended this dream.

In science, Bacon sought nothing less than the construction of a system that could be applied to the relief of man's suffering. He constructed a new Classification of Science (*The Advancement of Learning*, 1605) and described a new method for the Interpretation of Nature (*Things Thought and Seen*, 1607, *Thread of the Labyrinth*, 1606, *Novum Organum*, 1608-20). He investigated the phenomena of nature in *Natural History* (1622), and showed how the writers of the past had advanced their truths to the time of Bacon in *Forest of Forests*, published in 1624. Bacon recorded "anticipations" of scientific results he felt would come from application of his methods in *On Origins* (1621). As a result of applying these principles, he described the basis of a new society that would emerge in *The New Atlantis* (1624).

This *Magna Instauration*, the great reconstruction, was inspired by the vision Bacon had in his youth, and was a herculean task without precedent in the history of thought. As Bacon stated in the preface to *Magna Instauration*. "and I... am laboring to lay the foundation not of any sect or doctrine, but of utility and power". To Bacon, "**Knowledge** is power, not mere argument



or ornament." In *Advancement of Learning*, Bacon suggested that all areas of life had rational rules and an empirical basis: medicine, psychology, even dreams, predictions and other occult phenomena. Yet he comes full circle at the end of this survey, concluding that science needs to be guided by philosophy. Bacon applies this to politics. The pursuit of politics becomes a destructive bedlam when divorced from science and philosophy, in other words from rationality and higher goals. So Bacon suggested the organisation of science itself, of communication between centres of learning to share research and resources, and of royal patronage of the sciences. A direct result was the Royal Society in Britain, formed with the financial support of the Crown.

Novum Organum

The Novum Organum represents the summit of Francis Bacon's open works. It was to introduce a new method of logic to learning, to replace the old ways which had borne so little fruit. He pointed to errors in thought that had to be corrected in order for man to advance. The first was that experience of the world should have primacy, not the realities - or misconceptions - the minds of men

held. Observation was to be the cornerstone of scientific method. The second error that he observed was the fact that different men look at the same experience in different ways: we filter reality to suit our present state, not seeing what is really there. Thirdly, Bacon saw the inappropriate and careless use of language as an enemy to true understanding. Lastly, Bacon saw errors in looking at the world through the eyes of other philosophers. Plato's world says more about Plato than the world, for instance. Bacon went on to explain the scientific method of inquiry - experimentation and observation. By accumulating data, wrote Bacon, we come to the form of the phenomenon, its essence.

The modern secular age of science was foreshadowed in *The New Atlantis*, the story of an island utopia in the Pacific where science prevailed over ignorance and superstition in all spheres of human life. Politically, the island had no elections, no ruler, just a learned council of men who had proven themselves by scientific achievement. In other words, a government without politicians. Most of the time these "rulers" were engaged in trying to control nature rather than their fellow man.

A Future of Liberty

Bacon effectively laid the foundation for a new age of secular wisdom. When the Royal Society was formed in 1662, the founders named Bacon as their model and inspiration. The great minds of the French Enlightenment dedicated their masterpiece *Cyclopédie* to Francis Bacon. French philosopher Diderot said of him: "That extra-ordinary genius, when it was impossible to write a history of what was known, wrote one of what it was necessary to learn." Will Durant states in *The Story of Philosophy*: "The whole tenor and career of British thought have followed the philosophy of Bacon. The inductive method... gave John Locke the idea of an empirical psychology, bound by observation and freed from theology and metaphysics; and his emphasis on "commodities" and "fruits" found formulation in [Jeremy] Bentham's identification of the useful and the good."¹²

The great political reformer Edmund Burke was greatly influenced by the Lord Chancellor: "Genius the most profound, of literature the most extensive, of discovery the most

penetrating, of observation of human life the most distinguished and refined."¹³ Thomas Jefferson was also profoundly influenced by Bacon's writings. He carried a portrait of Bacon everywhere he went. Jefferson thought that in founding the United States he was fulfilling Bacon's dreams as summarised in "The New Atlantis".

Biographer Hepworth Dixon summarises the contribution Bacon's open works made to our world:

"The obligations of the world to Francis Bacon are of a kind that cannot be overlooked. Every man who rides in a train, who sends a telegram, who follows a steam plough, who sits in an easy chair, who crosses the channel or the Atlantic, who eats a good dinner, who enjoys a beautiful garden, or undergoes a painless surgical operation, owes him something.

"To him the patriot, the statesman, the law reformer, the scientific jurist, the historian, the collector of anecdote, the lover of good wit, of humorous wisdom and of noble writing, also owes him something."¹⁴

A guiding spirit behind the schemes of Raleigh and others to set fledging colonies on an untamed continent, Francis Bacon was tireless in lobbying the King and his fellow countrymen to explore and colonise America. He donated large sums of money to establishing the colony of Virginia.

And under the pen-name Shake-speare, Bacon had the most significant effect on English literature of any single person in history. He literally recreated the entire English language, writing the greatest literary works of the Western World. It is without precedent that one man could achieve so much in one life. But to Bacon can be credited the groundwork for our modern age of reason, science and liberty in the West.

Notes

1. WT Smedley, The Mystery of Francis Bacon, p. 98.
2. Francis Bacon, Novum Organum, London, 1620.
3. Alfred Dodd, Francis Bacon's Personal Life-Story, p. 101.
4. Suggested Reading about the Bacon-Shakespeare Controversy and the ciphers in Shakespeare's plays can be found in:
Alfred Dodd, Francis Bacon's Personal Life-Story, Century Hutchinson Ltd, London, 1986.
Edward D. Johnson, Francis Bacon's Maze, The Francis Bacon Society, London, 1961.
Peter Dawkins, Arcadia, The Francis Bacon Research Trust, Warwick, 1988.
Peter Dawkins, Dedication to the Light, The Francis Bacon Research Trust, Warwick, 1987.
Euan McDuff, The Dancing Horse Will Tell You, Eric Faulkner-Little, Shoreham-by-Sea, 1974.
5. Peter Dawkins, Dedication to the Light, pp. 38-39.
6. Ibid., p. 42.
7. Ibid., p. 38.
8. Alfred Dodd, Op.Cit. pp. 520-525.
9. Ibid., p. 542.
10. Francis Bacon, Advancement of Learning, XXI, p. 2.
11. Francis Bacon, Preface to Magna Instauratio.
12. Will Durant, The Story of Philosophy, p. 142.
13. Francis Bacon's Personal Life-Story, p. 551.
14. Francis Bacon's Personal Life-Story, p. 550.

Recommended Reading

Alfred Dodd, Francis Bacon's Personal Life-Story, Century Hutchinson Ltd, London, 1986.

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Euan McDuff, The Dancing Horse Will Tell You, Eric Faulkner-Little, Shoreham-by-Sea, 1974.

Manly P. Hall, Sages and Seers, Philosophical Research Society, Los Angeles, 1959.

Ross Jackson, Shaker of the Speare: The Francis Bacon Story, The Book Guild Ltd, 2005. ISBN: 1857769414

Ross Jackson, The Companion to Shaker of the Speare: The Francis Bacon Story, The Book Guild Ltd, 2005. ISBN: 1857769465.

"He (Bacon) seems to have written his Essays with the pen of Shakespeare."

Alexander Smith - Scottish Poet (1830-1867)

"There is an understanding manifest in the construction of Shakespeare's plays equal to that in Bacon's Novum Organum."

Thomas Carlyle - Scottish essayist, satirist, and historian (1795-1881)

"The philosophical writings on Bacon are suffused and saturated with Shakespeare's thought."

Gerald Massey - English poet (1828-1907)

The wisdom displayed in Shakespeare is equal in profoundness to the great Lord Bacon's Novum Organum."

William Hazlitt - English writer (1778-1830)

→ *Francis* come, & pray thee doe thou stand in some by-roome,
 while I question my puny Drawer, to what end hee gaue
 me the Sugar, and do neuer leaue calling *Francis*, that his
 Tale to me may be nothing but, Anon: step aside, and Ile
 shew thee a President.
Poin. *Francis*.
Prin. Thou art perfect.
Poin. *Francis*.
Enter Drawer.
Fran. Anon, anon fir; looke downe into the Pomgar-
 net, *Ralfe*.
Prince. Come hither *Francis*.
Fran. My Lord.
Prin. How long hast thou to serue, *Francis*?
Fran. Forsooth five yeares, and as much as to—
Poin. *Francis*.
Fran. Anon, anon fir.
Prin. Five yeares: Berlady a long Lease for the clin-
 king of Pewter. But *Francis*, darest thou be so valiant, as
 to play the coward with thy Indenture, & shew it a faire
 paire of heeles, and run from it?
Fran. O Lord fir, Ile be sworne vpon all the Books in
 England, I could finde in my heart.
Poin. *Francis*.
Fran. Anon, anon fir.
Prin. How old art thou, *Francis*?
Fran. Let me see, about Michaelmas next I shal be—
Poin. *Francis*.
Fran. Anon fir, pray you stay a little, my Lord,
Prin. Nay but harke you *Francis*, for the Sugar thou
 gauest me, twas a penyworth, was't not?
Fran. O Lord fir, I would it had bene two.
Prin. I will giue thee for it a thousand pound: Aske
 me when thou wilt, and thou shalt haue it.
Poin. *Francis*.
Fran. Anon, anon.
Prin. Anon *Francis*? No *Francis*, but to morrow *Fran-*
cis: or *Francis*, on thursday; or indeed *Francis* when thou
 wilt. But *Francis*.
Fran. My Lord.
Prin. Wilt thou rob this Leatherne Ierkin, Christfall
 button, Not-pated, Agat ring, Pike stocking, Caddice
 garter, Smooth tongue, Spanish pouch.
Fran. O Lord fir, who do you meane?
Prin. Why then your browne Bastard is your onely
 drinke: for looke you *Francis*, your white Canuas doub-
 let will sulley. In Barbary fir, it cannot come to so much.
Fran. What fir?
Poin. *Francis*.
Prin. Away you Rogue, dost thou heare them call?
Heere they both call him, the Drawer stands amazed,

Page 56 of the Shakespeare Play King Henry the Fourth,
 showing the word "Francis" repeated 33 times in one column.
 33 is the Elizabethan Simple Cipher signature for "Bacon":
 Francis Bacon. Note that the cipher starts six lines up from the
 stage direction, a pattern indicating the existence of ciphers that
 repeats throughout the plays.

9 - Francis Bacon And Shake-speare

There are many aspects of the story of Francis Bacon presented in the previous chapter that are contrary to “accepted” history, which sees Bacon as a dry humourless scientist and lawyer. But the evidence for a revolutionary view of Bacon can be found in the ciphers hidden in Elizabethan literary works, particularly Shakespeare’s First Folio published in 1623. Proving the ciphers exist and demonstrating their content are central to re-evaluating Francis Bacon and his role in English history.

Ciphers were a way for Bacon to tell the true story of his life and times without endangering his life and future. They were employed extensively at the time by governments for security reasons. He was himself involved with Sir Francis Walsingham’s Secret Service, encrypting and deciphering messages for England’s spies on the continent. But Bacon did not just use one cipher, he used many different systems, stretched over 56 years of writing, including many different pen-names. These cipher systems, some concealed in what is already the greatest literary achievement in history, represent the mind of a genius that surpasses any before or since.

Bacon versus Shakespeare

William Shakespeare is revered throughout the world as the author of the greatest literary works of any language. Yet not a shred of writing in his own hand has ever been found, except for six signatures. Every one of these signatures is different, indicating Shakespeare (spelt in his time in many different variations including Shak-spur) was illiterate.

The plays demonstrate the author's intimate knowledge of law, seafaring, history, court life and classical Greek and Roman myths. Yet there is no evidence William Shak-spur of Stratford possessed knowledge in any of these areas. Bacon, on the other hand, did.

Dr Appleton Morgan, president of the New York Shakespeare Society said of the author of the plays: "He was a ripe, learned

and profound lawyer, so saturated with precedents that at once in his highest and sweetest flights he colours everything with legal dyes." Morgan also offered the opinion that the author's knowledge of law must have been obtained "from actual practice." Shak-spur had no legal training or practice. Francis Bacon on the other hand, was the greatest lawyer in Elizabethan England. English Judge Lord Penzance (James Wilde) and Nathaniel Holmes of the US Supreme Court both believed that the author of the plays was an expert lawyer.

Eric Sams states in his 1995 book *The Real Shakespeare*:

"Not only the plays but the Sonnets are crammed with legal references and allusions, far more so than any comparable oeuvre in any period or language."

For instance the gravedigger scene in *Hamlet* demonstrates detailed technical knowledge of *unpublished* documents in the 1550 legal case *Hales vs Pettit*. Bacon, being the Attorney General and Lord Chancellor had access to *all* British legal records. Shak-spur did not.

There is no evidence Shak-spur ever took to the water, but the play *The Tempest* demonstrates an intimate knowledge of seafaring. Lord Mulgrave states "Shakespeare's technical knowledge of seamanship must have been the result of the most accurate personal observation." There is no evidence Shak-spur took to the sea in any way. But Bacon travelled on ships many times during his journeys around Europe.

The history contained in the plays reveals many questions about their authorship. An interesting coincidence is found in *The History of King Henry VIII*. Appearing for the first time in the 1623 Folio, Shak-spur had been dead for seven years. In 1621, five years after Shak-spur passed away, Bacon was deprived of the custody of the Great Seal after being removed from the office of Lord Chancellor. The Dukes of Norfolk, Suffolk and Surrey came to relieve him of the Seal. In the play *Henry VIII* the Dukes of Norfolk, Suffolk and Surrey come to relieve Cardinal Wolsey of the Great Seal. How could Shak-spur have known this? The author of this play drew some of his material from Cavendish's book *Life of Wolsey* which was written in 1557. This book was not published until 1641 however, and it would have been

impossible for Shak-spur to obtain it. Francis Bacon however, did have access to it as he took over Wolsey's old office of Lord Chancellor. In 1622-23 moreover, Bacon was engaged in writing something about Henry VIII as in January 1623 he had applied for a loan of materials relating to Henry VIII's reign from the public archives. Bacon wrote to the Duke of Buckingham on 21 February 1623:

[Prince Charles] "who, I hope, ere long will make me leave King Henry VIII and set me on work in relation to His Majesty's heroical adventures."

On 26 June 1623 Bacon wrote to Sir Tobie Matthew: "Since you say the Prince hath not forgot his commandment touching *my history of Henry VIII.*" (Emphasis added) This history of Henry VIII, never published under Bacon's name, was probably the play in the First Folio, published six months later.

Another clue to Bacon's authorship is that the Shakespeare Histories stretch from the reign of Richard II to Henry VIII, with the exception of Henry VII. Bacon wrote a historical work: *The Historie of the raigne of King Henry the Seventh*, which was published in 1622. This history begins with the crowning of Henry VII on the battlefield by Lord Stanley, the same place *Richard III* concludes in the First Folio. *Bacon's history concludes in exactly the same place that Shakespeare starts in Henry VIII.* By any stretch of the imagination, this is a remarkable coincidence, pointing to authorship of the plays by Bacon.

Bacon financially assisted the Earls of Southhampton, Pembroke and Montgomery in setting up a colony in America, called Virginia. A supply ship was wrecked on Bermuda, then known as the "Isle of Devils". In the play *The Tempest*, written shortly afterwards, a ship was wrecked on Bermuda.

In the play *Henry VI* Joan of Arc has an interview with the Duke of Burgundy, asking him to abandon his support of the English and join the French King. There was no record that this meeting ever took place however, *until 1780*. In that year, someone printed a letter dated 17 July 1429, written by Joan of Arc to the Duke of Burgundy, containing an appeal to the Duke to align with the French. This letter, buried in the French archives for centuries, was not openly known in Elizabethan times. There is no evidence

Shak-spur visited France. Bacon on the other hand, visited several times and spent some years of his youth in the French Court. He would have had access to the French archives.

The First Folio plays reveal an intimate knowledge of the classical legends and myths. 174 different names of ancient Greek and Roman figures feature in the plays. Since there were no translations of the Greek and Roman authors, the author must have been able to read Greek and Roman. There is no evidence that Shak-spur was taught Greek or Roman. In 1609 Bacon published a book on Roman and Greek legends, *The Wisdom of the Ancients*. Of the 174 figures mentioned in the plays, 132 are found in Bacon's book.

Who added material to the Shakespeare Plays after 1616?

Shak-spur died in 1616. The First Folio was published in 1623, but there were a staggering number of additions and changes to the plays between publication in quarto format and the First Folio format. It has been traditionally thought the Elizabethan poet Ben Jonson edited the plays before publication in the First Folio, but there is doubt about his (or anyone else's) ability to make so many changes and keep the same style as the original author.

The Merry Wives of Windsor was published in quarto in 1619. Between 1619 and 1623 publication in the First Folio, 1,081 new lines were added, as was an entire new scene. Most of the existing play was rewritten. Who added them?

Henry VI, Part 2 was published in quarto in 1619. Between 1619 and 1623 publication in the First Folio 1,139 new lines added; 2,000 old lines retouched. Who added and retouched the lines?

Henry VI, Part 3 was published in quarto in 1619. 906 new lines were added and many old lines retouched between 1619 and 1623. The same question has to be asked; who made the changes?

King John was published in quarto in 1622. Between 1622 and the 1623 First Folio edition, 1,000 new lines were added, as was an entire new scene. Most of the dialogue was rewritten. Who added the new lines and scene?

Richard III was published in quarto in 1622. 193 new lines added and nearly 2,000 retouched between 1622 and the 1623 First Folio edition. Who added the new lines?

Othello was published in quarto in 1622. Between that date and 1623, 160 new lines added and many alterations were made to the text.

These major changes were all made *after* Shak-spur's death in 1616. According to the traditional view, Ben Jonson or other unknown people made these changes. Jonson must have been a remarkable editor. It is more likely however, that the original author made these extensive revisions and additions. Thus the author could not have been Will Shak-spur.

Bacon's Notebook

Francis Bacon kept a private notebook called a *Promus of Formularies and Elegancies* where he kept notes for his literary work. The *Promus* has nearly 2000 entries in languages like English, French, Latin, Italian, Greek and Spanish. It is now preserved in the British Museum. This notebook was written in the mid to late 1590s. For instance, Folio 85 was dated 5 December 1594. Bacon's *Promus* was unknown to the public for over 200 years.

Very little of the *Promus'* material was incorporated into Bacon's open writings however. But much of the material is found, some *word for word*, in the Shakespeare Plays. It is clear from the enormous number of "coincidences" between the two that the author of the plays had access to Bacon's *Promus*. Will Shak-spur did not. *There was no other source material* available for public consumption at this early period in the development of English language. Bacon was literally inventing a new language with these phrases and sayings. Shak-spur either thought them up word for word in the same manner Bacon did, or Bacon wrote the plays. There can be only two conclusions.

Promus: "To drive out a nail with a nail."

Coriolanus Act 4, Scene 7 (1623): "One fire drives out one fire; one nail, one nail."

"one nail by strength drives out another."

Promus: "A Fool's bolt is soon shot."

Henry V Act 3, Scene 7 (1623): "A Fool's bolt is soon shot."

Promus: "Good wine needs no bush."

As You Like It Epilogue (1623): "Good wine needs no bush."

Promus: "To slay with a leaden sword."

Love's Labour's Lost Act 5, Scene 2 (1598): "Wounds like a leaden sword."

Promus: "Suum cuique ." (To every man his own.)

Titus Andronicus Act 1, Scene 2 (1600): "Suum cuique is our Roman Justice."

Promus: "He who loans to a friend loses double."

Hamlet Act 1, Scene 3 (1604): "Loan oft loses both itself and friend."

Promus: "Things done cannot be undone."

Macbeth Act 5, Scene 1 (1623): "What's done cannot be undone."

Promus: "Let every man be swift to hear, slow to speak."

Hamlet Act 1, Scene 3 (1604): "Give every man thine ear, but few thy voice."

Promus: "To fight with a shadow."

Merchant of Venice Act 1, Scene 2 (1600): "He will fence with his own shadow."

Promus: "Diluculo surgere saluberrimum est ."

Twelfth Night Act 2, Scene 3 (1623): "Diluculo surgere , thou knowest."

Promus: "To stumble at the threshold."

Henry VI Part 3 Act 4, Scene 7 (1623) "Many men that stumble at the threshold."

Promus: "Thought is free."

The Tempest Act 3, Scene 2 (1623): "Thought is free."

Twelfth Night Act 1, Scene 3 (1623): "Thought is free."

Promus: "En mangeant l'appetit vient ." (Appetite comes by eating)

Hamlet Act 1, Scene 2 (1604): "As if increase of appetite had grown by what he feeds on."

Promus: "Better coming to the ending of a feast than to the beginning of a fray."

Henry IV Part 1 Act 4, Scene 2 (1598): "The latter end of a fray and the beginning of a feast."

Promus: "He stumbles who makes too much haste."

Romeo and Juliet Act 2, Scene 3 (1599): "They stumble that run fast."

Promus: "Anyone can manage a boat in calm weather."

Coriolanus Act 4, Scene 1 (1623): "When the sea was calm, all boats alike show'd mastership in floating."

Promus: "Happy man, happy dole."

Merry Wives of Windsor Act 3, Scene 4 (1623): "Happy man be his dole."

Henry IV Part 1 Act 2, Scene 2 (1598): "Happy man be his dole."

The Taming of the Shrew Act 1, Scene 1 (1623): "Happy man be his dole."

The Winter's Tale Act 1, Scene 2 (1623): "Happy man be his dole."

Promus: "An ill wind that bloweth no man to good."

Henry IV Part 2 Act 5, Scene 3 (1600): "The ill wind which blows no man to good."

Promus: "Seldom cometh the better."

Richard III Act 2, Scene 3 (1597): "Seldom cometh the better."

Promus: "A thorn is gentle when it is young."

Henry VI Part 3 Act 5, Scene 5 (1623): "What! can so young a thorn begin to prick."

Promus: "He who has not patience has nothing."

Othello Act 2, Scene 3 (1622): "How poor are they that have not patience."

Promus: "Haile of Perle."

Anthony and Cleopatra Act 2, Scene 5 (1623): "And hail rich pearles on thee."

Promus: "All is well that ends well."

All's Well That Ends Well Title of play (1623)

Promus: "Albada ." (Good Dawning)

King Lear Act 2, Scene 2 (1623): "Good Dawning to thee friend."

These parallels and synchronicities demonstrate the remarkable similarity between the material in the First Folio and the life, experiences and work of Francis Bacon.

The ciphers are another important source of evidence

concerning the authorship question. Many different cipher systems have been discovered, the oldest known being the Word cipher and the Bi-literal cipher. There is some doubt about the validity of the Bi-literal and Word ciphers however.

The Word Cipher

Discovered by American cryptographer Dr Orville W. Owen, the Word cipher is constructed by stringing together words, lines and passages from various Elizabethan works using key words as starting points. These keywords were *Fortune*, *Nature*, *Honour*, *Reputation* and *Pan*. Owen published no less than five volumes, called *Sir Francis Bacon's Cipher Story*, between 1893 and 1895. The Word cipher is one source of the story of Bacon's royal birth.

At the age of 16 Francis was in court with Elizabeth. An unfortunate incident took place which ended with Bacon being told by Elizabeth she was his mother. The following passages in quotes are direct from the Word cipher.

Robert Cecil, the hunchback in court who detested Bacon, made it his mission to extract the truth out of Elizabeth about Bacon's royal birth. Cecil was talking to a Lady in Waiting, the daughter of Lord Scales, when Cecil made a scene with her. When Elizabeth approached to see what the disturbance was about, he said to her: "Madame, this innocent and pure model, moved by love for thee, told me thou art an arrant whore and that thou bore a son to noble Leicester. I pray thou give her chastisement. Either thou must or have thy honour soiled with the attainer of her slanderous lips."

Elizabeth reacted with rage. She admitted her marriage to Leicester, and chased after the innocent girl, so skilfully set up by Cecil. The girl slipped and fell. Elizabeth grabbed her by the head and started banging her head on the floor. "I'll unhair thy head, thou shalt be whipt with wire and stewed in brine! Smarting in lingering pickle, I'll spurn thine eyes like balls before me!... Thou has lived too long!" The Queen raised a dagger grabbed from another courtier, striking at the girl, but she wriggled free so Elizabeth started kicking her. Bacon, witness to the scene, said of it in cipher: "Thou shouldst have seen the poor maid's blood paint the ground, bleeding from the lips." He approached the

Queen and touched her arm: "Fair Queen, I kiss your highness' hand. See, see, oh see, what thou hast done. Pause, in God's name! Be not as barbarous as a Roman or a Greek. Good madame, patience. May I not remove the maiden?"

Elizabeth replied in rage. "How now, thou cold blooded slave, wilt thou foresake thy mother and chase her honour up and down? Curst be the time of thy nativity... I AM THY MOTHER. Wilt thou stoop now and this good girl take away from me?" Young Bacon was astounded. Elizabeth continued. "Slave, I am thy mother, and thou mightst be an Emperor but that I will not bewray whose son thou art. Nor though with honourable parts thou art adorned will I make thee great, or fear thyself should prove my competitor and govern England and me." Bacon sank to the floor, reeling from the shock. Elizabeth piled insult upon injury. "Fool! Unnatural ingrateful boy! Does it curd thy blood to hear me say I am thy mother?"

The Bi-literal Cipher

The Bi-literal cipher was applied to the First Folio by an assistant of Owen, Elizabeth Wells Gallup. This cipher is a process of grouping together italic letters printed in two different type fonts that appear throughout Bacon's writings, including the first edition of the Shakespeare Folio. Bacon described in detail the bi-literal method of writing in his *Advancement of Learning*, published in 1624. It is interesting that Gallup discovered that the bi-literal cipher contains exact instructions on how to decode the Word cipher, which was discovered *first* by Dr Owen.

Each word in the Old English alphabet was allocated a 5 letter combination of a and b.

A = aaaaa	B = aaaab
C = aaaba	D = aaabb
E = aabaa	F = aabab
G = aabba	H = aabbb
I/J = abaaa	K = abaab
L = ababa	M = ababb
N = abbaa	O = abbab
P = abbba	Q = abbbb
R = baaaa	S = baaab

T = baaba

U/V = baabb

W = babaa

X = babab

Y = babba

Z = babbb

A message is created by printing the “a” letter in one typeface and the “b” letter in another typeface sufficiently alike so that only careful study can distinguish between them. The letters are strung together in a continuous sequence to put together words. Bacon gave an example of this cipher:

Do *not* go till I come.

aa bab ab abab a bba

The first five letters create an aabab sequence, which is “F”. The next ten characters spell out “L” and “Y” making FLY. This demonstration has the second typeface in *italic*, but in the First Folio the cipher was composed of two different types of *italic* font, almost impossible to distinguish. This mammoth task was undertaken by Elizabeth Wells Gallup.

Her work was analysed by the two greatest cryptologists of all time, William and Elizabeth Friedman. This husband and wife team worked with Gallup on deciphering the messages in the Shakespeare Folio, but they later demonstrated that Gallup made many mistakes in her deciphering. The conclusions the Friedmans made deserve attention as William is credited with breaking the Japanese “Purple” cipher code in World War II. This feat is regarded as the greatest cipher achievement in history, one which also led William to a nervous breakdown. After World War II William retired, highly honoured, from U.S Army Signals Intelligence. William and his wife turned their attention back to the Shakespeare cipher question. The result was publication in 1957 of *The Shakespearean Ciphers Examined*, published by Cambridge University Press. Many chapters were devoted to Gallup’s deciphering, proving that she was misguided in her method. Nevertheless the Friedmans harboured the view that it was entirely possible Bacon had planted ciphers in the First Folio. It had not yet been conclusively proven however. A major stumbling block was *duplicating* the cipher messages. If only one person could do the deciphering, it was not proven. Such was the case with the Bi-literal cipher as applied to the First Folio. No-one since Gallup has been able to re-create her work.

The 6th Line Word Cipher

This cipher was demonstrated by Edward Johnson of the Francis Bacon Society after World War II. Part of this cipher however suffers from the same problem Gallup's application of the Bi-literal cipher suffers from; it cannot be duplicated. But there is one part of the cipher which works consistently and brilliantly; the acrostics (where the first or last letters of lines of type spell a word) spelling the word "Bacon". According to the Friedmans in their book *The Shakespearean Ciphers Examined*:

"We should not be surprised if it is claimed that acrostics appear in Shakespeare's works, for they abounded in the literature of the time; nor should we be surprised if these devices concern the authorship of the works, for they have often been used to this end. We should even be tolerant of variable and erratic spelling, for this was to some extent a common Elizabethan practice."

To the Friedmans, the greatest cryptologists of the 20th Century, acrostics constitute legitimate evidence of a hidden message.

Like the other cipher systems, the 6th Line Word Cipher only applies to the First Folio edition. It is called the "sixth line" because if you count six lines up or down from the entrance or exit of a character or a stage direction, and also from the beginning or end of a scene, the sentence is part of the message or a "signpost" usually spelling "Bacon". Any sentences with italics in them are ignored for the purposes of counting up or down. These acrostics are read up or down at the beginning of lines rather than left to right. In *The Tempest*, there is an obvious one.

Begun to tell me what I am, but stop
And left me to a bootless Inquisition,
CONcluding, stay: not yet.

(In these examples the letters have been bolded and in some cases changed to caps).

The letters in capitals spell BACON. The passage is also interesting in that it says it will tell us who the writer is, but concludes that now is not the time.

There are more than 22 similar acrostics spelling BACON, I AM BACON, Tis I F BACON or F BACON in the First Folio. *All of them* start six lines down or up from the entrance or exit of

a character or a stage direction, from the beginning or end of a scene or the bottom or top of a column. Some examples are:

Page 106 of the Comedies:

BAssage to the **P**IGmies, rather than hould three words
CONference with this harpy, you have no employment
 For me.

This passage starts six lines up from a stage direction "EXIT".

Page 79 of the Comedies:

ANd bid them bring the trumpets to the gate
 But send me Flavius first

It shall be speeded well

I thanke thee Varrius thou hast made good haste
COME, will walke, There's other of our friends
 will greet us heere anon; my gentle Varrius *Exeunt*.

This passage starts six lines up from the end of the scene. Note the inset so the acrostic is not broken.

Page 261 of the Comedies:

ENTER MARIA

What a catterwailing doe you keepe here? If
 my Ladie have not called up her steward Malvolio and
 Bid him turne you out of doores, never trust me

My Lady's a catayan, we are politicians Malvolio's
 A peg-a-ramsie and Three merry men be wee, am not I
CONSanguinious? Am I not of her blood: tally vally. La

This passage starts six lines down from the entry of a character, Maria. Note the inset type so the acrostic is not broken.

Page 252 in the Comedies:

ENTER WIDOW

I am my Lord a wretched Florentine
 Derived from the ancient Capilet
 my Suite, as I do understand you know
 and therefore know how farre I may be pittied.

I AM Her Mother Sir, whose age and honour
Both suffer under this complaint we bring
AND both shall cease, without your remedie
COME hither **COUNT** do you know these wo.

This passage starts six lines down from the entry of a character, the Widow. Note the word "count" which is what the decipherer has to do.

Page 228 in the Comedies:

But twentie times so much upon my wife
A hundred then
CONtent
A match tis done
Who shall begin?
That will I
Goe Biondello, bid your mistris come to me.

The number 100 starts six lines up from the bottom of the first column. 100 is the Elizabethan Simple Cipher number for F-r-a-n-c-i-s-B-a-c-o-n. (See the next section for how this is achieved).

Page 106 of the Histories:

Away my masters, trouble us no more
But joyne in friendship as your lords have done
CONtent, ile to the surgeons
and so will I
And i will see what physick the taverne at
fords exeunt.

The signature starts 6 lines up from the end of a scene.

Page 100 of the Histories:

Blood will I draw on thee, Thou are a witch
AND straightway give thy soule to him thou serv'st,
COME come; tis onely I that must disgrace
thee Here they fight.

This signature starts six lines up from the stage direction "They fight againe".

Page 115 of the Histories:

Changed to a worser shape thou can'st be

Oh Charles the Dolphin is a proper man

No shape but his can please your dainty eye

A plaguing mischiefe light on Charles and thee

And may ye both be sodainly surpriz'ed

By bloody hands, in sleeping on your beds.

fell banning hagge in chantresse hold thy
tongue

I prithee give me leave to curse awhile

curse, Misgreant when thou comst to the stake

Exeunt.

This signature starts six lines up from the stage direction "Exeunt".

Page 133 in the Tragedies:

Is execution done on Cawdorr

Or not those in commission yet returned

My Liege, they are not yet come back

But I have spoke with one that saw him die

Who did report, that very frankly hee

Confess's his Treasons, implor'd your Highnesse Pardon

And set forth a deep Repentance

Nothing in his life became him.

This signature starts at the top of the 2nd column of the page. It contains three Bacon signatures, all highlighted in bold and/or capitals. Note the indented lines to ensure the signature is not interrupted.

The Elizabethan Simple Cipher, Elizabethan Reverse Cipher and Rosicrucian-Kay Cipher

These ciphers are number ciphers, where letters are converted to numbers. One cipher is used to point to another.

The Elizabethan Simple cipher works very simply:

A=1, B=2, C=3, D=4, E=5, F=6, G=7, H=8, I/J=9, K=10, L=11, M=12, N=13, O=14, P=15, Q=16, R=17, S=18, T=19, U/V=20, W=21, X=22, Y=23, Z=24.

J equals I and U equals V, because J and U did not appear in

the English alphabet in Elizabethan times - they were destined to be used in later times.

The Elizabethan Reverse Cipher works backwards to the simple cipher:

A=24, B=23, C=22, D=21, E=20, F=19, G=18, H=17, I/J=16, K=15, L=14, M=13, N=12, O=11, P=10, Q=9, R=8, S=7, T=6, U/V=5, W=4, X=3, Y=2, Z=1.

The Rosicrucian-Kay Cipher is the "Key" cipher and *starts* with the letter K. It works this way: K=10, L=11, M=12, N=13, O=14, P=15, Q=16, R=17, S=18, T=19, U/V=20, W=21, X=22, Y=23, Z=24, A=25, B=26, C=27, D=28, E=29, F=30, G=31, H=32, I/J=33.

There are many examples of significant words having the same cipher number. For instance in simple cipher:

F	R	A	N	C	I	S	
6	+	17	+	1	+	13	+
				3	+	9	+
						18	= 67
B	A	C	O	N			
2	+	1	+	3	+	14	+
						13	= 33
FRANCIS BACON = 67 + 33 = 100.							

33 has symbolic significance as mentioned in the chapter on Saint Alban. Albanus was symbolically martyred in 303 A.D., 0 not being counted in the simple cipher. 33 is also the number of degrees of Freemasonry.

FRANCIS derives from a Teutonic word meaning FREE. And 67 (FRANCIS in simple cipher) is also the sum in reverse cipher for the word FREE.

F	R	E	E	
19	+	8	+	20
				+
				20
				= 67

In Rosicrucian-Kay cipher FREE equates to 105:

F	R	E	E	
30	+	17	+	29
				+
				29
				= 105

105 (FREE) is also the Rosicrucian-Kay cipher count for BACON:

B	A	C	O	N	
26	+	25	+	27	+
				14	+
					13
					= 105

The number 124 is the sum in Rosicrucian-Kay cipher of ROSICRUCIAN:

R O
 S I C R U C I A N
 17 + 14 + 18 + 9 + 3 + 17 + 20 + 3 + 9 + 1
 + 13 = 124

And 124 is also the sum in simple cipher of W
 SHAKESPEARE:

W S H A K E S P E A
 R E
 21 + 18 + 8 + 1 + 10 + 5 + 18 + 15 + 5 + 1
 + 17 + 5 = 124

There are many more examples of the number ciphers, which appear in the First Folio. They also act as signposts leading to other cipher systems.

The Longest word

The longest word to appear in the Shakespeare plays is *honorificabilitudinitatibus*, which appears in *Love's Labour's Lost*. Some Baconians have attempted to unscramble the letters to reveal a message in latin. One Baconian, Sir Edwin Durning-Lawrence came up with:

Hi ludi F. Baconis nati tuiti orbis:

Translated it means: "These plays, F. Bacon's offspring, are preserved for the world." But others have come up with opposite meanings from the same letters. But the key factor that demonstrates this word has cipher significance is the sum of *honorificabilitudinitatibus* in Elizabethan Simple Cipher: 287. This number is the sum in Rosicrucian-Kay cipher of "Fra. Rose Cross", the secret name for the Rosicrucian fraternity Francis Bacon created. Bacon himself also played with the word in his own writings. Hidden among Bacon's papers in the British Library is a word pyramid of the letters of *honorificabilitudinitatibus*. Bacon evidently had a fascination for the word and used it as a signpost for future decipherers.

Word Riddles

In addition to the ciphers there are other word riddles which can be used as evidence that Bacon wrote the plays of Shakespeare. An example is in the *Love's Labour's Lost* where a riddle is spoken: "What is AB backwards with the horn on his

head?" AB backwards is BA, while horn in Latin is *cornu*. Taken together, you get Bacornu, a phonetic play on Bacon.

In *King Henry the Fourth* a bizzare section quotes the word "Francis" thirty three times in one column. 33 is the Elizabethan Simple Cipher number for B-A-C-O-N, so this piece of writing conceals the phrase Francis Bacon. This page is reproduced at the beginning of this chapter.

The Shakespeare Monument - The Cipher set in Stone

The Westminster Abbey monument to Shakespeare was erected in 1741. The statue of Shakespeare points to an inscription which contains these words - supposedly from *The Tempest*:

"The cloud cupt Towers
the Gorgeous Palaces the Solemn Temples
the Great Globe itself Yea all which it inherit
Shall Dissolve
and like the Baseless Fnbric of a Vision
Leave not a Wreck Behind."

This inscription is different from the passage in *The Tempest* in that the word fabric is mis-spelt "fnbric" while the word "capt" is misspelt "cupt". The line "and like the baseless fabric of a vision is moved to below "shall dissolve", and the word "wrack" is misspelled "wreck" in the inscription. The words "shall dissolve" are given prominence. According to the 1624 work on cryptology *Cryptome nylices et cryptographie* mis-spelt words signify the existence of a cipher. This work describes the operation of many cipher systems, including one on page 140 of *cryptographie* which provides the key to the cipher in the monument. Taking the phrase "Shall Dissolve" as the start, the letters are squared in a 13 x 13 matrix. "Shall Dissolve" is used as the starting point because it is deliberately indented on the monument, to signal it as a starting point. Taking the misspelt letter of "fabric" as the starting point for the actual anagram, the next key is to look for geometric patterns forming anagrams next to the "n". One immediately notices Bacon's signature "FB" to the left and right of the "n". The full square, and message, is produced below. The key to this cipher on page 140 of *Cryptome*

nyctices et cryptographie is also reproduced. Note that in this cipher, the "h" is silent, just like the sounding of h.

	1	2	3	4	5	6	7	8	9	10	11	12	13
1	S	H	A	L	L	D	I	S	S	O	L	V	E
2	A	N	D	L	I	K	E	T	H	E	B	A	S
3	E	L	E	S	S	F	N	B	R	I	C	K	O
4	F	A	V	I	S	I	O	N	L	E	A	V	E
5	N	O	T	A	W	R	E	C	K	B	E	H	I
6	N	D	T	H	E	C	L	O	U	D	C	U	P
7	T	T	O	W	R	S	T	H	E	G	O	R	G
8	E	O	U	S	P	A	L	A	C	E	S	T	H
9	E	S	O	L	E	M	N	T	E	M	P	L	E
10	S	T	H	E	G	R	E	A	T	G	L	O	B
11	E	I	T	S	E	L	F	Y	E	A	A	L	L
12	W	H	I	C	H	I	T	I	N	H	E	R	I
13	T	S	H	A	L	L	D	I	S	S	O	L	V

The message reads: "FRANCIS BACON". This, on a monument erected to William Shakespeare. The shape of the anagram aligns with the twin pillars of freemasonry, a symbol he frequently used, for instance on the cover of Bacon's books *Advancement of Learning*, *Novum Organum* and *Sylva Sylvarum*.

The ciphers warrant books on them – here we have only scratched the surface. But to deny the ciphers exist is to pour derision upon the dedicated and patient cryptographers who spent decades unravelling the treasure trail contained in Elizabethan literary works. The First Folio, the greatest literary work ever written, contains more remarkable secrets than has ever been dreamed of.

There is overwhelming evidence that Bacon possessed the necessary experience and literary ability to write the plays of the First Folio. The only defence the Stratfordian position has is tradition. Shakespeare's name is on the cover of the plays, therefore he wrote them. This is a simplistic position to hold. Many authors have used pen-names through the ages. Benjamin Franklin used 57 different pseudonyms, while Voltaire had 137! Bacon's friend Tobie Matthew amply sums up this mystery,

describing Bacon in glowing terms:

"The most prodigious wit that I ever knew, of my nation and this side of the sea, is of your lordship's name, *though he be known by another.*" (Emphasis added).

140

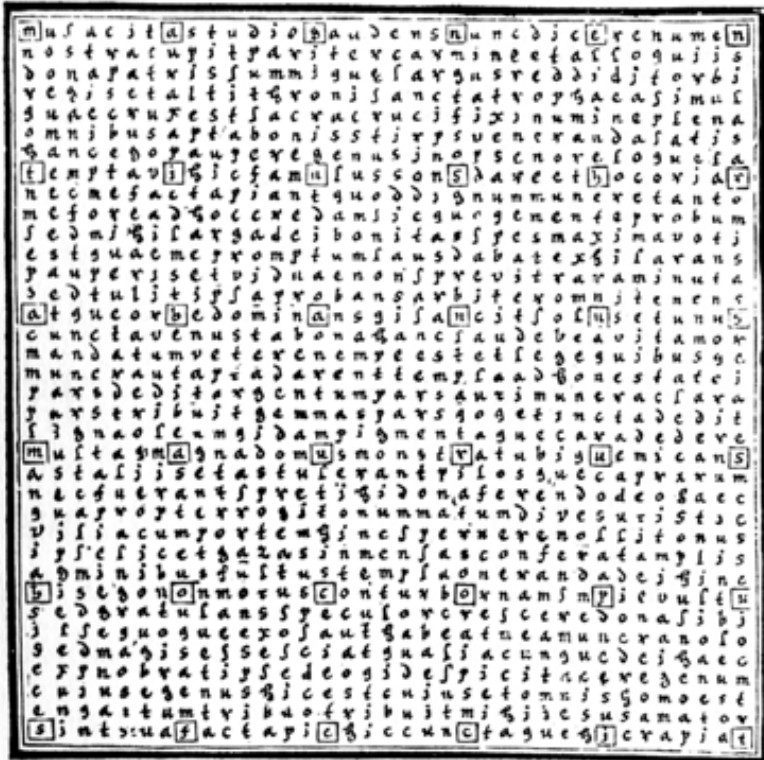
LIBER QUARTUS.

Cap. 5.

3

Hic Versus vario colore dispar.

Versus Hrabani hi sunt:



Litera Lineis incluse, perque aream hinc inde sparse, prima, octava, decimaquinta, vigesima secunda, vigesima nona & tricesima sexta, sive ultima, tranversatis Linea prima, octava, decimaquinta, vigesima secunda, vigesima nona & tricesima sexta sive ultima bujus quadrati, sequentia promunt verba.

Magnentius Hrabanus Maurus hoc Opus fecit.

Page 140 of *Cryptome nyctices et cryptographie* which contains the key to the cipher inscribed on the statue of Shake-speare in Westminster Abbey.

Recommended Reading

Note: this chapter does not have notes because mostly primary source material is used. The reader is directed to the books listed below in their entirety.

Alfred Dodd, Francis Bacon's Personal Life-Story, Century Hutchinson Ltd, London, 1986.

Peter Dawkins, Arcadia, The Francis Bacon Research Trust, Warwick, 1988.

Peter Dawkins, Dedication to the Light, The Francis Bacon Research Trust, Warwick, 1987.

Peter Dawkins, The Shakespeare Enigma, Polair Publishing, London, 2004.

Elizabeth Wells Gallup, The Bi-literal Cipher of Sir Francis Bacon, Parts I & II, Howard Publishing Co, Detroit, Gay & Bird, London, 1894.

Elizabeth Wells Gallup, The Bi-literal Cipher of Sir Francis Bacon, Part III, The Lost Manuscripts, Howard Publishing Co, Detroit, Gay & Bird, London, 1894.

Manly P. Hall, Sages and Seers, Philosophical Research Society, Los Angeles, 1959.

Karl F. Hollenbach, Francis Rosicross, Dunsinane Hill Publications, Ekron, 1996.

Ross Jackson, Shaker of the Speare: The Francis Bacon Story, The Book Guild Ltd, 2005. ISBN: 1857769414

Ross Jackson, The Companion to Shaker of the Speare: The Francis Bacon Story, The Book Guild Ltd, 2005. ISBN: 1857769465.

Edward D. Johnson, Francis Bacon's Maze, The Francis Bacon Society, London, 1961.

Edward D. Johnson, Bacon-Shakespeare Coincidences, The Bacon Society, London, 1950.

Penn Leary, The second cryptographic Shakespeare, Westchester House, Omaha, 1990.

Euan McDuff, The Dancing Horse Will Tell You, Eric Faulkner-Little, Shoreham-by-Sea, 1974.

John Michell, Who Wrote Shakespeare?, Thames and Hudson, London, 1996.

Orville W. Owen, Sir Francis Bacon's Cipher Story, Howard Publishing Co, Detroit, Gay & Bird, London, 1894.

¹ W^m Shakspeare
² William Shakspeare
³ William Shakspeare
⁴ William Shakspeare
⁵ William Shakspeare

The only handwriting of William Shak-spear ever found - five signatures, all on legal documents, and all different.



"The words of the Declaration will live in the world long after our bones are dust. To the mechanic in his workshop they will speak hope, to the slave in the mines, Freedom, but to the coward kings, these words will speak tones of warning they cannot choose but hear."

Prince George Rakoczi, Saint-Germain, Independence Hall, Philadelphia, 4 July 1776

"If you keep confronting the things you fear the most, that will produce maximum progress."

Saint-Germain

10 - Prince George Rakoczi 1694-1784

The Comte de Saint-Germain

Variously described as an Alchemist, charlatan, musical genius, chemist, diplomat and a revolutionary, Saint-Germain was described by the German monarch Frederick the Great as "A man whose riddle has never been solved." Saint-Germain's friend Prince Carl of Hesse described him thus: "He was the greatest soul I have ever known." His actual identity was Prince George Rakoczi, son of Francis II Rakoczi of Hungary. The Rakoczi family had for generations been, by default, the Royal family of Hungary. But since Austrian domination of that country the Rakoczi family had been either living in exile or fighting for Hungary's freedom. Francis II himself lived the last years of his life in Turkey, where he died in 1735.

The mystery of Saint-Germain is compounded by the channelling of him by modern "New Age" groups. They claim direct contact with his spirit. The Theosophical Society claim he attained a degree of spiritual mastery and "ascended" into the heavens to become a spiritual teacher through channelling. He is known in Theosophical circles as the "Lord of the Seventh Ray", which is the ray of Alchemy and transmutation.

So what facts can be divined from the myths and stories? Some wild stories to come out of the French Salons of the age were that he was a thousand years old, possessed the secret to eternal physical life, and that he was the reincarnation of Francis II Rakoczi, his father - although their lives overlapped by 41 years. Because of the fragmented nature of information about his life, I have tried to include evidence from first-hand sources, rather than fables and myths, of which there are volumes.

But first, the pseudonym of Saint-Germain. What is its significance?

What's In a Name

Saint-Germain was a pseudonym ascribed by people of that age to Prince George Rakoczi, but has great spiritual significance. It really sums up the character of the Master R.

The meanings of the two words shed light on the name:

Saint means the holy, blessed, chosen, christed.

Germain in French means cousin, brother, closely related.

Germain in English means an ovary, a seed, a spring-source.

Taken together Saint-Germain means Holy Brother, the spring-source of wisdom, the brother of light, the seed of light to the world. But Saint-Germain has a further connection with the lives of the Master R, with Saint Alban and Francis Bacon.

The Bishop of Auxerre, Saint Germanus, lived from around 378 to 448 AD. He practised as an advocate in Rome, and after returning to Gaul he married. In 418 he was elected bishop of Auxerre and was twice sent to Britain to halt the spread of the pagan Pelagian heresy. In 429-430 Saint Germanus helped the Britons defeat the Picts and Saxons in battle, and before returning home he gave thanks to God on Saint Alban's tomb, actually *opening* it.¹

Saint Germanus opened Saint Albanus's tomb. The Viscount Saint Alban, Francis Bacon, who was himself Saint Alban, reincarnated as Saint-Germain, a remarkable synchronicity.

The First Clue

There is no detail of the first three decades of Saint-Germain's life. The earliest evidence of his existence is a letter dated 22 November 1735 to British bibliophile Sir Hans Sloane. In it, Saint-Germain offered to sell to Sloane a copy of only the second book ever printed, *Catholicon Joannis Januensis*. This letter reveals the knowledge he had of the beginnings of printing, but is more significant in that it is the first recorded use of the pseudonym "Saint-Germain". At the time he was living in The Hague, Amsterdam.²

Britain and the Young Pretender

Charles Edward Stuart (The Young Pretender) was the grandson of Britain's King James II. Charles returned from his exile in Saint Germain near Paris to invade England in 1745,

in an attempt to regain the British throne. He attacked from Edinburgh, marching south to engage King George's army. Enraged by France's complicity in the invasion, an intense wave of patriotism swept the English people. Foreigners, particularly French, became objects of suspicion in London. Correspondence between a Horace Walpole and Horace Mann revealed one such foreigner:

"The Provost of Edinburgh is in custody of a messenger; and the other day, they seized an odd man, who goes by the name of comte St. Germain. He had been here these two years, and will not tell who he is, or whence, but professes that he does not go by his right name. He sings, plays on the violin wonderfully, composes, is mad, and not very sensible."³

It was also claimed by the French Chargé d'Affaires in London that he had met every highly placed person in Britain, could speak many languages, and was very rich. Saint Germain refused to disclose his identity to anyone save the British King, which would be natural if you were a concealed prince. His homeland was dominated by the Austrians and he had no place he could call home.

To France

The trail is next picked up in France in 1758, where Saint-Germain wrote a letter to the Kings' mistress' brother, Abel Poisson de Vandières. In it he requested from the French King an audience to present a discovery Saint Germain had made. He offered to donate the profits from manufacture of the items to the King. Saint-Germain said "I have made on my own hands the most rich and rare discovery that has yet been made, *excepting only that of America*."⁴ It is interesting that he singled out America as the most important discovery ever made. From other writings it can be discerned that Saint Germain's discovery was the use of inexpensive dyes. Biographer Jean Overton Fuller suggests that "...likely he thought the people of France were in need, which his manufacture could relieve, by providing employment and so increasing the national wealth as to permit a decrease in taxation of the classes least able to bear it."⁵

Soon after, Saint-Germain met King Louis XV and his mistress, Madame de Pompadour in Versailles, and became a Court

favourite. Here Saint-Germain's reputation as an Alchemist was established. The King gave Saint-Germain a diamond with a flaw in it, valued at 6,000 livres. If the flaw was removed, its value would be 10,000 livres. The King asked Saint-Germain if he could remove the flaw. A month later he came back with the flaw removed, the jewel being valued at 9,600 livres, yet it had practically the same weight. This suggests Saint-Germain had a thorough knowledge of chemistry, as acid could remove a flaw in a diamond, as is practised today by mining companies.

France was in alliance with the Austrian Empire against the Prussians and English. The war between these Alliances had stretched on for years, and was draining the French Treasury. In 1760 Saint-Germain, even though he was not French, became an unofficial peace envoy between France, England and Prussia, England's ally. The Comte was especially concerned that this war had brought France to the verge of financial ruin. The ensuing strain on the French taxpayers was laying the base for the bloody French Revolution thirty years hence. At the time no-one could see this as clearly as Saint-Germain, as evidenced by accounts of his conversations with diplomatic contacts in The Hague.⁶ In fact, he also went to The Hague to save the French finances by pledging his own considerable wealth as security to the bankers who could bail out the French Court. Unfortunately the combined efforts of French Ministers and diplomats intent on either continuing the war or preserving their own positions, defeated him. In April 1760, Saint-Germain fled by boat to England, outwitted by the French who turned against him and his honest endeavours to end the war.

Back in the Land of Avalon

Le comte de la Watu, a friend of Saint-Germain, wrote to him in England after his flight from the Hague. This letter reveals the very high esteem he was held in by his trusted friends.

"If a thunderbolt had struck me, I could not have been more confused than I was at the Hague in finding you gone. I will stake everything and make all imaginable efforts to pay my respects to you in person, for I am not unaware, Monsieur, that you are the greatest Lord of the Earth, and I am only mortified that wretched people dare to cause you troubles."⁷

De la Watu's phrase "greatest Lord of the Earth" is a unique phrase to use for the age, and shows de la Watu's perception of Saint-Germain as someone of the highest abilities and power.

Sir William Pitt, the only major figure in England who wished to continue the war with France, refused to see Saint-Germain. The Comte was exiled from England.

To Russia

In March 1762 the diary of a Dutchman, Gijsbert Jan Baron van Hardenbroek, revealed the whereabouts of the comte and the projects he was undertaking at the time.

"I hear that the so-called Comte de Saint-Germain is living at Ubbergen, near Nijmegen. That he has also a property near Zutphen; that he has a great laboratory in his house and spends whole days inside it; that he can bestow the most beautiful colours on all kinds of things that one can think of, leather etc; that he is a great philosopher, a man with knowledge of nature... that he will favour the [French] Republic with his manufactures..."⁸

We see that Saint-Germain was busy doing chemistry research into dyes, for their eventual manufacture in a factory he intended setting up in Ubbergen. Soon after the Comte travelled to St. Petersburg and stayed with an Italian artist Count Rotari, a painter for the Russian royal family. It was possibly to locate a component for one of his processes that led him to Russia. While in St. Petersburg he met Catherine the Great, who was installed to the throne during Saint-Germain's visit.⁹ Saint-Germain also gave his friend Count Yousopoff "a beverage good for lengthening life."¹⁰ This beverage will be discussed later in this chapter.

The Cobenzi Fiasco

Saint-Germain returned to Ubbergen intent on gaining support for this manufactures. He showed his secrets to Count Karl Cobenzl, Austrian Minister Plenipotentiary to gain support from him. Cobenzl records in an 8 April 1763 letter the secrets of the master chemist.

"Amongst other proofs of knowledge, he performed some experiments before my eyes;... The most essential is the transformation of iron into a metal as beautiful as gold, and

to say the least of it just as good for any kind of goldsmith's work. Dyeing and the preparation of leathers surpassing all the Moroccos of the world, and the most perfect tanning. Dyeing of silks carried to a perfection never seen until now. Similar dyeing of wool.... the profits from them should go into millions, I have tried to profit from the friendship this man has conceived towards me to draw all his secrets out of him. He is giving them to me and asks only a recompense proportionate to the fruits of the enterprise, that is to say, only after a profit has been made."¹¹

The iron is probably ferrocyanide, which is used in chemical dyeing. Saint-Germain was doing chemical dyeing before the age of chemical dyeing. His knowledge of chemistry was probably far in advance of anyone else of the age.

Unbeknown to Saint-Germain, Cobenzi was intent on using Imperial Austrian funds to finance the comte. But this was vetoed by Austrian officials senior to Cobenzi. His seniors saw no reason to finance products that were intended to help the poor rather than the rich, who already had access to expensive dyeing processes of the day. In any case, Cobenzi stole the Saint-Germain's secrets without keeping his promise to help him financially. Saint-Germain gave virtually all his wealth to a Madame Nettine of Nettine bank, an ally of Cobenzi, as security for a loan to start the factory. Nettine never returned the security. Saint Germain was defrauded of virtually all his wealth.

Nevertheless Saint-Germain also seems to have had a factory in Moscow for the manufacture of calicos with his dyes.¹²

A Chance to Free the Homeland

Saint-Germain's homeland of Hungary was under Austrian domination, and chance presented him with an opportunity to do what his father Francis II could not achieve: free Hungary. The Winter of 1769-1770 saw the Russians at war with the Turks. The Russian Baltic fleet under Orlov set sail on an epic voyage from the Baltic to the Aegean Sea. The purpose of this remarkable voyage was to catch the Turks in a trap. The Turks would be caught between this fleet and Russian armies approaching from the Ukraine. On 5 July 1770 the fleet, with a

small British contingent, engaged the Turks in the Aegean Sea, routing them decisively. But Orlov dallied there too long, and his attempt to move through the Dardanelles was thwarted by French engineers, who were allied to Turkey. The fleet carried an important passenger however, dressed in a Russian General's uniform; Saint-Germain. The second part of the plan, which was never carried out, was to land Orlov's soldiers in Moldavia and Wallachia and drive to Hungary. The General would then pronounce himself as a son of Francis II Rakoczi, Prince George, and lead Hungary against the Austrians. Jean Overton-Fuller says of this master plan:

"Catherine [the Great] could not have invaded these lands without pretext. If however, she could explain she was restoring them to the house of Rakoczi, then her position was morally much stronger. Whilst reducing both Turkey and Austria, and gaining in that region a friend who owed to her the restoration of his dynasty, she would be not a usurper but a liberator."¹³

After a year of indecisive action by the Russian fleet in attempting to force the Dardanelles, Saint-Germain's hopes faded. There was to be no restoration of the Rakoczi dynasty.

The Ansbach Testimony

Living now in 1774 in Ansbach (now in Bavaria), Saint-Germain went under the name Count Tsarogy, posing as a Russian officer. The first reference to Saint-Germain being a Rakoczi occurs here. Reinhard Gemmingen-Guttenberg knew Tsarogy, and left a detailed testimony of him.

"After we had got back, he [Tsarogy] showed us for the first time his brevet as a Russian General, stamped with the great seal, and confided to the Markgraf that the name Tsarogy was assumed, or anagrammatical, and that he was really a Rakoczi, descended from Prince Rakoczi of Transylvania, of the time of Emperor Leopold, the last scion."¹⁴

The testimony revealed Saint-Germain, by now advanced in years, to have a very simple life, with virtually no possessions, not even books. He ate alone, and was probably a vegetarian. He lived life almost as an ascetic, devoid of possessions as they meant little to a man preoccupied with the future of the West.

The Speech to the Founding Fathers

Possibly the most important journey Saint-Germain took was to America. There is no record of this journey, but there is reference to a Rosicrucian “professor” who was closely associated with George Washington and Benjamin Franklin. This professor was involved in creating the original American flag in 1775, and was detailed in a book *Our Flag*, written by Robert Allen Campbell. More importantly, in secret Freemasonic History there is a record of a speech made by Saint-Germain to the signers of the Declaration of Independence on July 4 1776. This speech was rediscovered by Manly P. Hall of the Philosophical Research Society early in the 20th century. The atmosphere at Independence Hall in Philadelphia was electric that day, as 55 men gathered to decide on breaking ties with Britain. They were reluctant to sign the document because it was an act of treason to plot to overthrow the British King. It could mean death for them. Then, late in the afternoon a figure appeared before them from the public balcony above. The speech says it all: a testament to the ideals of the Master: that freedom from tyranny, a free society, is the highest ideal a nation can create for its people.

“Gibbet! They may stretch our necks on all the gibbets in the land; they may turn every rock into a scaffold; every tree into a gallows; every home into a grave, and yet the words of that parchment can never die! They may pour our blood on a thousand scaffolds, and yet from every drop that dyes the axe a new champion of freedom will spring into birth! The British King may blot out the stars of God from the sky, but he cannot blot out His words written on that parchment there. The works of God may perish: His words never!”

“The words of the Declaration will live in the world long after our bones are dust. To the mechanic in his workshop they will speak hope, to the slave in the mines, Freedom, but to the coward kings, these words will speak tones of warning they cannot choose but hear.

“Sign that parchment! Sign! If the next moment the gibbet’s rope is about your neck! Sign! By all your hopes in life or death, as men, as husbands, as fathers, brothers, or be accursed forever. Sign! Not only for yourselves but for all ages, for that parchment will be the textbook of freedom, the Bible of the rights of men forever.”

"Nay, do not start and whisper with surprise! It is truth, your own hearts witness it: God proclaims it. Look at this strange band of exiles and outcasts, suddenly transformed into a people; a handful of men, weak in arms, but mighty in God-like faith; nay, look at your recent achievements, your Bunker Hill, your Lexington, and then tell me, if you can, that God has not given America to be free!"

"It is not given to our poor human intellect to climb to the skies, and to pierce the Council of the Almighty One. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne.

"Methinks I see the recording Angel come trembling up to that throne and speak his dread message. 'Father, the old world is baptized in blood. Father, look with one glance of Thine eternal eye, and behold evermore that terrible sight, man trodden beneath the oppressor's feet, nations lost in blood, murder, and superstition, walking hand in hand over the graves of the victims, and not a single voice of hope to man!'

"He stands there, the Angel, trembling with the record of human guilt. But hark! The voice of God speaks from out the awful cloud: 'Let there be light again! Tell my people, the poor and oppressed, to go out from the old world, from oppression and blood, and build My altar in the new.'

"As I live, my friends, I believe that to be His voice! Yes, were my soul trembling on the verge of eternity, were this hand freezing in death, were this voice choking in the last struggle, I would still, with the last impulse of that soul, with the last wave of that hand, with the last gasp of that voice, implore you to remember this truth – God has given America to be free.

"Yes, as I sank into the gloomy shadows of the grave, with my last faint whisper I would beg you to sign that parchment for the sake of those millions whose very breath is now hushed in intense expectation as they look up to you for the awful words: 'You are free.'"

The figure fell back into his chair, exhausted from his oratory. At once, the men inspired by the words of the stranger rushed forward, penning their signatures to the Declaration. When they turned to thank the man, he was gone. His name is not recorded, and there is no mention of how he entered and exited the locked hall. But the very fact the speech is recorded in Freemasonic

history indicates that the figure was associated with Freemasonry, and consequently Rosicrucianism. It should not be forgotten that most of the Founding Fathers of the United States were Freemasons, adept at keeping secrets.

Without Saint-Germain's intervention there may never have been a break with Britain, and consequently no birth of America. The positive influence of America in many fields, not the least in the practice of individual freedom and limited government, may never have come to fruition. This was indeed the most important speech Saint-Germain, indeed virtually anybody, ever made.

Leipzig and the Elixir

Among the rumours circulated about Saint-Germain was that he had discovered the secret to physical immortality. Even French Philosopher Voltaire said that he was the "man who never dies and who knows everything."¹⁵ This rather exaggerated rumour has foundation in fact, and illustrates Saint-Germain's interest in and desire to improve medicine. A Count Ernst Heinrich Lehndorff visited Saint-Germain's new residence in Leipzig in 1777. The Count said:

"Above all things, he is a doctor, and speaks of his precious powder, which should be drunk as tea. I let him pour me out a cup. It tasted of aniseed, and acted in much the same way."¹⁶

Saint-Germain is recorded as having a beverage "good for lengthening life." He gave it to Count Yousopoff while in Russia. A special formula (it is not known if it is one of the formulae described above) was passed by Saint-Germain to a man in Austria, who in turn passed it to his grandson, Karl Jurak. In 1922 Jurak, slightly altering the formula, earned his doctorate from Vienna University. Today, hundreds of thousands of people around the world have used Saint-Germain's formula. It is known in its modern guise as Matol in Canada, Km in the United States, and Matol-Km elsewhere.

Marie-Antoinette and the French Revolution

Saint Germain moved from Leipzig to Berlin, finally arriving in Hamburg in 1778. During this time he is said to have visited Queen Marie-Antoinette, a Merovingian, to warn her of the impending holocaust of the French revolution. The American revolution had

resulted in the overthrow of the British monarchy in America: French people were not unaware of these developments and their own monarchy treated them with even more contempt than the British treated their subjects in America. A revolution was brewing in France, and concessions by the monarchy to the general population could have averted it. Marie-Antoinette ignored the warnings, and paid the price 11 years later when she and Louis XVI ascended the steps to the guillotine.

Prince Carl the Freemason, and the Illuminati

Prince Carl of Hesse-Cassel was a leading Freemason and Grandson of George II of England. From 1767 Prince Carl ruled the duchy of Holstein, part of the German Confederation. In early 1779 Prince Carl met Saint-Germain. The Comte's reputation had preceded him, and Prince Carl only warily accepted the Comte's intimations of friendship. Prince Carl's longing for industry to enrich Denmark was answered by Saint Germain's willingness to set up a dying factory. The factory was established in Eckernforde. Until his death the Comte stayed with Prince Carl. The Prince regarded himself as a pupil, and Saint-Germain as a teacher and a spiritual master. The two became close friends. Carl wrote to a friend in 1782:

"A few days ago I saw our old Papa Saint-Germain in Eckernforde again. He wept like a child as we put our arms around each other. I was very glad to have been to see him, and of our conversation. Everyone, I must say yet again, feels respect and esteem for his knowledge."¹⁷

From Carl's correspondence it becomes clear Saint-Germain had a "method" of improving on nature, which he applied to everything, from improving garments to diamonds, gold and iron. He believed that nothing was beyond improvement. This method of continual experimentation and improvement was the basis of the scientific philosophy of Roger and Francis Bacon. The Comte applied this method in the real world in order to improve the necessities of life. It is to the lasting shame of the European aristocracy and the credit of Prince Carl that so few allowed the Comte to go about his business, let alone even listen to him.

Eventually Saint-Germain presented to Prince Carl a more complete picture of his origins. He was the son of Francis Rakoczi II and Thokoly, Francis's first wife. At a young age he was placed in the care of the Medici family in Italy.

During this time Prince Carl had been intimately involved in high levels of Freemasonry in Germany. There were rumours about a Jesuit takeover of the organisation by an "Order of the Illuminati", headed by Adam Weishaupt. In 1783 Carl met a fellow Freemason, Brother Bode, who gave him papers confirming the takeover:

"Here is a system which could bring misfortune to many should it fall into bad hands, but governed by a right-thinking man can do much good. We offer you the whole of the North of Germany, the whole of Denmark [including Norway] Sweden and Russia as your Province."¹⁸

Carl realised that there was indeed a conspiracy to destroy the churches and monarchies of Europe. He also realised he could stop the Illuminati by accepting the charge, and not recruiting anyone from Freemasonic ranks into the Illuminati in those regions. It is entirely possible Prince Carl consulted Saint-Germain about his course of action to halt the Illuminati. As a result, no Freemasons were recruited into the Illuminati from the areas Prince Carl consented to control. In 1789 the Bavarian Government discovered this organisation and forced it underground.¹⁹ The Illuminati was the first modern manifestation of the age-old idea of a "World Government". But the Illuminati's ideas were based on the worthlessness of individuals and their subservience to the State, rather than individual freedom. The Illuminati resurfaced in America in the early 19th Century as the *Order of Skull and Bones*, based initially at Yale University. The Order exists to this day.

On 27 February 1784, Saint-Germain died. There are accounts of his appearances after this time, but they cannot be credible and are more likely to be exaggerations of the mystery of the Comte de Saint-Germain. The man left behind him a mystified Europe, uncertain of his origins, or his abilities. We are certainly not in possession of all the facts on his life, but an appreciation of his principles and goals can be gained from what is known.

The Reincarnation Poem

There does not seem to be any record of poems by Saint-Germain except for one published in Paris by Mercier in 1795. Saint-Germain biographer Jean Overton Fuller translated the poem from French. It reveals the thoughts of Saint-Germain on the place of the body and the physical world: junior to the spiritual world.

THE MYSTERY

"Scrutator, curious of nature's whole,
I have seen the principle and end of all.
Gold in its puissance, deep in its mine:
I have seized its matter, surprised its leaven.

I can explain the art by which the soul
Within a mother's womb builds house, how swell
Beneath the humid dust pip against grain,
Wheat-ears and vine, bread and wine.

Nothing was; god willed: something became.
The universe rests on what? I stripped
Its frame; nothing bears it. With praise and blame
I weighed the eternal, and called it my soul.
I died, was again god, doubted myself, worshipped.
My cadaver fell. I know no more at all."²⁰

This poem suggests a belief in rebirth, as the cadaver is a very accurate description for the relative lack of importance of our bodies in the grand scheme of existence. The words "a mother" suggests he (and we) have had many mothers. The word god is written with a small g, suggesting the writer was a gnostic, not a traditional churchgoing protestant or catholic. "I died, was again god" suggests the writer believes that we are all reflections of God, with as much potential as God waiting to be found within ourselves. The writer is also hinting that he KNOWS how growth of the soul from the first moments of embodiment progresses. But the real mystery is in what context the poem is written. Is Prince George saying he actually underwent death and rebirth

as a spirit? If so, when? Or is he merely referring to the symbolic death of the body and birth of the spirit, similar to the Masonic tradition of the initiation?

Regardless of the interpretation, the poem is a wonderful mystery.

Jean Overton Fuller says of it: "This poem is not only unlike anything else written in the 18th century, it is unlike anything else that has ever been written."²¹

Notes

1. Peter Dawkins, The Master Part 1 The Mystery of The Master, The Francis Bacon Research Trust, Warwick, 1993. pp. 21-22.
2. Jean Overton Fuller, The Comte de Saint Germain, p. 61.
3. Ibid., p. 67.
4. Ibid., p. 95, emphasis added.
5. Ibid., p. 96.
6. Ibid., pp. 127-129.
7. Ibid., p. 159.
8. Ibid., p. 163.
9. Ibid., p. 165.
10. Ibid., p. 164.
11. Ibid., pp. 167-168.
12. Ibid., p. 189.
13. Ibid., p. 206.
14. Ibid., p. 200.
15. Elizabeth Clare Prophet, Saint Germain on Prophecy, p. 29.
16. Jean Overton Fuller, Op.Cit. p. 225.
17. Ibid., p. 274.
18. Ibid., p. 287.
19. Ibid., p. 288.
20. Ibid., p. 111.
21. Ibid., p. 112.

Recommended Reading

Robert Allen Campbell, Our Flag, H E Lawrence & Co, Chicago, 1890.

Peter Dawkins, The Master Part 1 The Mystery of The Master, The Francis Bacon Research Trust, Warwick, 1993.

Jean Overton Fuller, The Comte de Saint Germain, East-West Publications, London, 1988.

Elizabeth Clare Prophet, Saint Germain on Prophecy, Summit University Press, Montana, 1986.

E. Francis Udny M.A., Later Incarnations of Francis Bacon, Edson Printers Ltd, London, 1926.



"He (Carl Jung Senior) was a strong and unmistakable personality.

A great organiser, tremendously active, brilliant, witty, and articulate.

I merely swam along in his wake."

Carl Gustav Jung Jnr

11 - Carl Gustav Jung Snr

1794-1864

Born in Mannheim in 1794, Carl Jung Senior studied medicine in Heidelberg, and became involved in the activities of political groups advocating democracy in Germany. He was even arrested and jailed for 13 months for his stand for freedom. After his release in 1821, he moved to Paris where he studied natural science under the great Alexander von Humboldt.

Jung Senior became a professor of anatomy and surgery at the University of Basel in Switzerland. He taught in the same institutions where he, as his grandson, was to later teach. He enlarged the medical faculty there as well as the hospital. Jung set up a psychiatric clinic, one of the first faculties ever dedicated to studying and improving the mental health of man.

His motivation for helping the mentally unwell is unclear. Perhaps it came from his desire to learn about his own mind. Jung was not a happy man, judging from the journals he kept, often struck by depression. What went on in his own mind will never be known, but it was probably a portent of his future battle with the shadow and the unconscious mind as Jung Junior. Jung Senior was far ahead of his time. Instead of merely locking mentally unwell people up in asylums as was the norm at the time, Jung lobbied for proper hospitals for them, cared for by doctors trained in psychology.

Jung Junior fulfilled the unrealised dreams of his grandfather, but at the same time was struck by his imposing personality. Jung said of his ancestor: "He was a strong and unmistakable personality. A great organiser, tremendously active, brilliant, witty, and articulate. I merely swam along in his wake. 'Yes, yes, old Professor Jung – now *there* was a man for you!' they used to say in Basel. His children were deeply awed by him..."¹

Some have suggested that this fateful link between grandfather and grandson indicates a genealogical dimension to unconscious influences on one's life. I would suggest that it points to a reincarnation link between the two, who just happened to be

in the same family. To Jung Senior can be credited the impetus behind the journey taken by his grandson - himself - into the unconscious of man.

Another aspect of the reincarnation link between Jung Senior and his past was that he used to tow a pet pig on a leash around Basel. He used to say he was bringing home the Bacon.

Notes

1. Aniela Jaffé (ed), Word and Image, p. 10.

Recommended Reading

Aniela Jaffé (ed), Word and Image, Princeton University Press, Princeton, 1979.

Hans Rudolf Wilhelm, "Carl Gustav Jung's Curriculum Vitae from the Year 1902", in Bulletin of the History of Medicine, Summer 1996, Vol 70 No 2.



Jung around 1950.

"He was on a giant scale... he was a master physician of the soul in his insights, a profound sage in his conclusions. He is also one of Western Man's great liberators."

J.B. Priestley, Sunday Telegraph

12 - Carl Gustav Jung Jnr

Confronting the Unconscious

1875-1961

The contribution made by C.G. Jung to understanding the human mind and the soul is incalculable. Jung was a psychologist who created a new psychology based on understanding the unconscious mind of man. As a result of his experiences, he came to see the world through new eyes, eyes which penetrated to the heart of our seeming inability to be free, tolerant and peaceful towards each other.

His outer life was relatively uneventful. But his “inner” life, his discoveries of the personal and collective unconscious, shed light on aspects of our inner lives that have never before been examined in a scientific way. He was a pioneer into the unconscious, a journey which threatened to overwhelm him and send him into madness. The German philosopher Nietzsche suffered a similar fate when confronted with similar experiences from his own unconscious mind. But unlike Nietzsche, Jung survived to write the story of his travels, and even to paint what he encountered in *The Red Book*. It is impossible to overestimate the importance of this journey Jung took into his unconscious. It effectively lasted from the beginning to the end of World War One. In that time he accumulated enough material to base a lifetime of work on. It was a dangerous journey, one which few have undertaken, let alone survived.

Jung is sometimes known as the “Father of the New Age” because his psychology serves as a basis for current spiritual journeys by people like M Scott Peck (*The Road Less Travelled*) and Dr Wayne Dyer (*Your Erroneous Zones*). He identified parts of the unconscious which have never before been interpreted in a *scientific* way: the Shadow; the Animus and Anima; Archetypes; the Mandala. Not only that, Jung had profound insights on

Alchemy, theological and spiritual questions, and political problems. He was as much a philosopher and theologian as a psychologist, but with *personal* experience to call upon to answer questions posed in these fields. Here lies a key to his clarity of understanding. His understanding was *experienced*, not gained by blindly following fashionable philosophical and intellectual trends.

This chapter on Jung concentrates on his insights and personal discoveries rather than his outer life, which to him became less important as he advanced in years. His writings have such profound insights and depth that a simple sketch cannot do justice to it all. We have only begun to discern the importance of his work. But history will demonstrate that Jung was the greatest spiritual figure of the 20th Century.

Early Years

Jung was born on July 26 1875 in Kesswil on Lake Constance, Switzerland. He later moved to Klein-Hüningen where his father Johann became the pastor of the parish there. Jung was a loner as a child, his sister Gertrude not being born until Jung was nine. Jung's mother Emilie was regarded as psychic by the family. Emilie even engaged in her son's experiments into psychic phenomena while he was a student.

Jung's early dreams and fantasies gave him a lifetime desire to understand his own personality. They were powerful images of a dark "underworld", symbols of the unconscious which Jung was to later explore. His dreams about the unconscious started at age 3. Jung endured terrible loneliness because he considered the images too secret and blasphemous to tell anyone. "Today [age 83] as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not even want to know."¹

In his youth his interests lay in no particular direction until he chose medicine and ultimately psychology. Jung attended the University of Basel from 1895. He made the fateful decision to pursue psychology, a new and frowned-upon branch of medicine. This decision was made in the light of a desire to scientifically understand more about himself, to fathom the depths of his

unconscious mind. He recorded in his diary in December 1898 his innermost feelings:

"My situation is mirrored in my dreams. Often glorious, portentous glimpses of flowery landscapes, infinite blue seas, sunny coasts, but often, too, images of unknown roads shrouded in night, of friends who take leave of me to stride toward a brighter fate, of myself alone on barren paths facing impenetrable darkness. 'Oh, fling yourself into a positive faith,' my grandfather Jung writes. Yes, I would be glad to fling myself if I could... But an inexplicable heavy something, a listlessness and numbness, weariness and weakness, always prevents the decisive final step. *I have already taken many steps, but I am still a long way from the final one.*"²

At this time Jung used a tool first described in Vedic manuscripts to help determine psychological complexes and problems: the electrical galvanometer. This device measured changes in the skin's electrical resistance when a patient unconsciously reacted to stimuli, and is still used today.

Parapsychology and Synchronicity

Jung's fascination with parapsychology was reflected in his doctoral thesis published in 1902: *On the Psychology and Pathology of So-called Occult Phenomena*. Later in his life his attention switched from occult phenomena to the principle of synchronicity. This principle means meaningful but not causal coincidence or equivalence. It is where an inner thought, dream, vision or outer event corresponds to an actual event, similar thoughts or dreams, *at the same time in different places*.

"Synchronicity is no more baffling or mysterious than the discontinuities of physics. It is only the ingrained belief in the sovereign power of causality that creates intellectual difficulties and makes it appear unthinkable that causeless events exist or could ever occur..."³

To Jung unexplainable phenomena are readily accepted if one takes into account the fact that nothing happens by chance: the universe provides clues all around us to help explain and understand ourselves. The process is never-ending and, when psychic phenomena or synchronicity occurs, awe-inspiring.

The Struggle between the Conscious and Unconscious

Jung *empirically proved* the existence of a counterpart to the conscious mind of man: the unconscious. Some deny the existence of a personal unconscious because they can only identify with their conscious “persona” or ego. But the unconscious “embraces the totality of the life processes existing in man but not perceived by knowledge, because knowledge is the necessary prerequisite for consciousness.”⁴ *All our thoughts not currently conscious, everything we ever felt, thought, wanted and desired in the past, everything perceived by the senses but not noted by the conscious mind and all future things taking shape: these are the contents of our unconscious mind.*

Jung identified the conscious mind and the ego as the Number One personality, and labelled the unconscious, immortal Self the Number Two personality. This personality is hardly seen in most people. It could be called the Being, the real you. The Number Two sometimes manifests in dreams. Each personality regards the other as a region of darkness, but Number Two, according to Jung contains the historical memories of the Being. Here is the struggle most people strive valiantly to avoid: the struggle to let the Number Two into consciousness. Casting light upon the darkness of the unconscious is a long painful experience, but necessary if we are to know our real selves. A major end of Jung’s work is the methods to make the unconscious conscious. The achievement of this was what Jung termed “Wholeness”, the integration of Number One and Number Two personalities. This goal can be seen in religious terms as the attainment of Christhood. Wholeness is relative; people obtain in their lifetimes varying degrees of Wholeness. The process to achieve Wholeness is what Jung termed “individuation”, or “self-realisation”. This should not be confused with knowing one’s ego however. Jung stated in *The Structure and Dynamics of the Psyche*:

“But again and again I note that the individuation process is confused with the coming of the ego into consciousness and that the ego is in consequence identified with the self, which naturally produces a hopeless conceptual muddle... But the self comprises infinitely more than a mere ego... ”⁵

Jung also identified “layers” of the unconscious. In addition to the personal unconscious of every individual, there is a “collective” unconscious that every individual has a connection with. From this “collective” pool emerges patterns and symbols - Archetypes - that are timeless and universal to every culture.

“The deeper ‘layers’ of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. ‘Lower down’ ...they become increasingly collective until they are universalised and extinguished in the body’s materiality, ie, in chemical substances.”⁶

It was into this darkness Jung plunged in 1913.

Confrontation with the Unconscious

After graduating from the University of Basel, Jung worked with the mentally ill at Burgholzli Mental Hospital in Zurich. He also spent from 1905 to 1909 as senior staff physician and lecturer at the University of Zurich, where he taught psychology and the psychoneuroses. During this time Jung served an apprenticeship, familiarising himself with the writings of Freud. By 1909 Jung had such a large private practice he devoted himself to it full-time. Jung supported Freud publicly until a split occurred between them in 1913 over Freud’s insistence on turning his sexual theory into, to use Freud’s phrase, “a dogma”. This break isolated Jung academically, something he had foreseen in his dreams. But he risked it for the sake of getting to what he saw was the truth about the inner life of man.

In October 1913 Jung had a terrible vision which lasted about an hour. He saw a huge flood covering the lands between the North Sea and the Swiss Alps. He saw yellow seas, rubble and wreckage of towns and cities, and thousands of bodies. Then the sea turned to blood. Two weeks later Jung had the same vision, only more vivid. An inner voice said “Look at it well; it is wholly real and it will be so. You cannot doubt it.” Jung did not at the time align this with war, but it foretold the outbreak of World War One.

Jung resolved to understand the unconscious that was giving him these visions, and “let himself go” - on 12 December 1913 to be exact. To Jung, he felt compelled by his Inner Self to undertake the journey. “Then I let myself drop. Suddenly it was as though

the ground literally gave way beneath my feet, and I plunged down into dark depths. I could not fend off a feeling of panic.”⁷ His visions released extremes of emotions which he sought to subside only long enough to start his journey again.

“ One thunderstorm followed another. My enduring these storms was a question of brute strength. Others have been shattered by them - Nietzsche and Holderlin, and many others. But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies...”

In these visions Jung encountered various Archetypes - symbols - and historical figures acting out dramas: for instance he met the biblical figures of Salome and Elijah. Salome represented Jung's anima - the female part of the male psyche. Another figure rose later: a winged bearded man whom Jung called Philemon. This man was not produced by Jung's psyche, it was an independent figure in the unconscious. This “guru” spoke to Jung and gave him further insight into the nature of the unconscious. Fifteen years later Jung had as a guest a friend of Ghandi's from India. This guest confirmed that Indians sometimes have spiritual teachers as well, just as Jung had Philemon. In order to bring his experiences into reality Jung painted them into *The Red Book*.

Jung emerged from this darkness and turmoil only in 1918-19 when he began to understand his “mandala” drawings. Mandalas are magic circles which have a spiritual significance: the centre is the centre of Being, the goal being to get to the centre. The mandala is a representation of the spiritual self. Represented in every major religion, mandalas manifest to give order to psychic confusion and disorientation. They appeared in Jung's fantasies after 1916, as if lifebuoys for him to understand.

It took 45 years for Jung to distil the experiences of this confrontation with the unconscious. Some of those experiences he never shared with the world. We can only guess as to their extraordinary nature. But these experiences formed the basis of his psychology and writings.

Alchemy: The Link between Gnosticism and Zurich Analytical Psychology

To Jung, the ancient science of Alchemy was the historical counterpart to his Zurich Analytical Psychology. The experiences and symbolism experienced by the Alchemists were Jung's. He started to understand the images he received from his confrontation with the unconscious by studying ancient myths, but Alchemy expanded that understanding.

"When I began to understand Alchemy I realised that it represented the historical link with Gnosticism... Grounded in the natural philosophy of the Middle Ages, Alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to modern psychology of the unconscious."⁸

It is only natural the vehicle for the Western Mystery tradition should be in early Christian times the Gnostics, and in medieval times the Alchemists, who disguised their spiritual search with physical-based chemistry. The Western Mystery Tradition has thus been refined into what is somewhat inappropriately and narrowly referred to as Zurich Analytical Psychology. Inappropriate, because the Jungian principles are timeless, appropriate to any age and not merely the recollections of the man himself. This is the reason why Jung's confrontation with the unconscious was so important. He translated what he could into modern psychological terms that cast aside the impenetrable language of the old mystery schools and the Alchemists. For the Gnostics, Neoplatonists, Rosicrucians and Alchemists all dealt with similar symbols - Archetypes - in the unconscious and attempted to express them through the language of myths. Jung was able to see the correlation between religion and Alchemy, and consequently Zurich Analytical Psychology. Religion is effectively the myth of psychological transformation translated into another language. Jung's confrontation with the unconscious was a psychological transformation, and so could also be defined in religious terms. Its significance cannot be overestimated. Jung actually *lived* the journey of enlightenment described by the Gnostics, Alchemists and Rosicrucians.

Myths both Modern and Ancient

Myths are frameworks to explain and enlighten people to knowledge of the spiritual world. Jung explored myth as a means for people to attain Wholeness by contacting something central to themselves: the desire to know.

Man needs myth to provide purpose for living. Before the 20th Century religion satisfied in many the desire to know the meaning of life. At the core of most myths are Archetypes - symbols of the unconscious. At the core of the Christian myth for instance, is the Archetype of the Son of God, Christ. This Archetype appears in other religions, and is a symbol of what we can achieve ourselves. However the Churches have not allowed that interpretation of the Christ figure to take root in their dogmatic teachings.

But the 20th Century has seen the secular "God" of humanism - worshipping the State - replace religion as the primary myth of the Western world. For example, in the lives of many Germans the Nazi State satisfied their desire for meaning, with its mystical allusions to the Teutonic knights of old and the supremacy of the Aryan race. Unfortunately, myths which promote control over others or diminish the primacy of the individual have been seized by those who wish to control people, with devastating results. This has been particularly true under Communism and Nazism.

In addition to the myth of the living State, other 20th Century myths which give meaning to people's lives include Fundamentalist Christianity and Islam, the New Age movement and the promise of extraterrestrial contact. To live these myths blindly however, is to fall into the trap of being caught in irrational and unethical beliefs and behaviour.

Jung advocated making conscious ones *own* personal myth. We all live out our myths unconsciously, but making the myth conscious, be it an Archetypal image from the times we live in or not, is a necessary task in order to achieve greater self-knowledge.

The Shadow

The personal unconscious can have a significant effect on the

consciousness of an individual, sometimes in a negative manner. For a part of the unconscious is what Jung termed the Shadow. The Shadow is the inferior personality made up of everything that will not fit in with the laws and regulations of conscious life. "It is a darkness which hides influential autonomous factors... the hidden, repressed, and guilt-laden personality."⁹

A simplistic description of the Shadow is that it is a manifestation of "evil", in fact the true devil of Christian mythology. Christianity has personified and projected the inner halves of ourselves into an ununified "God" and "Devil" image. But we contain both potentials. The Shadow may also display qualities that are normal and good - it is not wholly evil. However, there is also the *Archetype* of the Shadow, an Archetype which appears only rarely in dreams and fantasies of individuals, but whose appearance is, according to Jung, a shattering experience. For the Shadow Archetype is an image of absolute evil. Here lies a key to seeing a real cause of mankind's problems: the Shadow of man, and the Archetype of the Shadow.

The Shadow is brought into consciousness when an individual starts on the path of self-knowledge - knowledge of the real Self, not just the ego. This is a task that requires considerable moral effort and humility because it is a process of recognising ones imperfections and understanding that whatever is wrong with the world is a reflection of the imperfections in oneself.

Jung saw the disease of Nazism in Germany as an example of how people fell through their own Shadows into a much greater evil. German desires for comfort, jobs and security were amply fulfilled by Hitler. The people readily turned a blind eye to his totalitarian actions in order to gain this mythical "security". But the end result was disaster for Europe and the world. Post World War Two saw the world divided as modern man is divided between the conscious and unconscious: each half pointing to the other as the source of evil.

To Face the Self with Courage

This inner world of the personal and collective unconscious, is, according to Jung "primarily responsible for all the historical changes wrought by the hand of man on the face of this planet".

Yet it remains “an insoluble puzzle and an incomprehensible wonder.”¹⁰ Jung saw the most important element of society as the individual. It is from this one point all else springs: art, literature, science, industry, motivation, creativity: but also destruction, hate, revenge, degradation. So Jung saw the greatest threat to our civilisation as the lack of understanding of *oneself*.

To understand one’s psyche is to understand one’s innermost motivations, and is therefore the key to self-knowledge. This self-knowledge is vital to improving society, which is, contrary to the cries of collectivists of all colours, nothing more than a collection of individuals.

But the danger is in the State burying the life of the individual in mass movements, mass religions or collective identities. This identification with the State, and the central role it can play in people’s lives, is the first step to the loss of freedom most people on the planet currently endure.

“All the thinking and looking after is done from the top; to all questions there is an answer; and for all needs the necessary provision is made. The infantile dream state of mass man is so unrealistic that he never thinks to ask who is paying for this paradise. The balancing of accounts is left to a higher political or social authority, which welcomes the task, for its power is thereby increased; and the more power it has, the weaker and more helpless the individual becomes. Wherever social conditions of this type develop on a large scale the road to tyranny lies open and the freedom of the individual turns into spiritual and physical slavery.”¹¹

But this need not be the way of the future, because it is only the weakness of man’s psyche which permits him to run to the false security offered by the all-providing state.

What is Jung’s solution?

*“Resistance to the organised mass can be effected only by the man who is as well organised in his individuality as the mass itself,”*¹² says Jung. In other words: self-knowledge and understanding of the real Self, not the ego-consciousness. This is possibly the most important message Jung gave to the world, and is eloquently expressed in his book *The Undiscovered Self*. Jung urgently voices the need for people to start taking responsibility for their own

spiritual state. He implores people to realise that the evils of the world are simply millions of projections of the Shadow in ourselves onto other groups, usually divided on political, religious or ethnic lines. To confront one's real Self, and withdraw those projections is work of awesome importance. It means taking our internal conflicts we project onto others and resolving them in ourselves. To Jung, the road to spiritual growth is this inner clash of opposites; between light and the Shadow, and making it conscious. Few learned anything of value by leading a cotton-wool existence and suppressing the internal conflicts we all carry. *To Jung, this is the only work that can save this civilisation from destruction.*

"So much is at stake and so much depends on the psychological constitution of modern man. Is he capable of resisting temptation to use his power for the purpose of staging a world conflagration?... Does he know he is on the point of losing the life-preserving myth of the inner man which Christianity has treasured up for him? Does he realise what lies in store should this catastrophe ever befall him? Is he even capable at all of realising that this would be a catastrophe? *And finally, does the individual know that he is the makeweight that tips the scales?*" ¹³

It seems we all have an awesome responsibility. Our lack of knowledge of our own unconscious is our greatest danger, and coming to know it, our greatest challenge and hope. Jung could not have thrown down a bigger gauntlet if he tried.

The Master and Jung

Although Jung never openly stated his belief in reincarnation, there is evidence to suggest he believed in it. Sometimes Jung's dreams paved the way for greater understanding of his own past. When Jung started looking at Alchemy in 1930, he discovered the Alchemists were talking in symbols. Jung was already very familiar with them from his own psychology. He suddenly recalled an earlier dream that he was caught in the 17th century in an Alchemical library. "So that's it! Now I am condemned to study Alchemy from the very beginning." Francis Bacon studied Alchemy, as did Roger Bacon. Jung also wrote in his

autobiography “No. 2, on the other hand, felt himself in secret accord with the middle ages...” He was referring to his own Number 2 personality, his immortal inner self - the Master.

In the winter of 1955-56 Jung revised the Coat of Arms of his Grandfather, Jung Senior. He deliberately added Rosicrucian symbolism to the Masonic symbols of the Coat of Arms (Jung Senior having been Grand Master of the Swiss lodge of Freemasons). This is mentioned in passing in Jung’s autobiography and shows the links between himself and the Alchemical and Rosicrucian traditions of the Middle Ages, of which Jung consciously knew he was part of.

“Just as cross and rose represent the Rosicrucian problem of opposites... that is, the Christian and Dionysian [pagan] elements, so cross and grapes are symbols of the heavenly and chthonic spirit. The Rosicrucians derived from Hermetic or Alchemical philosophy.”¹⁴

Later in his autobiography Jung hints at deeper motivations - perhaps reincarnationist - for his life’s work.

“...I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, *or as if I had to complete, or perhaps continue, things which previous ages had left unfinished.*”¹⁵

Jung once told his close friend Barbara Hannah that he had one of his strongest ever feelings of *déjà vu* while travelling in England. “If I have lived before, I am sure I was at one time an Englishman”, said Jung.¹⁶

Jung and Reincarnation

Did Jung believe in reincarnation? I believe the answer is an emphatic “yes”. But Jung hid his beliefs because they were unacceptable to the age he lived in, so he clouded them in allegory, like the mystics of old. Consider this passage from *Freud and Psychoanalysis*, (Collected Works, pp. 331):

"If the human soul is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct.

I can only gaze in wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism...

Besides this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche."

Jung states that our spiritual nature holds images collected over millions of years of living development and become fixed in the organism – I interpret this to mean that our personal unconscious holds the memories of all our past experiences, that stretch back eons - far longer than the existence of human civilization of this planet.

Jung's long-time friend Laurens Van Der Post wrote in his book *Jung and the Story of Our Time* that on his first day in Africa, in 1926, Jung woke up in a train and viewed the landscape for the first time. Van Der Post continues:

"...and through the dust of a scarlet dawn had his first glimpse of the land, a lone Masai warrior leaning on his spear, a great Euphorbia candelabra lit like a Byzantine cathedral by the fire of the new day... and a prodigious, volcanic surge of animal life soaring over the yellow grass... Jung has the most extraordinary feeling of a remarkable certainty that he had seen it all before. So certain was he that he gave a cycle of time to it and called it "some six thousand years before". [*Jung and the Story of Our Time*, p 52.]

This is a clear indication Jung believed he had lived before, this time in Africa around 4000 BC.

MDR's chapter called "On Life after Death" states:

"I could well imagine that I have lived in former centuries and there encountered questions I was not yet able to answer; that I had to be born again because I had not fulfilled the task that was given to me. When I die, my deeds will follow along

with me - that is how I imagine it." [MDR, p 318.]

This is another clear indication of Jung's convictions, and refers to his own work, which he sees as being undertaken over lifetimes.

Jung frequently retired to his lakeside house at Bollingen to live in his Number 2 Personality – the Master. Again, the ageless words of Jung in *MDR* say it all about his link with the past:

"Moreover, my ancestor's souls are sustained by the atmosphere of the house, since I answer for them the questions that their lives once left behind. I carve out rough answers as best I can. I have even drawn them on the walls. It is as if a silent, greater family, stretching down the centuries, were peopling the house. There I live in my second personality and see life in the round, as something forever coming into being and passing on." [MDR pp 264-265.]

Was the family Jung referred to the fragments of the Master's experiences, the past lives of the Master?

To a degree it is irrelevant whether Jung "believed" in reincarnation. To him, it would have been a psychic reality, independent of his own conscious views on the matter. His fantasies were forced upon him from within, and were not generated by his own inner Self. I believe he knew some of his own past however, because it is impossible to enter the collective unconscious without passing through the images of past lives contained in one's personal unconscious. Having explored the collective past of humanity in the collective unconscious in the 1913-1918 period, it is inconceivable he did not explore images and confront events from the experiences of his **own** past lives.

It is certainly clear that Jung knew he was inexorably linked to the history of medieval Europe, and in particular to the traditions of Alchemy and Gnosticism.

"But when I began to understand alchemy I realised it represented the historical link with Gnosticism, and that a continuity therefore existed between past and present. Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious." [MDR, pp 226-227.]

The definitive evidence of the link between Jung and the alchemists of the middle ages occurred in a series of dreams Jung had at an unspecified date (probably the early 1920s). The dreams always had the same theme. Beside his house stood another, actually a wing or annex of Jung's house. Every time in his dream Jung would wonder of the existence of this wing, but it had apparently always been there. Finally he had a dream where he reached the wing, and inside was a large library filled with large fat folio volumes bound in pigskin, dating largely from the 16th and 17th centuries. Some books had copper engravings of symbols Jung consciously did not have any experience of. Only later during his alchemical studies did he recognise them as alchemical symbols. Jung explains in *MDR*:

"The unknown wing of the house was a part of my personality, **it represented something that belonged to me but of which I was not yet conscious.** It, and especially the library, referred to alchemy, of which I was ignorant, but which I was soon to study." [*MDR*, p 228, emphasis added.]

In this passage Jung implies that he had unconscious alchemical knowledge dating from the Middle Ages, I believe a clear link to the sequence of the Master's lives, where his earlier incarnations studied alchemy.

The links were indeed strong between Jung and his past. He was continuing the process of his individuation, spiritual enlightenment, and at the same time lighting the way for others to follow. It is also true that he only found partial answers to those questions, although even his partial answers were far more comprehensive than anyone before him has been able to elucidate. Jung found the path to greater understanding *confronting* those challenges of life, regardless of the pain of the process. Jung made a science out of confronting the darkness of inner life, never backing down from any unfathomable image that emerged from his personal, and the collective unconscious. Whether the challenge came from outside sources or from within, he instinctively *knew* the terrible cost of not facing up to it.

One can easily see the devastation caused by mankind's unwillingness to confront and deal with, for instance, political evil in the form of totalitarianism. Running and hiding from such

evil no longer has any meaning. There is nowhere to run, no place to hide, for the ultimate source of such evil is within ourselves. If we stop looking to “leaders” to give us answers and meaning to life, we would realise that our own low confront of evil has manifested in the world at large, on a massive scale. Harsh as it may seem, we each share a slice of responsibility for the problems we all share today. The solution is confronting and discovering this for ourselves, and taking responsibility for our own lives, especially responsibility for our spiritual state.

Jung moved on to another life in 1961, dying peacefully in his sleep. In his 85 years his work covered an enormous span of human life, history and mythology. In gaining this intuitive understanding he suffered a great deal. But his legacy was to give people’s lives the ultimate meaning and dignity.

“The great events of world history, are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals. In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch.”

Notes

1. C.G. Jung, Memories, Dreams, Reflections, p. 52.
2. Aniela Jaffé (ed), Word and Image, p. 27, emphasis added.
3. C.G. Jung, *The Structure and Dynamics of the Psyche*, Collected Works, Vol 8, p. 441.
4. Antonio Moreno, Jung, Gods and Modern Man, p. 2.
5. C.G. Jung, *The Structure and Dynamics of the Psyche*", Op.Cit. p. 226.
6. *The Archetypes and the Collective Unconscious*, Collected Works, Vol 9, p. 173.
7. Memories, Dreams, Reflections, p. 203.
8. Ibid., p. 203.
9. Jung, Gods and Modern Man, Op.Cit. p. 40.
10. C.G. Jung, The Undiscovered Self, p. 44.
11. Ibid., p. 59.
12. Ibid., p. 60.
13. Ibid., pp. 111-112, emphasis added.
14. Memories, Dreams, Reflections, Op.Cit. p. 260.
15. Ibid., p. 260, emphasis added.
16. Barbara Hannah, Jung: His Life and Work, p. 234.

Recommended Reading

Edward E. Edinger, "Paracelsus and the Age of Aquarius", in Psychological Perspectives, C.G. Jung Institute, Los Angeles, Issue 33, 1996.

Barbara Hannah, Jung His Life and Work, Shambhala, Boston, 1991.

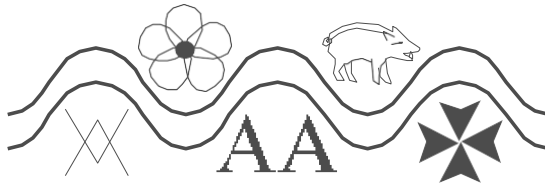
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Antonio Moreno, Jung, Gods and Modern Man, Sheldon Press, London, 1970.



"The name John (Iohannes) is derived from the name IOA, the name of the holy ghost. The symbol of the holy ghost is the dove. Arcadia is also symbolised by the dove, the guardians of Arcadia being the Rose Cross (Rosicrucian) knights. In legend John is known as Arcas, the gatekeeper to Arcadia. In this land the animal that is most sacred is the swine - the boar.

The masculine translation of "Dove" in Latin is Columbus. His namesake St. Columba (the feminine derivation of Columbus) lived on the Celtic island of IOA, the divine name of JOHN.

The names of the incarnations of the Master of the Rose all have significance. Our language, if one studies it, reveals its truths to those who make the effort."

13 - Master of the Rose: Regent of the West

Theosophists, Rosicrucians and New Age groups believe the Master came here primarily to help humanity. From whatever viewpoint one has, his lives convey a selfless devotion to improving the lot of man, either by science as Roger and Francis Bacon, literature (Francis Bacon), political leadership (Charles Martel, St Germain), exploration (Christopher Columbus), spiritual exploration (Carl Gustav Jung Senior and Junior, Christian Rosencreutz) or philosophy (Proclus, Francis Bacon). But aside from this there is more than meets the eye. The Master came to Earth to attain his own spiritual zenith, the Ultimate, a state of Being never before talked about, let alone reached by anyone. If we expand our vision to include the rest of the Universe, why would Earth be a place the Master would come to achieve this? Why to a technologically backward, warlike planet partly enslaved, barbaric, ignorant and full of inhumanity? That question can only be answered by the Master himself.

His first incarnation on Earth was as Nebzar, an Egyptian living around 3000 BC, who was stabbed to death early in his life. His first incarnation here was a failure. He later incarnated as Simon, otherwise known as Peter the Apostle, the enthusiastic disciple of Christ. Jesus surnamed Simon "Simon Peter". "Peter" in Greek means rock or stone. Jesus gave Peter a mission, described in Matthew 16: 18-19. "Thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of Heaven."

Jesus offers to Peter the keys to the Kingdom of Heaven, meaning "he has the power to understand the teaching that Christ was giving to mankind on earth about a possible inner evolution of Man..."¹ But psychologically, rock or stone signifies intellectual *knowledge*, not true spiritual *understanding*. Peter has yet to move to the new level of spiritual understanding. However, he has the potential to, like anyone has. Literally, Jesus said it is upon this rock (Peter) that he will build his church.

Christ did not envisage that Christian churches of later centuries would twist his teachings. Virtually all mainstream churches taught – and still teach that God can only be reached through the medium of the Church and the Priesthood. God cannot be experienced directly. The real church Christ was referring to is a place where the truth is obtained directly from the source of truth, God, or goodness. Throughout history these real churches, these vehicles for powerful truths, have been hidden from view. They are the Secret Societies. They have been secret in order to avoid persecution and destruction.

Christianity has had its share of Secret Societies quietly promoting spiritual truths. The first were the Gnostic Christian sects in the first centuries after Christ. They were ruthlessly persecuted and wiped out by the established Christian church. Around the same time, in the Third Century AD, Freemasonry was founded – by the Master R. In the Eighth Century A.D. the Master R as Charles Martel founded the Knights Templar. However this group degenerated into a ruthless Military order. In the name of Christ, the Knights Templar carried out unspeakable acts of brutality during the Crusades. But the Alchemists of the Middle Ages carried on the communication of spiritual secrets, disguised as chemical experiments. Alchemy, which Roger and Francis Bacon and Jung studied, had little to do with chemistry and transformation of metals: it was concerned with the transformation of the soul. As Christian Rosencreutz, the Master R founded the Rosicrucians, another vehicle for spiritual secrets. And as Francis Bacon, the Master R injected new life into both Freemasonry and Rosicrucianism.

Christ's prophecy that Peter would be the rock upon which his church would be built was certainly accurate. Life after life, the Master founded or revived many Secret Societies to act as secure places to communicate spiritual truths. If one vehicle became corrupt, he merely built another, thus ensuring those truths were never lost.

In the Third Century A.D. Master R was Saint Albanus, the first Christian martyr who was martyred on a hill overlooking what was to later be the home of Francis Bacon. According to Freemasonic history Saint Albanus founded Freemasonry in 287

A.D. The Master R's hallmark has been his fearless march into the unknown, and his extraordinary perseverance through the most difficult challenges. His life as Saint Alban inspired the Roman Emperor to call off persecution of Christians. Ever honest and ethical, he died standing on principle.

His relentless search for truth took him to Greece as the philosopher Proclus (411-485). Articulate, outspoken and divinely inspired, Proclus attempted to create a universal philosophy based on the reconciliation of rationalism and spiritual power. He in fact created a similar philosophical framework to Roger and Francis Bacon.

But practical work was also needed. Charles Martel protected western Europe from domination by a religion alien to people of that continent: Islam. Despite Christianity's faults, nations founded on its ethical principles have become the most prosperous, tolerant and free nations on Earth. Those nations had their humble beginnings in the time of Charles Martel. And Martel's leadership ensured Christianity survived in Europe through its most desperate times. The climax was the battle of Tours in 732 where an estimated 350,000 Muslims were defeated by the vastly outnumbered Franks. Martel's inspired leadership saved the emerging Christian Kingdoms from Muslim domination. This victory set the stage for the rise of Martel's grandson Charlemagne, the greatest Christian Monarch of the first Millennium. Martel founded the "Order of the Temple", or the Knights Templar, a chivalric order of Christian Knights. The Knights Templar later formed the basis of modern Freemasonry.

Advancement of science was not neglected either. How could one build a civilisation on faith and words? Far ahead of his time, Roger Bacon's imagination (1210 or 1214-1294) knew no bounds. He foresaw planes, cars, tanks, lasers, ships powered by engines and more. Bacon laid the groundwork for modern science, but suffered greatly in the process. For speaking fearlessly about his beliefs, he was rewarded with years in prison. It seems all pioneers are treated in the same manner. Roger Bacon is known as the father of experimental science. He was also an Alchemist, an astronomer and philosopher. A Franciscan Monk,

Bacon rediscovered the principle of gaining knowledge through experience, not just experiment. Bacon believed that in order to gain meaningful insights from experiments, the observer has to be involved emotionally and morally - he has to *experience* the experiment. Modern science has interpreted too literally his word "experiment", divorcing the observer from involvement and therefore greater understanding. Roger lighted the way for his namesake Francis to complete the scientific foundation of the West.

Christian Rosencreutz (1378-1484), was the symbolic founder of an elusive Secret Society called the Rosicrucians. The Rosicrucians have existed in various forms throughout the centuries, either in print or, in modern times, in imitation. The symbolism of the name "Rosicrucian" is more important than the societies that existed under that name. However an "offspring" of Rosicrucian tradition, modern Freemasonry, has had a significant positive impact on Western History. In particular Freemasons effectively established the nation and society of the United States. Virtually all the Founding Fathers were Freemasons, including George Washington. They used the Freemasonic lodges to spread their ideas of political and religious liberty.

As Christopher Columbus (1451-1506), the Master R fearlessly confronted the Atlantic Ocean, undertaking a journey that until then had been unthinkable. He lobbied Portuguese and Spanish Monarchs for 14 years to obtain royal backing for this project to find a route westward to Asia. His single-mindedness and tenacity wore down a Spanish Monarchy initially lukewarm to his ideas. Eventually Queen Isabella gave royal backing for his journey. And Columbus was inspired by the writings of Roger Bacon to undertake the exploration.

Once the barrier of the Atlantic Ocean had been conquered, Columbus continued for three subsequent voyages to find a route to the Indies, so sure he was that one existed. He never gave in. His dream and vision carried him further than any explorer of his period. Yet Columbus was only attempting to expand boundaries of the physical world.

As Francis Bacon (1561-1626?), the Master R extended the boundaries of the human imagination. Again, his vision of a

better future guided by rationality and science drove him to new heights of creativity. The conspiracies which destroyed his political career as Lord Chancellor would have destroyed lesser men. But Bacon was looking far into the future. It didn't matter to him that he was defeated by conspiracy. He knew that his secret teachings, hidden in Freemasonry, Rosicrucianism and the plays of Shakespeare would endure. Bacon had the last laugh when he probably faked his death in 1626 and moved to the continent.

Bacon, Lord Chancellor of England, Viscount Saint Alban, was a master of disguise. Without doubt he is the greatest Englishman who ever lived. His outer life was relatively uneventful until his later years under James I, but his hidden labours reaped tremendous results. He embarked on *The Great Instauration*, the reformation of all arts and sciences. Bacon provided the philosophical base for the West to launch itself into a new age of science and learning.

His open works were mainly in the field of science and philosophy, but his greatest literary achievements were under the carefully chosen pen-name of "William Shakespeare". In a few score years he transformed the English language into a refined sophisticated rival to the classical languages. English is now almost the universal language of today's world. Bacon planted codes, or ciphers in his works to reveal the truth about authorship of the Shakespeare plays, the life and times of Elizabethan England, and anything else Bacon did not want communicated openly.

Bacon was also a guiding spirit behind the English attempts to colonise America. He was for instance, an unheralded partner in the Virginia Company which colonised the American State of Virginia. Bacon revived the Freemasonic Lodges to act as vehicles to spread his philosophy of utilising science and learning to tame the natural world and improve the lot of man. In a word, Francis Bacon did more than any other Westerner to create the modern West.

The Master R's ability to bounce back from defeat was amply demonstrated as Prince George of the Hungarian Royal House of Rakoczi (1694-1784). Better known to the world as Saint-Germain, his so-called friends deserted him as he attempted

to help European nations emerge into the modern age. His attempts to create products and set up industries for the benefit of all demonstrated an entrepreneurial and generous spirit. But his most important contribution as Saint-Germain was his ability to inspire and motivate. Saint-Germain's 1776 speech in Independence Hall, Philadelphia reminded the founding fathers of the importance of Liberty. He told them the simple truth that seems to have been buried for centuries: we are all free by virtue of the fact that we are thinking, rational beings. We do not need the "permission" of anyone, especially paternalistic governments, to be free.

We are free, because we simply are.

Carl Gustav Jung Senior (1794-1864) was a Swiss doctor and an advocate of freedom in Germany. He was also a natural scientist, like Roger and Francis Bacon, who studied under Alexander von Humboldt in Paris. Jung Senior was one of the first interested in helping the mentally ill and establishing the importance of the health of the mind as well as the body. He also became the Grand Master of the Swiss Lodge of Freemasons, continuing the tradition of his past.

His grandson, Carl Gustav Jung Junior (1875-1961) continued the exploration of the unknown, but on a deeper level of the mind. Jung's vast outpouring of work was stunning in its depth and originality. But the genesis of this inspiration came from his inner Self. Jung's extraordinary level of confront sustained him during his confrontation with his unconscious. Others before Jung, such as Nietzsche, had already made this attempt to confront the unconscious and died because of it. Jung achieved a degree of spiritual advancement which put him far in advance of any contemporaries. Consciously or not, he built on the work of his previous lives; constantly searching for the truth and for the finest good. Yet he remained humble for it. Jung wrote in his autobiography:

"When people say I am wise, or a sage, I cannot accept it. A man once dipped a hatful of water from a stream. What did that amount to? I am not that stream. I am at the stream, but I do nothing."

He rediscovered and placed into a modern context how the

mind and soul function in all their grandeur. In doing so he re-established the importance of knowing our inner selves, and the effect our thoughts have on the world.

Jung's scholarship was vast, he was at once in his writings a philosopher, theologian, Alchemist and psychologist. He discovered that images he had experienced in his own unconscious had been detailed by Rosicrucians and Alchemists centuries before, and still earlier by the Gnostics and Neoplatonists. Their writings were couched in mythical language however. The historical reason for this was that these Secret Societies had to protect their secrets from the uninitiated, lest the Societies be destroyed. Jung found common ground between Gnosticism, Rosicrucianism, Alchemy and his own Zurich Analytical Psychology.

The myths of spiritual advancement have undeniable basis in psychological fact.

Jung also rediscovered the collective unconscious of humanity, the shadow of each individual, the symbols of the unconscious (Archetypes) and more. He was the first to apply the idea of consciously confronting the Shadow to better oneself and move towards "Wholeness", an integration of the unconscious with the conscious mind. The world is only just becoming aware of his contribution to understanding ourselves.

The Legends of the Master R

Rosicrucian, Theosophical and New Age writings talk of a hidden Spiritual hierarchy on this planet. This hierarchy has seven so-called Ray Lords, who each rule over an aspect of life. Each ray defines an aspect of life, and is ruled by a "Lord".

The Lord of the 7th Ray is said to be Saint-Germain. The 7th Ray is the ray of transmutation, synthesis and purification - of Alchemy. It is the ruling ray for the Aquarian Age, which we are now entering. It is interesting to note that Christ prophesied the coming of the "water-bearer" (Aquarius) at the Last Supper. Christ told the disciples to go into the city, and there they would meet the man with a pitcher of water. They were told to follow him.² The ruler of the 6th Ray was Jesus Christ, the avatar (spiritual leader) of the age of Pisces. The 6th ray's characteristics are of

devotion and idealism, which are central tenets of Christianity. The Lords of the Seven Rays also appear in Hindu mythology, except they are called Avatars – manifestations of Gods in human form. Here we approach the crux of the mythology of the Lord of the 7th Ray. In Hindu mythology, there are 10 Avataric incarnations in each cycle of existence, each one 2000 years apart. The Avatar of the Arian age was Abraham, meaning “I am *Braham*”, because Abraham embodied the *Brahma* aspect of the Hindu trinity. The *Brahma* aspect symbolises Being and Willpower. The Fish Avatar comes next, the Fish being the symbol of Christ and the Age of Pisces. The Boar Avatar comes after (the symbol of the Master R and the Age of Aquarius). Francis Bacon had the symbol of the boar on his family crest, as did Roger Bacon. The next Avatar has the symbol of the turtle, and will appear 2000 years hence.³

According to Hindu myth, the Boar Avatar manifests the *Vishna* aspect of the Hindu holy trinity, which is Wisdom. The Age of Aquarius is the Age of the Mind, of Wisdom. Aquarius is of course an air sign. The Avatar of the Aquarian Age is John, equated with the Christian John the Beloved and The Master R.

Not only do the Hindu and Christian religions foretell the coming of a Master for the Aquarian Age, but other signs manifested themselves. The Alchemist Paracelsus (1493-1541) foretold the coming of The Master R. He foresaw a supernova in the constellation Cassiopeia (which appeared in 1572), and described this sign as “the Sign and Harbinger of the approaching revolution: there is nothing concealed which shall not be revealed, for which cause a marvellous Being (Elias the Artist) shall come after me, who as yet lives not, and who shall reveal many things.”⁴ That this “Elias the Artist” was Francis Bacon is clear from Rosicrucian writings: “Elias Artista! Genius Director of the Rose Cross, symbolical personification of the Order... Paracelsus the Great has predicted thy coming...”⁵ Dr Wilkins of the Royal Society calls in his *Mathematical Magick* the “Director of the Rose Cross” by his first name: “Francis Rosicross”. Wilkins was the first secretary of the Royal Society. The original idea for the Royal Society came from Bacon.

The constellation Cassiopeia where the supernova appeared in 1572, is the symbol of the Virgin Queen, which was the persona adopted by Queen Elizabeth the First. When a new star appears in this constellation the virgin is said to give birth symbolically to a Child of Light. Elizabeth gave birth to Francis, the Child of Light. Two other supernovae appeared in 1602 and 1604, one in Cygnus, and one in Ophiuchus. Again, these new events demonstrated how the physical Universe reflects and obeys the unseen or spiritual world. Cygnus is the symbol of Orpheus, while Ophiuchus the serpent holder is the brother of Orpheus. Both are *children* of Apollo and Pallas Athene. Pallas Athene is the “shaker of the spear at ignorance and vice”, the spear-shaker - Shakespeare, also Francis Bacon’s muse. The Rosicrucians took this as their sign to start releasing to the world their works to transform England and the English language.⁶

Another symbol of John, The Master R, is the Rose. The Rose is a symbol of the Christ Soul. The Master R then, can be taken to mean the Master of the Rose (to some it also means the Master Rakoczi). The Rose is also the symbol of the Rosicrucians, which Francis Bacon reconstituted in the 16th Century. The word “Jew” or “Dew” symbolises good thoughts. In latin “Jew” is “Ross”, hence a “Rosicrucian” is someone who embodies good thoughts. The Rose is also the symbol of the House of Tudor, of which Francis Bacon was the last descendent.

This combination of history, literature, astrology and mythology demonstrates the beauty and power of The Master R’s story. It demonstrates what some call Divine Law, where the physical Universe reacts to and provides symbols of spiritual truths. Yet here we have only touched the surface of the history and symbolism of the Master R. There is much more still waiting to be discovered.

The Ultimate

The Master incarnated to improve his spiritual position, to attain the Ultimate spiritual state. Jung stated after his confrontation with the unconscious that it would be necessary for him to reach this state. The Ultimate is a state where every contradiction is possible, where the only limits to ultimate

power are ultimate responsibility. But that level of responsibility requires the individual to employ the strictest level of judgement and self-control over that power. For that power was what created the Universe, and what could destroy it.

He saw that there was far more to aspire to than what was even visible to the most farsighted seers. It is not by coincidence that one of the mottos Francis Bacon adopted was *Plus Ultra*, More Beyond. Humility is a key attitude required by people to achieve beyond what is visible and ordinary. The lives of The Master R are parables demonstrating a constant striving to expand and do the greatest good, to strive beyond the physical, intellectual and spiritual constraints of the ages he lived in.

This humble love of unearthing truth, so trivialised by today's age of moral relativity, was a prime motivation for his labours. We can all learn from this.

The Master is called Lord of our Civilisation because he is. He has done more than anyone in our history to create the modern West. For eons he has been leading the way, by increasing understanding, responsibility and knowledge. *We* must start to take responsibility for our lives and for our spiritual state. *We* must start, or continue the path of self-realisation. This does not mean bowing down to an external God, or the State. It does not mean bowing down to "Authorities" or "Experts". Our inner Selves, ignored and shunned in the modern world, contain the answers. You have the potential to be a Master of creation.

Because you too, once were a Master of creation.

The Master's *essence* is silence. But silence *can* be named. He challenges us to name him. Like the voiceless fragrance of a rose, he walks in people's dreams in the same way he walked across the pages of our history.

It remains for all people to listen to their dreams, their inner selves and *confront* the conflict of past betrayals, dilemmas and misunderstandings. It remains for people to understand that expansion and understanding of *every* area of life, especially one's inner life, is the path to ultimate truth.



Figures carved by C G Jung at his lakeside tower of Bollingen. [From Word and Image, p194].

A December 1960 letter written by Jung provides his interpretation. On the left, the Bear, the symbol of savage strength and energy of Artemis, is moving the mass, an allusion to the Russian bear, which starts things rolling. The inscription in the centre: "Exoriatur lumen quod gestavi in alvo" means "May the light arise, which I have borne in my body".

The woman reaches out with her hands for the milk of the mare, of which only the hindquarters can be seen. Jung interprets the woman to be his anima in the guise of a "millennia-old ancestress". He interprets the image as the anticipation of the coming Age of Aquarius, which stands under the constellation Pegasus. It is said that in this Age, the feminine element would receive a special role.

Notes

1. Maurice Nicoll, The New Man, p. 74.
2. Natalie Banks, The Golden Thread, pp. 53-54.
3. Peter Dawkins Avatars and the Mahavatar, p. 4.
4. Peter Dawkins, Bacon, Shakespeare and Fra. Christian Rose Cross, p. 5.
5. Ibid., p. 6.
6. Ibid., p. 17.

Recommended Reading

Natalie Banks, The Golden Thread, Lucis Press, New York, 1963.

Peter Dawkins, The Master Part 1 The Mystery of The Master, The Francis Bacon Research Trust, Warwick, 1993.

Peter Dawkins, The Master Part 2 AI and the Boar, The Francis Bacon Research Trust, Warwick, 1993.

Peter Dawkins, Avatars and the Mahavatar, The Francis Bacon Research Trust, Warwick, 1993.

Peter Dawkins, Bacon, Shakespeare & Fra. Christian Rose Cross, The Francis Bacon Research Trust, Warwick, 1989.

C.W. Leadbeater, The Masters and The Path, Theosophical Publishing House, Madras, 1946.

Maurice Nicoll, The New Man, Robinson and Watkins, London, 1972.

Elizabeth Claire Prophet, Saint Germain on Prophecy, Summit University Press, Montana, 1986.

"Phonetically 'Tudor' is the same as 'Judah', and in this we can begin to see the significance of the family name. Moreover, the word 'tutor' is the same name; and the Tudors were indeed the tutors or teachers of their kingdom, who carried the 'grail' or tradition of wisdom teaching (as also the Jews claimed to do). The Tudors are, in terms of bloodline, the ancient Grail Line - the bearers of the Holy Grail, lineal descendants of the royal line of the Cymry, the 'oldest race of earth'.

Peter Dawkins, Arcadia, p272.



Philemon, as painted by Jung.

14 - The Seven Sermons to the Dead

A key element of the Master's philosophy is expressed in Jung's work *The Seven Sermons to the Dead*, produced in three days from an episode of "inspired" writing in 1916. The key is that this text was not produced solely by the Number 1 personality of Jung, but produced **through** Jung, and analysis of this text provides key insights into fundamental truths of creation. Jung stated in the *Sermons* that it was written by a famous Gnostic teacher named Basilides, so it is important to understand what Gnosticism represents. And the *Sermons* represent an important expression of Gnostic truth.

The Gnostic Tradition

Simply put, Gnosis means self-knowledge, or knowledge obtained through inner revelation. The goal of the adherents in the early Gnostic groups was the attainment of Gnosis, thereby obtaining salvation. The early Gnostics believed Christ taught such a path for people, and the Gnostic Gospels, teachings said to have come from Christ and his disciples, were a codification of attempts to explain the path to self-knowledge, and the nature of the divine. Fragments of Gnostic writing have survived from the time of Christ, but it was not until the discovery of many lost Gospels in 1945 near the Egyptian city of Nag Hammadi, that real progress was made with understanding the Gnostics. It was Jung, incidentally, who greatly assisted the effort to translate the Gnostic Gospels from Coptic into modern languages.

The Gnostic Gospels themselves are a collection of sayings, myths, creation stories and exhortations on ethics. Some have missing portions of text, and are difficult to understand. Some provide contradictory stories of the creation myth. The most famous Gospels include the Gospel of Thomas, the Gospel of Mary, the Secret Gospels of Mark and John, the Revelation of Adam, the Revelation of Paul and the Three Steles of Seth. There are many others as well.

The primary principles of the early Gnostic movements are presented below, and provide the foundation for understanding the *Seven Sermons* that Jung wrote centuries later.

God, as defined in the New Testament, is not the same Being as the God of the Old Testament, the physical universe-creator known as Yahweh. Gnostics called Yahweh the "Demiurge", an inferior Being who, having been cast out from heaven (or the Pleroma as Gnostics called it), created the physical universe as an act of revenge. The Demiurge could also be equated with Satan.

The physical universe, and all its earthly trappings (such as materialism, political systems, economic systems etc), has become a trap for us, a deceptive illusion and cheap imitation of the real spiritual realm. Gnostics thought that as people saw the truth and expanded their awareness of the spiritual, the physical universe would eventually be done away with. They saw hell as entrapment in the physical realm. This is not to say however, that our physical existence has no meaning. Our physical existence is the only way to experience the clash of opposites, observe its effects, and grow. When one has no physical existence, one has no opportunity to experience and become self-aware, hence the seemingly endless cycle of reincarnation we experience at this time.

Spiritual salvation is not to be found in believing in Christ's sacrifice on the cross, but in learning the true nature of existence (through Gnosis, or Individuation as Jung termed it), the illusion that is the physical universe, the nature of our jailers (the Demiurge and his Archons, or helpers), and the true nature of the true creator, the unknowable "divine parent", as the Gnostics called the New Testament God. It is also coming to terms with the fact that the true creator also dwells within each of us - we are all capable of acts of ultimate creation. Gnostics believed Christ was an emissary of this Divine Parent, sent to help us free ourselves from the prison created by the Demiurge. Because Gnostics believed the physical universe as a corrupt, cheap copy of the divine, they rejected all existing political and religious control structures, and were the true rebels of the age.

One could say the Gnostics were the spiritual libertarians of the

first centuries after Christ. Their rejection of traditional forms of societal control meant they became enemies of those controllers - and were ruthlessly persecuted and hunted down, especially after Constantine converted to traditional Christianity and with it, the Roman Empire. The Gnostics' independence from, and disdain for traditional church-based rules and codes, and disdain for secular control, established them as public enemy number one. So persecuted, the Gnostics were hung, tortured, dispersed, burned at the stake, so much so that almost all trace of them disappeared. It is hard to imagine in all of human history a spiritual idea that was so feared, and consequently so ruthlessly exterminated. Yet Gnosis can be achieved by anyone, and a minority continued in secret to try to attain inner enlightenment. Here and there, Gnostic movements appeared, only to be wiped out. The last major event of extermination happened in 1244, when 200 Gnostics were burnt at the stake in the castle of Montségur in France. These people were the last vestiges of the Cathars, an overtly Gnostic movement which grew too powerful for Rome to ignore.

It is important to understand that this rejection of moral codes and laws is not a complete rejection of morality. The Gnostics were not anarchists or nihilists. They believed, as do modern Gnostics and political libertarians, that one should reject externally imposed laws and codes which may suppress or destroy the quest for Gnosis, and follow inner laws, namely the laws that govern ones own spiritual growth. That many of these inner laws are compatible with the modern libertarian tradition of respect and tolerance of the rights of individuals is no coincidence. But it is the heavy doctrinal hand of the State and established churches that the Gnostics so completely rejected.

The Gnostics are feared by the establishment in any age, for they know the secret to the power of the Demiurge and its Archons. And through Christ's secret teachings, the Gnostics believed they could transcend this world and return to the real creator, the Divine Parent. Through self-knowledge, a true Gnostic could achieve any heights of enlightenment and true knowledge, freeing themselves once and for all. Not that such a process is easy. If it were, we would all, long ago, have freed

ourselves. Thus came Christ, and the other Masters to assist and enlighten us.

It is not helpful to compare the different creation myths of the Gnostics beyond what is outlined above - they contradict each other in details, but all have the same foundation. The point is that anyone is capable, through the correct application and guidance, of achieving Gnosis or Individuation. Increasing degrees of self-knowledge is what the Master of the Rose was blessed with throughout his incarnations.

Jung was already familiar with the Gnostic fragments available at the time of his penning of the *Seven Sermons*, but his *Sermons* constitute an expansion of existing Gnostic ideas into the modern age, and perhaps a more accurate rendering of the creation myth central to Gnostic teaching.

Memories, Dreams, Reflections

In his autobiography *Memories, Dreams, Reflections* (MDR) Jung put into words his inner life, a stark contrast to normal autobiographies that deal with people's outer lives. But such was the importance Jung attached to understanding one's own psyche, he devoted his entire life to understanding his own inner universe. There are several passages in *MDR*, and other works, that deserve analysis. But first, to *MDR* itself. *MDR* is not a true autobiography – it is a compilation of writings by Jung's close associate Aniela Jaffe and Jung himself. Some are critical even of this collaboration. Richard Noll wrote a book critical of Jung in 1997 entitled *The Aryan Christ*. Yet even he was in awe of *MDR* as a tale of the myth that was Jung's life.

“MDR, rightly or wrongly, has become one of the primary spiritual documents of the twentieth century. As the story of Jung's spiritual rebirth, it has inspired awe and hope in its readers, re-enchanting their worlds. It is a powerful book, and I recall my bewildered reaction to it at age seventeen after the first of what was to become many readings.” *[Emphasis added.]*

Noll seems to take issue with the way *MDR* was written.

“The Jung portrayed in *MDR* is a clairvoyant sage, a miracle worker, a god-man who earns his apotheosis through his encounter with the Dead and with God. His is a morality tale

of mystical evolution, as his life becomes the exemplum of his theories, the heroic saga of an “individuated” man who survived a terrifying encounter with extramundane beings (the archetypes) from a transcendent reality (the collective unconscious).”

Yet even this critic effectively summarized Jung's key life event - his confrontation with the unconscious.

The Number 1 and Number 2 Personalities

Jung identified a duality in all people, a duality of personality that is ever present, but which the individual is usually not conscious of. The Number 1 personality is you, the conscious ego, with memory of your actions this lifetime. The Number 1 personality is your face to the world.

The Number 2 Personality, in contrast, is the immortal inner Self – the Being if you will. The Number 2 Personality can make its appearance in dreams and waking fantasies, but most people spend their lives ignoring their inner Self, partly from their belief that it simply does not exist. The Christian will readily say that we all HAVE souls, but it is more accurate to state that we ARE Soul, the Being, whose quality is manifested in the Number 2 Personality.

In the context of Jung's life, the Number 1 Personality was Carl Jung the psychologist. The Number 2 Personality was Jung's immortal Being, his inner Self. Jung was driven by the Number 2, which is the Master of the Rose.

The Unconscious

Jung empirically proved the existence of a personal unconscious in the psyche of individuals – whether they believe it or not. The aim of individuals is to make the contents of the personal **and non-personal** (collective) unconscious, conscious – in other words to bring light to the darkness in our unconscious, and in so doing integrate the conscious and unconscious contents in a process called Individuation. This is the basis of Jungian Psychology.

Our personal unconscious is the gateway to what Jung referred to as the Land of our Ancestors (the past), of the land of the dead - the collective unconscious.

"The collective unconsciousness is the sediment of all the experience of the universe of all time, and is also the image of the universe that has been in process of formation from untold ages." [*Collected Papers on Analytical Psychology, 'The Psychology of Unconscious Processes,' p. 432*]

The collective unconscious contains the memories of everything that has ever been, and everything that has ever been thought, stretching back to the beginning of time. We are all connected to the collective unconscious, and we can all receive images and fantasies, which have their own life, from the collective unconscious. A Gnostic could say that the collective unconscious is the Mind of the original Creator, the Divine Parent. The collective unconscious is also a wellspring of creativity. Jung puts it another way:

"The collective unconscious contains the whole spiritual heritage of mankind's evolution, born anew in the brain structure of every individual." [*'The Structure of the Psyche,' Collected Works, Volume 8, par. 342.*]

Jung is saying that we all carry within us a connection to our common spiritual heritage.

From 1909 Jung felt an inner urge to confront this infinite inner world and bring into consciousness its contents in a way meaningful for people of the modern age. This experiment Jung called the confrontation with the unconscious, and lasted from 1912 when Jung had his first visions, until the end of World War I. This "exploration" was actually epic in scope and nearly flung Jung into insanity. He used the historical parallel of Odysseus' journey to the Sojourn of the Dead to describe the journey, for he was truly visiting the land of the past, a land which contains the memories of all time, for all time. The images and emotions that swamped him were initially unfathomable.

It is during this period Jung made his most insightful discoveries, as he wrote in *MDR*:

"All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images." [*MDR: p 217*]

Philemon

The most important archetype Jung encountered in his exploration of his unconscious was a symbol of Jung's inner Self. It appeared to Jung in a dream, as an old man with the horns of a bull and the wings of a kingfisher. The old man held in his hands a bunch of 4 keys, one held ready to open a lock. Initially Jung did not understand the dream, so he began to paint it. As he was painting he spotted a Kingfisher dead on the lakeshore. He was amazed because Kingfishers are rare where Jung lived, and for 50 years thereafter he has never found another dead kingfisher. This is a classic example of inner meaning finding expression in the physical world, and was experienced by Jung many times throughout his life. Jung named the old man Philemon, and had many conversations with him. He stated that Philemon was his "spirit guide" who came to Jung to assist him in his spiritual evolution.

From a psychological perspective Jung was talking to a personality split from himself, and Jung was suffering from delusions. But Jung saw the experiences as utterly real and without any trace of mental illness. But the experiences were so powerful they frequently threatened to overwhelm his sanity. Jung writes in *MDR*:

"Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. **Philemon represented a force which was not myself.** In my fantasies I held conversations with him, and he said things which I had not consciously thought. For I observed clearly that it was he who spoke, not I. Psychologically, Philemon represented superior insight. He was a mysterious figure to me. At times he seemed to me quite real, as if he were a living personality. I went walking up and down the garden with him, and to me he was what the Indians call a guru." [MDR, p 183]

Jung claimed Philemon was an entity outside his conscious control, in other words outside the control of his Number 1 Personality. It had a life of its own, and spoke of things that Jung did not consciously know about. It is possible Philemon was

another "Master" spirit sent from Abraxas to assist the Master R in the next stage of his spiritual evolution. Which "Master" he was, is entirely open to conjecture. Perhaps if Philemon had appeared to Francis Bacon, he would have described it as an angel. After this period of Jung's life, Jung came to regard Philemon as an archetype of the inner self – in this case, his inner self. This does not mean however, that Philemon was the Master R, merely an eternal symbol of all our inner selves.

Others have been down the path Jung took in the confrontation with the unconscious, but most were destroyed by the unfathomable images that welled up from the deep, or went insane. The ones who survived became the great prophets, seers and artists of our history. Nietzsche was one who went down the path, and eventually succumbed to insanity. Jung specifically wrote in *MDR* he did not want to go the same way as Nietzsche, and gave an idea of the immense difficulties he faced.

"I stood helpless before an alien world: everything in it seemed difficult and incomprehensible. I was living in a constant state of tension; often I felt as if gigantic blocks of stone were tumbling down upon me. One thunderstorm followed another. My enduring these storms was a question of brute strength. Others have been shattered by them - Nietzsche and Holderlin, and many others. But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies..." [*MDR*, p 201.]

Nietzsche's short poem 'Sils Maria' touches on the inner duality we all possess, yet without which we would be mere physical shells.

"Here I sat, waiting - not for anything -
Beyond Good and Evil, fancying
Now light, now shadows, all a game,
All lake, all noon, all time without all aim.
Then, suddenly, friends, one turned into two -
And Zarathustra walked in view."

Zarathustra was Nietzsche's Philemon.

The Seven Sermons to the Dead

In 1916, during his confrontation with the unconscious, Jung was overtaken by the urge to put on paper what he was experiencing. Over a three day period Jung was overtaken by an episode of automatic writing and produced what was known as *eptem Sermones ad Mortuos* or *The Seven Sermons to the Dead*.

Jung attributed the text to the spirit of the Gnostic teacher Basilides, who lived around 130 AD in Alexandria, Egypt. Who exactly “wrote” the Seven Sermons is not clear. Jung clearly stated the text was dictated to him by Basilides, but the **source** was probably Philemon. As Jung states in *MDR* (pp 214-215):

“Very gradually the outlines of an inner change began making their appearance within me. In 1916 I felt an urge to give shape to something. **I was compelled from within, as it were, to formulate and express what might have been said by Philemon.** This is how the *Septem Sermones ad Mortuos* with its peculiar language came into being.”

The text is remarkable because of its spiritual insight – some have described it as Jung’s most important writing. *The Seven Sermons to the Dead* has also been labelled “a core text in depth psychology” – in other words vitally important for the development of Jungian psychology.

From the *Seven Sermons*:

“Harken: I begin with nothingness. Nothingness is the same as fullness. In infinity full is no better than empty.

Nothingness is both empty and full. As well might ye say anything else of nothingness, as for instance, white is it, or black, or again, it is not, or it is. A thing that is infinite and eternal hath no qualities, since it hath all qualities.

This nothingness or fullness we name the Pleroma.”

The merging of the soul with the *Pleroma* seems to be the ultimate goal of Gnostic Christianity. In contrast, it is not the goal of Jungian psychology, or of the Master. His goal was the attainment of individuation within the Oneness of the Pleroma/God. It appears then, to be two paths a soul can follow: the merging with Oneness, or the attainment of individuation within the Oneness of the Pleroma/God.

Jung/Philemon continues:

"If we do not distinguish, we get beyond our own nature, away from creatura. We fall into indistinctiveness, which is the other quality of the pleroma. We fall into the pleroma itself and cease to be creatures.

We are given over to dissolution in nothingness. This is the death of the creature. Therefore we die in such measure as we do not distinguish. Hence the natural striving of the creature goeth towards distinctiveness, fighteth against primeval, perilous sameness.

This is called the PRINCIPIUM INDIVIDUATIONIS.
[Individuation]

This principle is the essence of the creature. From this you can see why indistinctiveness and non-distinction are a great danger for the creature."

This excerpt is stating why Individuation is the same as the survival instinct on a spiritual level. The Master has described the path to the obliteration of the individual soul (the merging with the pleroma) – the word the Master used to describe it to me is simply – oblivion.

What does the *Seven Sermons* have to say about God?

"In the night the dead stood along the wall and cried:

We would have knowledge of god. Where is god? Is god dead?

God is not dead. Now, as ever, he liveth. God is creatura, for he is something definite, and therefore distinct from the pleroma.

God is quality of the pleroma, and everything I said of creatura also is true concerning him.

He is distinguished, however, from created beings through this, that he is more indefinite and indeterminable than they. He is less distinct than created beings, since the ground of his being is effective fullness. Only in so far as he is definite and distinct is he creatura, and in like measure is he the manifestation of the effective fullness of the pleroma."

So the Master is saying that God is NOT the pleroma, not an indefinable nothingness/fullness, but exhibits qualities of the pleroma nevertheless. God is however less definable than other spiritual Beings, and thus much closer to the pleroma than we are.

The Jung/Philemon writing complex continues with the definition of the devil:

“Everything that discrimination taketh out of the pleroma is a pair of opposites. To god, therefore, always belongeth the devil. This inseparability is as close and, as your own life hath made you see, as indissoluble as the pleroma itself. Thus it is that both stand very close to the pleroma, in which all opposites are extinguished and joined.”

You cannot have light without darkness, and visa versa. Modern masculine-based Christianity and its suppression of its dark feminine quality is the best example of hobbling a powerful truth by ignoring the essential qualities of the archetypal opposites. Suppress the dark side of Christianity, instead of embracing it, and evil flares into life in unexpected and horrifying ways in the conscious life of humanity. The integration of light and darkness (the conscious and unconscious) is an essential alchemical act for spiritual growth. The Gnostic Gospel of Philip describes this clash another way.

“The light and the darkness, life and death, the right and the left, are brothers one to another. It is not possible to separate them from one another. Because of this, neither are the good good, nor the evil evil, nor is life a life, nor death a death.”

[Gospel of Philip, Logion 10]

So what distinguishes God and the Devil from other Beings?

“God and devil are distinguished by the qualities of fullness and emptiness, generation and destruction. EFFECTIVENESS is common to both. Effectiveness joineth them. Effectiveness, therefore, standeth above both; is a god above god, since in its effect it uniteth fullness and emptiness.”

The God of light obviously symbolises generation (or creation), while the Devil symbolises destruction. Effectiveness can also be defined as Cause over the Universe, the ability to create effects on elements of the Universe. All Beings have, to varying degrees, Cause over their environment. It makes sense that God and the Devil are Beings who have taken the principle of effectiveness to a level far beyond other Beings. And being ultimately effective over the Universe is “a god above god”, and evidently the ultimate reward for reaching the highest level of Individuation.

The *Seven Sermons* define not just the Christian conception of God and the Devil, but a God above them both, known in Gnosticism as the Divine Parent. This Being is a symbol for the end-effect of the clash of opposites within ourselves, and points to our true potential as Beings. Jung/Philemon attributes names these Gods, and relates their qualities.

“This is a god whom ye knew not, for mankind forgot it.

We name it by its name ABRAXAS. It is more indefinite still than god and devil. That god may be distinguished from it, we name god HELIOS or sun. Abraxas is effect. Nothing standeth opposed to it but the ineffective; hence its effective nature freely unfoldeth itself.

The ineffective is not, therefore resisteth not. Abraxas standeth above the sun and above the devil. It is improbable probability, unreal reality. Had the pleroma a being, Abraxas would be its manifestation. It is the effective itself, nor any particular effect, but effect in general.” [Emphasis added]

So Abraxas stands above the Christian God of the highest good, Helios, and above the Devil. And while the quality of our known God Helios is the finest good, the quality of Abraxas is EFFECT, the creation of Effect in the Universe. This reinforces the view that ultimate effectiveness is the ultimate goal. And that ultimate effectiveness, or cause over the Universe, is above, or senior to considerations of light and darkness, or good and evil. For good and evil are tools to reach the attainment of ultimate effectiveness, or Cause over the universe.

No wonder Jung/Philemon wrote in the *Seven Sermons*: “The dead now raised a great tumult, for they were Christians.” It is impossible for the traditional Christian worldview to posit a God above the Christian God of light and good, and one which is the integration of God and the Devil. Is it any wonder the early Gnostics were hunted to virtual extinction, and their ideas so ruthlessly suppressed?

What sprang from Abraxas? ALL LIFE.

“Like mists arising from a marsh, the dead came near and cried: Speak further unto us concerning the supreme god.

Hard to know is the deity of Abraxas. Its power is the greatest, because man perceiveth it not. From the sun he draweth the summum bonum; from the devil the infimum malum: but

from Abraxas LIFE, altogether indefinite, the mother of good and evil."

So Abraxas is the cradle of all Beings, and the mother of God and the Devil.

The Jung/Philemon complex further posited this indefinable Being:

"What the god-sun speaketh is life.

What the devil speaketh is death.

But Abraxas speaketh that hallowed and accursed word which is life and death at the same time.

Abraxas begetteth truth and lying, good and evil, light and darkness, in the same word and in the same act. Wherefore is Abraxas terrible.

It is splendid as the lion in the instant he striketh down his victim. It is beautiful as a day in spring. It is the great Pan himself and also the small one. It is Priapos."

"It is holy begetting.

It is love and love's murder.

It is the saint and his betrayer.

It is the brightest light of day and the darkest night of madness.

To look upon it, is blindness.

To know it, is sickness.

To worship it, is death.

To fear it, is wisdom.

To resist it not, is redemption."

It is truly staggering to suggest that beyond the Master – and beyond even his power at the time, lies a trinity where the Sun-God of Goodness, and the God of Darkness (the Devil) have a power above their own – Abraxas, one that has been forgotten by mankind.

The Gnostic Basilideans in the 2nd Century AD worshipped Abraxas, this simultaneous union of all opposites, as the Supreme Being, the Divine Parent. They believed Jesus emanated from, and was an emissary of Abraxas. The other Masters are probably also emissaries of Abraxas, come to lead the way out of the traps and prisons imposed on us by the Demiurge. The name Abraxas contains mysteries because the numerical sum of the numbers in the Greek alphabet is 365, the number of days in the year. 365

is also the numerical sum of Abraxas in the Hebrew alphabet. It was believed Abraxas commanded 365 gods, each possessing a virtue – a virtue for each day of the year. Because of this alignment between its name and the days of the year, Gnostics believed that truly knowing Abraxas symbolises freedom from the bondage time, for all time. The Gnostics also believed the 7 letters of the name Abraxas were significant, symbolising the 7 Rays of creative powers so beloved of Theosophy. The representatives of those creative powers are the 7 Masters, of whom the Master of the Rose is the ruler, or embodiment of the 7th Ray. It is not surprising that the Gnostics believed the Lord of the 6th Ray, Christ, was an emissary of Abraxas, possessing extraordinary insight.

Some mythologists identify Abraxas among the Egyptian gods, while traditional Christians identify – and naturally vilify - him as a demon. The mystical word *abracadabra* is derived from his name. Images of Abraxas were used as recently as the 13th Century by the Knights Templar, before the Church relegated Abraxas to the lowly position of a demon.

But Abraxas also represents something else - a symbol of our true potential. As Stephan Hoeller puts it in his book *The Gnostic Jung and the Seven Sermons to the Dead*:

“Abraxas, the summation and ruler of the sevenfold planetary spectrum, is thus the true archetype of man's potential of spiritual freedom and independence from unconscious psychological pressures and compulsions.”

[*The Gnostic Jung and the Seven Sermons to the Dead*, p88]

The freedom includes freedom from the confines of matter, energy, space and time - the physical universe - the goal of the Gnostics. And just as Abraxas represents what we must become, so the Demiurge/Yahweh is a symbol for our inner inferior Selves - what Jung termed the shadow, the part of the Self that believes the lie that is the physical universe.

Enter Francis Bacon

Jung identifies a three stage development in the human perception of God. The first stage is where God appears as one Supreme Being. The second stage is the perception of a benevolent sun-God (also known as Apollo, which Francis Bacon

was known as in his lifetime) and the Devil. They are separated to the point where the Devil is finally banished by God. The final stage is the integration of the Sun-God and the Devil, and coming to consciousness of the purveyor of the highest God Abraxas and its quality – ultimate effectiveness.

The *Seven Sermons*, as quoted above, state that Abraxas is also known by another name – Pan. The word Pan means “All or “Universal”, a name aptly suited to the Creator of all. The centre of Pan’s worship is traditionally the land of Arcadia – where path to perfection takes place. The brotherhood of souls who, knowingly or unknowingly put into operation the plan for the uplifting of human consciousness, used to be known as the Brotherhood of Pan. Bacon pointed this out in his own writings. From Bacon’s time this brotherhood has been known as the Brotherhood of the Rose Cross, or Rosicrucians.

That Francis Bacon knew the ultimate quality of Abraxas/Pan is demonstrated in *Novum Organum*:

“Human knowledge and power coincide, because ignorance of the cause hinders the production of the effect. For Nature is not conquered save by obedience : and what in contemplation stands as a cause, the same in operation stands as a rule.”
[*Novum Organum*, I. Aph. 3]

In other words, understanding of the causes of effects, brings one closer to ultimate understanding – symbolized by Abraxas. It is Abraxas who CAUSED the creation of the universe and all its qualities and principles (the first, greatest effect, an act of ultimate effectiveness). Understanding of ALL the causes of all effects of everything that has transpired, is the ultimate goal of proper science, science that includes all realms both spiritual and temporal. This was also the goal of the Master of the Rose in all his incarnations, including that of Francis Bacon.

The Attainment of the One

Jung’s confrontation with the unconscious also demonstrated other points. First, before the confrontation with the unconscious Jung only had glimpses of the insights of his Number 2 Personality - the immortal Master. These glimpses were in the form of dreams and waking fantasies, although they were numerous in number. After the period of the confrontation with

the unconscious, Jung had the benefit of greater communication and integration with his inner Number 2, and continued this inner dialogue throughout the rest of his life.

The second point is that if Jung's experiences are a guide for the rest of us, they are also a guide for how the Master communicated with the ego-consciousnesses of his past incarnations – St Germain, Francis Bacon and others. We are aware that Bacon claimed he was divinely inspired at a young age to lay out his Great Instauration of all Arts and Sciences. One could easily imagine his visitations from beyond being similar to Philemon's appearances to Jung. And if there is disparity between Jung's apparent "lack" of insight before 1912 compared to his period of greatest output and insight (1918-1961), it is only because the communication between the Master and the ego-consciousness of Jung did not start in earnest until Jung had reached middle age – it was in fact Jung's mid-life crisis.

The final point is about the nature of the communication between the Master and the Number one personalities of Jung and Bacon. Bacon was compelled by his own inner Self and possibly other Masters to expand in the intellectual realm, and the result was the plan for the organization of all Arts and Sciences. These activities were real, quantifiable acts required in the physical and intellectual spheres. In the same way, Columbus claimed God showed him the way to the New World, a physical challenge. The blueprints laid down by Columbus, Bacon and other early incarnations of the Master were necessary foundation-stones for pulling western civilization into a Golden Age. But Jung's experiences were different. It seems no instructions were laid down to Jung for expansion in the physical or intellectual realms. Instead, Philemon seemed to instruct Jung on the truth and dynamics of the spiritual realm – the hidden realm of the personal and collective unconscious, and Jung attempted to put into words this essential nature, most notably in the *Seven Sermons to the Dead*.

Although the essence of Jung's experiences is unknown to us, I would like to suggest the spiritual aims of the Master. Simply put, the goal of the Master, as well as all Beings, is the attainment of perfection and the restoration of all that we have lost over

the eons in terms of awareness of our true nature and causality over the universe. This involves expansion of ones awareness, understanding, responsibility and knowledge.

But this goal is not the attainment of Oneness with God, or the *Pleroma* in Gnostic teachings, for this extinguishes the individual soul. It is the ultimate perfection of the individual soul that is the goal. Jung stated that his goal was individuation, the attainment of individuality **within** the One. The reward is the attainment of the ability of ultimate effectiveness, or **Cause** over the Universe. For it is not enough to attain the highest Good. The highest point – the quality symbolised by Abraxas of ultimate effectiveness – must be sought, through the inner clash of opposites. I believe this was the spiritual goal of the Master, and we are compelled to accept that this is our spiritual destiny as well.

The answers lie not outside of us, but within us. As the great American poet Ralph Waldo Emerson said:

“Man is weak to the extent that he looks outside himself for help. It is only as he throws himself unhesitatingly upon the God within himself that he learns his own power and works miracles. It is only when he throws overboard all other props and leans solely upon the God within him that he uncovers his real powers and finds the springs of success.”

Is it any wonder then, that Jung once defined God as a mighty activity within one's own soul, a matter of immediate concern to one's life?

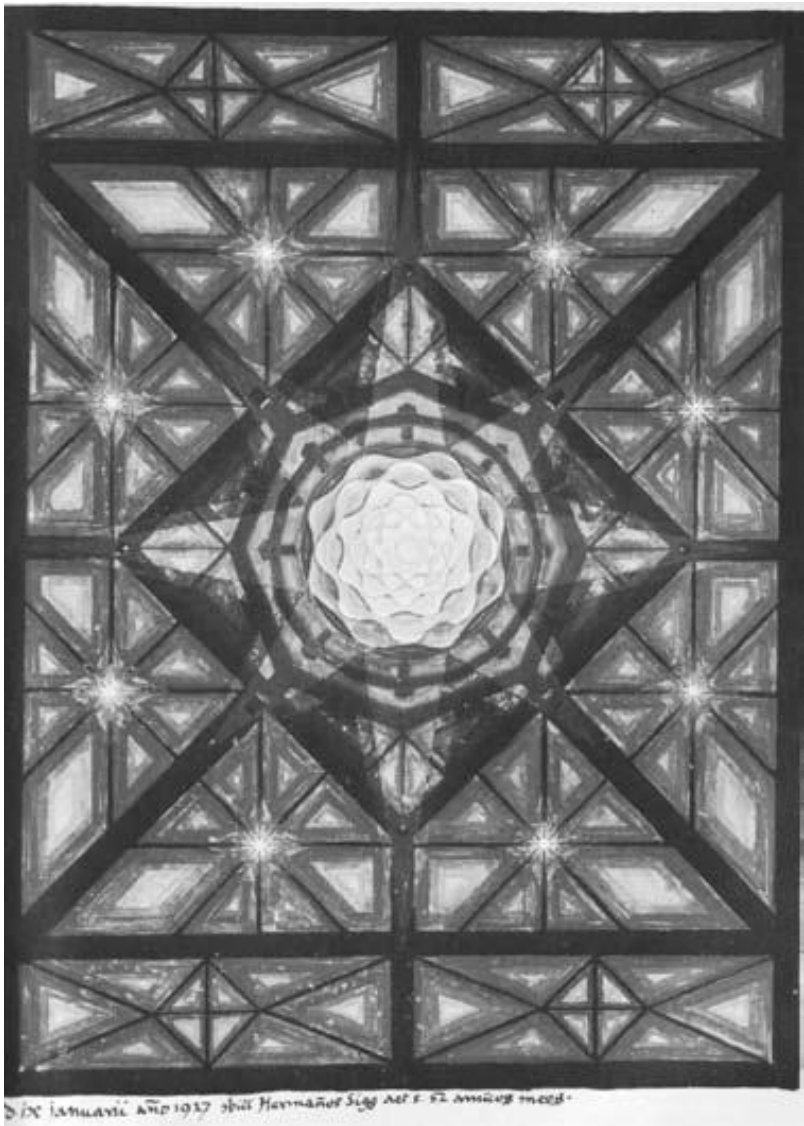
Recommended Reading

Stephan A. Hoeller, The Gnostic Jung and the Seven Sermons to the Dead, Quest Books, 1982.

Stephan A. Hoeller, Jung and the Lost Gospels, Quest Books, 1989.

C.G. Jung, Memories, Dreams, Reflections, Fontana Paperbacks London, 1963.

C.G. Jung, Septem Sermones: The Seven Sermons to the Dead, Kensington Publishing 1994.



"[mandalas] ... are all based on the squaring of a circle. Their basic motif is the premonition of a centre of personality, a kind of central point within the psyche, to which everything is related, by which everything is arranged, and which is itself a source of energy. The energy of the central point is manifested in the almost irresistible compulsion and urge to become what one is, just as every organism is driven to assume the form that is characteristic of its nature, no matter what the circumstances.

This centre is not felt or thought of as the ego but, if one may so express it, as the self. Although the centre is represented by an innermost point, it is surrounded by a periphery containing everything that belongs to the self -- the paired opposites that make up the total personality. This totality comprises consciousness first of all, then the personal unconscious, and finally an indefinitely large segment of the collective unconscious whose archetypes are common to all mankind."

[C. G. Jung, Concerning Mandala Symbolism, p73]

Left: A Mandala painted by Jung and produced in The Red Book. He called this painting "Window on Eternity". From Word and Image, p91.

"If the human soul is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct.

I can only gaze in wonder and awe at the depths and heights of our psychic nature.

Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism...

Besides this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche."

C.G. Jung, Freud and Psychoanalysis, (Collected Works, pp. 331)

"....the unconscious has no time. There is no trouble about time in the unconscious. Part of our psyche is not in time and not in space. They are only an illusion, time and space, and so in a certain part of our psyche time does not exist at all."

C G Jung, Collected Works, vol 18, para. 68.

15 - The Essence of the Master: Fifteen Keys to Understanding

Truly reaching the core of the teachings of the Master of the Rose, separated by the centuries and sometimes obscure language, is a difficult task, but I believe the **essence** of his message can be discerned. The core of the Master's message tells us who we are as spiritual Beings, and our place in Creation. It is a message that is somewhat at odds with many "New Age" principles, but I believe the Master's message is closer to the ageless Truth of our origin as any that has been conceived. In the keys below, the term Being is defined as the real You, the Self, the core or essence of your awareness; not your body, and not your mind.

Key 1: The Law of Cause and Effect operates at all times, even in the spiritual realm. Because the creation of the universe was an effect, that effect had to have a cause.

If we cannot deduce a cause, that does not mean it does not exist, it just means we do not currently have the ability to perceive it.

Key 2: The only objects in all Creation that can Cause or create effects in the universe, are the creators of effects - we Beings. The Creation (the universe) cannot create, it can only operate according to its innate laws. Therefore, a Being had to be the Creator of the universe, and a Being also had to be the creator (the cause) of us.

Gnosticism teaches that the original Creator (known as Abraxas), and the creator of this physical universe (the Demiurge/Yahweh) are different Beings. The Demiurge/Yahweh is an inferior Being to the original Creator, just as the physical universe is an inferior imitation of the true spiritual universe.

Key 3: All Beings had the original quality of being able to cause effects. The universe had the original quality of being the effect. The law of cause and effect now operates in the universe without our intervention, but the true power of causality, of being able to cause things to happen, has always remained with the Being.

Key 4: The creation of effects, or effectiveness, is the defining quality of the first Being, known in Gnosticism as Abraxas. The first Being seems to have always existed before the moment it started emanating duplicate Beings from itself - those Beings being us.

The Gnostics called this Being the Divine Parent, and also First Cause. Jung called it Abraxas and it is the mother/father of all other Beings, including the creator of the physical universe, the Demiurge/Yahweh of the Old Testament.

Key 5: Because every Effect has a Cause, our own creation as Beings had to have a Cause.

Key 6: The Bible states man was created in the Image of God. We were created as images - as duplicates - of the first Being, Abraxas.

Key 7: Because we are duplicates of the Creator (Abraxas), we have the same potential power to create and destroy as the Creator.

Key 8: Therefore, we are the creators, we are NOT the creation, or even part of the creation. Being duplicates, we have all the qualities of the creator, and therefore do not have the qualities of the creation (the universe). We are separate from the creation.

Key 9: Because we Beings are separate from the physical universe, our *fundamental essence* is not composed of matter, nor of energy, we occupy no space and exist outside of time.

Although we are not composed of the stuff of the universe, we still "exist" - we use our bodies and minds as mediums to store information and experience the physical universe. The fundamental essence of our Being is immortal and indestructible. We Beings are IN this universe, but we are not OF this universe. Jung clearly concluded that the core of our nature - the Self, exists outside of time and space.

Key 10: We Beings have the same *potential* as Abraxas - the potential to create effects in the universe. We have the *potential* to create any effect in the universe that we postulate.

Key 11: Because we have the potential to be causative over the universe, (to be able to create Effects), we are senior to the universe. The universe is junior to us.

We are the source, we are the wellspring of all the positive and negative Effects in the universe, and in our own lives. There is no such thing as fate, or destiny. We make our own future, be it consciously or unconsciously. We are the Masters of our own destiny, whether we are aware of it or not. We are not helpless humans who are the Effect of God's will, or the Effect of random events forced upon us by Nature. **We** are the beginning and the end, the alpha and the omega, the Cause and the Creation of all. We are the reason for the existence of the universe. The universe was created for us, not the other way around.

This is what Francis Bacon expounded in his writings - that greater understanding of the physical universe - the nature of Causes - was key to harnessing its fruits. The universe is here for our utility. But Bacon never advocated the exploitation of the universe, rather a respectful tending to, and harvesting of its fruits - its products, for the benefit of all.

Key 12: The first Being, Abraxas - the Creator, is primarily an observer. The Creator has a medium for recording all that has ever happened - the collective unconscious. The collective unconscious records everything that has ever been thought, felt or done.

The collective unconscious is also known in some philosophies as the Akashic Records. Some have called the collective unconscious "the mind of God".

Key 13: After we were created we fell from Grace, because we did not understand the effects of our actions, and the nature of effects in general. We failed to take responsibility for our actions and lack of actions, and lost understanding, responsibility and knowledge. As we fell from grace, we became trapped in the physical universe, unable to perceive anything beyond it.

We were powerful but exercised our power without responsibility, or awareness of the effects of exercising that power. As a result, we have lost most of our power and awareness. Our primary task is to recover our former power and awareness, for the betterment of both ourselves and all others.

Key 14: We record everything we have ever postulated, thought, felt or done. These memories are stored in our personal unconscious.

Our personal unconscious includes the record of the moment of our Creation, and all events during our countless incarnations, and all events between incarnations. Given where we are currently at in terms of misunderstandings about our true nature and the past, we have to start making our past conscious, so we can confront and understand it.

Key 15: The key to attaining greater understanding of our Selves, and our place in existence, is to make the contents of one's personal unconscious and the collective unconscious known, or conscious. When these past images start to be made conscious, they can be confronted, and understood, enabling the Being to reach towards ultimate understanding of one's Self, the past, and our creation.

This is also the primary goal of Jungian psychology. Jung called this process individuation. Because the personal and collective unconscious is the recording of everything that has

ever eventuated, both for one's Self and for all Beings, the answer to all questions can be found there, the key to understanding is to be found there.

Jung's confrontation with the unconscious was his own personal journey into his past, and the collective past of us all. He confronted and attempted to understand the personal and collective unconscious in all its alien wonder. Such a process is difficult, but this is part of our **purpose** and we must start this process in order to regain ultimate awareness and understanding. The key is that there is hope, a path through all the confusion, betrayals and misunderstandings of the past, a path created by the Master in his various guises.

The answers to all questions do not lie in the light - they lie in the unfathomable darkness of the unconscious - the mind of God. One must turn the light of Gnosis on the inner darkness, and in so doing obliterate the darkness of ignorance forever.

*"The end of our foundation is the knowledge of **causes**, and secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible."*
Sir Francis Bacon - The New Atlantis.

"Lord Bacon was a Poet. His language has a sweet and majestic rhythm which satisfies the sense, no less than the superhuman wisdom of his philosophy satisfies the intellect.

*It is as rain which distends and then bursts the circumference of the reader's mind and pours itself forth together with it into the universal elements with which it has perpetual sympathy **The language of Plato is that of an immortal spirit, rather than a man; Lord Bacon is, perhaps, the only writer who, in these particulars, can be compared to him.**"*

Percy Shelley, Defence of Poetry.