Rosicrucian Mathematics

The origin and use of mathematics by the Rosicrucian Fraternity and their predecessors, including an account of how the RC Fraternity came into being.

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The Rosicrucians

The Rosicrucian fraternity or Society of the Golden and Rosy Cross was founded, according to the Rosicrucian apologist Michael Maier, in 1570 by members of a group whose origins lay in a community founded in London in 1510 by Heinrich Cornelius Agrippa von Nettesheim (1486-1535), similar to the one Agrippa had previously set up in Paris in 1507.[1] It was a philosophical society that existed to advance inspired arts and sciences, and to discover the mysteries hidden in nature. Like other groups in Europe, Maier explains, it was a continuation or revival of ancient societies that have always existed among various nations from very ancient times, such as those of the Orphic and Eleusinian mysteries, the Ancient Egyptians, the Pythagoreans, the Samothracian Cabiri, the Magi of Persia, the Brahmins of India and Gymnosophists of Ethiopia. The Society was ruled by a President and had secret signs of recognition. In his *Themis Aurea*, published in Frankfurt in 1618, Maier gave a further clue as to the philosophic, poetic and artistic nature of the Rosicrucians when he wrote: "The Temple of the Rosy Cross is located beside Helicon on double-peaked Parnassus, where Pegasus opened a fountain of perennial water."

Agrippa's community in Paris was known as Sodalitium ('Community'), of which he was styled the Imperator. Esoterically it was known as the Order of the Magi. When in England in 1510, he attended lectures by John Colet and established a branch of his community in London with Sir Thomas More at its head. Agrippa's famous book, *De occulta philosophia* (available from 1510 in manuscript; published in 1533), which combines Cabala, Hermeticism and alchemy derived from the Platonic Academy of Ficino and Pico de Mirandola in one compendium, was dedicated to his teacher, the Abbot Johannes Trithemius of Spondheim (1462-1516).

Trithemius was a German Benedictine abbot, lexicographer, chronicler, cryptographer, and occultist, and leader of the 'Magi'. His students included Heinrich Cornelius Agrippa, Paracelsus and Giordano Bruno. His famous three-volume work on cryptography and steganography, *Steganographia* (written c.1499 and published 1606 in Frankfurt), was the first great cipher book ever to be published. Much if not all of it is Cabalistic in nature, and in it Trithemius computed the numerical values of the names of angels.

Paracelsus (Theophrastus von Hohenheim, 1493-1541), also a pupil of Trithemius, became the reputed leader of the Magi after Agrippa. Paracelsus was known as the reorganiser and Monarcha Secretorium of the Order of Magi, and his writings were marked with the letter 'R' or a rose.

A major source, if not *the* major source, of this Renaissance stream of wisdom and philosophical consciousness was the Platonic Academy of Florence. Founded c.1440 by Cosimo de' Medici (1389-1464) and supported by the Medici until the death of Lorenzo de'

Medici in 1492, it was led by Marsilio Ficino (1433-1499), an Italian philosopher, scholar, doctor, artist, musician and Catholic priest. Ficino was commissioned by Cosimo to translate the Hermetic writings and Plato's *Dialogues*, plus some writings of Porphyry, Proclus, Pseudo-Dionysus the Areopagite and Plotinus, and in doing so reconciled Platonic and neo-Platonic philosophy with Christian theology. Under his influence, an eminent and brilliant group of people, including Lorenzo de' Medici, Leon Battista Alberti and Pico della Mirandola, assembled at the Academy. Many Renaissance artists were also inspired by Ficino, and the Academy became a centre of pilgrimage for intellectuals. From there, Ficino's and the Academy's influence spread throughout Europe. Ficino called his villa 'Academy' in memory of Plato. It provided a sense of spiritual community as well as a forum for the discussion of religious and philosophical subjects.

A key member of the Academy was Giovanni Pico della Mirandola (1463-94), who joined Ficino's circle in 1484 and introduced Cabala into Ficino's Neoplatonism, being the founder or first great exponent of Christian Cabala. In this way the Cabala with its mathematics was conjoined with the Hermetic wisdom and Platonic-Pythagorean mathematics. All of this formed the core of the European Renaissance, and was passed on, inquired into and interpreted further by key individuals and groups across Europe, eventually reaching England in the time of Henry VIII.

The English community of 'Magi' established by Agrippa in London was led by Sir Thomas More (1478-1535), who was one of the outstanding English humanists of his time and England's leading exponent, writer and philosopher of the 'new learning'. Amongst his friends were Erasmus, who visited More in England twice (1499 and 1509-14) and wrote his book *Encomium Moriæ* in More's household, and John Colet, the theologian and founder of St. Paul's School in London, who was, together with More, one of the chief Tudor humanists.

More's "School" was also known as "Plato's Academy" according to his friend Erasmus. It was first established at More's home at Crosby Hall (Crosbie House or Crosbie Place), Bishopsgate, 1508-1523, then at Chelsea 1523-1535. A constant stream of visitors, from home and abroad, visited the Academy, and More was consulted by scholars, poets, statesmen and kings far and wide. A key person who eventually came into More's 'community' was Nicholas Bacon.

Nicholas Bacon (1509-79), having graduated in 1527 from Corpus Christi, Cambridge, where he began a life-long friendship with Matthew Parker (afterwards Archbishop of Canterbury), went first to Paris, where the early French Humanist Movement was starting to develop and which led to the formation of the French Pléiade of poets, Henri III's Palace Academy and Bernard Palissy's 'Petit Academie'. When Nicholas Bacon returned to England, he studied common law at Gray's Inn, was called to the bar in 1533, and became an 'ancient' of the society in 1536. Sometime in the early 1530's he came into the circle of influence of Sir Thomas More, then Lord Chancellor (1529-32), and took up the ideas that More was promoting through his secret groups. In addition, he was appointed by Henry VIII to be one of a three-man commission to draft proposals for a new college (or inn) of law in London, which led him to propose, with Thomas Denton and Robert Cary, the establishment of a College, Academy or Society not just for lawyers but also "for the advancement of learning and training of statesmen". The king did not take up this proposal, but when Elizabeth I came

to the throne of England in 1558, Sir Nicholas Bacon became her Lord Keeper of the Great Seal, and he then, with the help of his brother-in-law William Cecil, the Queen's Secretary of State, and Gilbert Gerard, promoted the development of these ideas in Gray's Inn. (Bacon was a Bencher of Gray's Inn and had served as Treasurer for a number of years from 1552, overseeing the reconstruction of the Hall during Mary I's reign.) At the same time, Sir Nicholas established an Orphic-Platonic Academy at his specially-built country home at Gorhambury, St Albans, with a chapel orientated with its altar in the west similar to Solomon's Temple. From what evidence there is, it appears likely that he was the one who, at that time, was leading the English 'Community' or 'Order of Magi'. Then, following the excommunication of Elizabeth I by the pope in February 1570, and at the time of the great star explosion (supernova) in Cassiopeia in 1572, the Society of the Golden and Rosy Cross was formed, as an instauration or rebirth of the Order of Magi.

Another notable member of the Society of the Golden and Rosy Cross was John Dee (1527-1608), a renowned Renaissance Neoplatonic scientist, mathematician, hermeticist, Christian cabalist and astrologer. His famous books, *Monas Hieroglyphica* (1564) and *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (1577), together with his 'Mathematicall Preface' to the first English edition of *Euclides Elementes* (1570), had a major influence on Queen Elizabeth and Elizabethan society, and helped mould foreign policy. His teaching in general was immensely influential in stimulating the Elizabethan scientific Renaissance. His mathematical preface to the English translation of Euclid's *Elements* begins with an invocation to "Divine Plato" and quotes Henry Cornelius Agrippa on the three worlds. He also quotes Pico della Mirandola on number, follows Mirandola, Agrippa and Johann Reuchlin in developing Pythagorean mathematics in conjunction with Hebrew-Christian Cabala, and advises the reader to consult Vitruvius on the theory of proportion.

The title page of Dee's *General and rare memorials pertayning to the Perfect Arte of Navigation* portrays the Freemasonic and Rosicrucian degrees, Cabalistic symbolism and Pythagorean mathematical proportions. Decades later, the first thirteen theorems of John Dee's *Monas Hieroglyphica* are quoted in the Rosicrucian manifesto, *Confessio Fraternitatis*, published in 1615 in Kassel, Hesse-Kassel (in present-day Germany), with the hieroglyph being printed therein. The *Confessio* was the follow-up to the *Fama Fraternitatis Rosae Crucis*, which had been published in Kassel the previous year (1614).

The Rosicrucian manifestos were the first to announce publicly to the world the existence of the Rosicrucian Fraternity. In fact, according to Robert Fludd's comment in his *Tractatis Apologetica* (1617), the 1603-4 planetary conjunctions, prophesied by Paracelsus, and appearance of bright "new stars" in the constellations of Cygnus and Ophiuchus (a nova and supernova respectively), were a sign to the Rosicrucian Fraternity for them to emerge from their period of secrecy, expand their membership and begin the restoration of the world. Fludd also gives the information that the "new star" (supernova) of 1572 had marked the beginning of the Rosicrucian work, which information supports that of Michael Maier.

Francis Bacon (1561-1626), son of Sir Nicholas Bacon and his wife Lady Anne (née Cooke), together with Francis' elder brother Anthony, were brought up, educated and trained as initiates in Sir Nicholas' Orphic-Platonic Academy, with Francis in particular being recognised

as the Elias the Artist prophesied by Paracelsus, who would one day take on the leadership of the Rosicrucian Fraternity—which indeed he did. Francis Bacon's great vision of his life's work occurred when the famous Cassiopeia supernova was shining brightly (1572-4)—the sign, as Robert Fludd said, of the start of the Rosicrucian work.

Baconian Mathematics

It is often said that Francis Bacon was neither interested nor accomplished in mathematics. Nothing could be further from the truth.

John Dee used mathematics not just for cryptographic purposes but also to communicate with angels. Francis Bacon followed a similar but more discrete path. Both were experts in Christian Cabala (derived from Hebrew *Kabbalah*), in which the numbers (*Sephiroth*, 'ciphers') and geometry of the 'Tree of Life' are of prime importance.

Indeed, mathematics was extremely important to Bacon and he referred to it in his *Advancement of Learning* as a primary metaphysical science dealing with a subject that "appeareth to be one of the essential forms of things, as that that is causative in Nature of a number of effects."[2] He thought that it was "the most abstracted of knowledges" and a means by which we might discover the higher laws or spiritual "forms" of the universe.

The word 'angel', meaning 'divine idea', 'intelligence' or 'thought of God', refers to these spiritual forms or ideas; but Bacon was more circumspect than Dee in how he publicly described them. Moreover, Bacon did not consider the science of mathematics to be deficient and preferred to say little about it, although in his *De Dignitate et Augmentis Scientiarum* (1623) he does give clues to the various cipher systems he used or invented, and described in detail his Biliteral Cipher from which Morse code and then modern computer language was developed.

Francis Bacon's *De Dignitate et Augmentis Scientiarum* (a Latin translation, with many additions, of his *Of the Proficience and Advancement of Learning*) was published in 1623, the same year as the publication of the Shakespeare First Folio. It was quickly followed by *Cryptomenitices et Cryptographiae* by Gustavus Selenus,[3] published in Lüneburg, Germany, in 1624, under the auspices of Augustus II, Duke of Brunswick-Lüneburg,[4] and in which Bacon was involved. These three books are linked, for there are certain ciphers described in *Cryptomenitices* that are used in both the *De Augmentis* and the Shakespeare Folio.

Duke Augustus (1579-1666), who was in England at the coronation of King James I and well-known in English Court circles, was a friend of Francis Bacon. The title page of *Cryptomenitices* states that its 'Steganographiae' is derived from Johannes Trithemius, Abbot of Spondheim. Many of the ciphers in Trithemius' book *Steganographia* are illustrated in *Cryptomenitices*, but there are also examples and details of cipher systems published by Della Porta, Vigenère and others, plus some that were invented and used by Francis Bacon and his Rosicrucian group.

Thomas Tenison (later Archbishop of Canterbury), who inherited some of Bacon's papers after Bacon died, published a further development that Bacon had made of the so-called Simple Cipher, called the *Abecedarium Naturae* or Alphabet of Nature. Bacon used this cipher in

various ways, as can be discovered when one knows the cipher and where to look. From what Bacon says, he clearly suggested it should be used as well as developed by others for assistance in discovering the truth by means of his philosophical scheme and method.

The Truth is anciently known as the Double Truth—"the truth of being" and "the truth of knowing," as Bacon explains it. These are represented in Bacon's philosophy by the Pyramid of Divinity and the Pyramid of Philosophy, which he also describes as "Books". The Pyramid of Divinity represents the truth of being—the holy wisdom or Word of God—which is, as Bacon explains it, inspired into human hearts, spoken by the prophets and recorded in holy scriptures. The Pyramid of Philosophy represents the knowledge of truth that we acquire as a result of our inquiries into the nature of the universe—divine, human and natural—and our discovery and practice of the laws of life, which laws constitute the wisdom or truth hidden in nature (i.e. the Lost Word). Moreover, Philosophy should serve Divinity, as a handmaiden serves her mistress; which means, of course, that they need to be in a loving relationship and in good communication with each other.

Using the metaphor of architecture, Bacon's Pyramid of Philosophy has History as its base and Philosophy as its superstructure. The pyramidal superstructure of Philosophy is three-sided, with the three sides being Natural Philosophy, Human Philosophy and Divine Philosophy.

> In Philosophy, the contemplations of man do either penetrate unto God, or are circumferred to Nature, or are reflected and reverted upon himself. Out of which several inquiries there do arise three knowledges, *Divine Philosophy, Natural Philosophy,* and *Human Philosophy* or *Humanity.* For all things are marked and stamped with this triple character of the power of God, the difference of Nature and the use of Man.[5]

Like any temple, the Pyramid of Philosophy is built from the foundation upwards, course upon course, with two main stages: first physics, then metaphysics. Its apex signifies knowledge of the "Summary Law of Nature".

> For knowledges are as pyramids, whereof History is the basis. So of Natural Philosophy, the basis is Natural History; the stage next the basis is Physique [Physics]; the stage next the vertical point [apex] is Metaphysique. As for the vertical point, *The work that God maketh from the beginning to the end*,[6] the Summary Law of Nature, we know not whether man's enquiry can attain unto it.[7]

Physics is concerned with material and efficient causes, and metaphysics with formal and final causes. These causes are laws. The formal causes are what Bacon, like Plato, calls "Forms", which are the living ideas of God that lie behind all Creation.

> For as we divided natural philosophy in general into the inquiry of causes and productions of effects, so that part which concerneth the inquiry of causes we do subdivide according to the received and sound division of causes. The one part, which is physic, inquireth and handleth the material and efficient causes; and the other, which is metaphysic, handleth the formal and final causes.[8]

Sacred tradition refers to the formal causes or "Forms" as angels, or gods and goddesses. They are represented by, or are representative of, ciphers (Hebrew *Sephiroth*). The ciphers (numbers) are inseparable from geometry, the two going together: hence ratio, proportion, harmony, beauty. This is mathematics. Moreover, these forms or ideas can also be understood as natures—e.g. the essential nature of something. The final causes are the greatest of these and can be likened to divine archetypes or archangels, such as the Seven Spirits that stand before the Throne of God, referred to in the Bible[9] and Cabala.[10]

In his various writings on love and goodness and Cupid, Bacon explains that what he calls the Summary Law of Nature is divine Love or Goodness, the nature of God.[11] This is love in action, which Bacon, quoting from the Bible, refers to as "the work which God maketh from the beginning to the end."[12] It is only called "final" because it is the last or greatest truth to be properly and fully known, whilst in reality it is pre-eminently the first, the Source of all, which underlies all things. Bacon designated the human equivalent of the divine labour of love as being charity or philanthropy; which, since man is made in the likeness of God, we are intended to perform. It is only by practising the truth that truth becomes known.

Bacon also refers to this Summary Law of Nature as *philosophia prima,* primitive or summary philosophy, wherein, as he explains, by 'primitive' he means 'original' and by 'summary' he means 'universal'. In order to help illustrate what this means, Bacon uses the analogy of a tree with three branches issuing from its trunk:

> But because the distributions and partitions of knowledge are not like several lines that meet in one angle, and so touch but in a point; but are like the branches of a tree that meet in a stem, which hath a dimension and quantity of entireness and continuance before it come to break itself into arms and boughs: therefore it is good, before we enter into the former distribution, to erect and constitute one universal science, by the name of *philosophia prima*, primitive or summary philosophy, as the main and common way, before we come to where the ways part and divide themselves… … Therefore, because in a writing of this nature I avoid all subtlety, my meaning touching this original or universal philosophy is thus, in a plain and gross description by negative: That it be a receptacle for all such profitable observations and axioms as fall not within the compass of any of the special parts of philosophy or sciences, but are more common and of a higher stage…[13]

Further on in his *Advancement of Learning*, Bacon recognises that, from what he has previously said, he may have appeared to divide metaphysics from *philosophia prima*, but this is not actually so. He explains that *philosophia prima,* the Summary Law of Nature, is the parent or common ancestor to all knowledge, including metaphysics. In his *De Augmentis Scientiarum* of 1623, he calls it the "mother" of the rest. In other words, the *philosophia prima,* the Summary Law of Nature, is simply the apex or vertical point of the pyramid, wherein all sides are joined as one.

> To return, therefore, to the use and acception of the term metaphysic as I do now understand the word; it appeareth, by that which hath been already said, that I intend *philosophia prima*, summary philosophy and metaphysic, which heretofore

have been confounded as one, to be two distinct things. For the one I have made as a parent or common ancestor to all knowledge; and the other I have now brought in as a branch or descendant of natural science…[14]

Bacon then continues to describe further the difference between physics and metaphysics, in which he sees physics as dealing with that which is material and transitory or moving (i.e. the mortal form or body), whereas metaphysics deals with that which is abstracted and fixed, and has reason or understanding (i.e. the mind or soul).

It is therefore now a question what is left remaining for metaphysic; wherein I may without prejudice preserve thus much of the conceit of antiquity, that physic should contemplate that which is inherent in matter, and therefore transitory; and metaphysic that which is abstracted and fixed. And again, that physic should handle that which supposeth in nature only a being and moving; and metaphysic should handle that which supposeth further in nature a reason, understanding, and platform… The one part, which is physic, inquireth and handleth the material and efficient causes; and the other, which is metaphysic, handleth the formal and final causes.[15]

When mentioning mathematics, which he equates with metaphysics, Bacon makes a distinction first of all between the mathematics that deal with quantity indefinite, which he says belongs to *philosophia prima,* and the mathematics that deal with quantity determined or proportionable. He nevertheless considers the latter to be one of the essential forms of things and the cause in nature of a number of effects.

Nevertheless, there remaineth yet another part of natural philosophy, which is commonly made a principal part, and holdeth rank with physic special and metaphysic, which is mathematic; but I think it more agreeable to the nature of things, and to the light of order, to place it as a branch of metaphysic. For the subject of it being quantity, not quantity indefinite, which is but a relative, and belongeth to *philosophia prima* (as hath been said), but quantity determined or proportionable, it appeareth to be one of the essential forms of things, as that that is causative in Nature of a number of effects; insomuch as we see in the schools both of Democritus and of Pythagoras that the one did ascribe figure to the first seeds of things, and the other did suppose numbers to be the principles and originals of things…[16]

Bacon then goes on to describe mathematics as being either pure or mixed. Pure mathematics handles "quantity determinate", but severed from any axioms of natural philosophy. The sciences dealing with this are geometry and arithmetic, "the one handling quantity continued, and the other dissevered". Mixed mathematics is that which is used to describe (i.e. as axioms) the many parts of nature that can only be described sufficiently well, or invented, with the use of such mathematics in perspective (e.g. in art), music, astronomy, cosmography, architecture, engineering, "and divers others".

The mathematics are either pure or mixed. To the pure mathematics are those sciences belonging which handle quantity determinate, merely severed from any

axioms of natural philosophy; and these are two, geometry and arithmetic, the one handling quantity continued, and the other dissevered. Mixed hath for subject some axioms or parts of natural philosophy, and considereth quantity determined, as it is auxiliary and incident unto them. For many parts of Nature can neither be invented with sufficient subtlety, nor demonstrated with sufficient perspicuity, nor accommodated unto use with sufficient dexterity, without the aid and intervening of the mathematics, of which sort are perspective, music, astronomy, cosmography, architecture, engineery, and divers others.

In the mathematics I can report no deficience, except it be that men do not sufficiently understand this excellent use of the pure mathematics, in that they do remedy and cure many defects in the wit and faculties intellectual. For if the wit be too dull, they sharpen it; if too wandering, they fix it; if too inherent in the sense, they abstract it. So that as tennis is a game of no use in itself, but of great use in respect it maketh a quick eye and a body ready to put itself into all postures, so in the mathematics that use which is collateral and intervenient is no less worthy than that which is principal and intended. And as for the mixed mathematics, I may only make this prediction, that there cannot fail to be more kinds of them as Nature grows further disclosed…[17]

Bacon was especially concerned with pure mathematics, which he considers is both an essential as well as a guiding or illustrative factor in what he calls the Initiative Method—and in particular the Acroamatical or concealed Method suitable for the Sons of Science or Sons of Sapience.

It should be noted that 'Sapience', like 'Science', refers to the Truth or Wisdom that is known. It is associated with the goddess Sophia, the Divine Mind or Intelligence that is illumined by the Wisdom (the Word) and is, therefore, divinely wise. Wisdom, the Word of God, is Light; hence all those who know this wisdom or truth are those who are illumined by its light. They are the illumined ones, the wise ones, the great sages or masters of wisdom. Those who aspire to know this wisdom are philosophers ('lovers of Sophia'). Those who are on the path of acquiring such knowledge are the initiates. These are those who, of their own freewill, have consciously entered into[18] what is called the Great Mystery.

Hence Bacon briefly refers to the "sacred Ceremonies"—the ceremonies or mystery dramas of the mystery schools of initiation—and names the Initiative Method bequeathed to the sons of Sapience as the *Traditionem Lampadis*, the Delivery of the Lamp. Moreover, because in this he saw pure mathematics as being deficient, it means that he went to great trouble to enquire further into it and use it, so as to build it up as a primary science of the Sons of Sapience.

Wherefore let the first difference of method be set down, to be either Magistral or Initiative: neither do we so understand the word Initiative as if this should lay the groundwork, the other raise the perfect building of Sciences; but in a far different sense, (borrowing the word from sacred Ceremonies) we call that Initiative Method, which discloses and unveils the Mysteries of Knowledges. For Magistral teaches, Initiative insinuates: Magistral requires our belief to what is delivered, but Initiative that it may rather be submitted to examination. The one

delivers popular sciences fit for learners, the other sciences as to the Sons of Science…

But knowledge which is delivered as a thread to be spun on ought to be intimated (if it were possible) into the mind of another in the same method wherein it was at first invented. And surely this may be done in knowledge acquired by induction… Of which kind of delivery the Method of the Mathematiques in that subject hath some shadow, but generally I see it neither put in use nor put in inquisition; and therefore number it among Deficients; and we will call it *Traditionem Lampadis*, the Delivery of the Lamp, or the Method bequeathed to the sons of Sapience.[19]

It is worth noting here that another way of writing 'Sons of Sapience' is as 'Sons of Wisdom'. To a philosopher, Wisdom is Sophia, the feminine aspect of the Divine Wisdom. This is the key to another door of the Great Mystery.

Sons of Wisdom

When 'Sons of Wisdom' is enciphered as just the capital letters of the three words (i.e. using the Capital Letter code as used in Freemasonry), it produces 'SOW'. This conveniently relates the Sons of Wisdom to the initiates of the mystery schools of Eleusis and Athens, who were practicing the Dionysian Mysteries. In the Lesser Mysteries of initiation at Eleusis, the Great Mother (Sophia) was symbolised as a sow and her pupil-initiates as pigs.[20] Eventually, when grown to 'adulthood', each male initiate had to give himself in sacrifice in order to become Dionysus. Such sacrifice was some act of selfless love, and was symbolised by the sacrificing of the pig. The heart of the initiate was then said to be rescued by Pallas Athena, the Spear-shaker, raised up and given a new form—a form of light symbolised as a swan and known as Dionysus ('Son of God'). Such raising, also known as exaltation or ascension, was the subject of the Greater Mysteries.

In the British Mysteries of the Celtic tradition, King Arthur was referred to as the Great Boar, and the Arthurian romances describe him as having a boar's head emblazoned on his shield. The boar's mate, the sow, was associated with the Mother Goddess Ceridwen (*i.e.* Guinevere). Referred to as the Great White Sow, she was said to fly through the air and wherever she dropped her litter of piglets a mystery school was established. Each pupil-initiate of the mysteries was given a pig to look after, which grew as the initiate grew and underwent the three degrees of initiation of the Lesser Mysteries. The sacrifice of the boar, representing the sacrifice of the initiate at the culmination of the third degree, took place ceremonially at midwinter, with a great feast ensuing, which practice was later subsumed into the Christmas festivities. At the start of the feast, the boar's head was carried in on a platter, with an apple in its mouth. The British equivalent of Athena is the goddess Britannia.

The family crest of the Bacon family was a boar, and Francis Bacon's name means, in Latin, *Liber Bacchus* ('Bacchus the Free'), a title of Dionysus, the Liberator—the one who is free from the shackles of mortality and who frees others.

The boar is also known as a hog. Francis Bacon related a story about this which he, with reason, found highly significant and which he used as a parable:

> Sir Nicholas Bacon, being appointed a Judge for the Northern Circuit and having brought his Trials that came before him to such a pass, as the passing of Sentence on Malefactors, he was by one of the Malefactors mightily importuned for to save his life, which when nothing he had said did avail, he at length desired his mercy on the account of kindred: 'Prethee,' said my Lord Judge, "How came that in?" "Why if it please you my Lord, your name is *Bacon* and mine is *Hog*, and in all ages *Hog* and *Bacon* have been so near kindred that they are not to be separated." "Ay but," replied Judge Bacon, "you and I cannot be kindred except you be hanged, for *Hog* is not *Bacon* until it be well hanged."[21]

This same parable is alluded to in the Shakespeare Play, *Merry Wives of Windsor* (Act 4, Scene 1), of which, regrettably, editors nearly always destroy the meaning by incorrectly altering the text and spelling from its original folio setting, thereby making it impossible for students to recognise let alone unravel the hidden meaning of the parable without recourse to the 1623 Shakespeare Folio. The allusion comes in a conversation between Mistress Quickly, Evans and William, whilst they are busy discussing numbers, names and words and their grammatical cases:

> *Eua.* I pray you haue your remembrance (childe) *Accusatiuo hing, hang, hog.*
> *Qu.* Hang-hog, is latten for Bacon, I warrant you.
> *Eua.* Leaue your prables (o'man) What is the *Focatiue case* (*William*?)[22]

In this text, "prables" is a shortened dialectic form of 'parables', and likewise "o'man" means 'woman'. The word "latten" is a pun on 'Latin' (into which it is invariably altered by modern editors), but in fact means a mixture of something, in particular a mixed metal identical with or resembling brass. In various books and letters of the time, the word is associated with Latin, and thus with words and language, by comparing Latin, as Lattin or latten, with a base or brazen metal which needs to be translated into a purer metal (i.e. translated into a purer word so that its meaning can be understood).

Latten can also infer a mixture of letters as well as words, such as in anagrams, and is used to refer to a secret language. Silver Latin means 'Thieves Latin' or the secret language of thieves. Golden Latin refers to superlative Latin, also known as Augustan Latin. Brass, however, which is the particular meaning of latten, is the secret language of the Sons of Wisdom. Brass alludes to the Great Pillars of Solomon's Temple, which were cast in brass and which 'speak' a language only initiates can comprehend. A good example of this can be found in the Portrait Poem by "B.I." that precedes the title page of the 1623 Shakespeare Folio.[23]

The intended meaning of the statement by Mistress Quickly is, therefore, quite clear and correct, for "hang-hog" is indeed a kind of base mixture of words for bacon; but because bacon is spelt with a capital B, as "Bacon", Mistress Quickly's parable is in fact referring to the name Bacon and the story of Sir Nicholas Bacon recounted by Francis Bacon as a parable in his 36th Apothegm. Moreover, as a secret language, it is also referring to the Dionysian Mysteries, made clear by the subtle choice of words as well as word-play.

For instance, the Latin for 'to hang' is *suspendere,* a word derived from *sus* and *pendere. Sus* in Latin means 'sow, boar, swine, pig, hog', whilst *pendere* means 'to hang down'. In the mysteries, there are two 'deaths' to encounter: one by water and the other by fire. The first is 'drowning' (in water), and the second is 'hanging' (in fire). The first death refers to being born into the Lesser Mysteries of purification, represented as baptism by water; the second death refers to being born into the Greater Mysteries of illumination, represented as baptism by fire and holy breath.[24]

Underlying these baptisms and degrees of initiation is a whole system of mathematics and mathematical laws. Likewise, underlying Bacon's Great Instauration is a whole system of mathematics based on and derived from divine mathematics. Bacon gives several clues to this, the main one being his alternative name for the Great Instauration, which is the Six Days' Work, with the Seventh Day being the Day of Peace—peace in this context meaning illumination as a result of discovering, practicing and thereby knowing the summary law of love. The Six Days Work and Seventh Day of Peace refers to the Divine Creation as given in the first chapter of Genesis. Underlying this account of Creation is the mathematics of what is called *Kabbalah* ('the Received Wisdom'). So, within the 7 is the 10 and the 22 of the Tree of Life, and much else besides. Bacon left us clues to discover this mathematical system and research it further.

The number 53

For instance, in the 24-letter Elizabethan Simple Cipher system used by Bacon and the Rosicrucians, the letters of SOW encipher as 18 + 14 + 21 = 53. The number 53 is of great significance. It is a number used by Bacon and the Rosicrucians for various reasons, one of them being a key to the mystery of the Shakespeare authorship, and it is on page 53 of the 1623 Shakespeare First Folio that the Mistress Quickly "hang-hog is latten for Bacon" occurs.

The word "Bacon" appears twice in the Shakespeare Folio, each time spelt with a capital B and each time on a page numbered 53. Besides appearing on page 53 of the Comedies (*Merry Wives of Windsor*), the name "Bacon" also appears on the page numbered 53 of the Histories (*The First Part of King Henry the Fourth*). In this latter instance, both number and page are further emphasised because the pages of the Histories have been deliberately mispaginated in order to produce the required number, 53. This has been achieved by page 46, the first page of the play, being followed by the play's second page being numbered 49 instead of 47. Numbers 47 and 48 are entirely omitted, so the page numbering goes 46, 49, 50, 51, 52, 53.

(It should be noted here that the name "Bacon" appears twice in the Shakespeare Folio, and only twice, because the number 2 is another key number, referring to the Gemini twins—the "two poets" mentioned in the sonnets, as well as to some other, even profounder mysteries. The fact that it is the second page of the play *The First Part of King Henry the Fourth* that is misnumbered, is part of this ciphering.)

Page 53 of the Histories contains, in its first column, the commencement of Scene 1 of Act 2 of *The First Part of King Henry the Fourth*. The scene opens with two Carriers, carrying lanterns, who converse with each other. During their conversation occurs the following:

> *1 Car.* What Ostler, come away, and be hangd; come
> away.
> *2 Car.* I have a Gammon of Bacon, and two razes of Ginger, to be delivered as farre
> as Charing-crosse.

Here we have not only the name "Bacon" but also the reference to hanging, with the allusion to the mysteries made clear by the mention of "Gammon" (capitalised), which is the same as bacon, only cut from the hind leg rather than the loin, collar or belly of the pig. Both are the product of sacrifice followed by curing and then hanging and smoking over a fire. The mention of "Charing-crosse" (hyphenated) emphasises the initiatic sacrifice that is made on a cross that is dear or holy (a commonly understood interpretation of 'Charing'), thereby alluding to the crucifixion of Jesus Christ, the great exemplar of the mysteries.

As a confirmation of what is meant, the capital first letters of the four capitalised words of the sentence spoken by the second Carrier—G.B.G.C.—cipher as 7.2.7.3, which sum to 19. This is the number in Simple Cipher that corresponds to the letter T, representative of the Tau Cross—the Holy Cross. As the last letter (Tau) of the Hebrew Alphabet, it signifies what in Greek is the Omega, with all that that means. Moreover, "Charing-crosse" is placed as the last word (or double word) of the sentence as an extra emphasis.

Then, if you add to 19 the cipher of the capital O of "Ostler" in the previous sentence spoken by the first Carrier, which cipher is 14, the result is 33, a number representing the ultimate attainment.

The importance of 53 is that it is the number of degrees of one of the angles of a particular right-angled triangle. This triangle is the subject of what is called the Pythagorean Theorem or 47th Proposition of Euclid, which refers to the geometry of a right-angled triangle with sides in proportion of 3:4:5, and squares on each side rendering 9, 16 and 25 respectively (i.e. 3 x 3, 4 x 4, 5 x 5). The sum of the two smaller squares equals the largest square. It is one of the main symbols introduced in the Third Degree of Freemasonry and forms part of the jewel of a Past Master. It is referred to as "the Foundation of all Masonry", which teaches all Freemasons to be general lovers of the arts and sciences.

In this Pythagorean Theorem, the 3:4:5 sides of the right-angled triangle are used to symbolise respectively the spirit, body and soul. These in turn relate to the Holy Trinity, wherein spirit is associated with the Father (heaven), body with the Mother (earth), and soul with the Son (light). Whereas the angle between Father and Mother is 90°, the angle between Father and Son is 53° degrees. For this reason, the 53° angle is of particular importance, symbolising the formulaic expression, "The Father and I are One," as used by Jesus Christ and recorded in the Bible.[25] This represents the final attainment of initiation. The third angle of 37° refers to the oneness of the Mother and Son, which is the relationship at birth, the beginning of initiation. The beginning is the Alpha; the ending is the Omega: hence 37 and 53 symbolise the Alpha and Omega, the beginning and the end, as given in Revelation (22:13): "I am Alpha and Omega, the beginning and the end, the first and the last."

The numbers 33, 67 & 100

The statement, "I am Alpha and Omega…," is associated with Jesus Christ and said to be spoken by him. The "I am" refers to God, who manifests in the beginning as the Christ, the First-born Son of God, known as Eros (Love) in the Orphic-Dionysian teachings. This is the Light that is born on the First Day of Creation, the beginning that is always beginning. This is the Alpha. This is what Bacon refers to as "the truth of being". The Omega is Jesus, the soul who has attained all knowledge of truth and thereby become fully illumined, at-one with the Father, the Christ. ("The Father and I are one". John 10:30.)

Jesus' crucifixion, resurrection and ascension to the highest heaven, to become one with the Father, took place when he was (symbolically) aged thirty-three. This is because the full attainment of knowledge or illumination is symbolised by the number 33. This number represents the one who has gone 'beyond', who has completed all the degrees of initiation, who has risen to the highest heaven and merged with the Godhead. It is represented in Kabbalah by the 22 Paths and 10 Sephiroth of the Tree of Life, which in total number 32. The number 33 symbolises having risen beyond this, to have total knowledge of the All and become one with the Light from which all is formed, which form is symbolised by the Tree of Life.

In the human body, the 33 bones of the spine also symbolise this full attainment, wherein the 33rd bone, the Atlas bone, represents Atlas, also known as Enoch, the great initiate and king of Atlantis during the fabled Golden Age, who (according to rabbinic tradition) was the first human soul to walk and talk every day with God, and then to be taken bodily up into heaven, where he ascended to the very highest heaven, the seventh heaven, and became one with the Spirit of the Messiah.

It is noteworthy, then, that the name 'Bacon' enciphers as 33 in Simple Cipher, and 'Francis' as 67. Added together, the two numbers 33 and 67 equal 100, the cipher for the All. 33 is one third of the Holy Trinity (the All), 67 is two-thirds, and 100 is the All. This is Thoth, Truth, the thrice-greatest—the Three-in-One and One-in-Three. Also enshrined in this sequence is the idea of the Three Worlds of body, soul and spirit.

The Mosaic floor in Freemasonry, representing the upper face of the Foundation Stone of the Universe in which is all wisdom, is a 10 x 10 square, consisting of an 8 x 8 chessboard representing the world, surrounded by a border representing the universe. The term 'Mosaic' refers not just to a mosaic pattern of squares but also to the prophet Moses who gave the divine law to the Israelites, which law was imprinted in letters of fire upon a stone tablet. This was also the floor (symbolically understood and laid out) of the Holy of Holies in the Temple of Solomon.

33 is used in the mystery schools and ciphered as TT, for Thirty-Three. This is employed as a signature on the dedication to *Shake-speares Sonnets*, and also used in the capital-coded title of the first play of the Shakespeare Folio, *The Tempest,* which begins with the word "Master" (unspoken) and ends with the word "free" (spoken). The signature can also be found in the inscription on the Shakespeare Monument in Holy Trinity Church, Stratford-upon-Avon, as also elsewhere.[26]

The name 'Francis' is mentioned 33 times in the first column of page 56 of *The First Part of King Henry the fourth*. It is spoken in Scene 4, which begins on page 55, two pages after page 53 that refers to "Bacon". The conversation is between Harry (Hal), the Prince of Wales, his closest friend and confidant Ned Poines, and the drawer (bartender) Francis.

The meaning of Francis is 'Free', and 'Free' renders 33 in Simple Cipher, the cipher of 'Bacon'.

The number 36

Closely connected with the number 33 is the number 36. Mistress Quickly's parable in Act 4, Scene 1, of *The Merry Wives of Windsor* refers to the name Bacon and the story of Sir Nicholas Bacon recounted by Francis Bacon as a parable in his 36th Apothegm. 36 is the number of plays in the Shakespeare First Folio, but because *Henry IV* is split into two parts and *Henry VI* into three parts, it means that in reality there are only 33 plays.

The notable Rosicrucian significance of 36, however, is because there are 36 squares on the border of the Mosaic Floor, which border represents the universe, and because it is Psalm 36 in the Bible that provides the Latin motto of the Rosicrucians: "Sub Umbra Alarum Tuarum, JHVH" ('Beneath the shadow of thy wings, O Lord'):[27]

> Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.
> Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.
> How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.[28]

The eagle is used as a symbol to represent the Lord God, JHVH. It is also used to signify St John the Divine, patron saint of the higher degrees of Freemasonry (beginning with the Holy Royal Arch Degree) which are the Rosicrucian degrees.[29] It is also a symbol of the President, Imperator or Grand Master of the Rosicrucians, as assigned to Francis Bacon in Emblem 6 of *The Mirror of Modestie*, published in 1618.[30]

"Sub Umbra Alarum Tuarum"
Emblem 6, *The Mirror of Modestie* (1618), assigned to Sir Francis Bacon.
(See endnote 30 for the full emblem that includes its verse.)

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Endnotes

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1 Michael Maier (1568–1622) said that he first heard of the Rosicrucian fraternity when in England (1611-1616). In his *Symbola Aureæ Mensæ* and *Silentium Post Clamores*, published in Frankfurt in 1617 and written just after the publication of the *Fama Fraternitatis* (1614) and *Confessio Fraternitatis* (1615), and other books of his, he talks about the Rosicrucians. See also:

> Joanny Bricaud, 'Historique du Movement Rosicrucien,' *Le Voile d'Isis,* Vol. 91, July 1927, pp. 559-574.

> Hereward Tilton: *The Quest for the Phoenix: Spiritual Alchemy and Rosicrucianism in the Work of Count Michael Maier* (1569-1622).

2 Francis Bacon, *Of the Proficience and Advancement of Learning, Divine and Human* (1605), Book 2, VIII (1) and (2).

3 *Cryptomenitices* was the fourth great cipher book. The first was *Steganographia* by the Abbot Trithemius, which was circulated in manuscript form from 1499 onwards and eventually printed in Frankfurt in 1606. The second was Della Porta's book, *De Furtivis Literarum Notis,* first published in Naples in 1563. The third was Blaise de Vigenère's *Traicté des Chiffres ou Secretes Manières d'Escrire*, printed in Paris in 1586 and dedicated to Monsieur Antoine Seguier.

4 In the introductory poems of *Cryptomenitices* the author is described as 'Homo Lunae' ('The Man in the Moon'), whereas on the title page the author's name is printed as Gustavus Selenus. 'Gustavus Selenus' is the pseudonym of Augustus, Duke of Luneberg. Gustavus is an anagram of Augustus, whilst Selenus stands not only for the oldest and wisest of the Satyrs who tutored Dionysus but also for Selene, the Greek goddess of the moon who in Latin is called Luna, thus signifying Luneberg.

5 Francis Bacon, *Of the Proficience and Advancement of Learning, Divine and Human* (1605), Book 2, V (2).

6 Ecclesiastes 3:11.

7 Francis Bacon, *Of the Proficience and Advancement of Learning, Divine and Human* (1605), Book 2.

8 Francis Bacon, *Of the Proficience and Advancement of Learning, Divine and Human* (1605), Book 2.

9 Revelation 1:4; 3:1; 4:5 and 5:6.

10 The Seven Spirits that stand before the Throne of God are the divine forms or natures of the seven Sephiroth (4-10) of the Tree of Life that manifest cosmically the Three-fold nature of God, the Holy Trinity (Sephiroth 1-3). The Throne is equated with Sephira 3, the Divine Intelligence (the Universal Mind), which contains Sephiroth 2, Wisdom, and 1, Crown, or Source.

11 This Bacon makes clear in his various writings on love and goodness and Cupid.

12 Ecclesiastes 3:11.

> "He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

13 Francis Bacon, *Of the Proficience and Advancement of Learning, Divine and Human* (1605), Book 2, V (2).

14 Francis Bacon, *Of the Proficience and Advancement of Learning, Divine and Human* (1605), Book 2, VII (3).

[15] Francis Bacon, *Of the Proficience and Advancement of Learning, Divine and Human* (1605), Book 2, VII (3).

[16] Francis Bacon, *Of the Proficience and Advancement of Learning, Divine and Human* (1605), Book 2, VIII (1).

[17] Francis Bacon, *Of the Proficience and Advancement of Learning, Divine and Human* (1605), Book 2, VIII (2).

[18] 'Initiation' is derived from Latin *in-itio*, meaning 'to enter into'.

[19] Francis Bacon, *Of the Advancement and Proficience of Learning* (1640), Book VI, Ch 2 (2). Translation by Gilbert Watts of *De Dignitate et Augmentis Scientiarum* (1624).

[20] In the Dionysian Mysteries enacted elsewhere, the initiate was symbolised as a young bull, with his 'Father' (Zeus) symbolised as a bull and his 'Mother' (Persephone) symbolised as a heifer. The Egyptian Mysteries of Isis, Osiris and Horus used similar symbolic imagery.

[21] Francis Bacon, *Apophthegm* 36, in *Resuscitatio* (1671), publ. by William Rawley.

[22] Shakespeare, *Merry Wives of Windsor* (Act 4, Sc. 1).

[23] See Peter Dawkins, *Second-Seeing Shakespeare* (BookBaby, 2020).

[24] Matthew 3:11; Luke 3:16; Mark 1:8.

> I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire.

[25] John 10:30.

[26] See Peter Dawkins, *Second-Seeing Shakespeare* (BookBaby, 2020).

[27] This is further alluded to in Psalm 91, but using different words:

> He that dwelleth in the secret place of the Most High [*Elyon*]
> Shall abide under the shadow of the Almighty [*Shaddai*].
> I will say of the Lord [*Jehovah*], 'He is my refuge and my fortress:
> My God [*Elohim*]; in Him will I trust.'
> Surely He shall deliver thee from the snare of the fowler,
> And from the noisome pestilence.
> He shall cover thee with his feathers,
> And under His wings shalt thou trust:
> His truth shall be thy shield and thy buckler.

[28] Psalm 36:5-7.

[29] According to Greek mythology, the rule of Periphas, king of Attica, who was also a dutiful priest of Apollo, was so just and virtuous that he came to be honoured like a god. Zeus wanted to destroy Periphas with a thunderbolt, but Apollo interceded, with the result that Zeus transformed the king into a giant golden eagle and set him beside his throne in heaven, making him king of all birds. Known as the Aetos Dios, the eagle served as Zeus' personal companion and messenger.

In another associated Greek myth, Zeus sent out two eagles, one to the east and the other to the west, to find the navel of the world. The eagles met at the future site of Delphi, on the slopes of Mount Parnassus. Zeus marked the spot with a sacred stone called the omphalos. Delphi was then founded as the oracle of Apollo, with Mount Parnassus being the seat of Apollo and Athena.

[30] Emblem 6, "Sub Umbra Alarum Tuarum," *The Mirror of Modestie* (1618), assigned to Sir Francis Bacon: -

EMBLEME 6.

NEuer fhould any thinke himfelfe fo fure
Of friends affiftance, that he dares procure
New enemies: for vnprouok'd they will
Spring out of forg'd, or caufeleffe malice ftill.
Elfe, why fhould this poore creature be purfu'd,
Too fimple to offend, a beaft fo rude.
Therefore prouide (for malice danger brings)
Houfe-roome to find vnder an *Eagles* wings.
You are this *Eagle*, whcih ore-fhades the *fheepe*
Purfu'de by *humane wolues*, and fafe doth keepe
The poore mans honeft, though might-wronged caufe,
From being crufhed by oppreffious pawes.
Faire Port you are, where euery *Goodneffe* findes
Safe fhelter from fwolne *Greatneffe*, ftubborne winds
Eager to drench it: but that fearleffe reft
Dwels in your harbour, to all good diftreft.
I bid not you prouide, you are compleate,
The good for to protect, or bad defeate.

                                                    C 2