Inspiration and Illumination: IOA and Awen

A description of how the Celtic Awen is the same as Sir Francis Bacon's description of Divinity, and how it relates to the original divine Wisdom.

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In ancient Brythonic-speaking Celtic language (nowadays called Welsh, Cornish, Breton), an inspired, illumined, wise person was said to be blessed with *Awen*, or to have drunk from the goddess Ceridwen's cup or cauldron, the brew of which bestowed *Awen*.

The word *Awen* is said to mean 'poetic inspiration', as it is derived from the Indo-European word **-auel*, meaning 'to blow', referring to the holy breath of inspiration. Its archetypal form is that of a muse, who inspires poets and creative artists. The greatest of the muses in classical terms is Pallas Athena, the Tenth Muse, which suggests that Pallas Athena is probably the Greek equivalent of the Celtic Ceridwen, who has the gift of inspiring others.

Another derivation of *Awen* is from the Proto-Celtic *awē*, meaning 'flowing' or 'breathing'. The English word 'awe' has the same derivation, and sums up the absolute astonishing wonder of being inspirationally enlightened.

A more complete meaning of *Awen* is that it bestows a knowledge of divine wisdom, the truth. *Awen* is also said to bestow immortality on the otherwise mortal person, hence creating the immortal-mortal, the spiritual soul[1] – the *awenydd* – who is able to inspire or give *Awen* to others in turn.

In other words, *Awen* would seem to be the same as the Divinity that Sir Francis Bacon refers to. Divinity, he tells us, is required to twin Philosophy, with the two going together hand in hand, in friendship.

> "The knowledge of man is as the waters, some descending from above, and some springing from beneath; the one informed by the light of nature, the other inspired by divine revelation... So then, according to these two differing illuminations or originals, knowledge is first of all divided into Divinity and Philosophy."[2]

Eighteen years later Francis Bacon repeated this important and fundamental message, with a further explanation added, in his *De Dignitate et Augmentis Scientiarum*, published in 1623 in partnership (or twinship) with the Shakespeare First Folio. The two folios were published at the same time, hand-in-hand as it were, so as to echo on earth the Saturn-Jupiter conjunction in the heavens – all to cryptically help explain how these things work.

In 1640 the first English translation of Bacon's Latin *De Dignitate et Augmentis Scientiarum* was published, in which the important message reads:

> Knowledge is like waters: some waters descend from the heavens, some spring from the earth. So the primary partition of sciences is to be derived from their fountains: some are seated above, some are here beneath. For all knowledge proceeds from a two-fold information: either from divine inspiration, or from external sense… Wherefore we will divide sciences into Theology and Philosophy. By Theology we understand inspired or sacred Divinity, not natural, of which we are to speak anon.[3]

Solomon's Seal symbolises this twinship of above and below, with one triangle representing Divinity, the immortal wisdom, and the other triangle representing Philosophy, the mortal mind that is seeking knowledge of the wisdom. When acquired, such knowledge perfectly twins and unites with the wisdom in mystical marriage, and Solomon's Seal becomes a Blazing Star – a Star of David or Christ Star.[4]

In Bacon's explanation of his grand project, The Great Instauration, philosophy begins with speculation and eventually becomes a science. Bacon's Pyramid of Philosophy contains both speculation and science. The former he calls "The Forerunners; or Anticipations of the New Philosophy"; the latter he calls "The New Philosophy; or Active Science".

When he published his much enlarged Latin version of his earlier *Of the Proficience and Advancement of Learning, Divine and Human,* he emphasised his New Philosophy in the Latin title, *De Dignitate et Augmentis Scientiarum*, which, when translated into English, means 'Of the Proficience and Advancement of Science'. This is often missed, as also the earlier 'Divine and Human' part of the 1605 title. 'Divine and Human' is a reference to Divinity and Philosophy, both of which are needed to achieve *Awen* or a revelatory knowledge of truth.

Active Science is what is truly known of the wisdom by means of putting love into action in all the different ways it can be done. Such knowledge is often only acquired by means of patient, rigorous, repetitive testing until it is confirmed to be true, whilst at other times it can be achieved in the proverbial "blink of an eye".

The original wisdom and knowledge of that wisdom constitute what is called the Double Truth. They are the Alpha and the Omega, which are cryptically ciphered as TT (Double Truth) or AA, as knowledge of the wisdom means that the person who has that knowledge also has the wisdom. This is the description of an illumined person – an *awenydd*, as the Celts would say – who is able to inspire others with wisdom. Such inspiration is *Awen*, because the *awenydd* knows it to be true.

The vowel sound of *Awen* can be pronounced *Aa-oo-ii* (AOI), which is the echo of IOA, the Word of God, the original wisdom that is inspired into our hearts. The Celtic bards (poets) became true bards when they could hear this Word, which speaks via the throat as the 'inner voice of God' and is heard intuitively. The ovates (poet-seers) became true ovates when, having heard the IOA, they could perceive it in their imagination as three rays of divine light. The druids (servants of truth) became true druids when they could hear, see and manifest the IOA by acting it out in works of service. Then the druid would become an *awenydd,* and be able to inspire others with the wisdom he or she knew.[5]

The Celtic druids heard the sound 'IOA' of the original divine wisdom and saw it as three rays of light, which they then portrayed as three lines radiating downwards and outwards from an invisible point or source /|\.

The sign for *Awen* is the reverse, consisting of three lines radiating upwards and outwards from a visible point or source \|/.

This because illumination is manifested by three "tongues of fire" or plumes of light that can be perceived clairvoyantly rising from the crown of the head of a person who is in a state of illumination. The three feather plumes rising from the crown of the Prince of Wales symbolise these three plumes of light, as does the fleur-de-lis.

The gesture of raising the arms in an expression of exaltation, jubilation or joy is also used to symbolise the state of *Awen*. The two raised arms and head represent the three rays radiating upwards and outwards from the heart.

In writing and printing, this *Awen* exaltation gesture is represented by the letter Y. In the 24-letter Elizabethan Alphabet, Y is the 23rd letter, which means that in Elizabethan-Baconian Simple Cipher the letter Y and the number 23 can refer to an illumined person.

As an example, the obverse of the title page of Henry Peacham's *Minerva Britanna; or a Garden of Heroical Devises* (1612), displays the three-feathered crown of the Prince of Wales in a sunburst surrounded with roses and thistles, with the letters H and P each side of the crown. Ostensibly this represents Prince Henry, eldest son of King James I of England, VI of Scotland, but cryptically it signifies an illumined person (HP = 8 + 15 = 23 in Simple Cipher) who serves the truth, as the motto above and epigram below the picture both state.



Beneath the picture is the *"Epigramma Authoris"* ('Epigram of the Author'), which reads:

> *Se dicit Servum modo patre superstite Princeps,*
> *Primus at Imperio Servus* (b) *HIC, INDE regit.*

Translated:

> He calls himself a Servant though his father the Sovereign is still alive.
> First a Servant but Authority (b) HERE, THERE rules.

Princeps can also be translated as 'Inspirer' or 'Chief', which is more fitting, as the epigram is said to be that of the author, Henry Peacham, whose name has the initials 'HP'.

In the marginal note (b), *HIC, INDE* is said to be an anagram of *ICH DIEN* ('I serve').

Celtic wisdom states that the three foundations of *Awen* from God are to love truth, understand truth, and serve truth. This is the sequential process of life (desire, thought, action) which, when done in love, gives three degrees of development towards *Awen*:

1. Loving truth means also speaking truth, which was the role of a bard.
2. Understanding truth means also seeing truth, which was the role of an ovate.
3. Serving truth means practising truth, which was role of a druid.

By this means could *Awen* be attained. Only those with *Awen* could inspire others with wisdom. Only those with *Awen* could be considered holy. An *awenydd* was such a holy person.

This is echoed in Speculative Freemasonry, which Sir Francis Bacon founded and of which he was the First Grand Master, as acknowledged by the title he was given by the King – Viscount St Alban – which was followed quickly by his saintly psychological sacrifice.[6]

The three Craft Degrees of Freemasonry are:

1. to love truth, which is expressed by goodwill (i.e. imitating God's Will or Word, wherein 'God' means Love, the All-Good).
2. to understand truth, which involves a study of the Seven Liberal Arts and Sciences, wherein 'Liberal' means 'Free', and 'Free' means 'Love'.
3. to serve truth, which is charity, and involves the psychological death of the lower ego in service of the divine Ego, so that the two – the immortal spirit and the mortal soul – can merge as one.

After this comes the Holy Royal Arch Degree, wherein the mortal natural soul is exalted, being resurrected and raised to become a holy, illumined, spiritual soul – an immortal-mortal. This illumined state is Rosicrucianism, equivalent to *awenydd*. It is the 'Spear-shaker' state of being, akin to St George, the Red Cross knight, and Pallas Athena, the Tenth Muse, wherein the shaking spear symbolises a vibrating ray of inspiration.

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Endnotes

[1] A spiritual soul is also known as a celestial soul.

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

[3] Francis Bacon, interpreted by Gilbert Wats, *Of the Advancement and Proficience of Learning, or the Partitions of Sciences,* Bk III, i (1640).

[4] The term 'Blazing' is derived from Blaise, the teacher of Merlin.

The name 'David' means dove, symbol of peace. True peace is synonymous with illumination.

The name 'Christ' is derived from the Greek *Christos*, a name coined by Plato but derived from the Ancient Egyptian *KhR* (*Kheru*), meaning 'Word', which translates into Greek as *Chi-Rho* (*XP*) – two letters that form the Christogram. *Kheru* is the Ancient Egyptian name of Horus, and was often twinned with the word *Maat* ('Truth'), as *Maa-Kheru*, meaning 'True Word'. The Latin word *Mercurius* (Mercury) was derived from *Maa-Kheru*.

[5] Druids consisted of both men and women.

[6] The saintly sacrifice of Francis St Alban (*aka* Sir Francis Bacon, Baron Verulam of Verulam) was his impeachment, which he suffered so as to save the King (and the King's favourite, Lord Buckingham) from possible harm and the country from civil war.