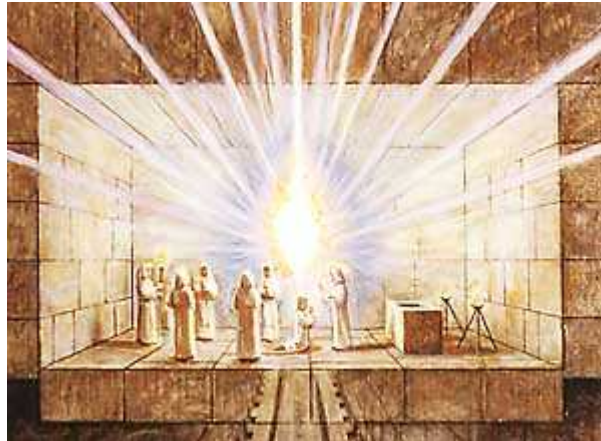


Ascended Masters



The term 'Ascended Masters' refers to those souls who supposedly, after many incarnations and life experiences, have mastered the lessons of the physical realm which is about balance and the games of emotions and then ascend - return to higher consciousness of thought and light. They have chosen to serve planet Earth in its ascension process as mass consciousness evolves to its nature state of being.

Ascended Masters speak/channel to us - through synchronicities, dreams, meditations, art, music, other aspect of the creative mind - intuitive side of the brain - the right brain - also known as the feminine side. Ascension means a return to the higher frequencies which we think of as a return to the feminine aspects of our souls.

Connecting with an ascended master is a place we go to access the higher knowledge that we don't understand is inherently ours. They are a source we tap into when we want to trigger that higher knowledge within us. We search by sound, light and color then connect to that 'master' by frequency.

One definition of an ascended master is an individual who has undergone the process of ascension. Throughout history, there have been stories of these individuals who have reached a higher state of spiritual awareness and placed themselves in service to humanity. One concept of an ascended master derives from the teachings of Theosophy started by Helena Blavatsky.

In Theosophy, and various descendants and offshoots of theosophy, ascended masters are a group of spiritually enlightened beings, once mere mortals, who have undergone a process of spiritual transformation. According to these teachings, they remain attentive to the spiritual needs of humanity, and act as superintendents of its spiritual growth. In this, they can be compared to the Great White Brotherhood or Secret Chiefs who are posited by various magical organizations; and more remotely, to the bodhisattvas of Buddhism, or the saints of Catholic and Orthodox Christianity.

Origins

One idea may actually have originated with Edward Bulwer-Lytton, who in his satirical book *The Coming Race* posited the existence of "nine unknown men" who secretly run things in the world. Helena Petrovna Blavatsky, founder of the Theosophical Society, was a huge Bulwer-Lytton fan and may have decided he was presenting true facts, disguised as fiction. Or she may have gotten the concept of the Masters from her correspondence with the Hermetic Brotherhood of Luxor, a mystic lodge which offered a correspondence course in esoteric doctrine.

Blavatsky brought attention to the existence of ascended spiritual leaders through her activities which included channelling messages from beings she called "Mahatmas", especially her spirit guide "Koot Hoomi" or "Kuthumi." From these beginnings, her successors in the Theosophical Society leadership, Annie Besant and especially Charles W. Leadbeater, developed the mythology of Ascended Masters, and fleshed out many of their alleged biographies and past lives. Leadbeater's 1925 book, *The Masters and the Path*, marked the crystalization of the lore that had accumulated around the concept of Ascended Masters into a published, public form.

Belief in ascended masters is found among the Theosophists, and among followers of the I AM movement, the Temple of the Presence, and Elizabeth Clare Prophet's Church Universal and Triumphant. The occult organization, Servants of the Light, claim to have contact with an ascended master. Many New Age channelers routinely talk about the Masters, taking it as given that they exist.

The Great White Brotherhood

In some versions of the doctrine, the ascended masters, as a collegiate body, are the "Great White Brotherhood," white referring to advanced spirituality rather than race - very much like "Gandalf the White" after his victory over the Balrog in *The Lord of the Rings*. In fact, most early reports of the masters described them as racially Tibetan or Hindi, not Anglo. Belief in the Brotherhood and the masters is an essential part of the syncretistic teachings of these several groups. Various important spiritual leaders such as Jesus, the Prophet Muhammad, the Virgin Mary, and Kuan Yin the compassionate bodhisattva, take their seats alongside magical or alchemical personalities like the Count of St. Germain, and other mystic celebrities like Kuthumi, one of Helena Petrovna Blavatsky's claimed spiritual guides - all of these leaders

have put aside any differences they might have had in their Earthly careers, and unite instead to improve the spiritual well-being of the human race.

Reincarnation

Reincarnation is a notable feature of some groups' teachings about the ascended masters. For example, according to the Summit Lighthouse the ascended master Kuthumi was also reincarnate as a number of historically important people, including Pharaoh Thutmose III, the philosopher Pythagoras, Saint Francis of Assisi, Balthasar the Magus, and Shah Jahan. Several of the other ascended masters are said to have had equally distinguished careers in reincarnation.

Ascension Bloodlines

One of the most interesting beliefs about ascension is the notion of "ascension bloodlines". According to the Gnostic tradition, ascension is said to happen only after several dedicated lifetimes that directly support the ascension process. If an individual ascends leaving daughters, the daughters supposedly become able to reproduce at will rather than going through the process of sex. The ascension process is said to transmit forward along the genetic line for seven generations, giving the females the ability to give birth through immaculate conception to offspring who will ascend. The priest class in various cultures were said to guard these bloodlines in order to ensure that all descendants would ascend. This belief is based on the many accounts in mythology and spiritual history of individuals born of virgin mothers (Jesus, Mithra, etc.) who then accomplish extraordinary social changes, preceding their ascension.

Several Ascended Masters

Confucius

Djwhal Khul

Elijah

El Morya Fifth Ray - Blue Ray - Throat Chakra

Enoch

Ganesh

Gautma Buddha

Hilarion Fourth Ray - Green Ray - Green Ray - Healing - Heart Chakra

Jesus / Sanada

John the Baptist

Kuthumi Third Ray - Yellow Ray - Solar Plexus

Kwan-Yin Sixth Ray - Indigo Ray - Third Eye Chakra

Lady Nada Second Ray - Orange Ray - Sacral Chakra

Maitreya
Melchizedek
Metatron
Milarepa
Paul the Venetian
Saint Germain Seventh Ray - Violet Ray - Crown Chakra
Sanat Kumara
Serapis Bey First Ray - Red Ray - Root Chakra
Zoroaster

CONFUCIUS



One of the most famous people in ancient China was a wise philosopher named Confucius. This Chinese man was a well-known leader in philosophy

and he also made many wise phrases and theories about the law, life, and the government. Philosophy is a kind of a system of ideas and thoughts that talk about the human's behavior, the rules that you should follow to make a successful life, and about the government.

In other words, it's about thoughts and theories that teach other people lessons about principles, or rules, about life and it also teaches you a moral (sort of like the morals that are at the end of a fable). Confucius is famous for his philosophy because he made many wise sayings in ancient China that helped many people learn about nature, the world, and the human behavior. He also helped the government and the emperor by teaching them lessons on how the emperor should rule his kingdom successfully.

Confucius was born in a poor family in the year 551 B.C. in the state of Lu.

Confucius' life as a child was sad. His father died when he was four years old. His mom kept the family from becoming hungry by working very often, and he sometimes had to stay in his home all by himself.

He was educated in music, history, poetry, and sports.

When Confucius got married at the age of 19, he worked as a keeper of a market. He had one son.

He was a farm worker who took care of parks and farm animals. When he was 20, he worked for the governor of his district.

After his mother's death he went into mourning. At the end of that period he became a teacher of the six disciplines--poetry, music, history, government, etiquette, and divination.

When Confucius was 22, he became a very good teacher and started his own school. He taught any person who wanted to learn about philosophy. He taught his students about nature and the world.

Confucius was a gentleman and a scholar.

Confucius also taught about the government - aspiring to a high office in the government. He proceeded through the ministries and became the chief justice in his state. Later he received a prestigious post which enabled him to spend the rest of his life compiling his writings, which are known as the *Confucian Classics*

Confucius taught in his school for many years. His theories and principles were spread throughout China by his disciples, and soon many people learned from his wise sayings. One of his rules said, " If you governed your province well and treat your people kindly, you kingdom shall not lose any war. If you govern selfishly to your people, you kingdom will not only lose a war, but your people will break away from your kingdom." He had also said a wise phrase called the golden rule that is still being used as a rule today. It

said, "A man should practice what he preaches, but a man should also preach what he practices."

One day, his students and he passed a grave where they saw a woman weeping at a gravestone. She told Confucius that her husband, her husband's father, and her son were killed by a tiger. When Confucius asked her why she didn't leave such a fated spot, she answered that in this place there was no oppressive government.

Confucius said, "Remember this my child. An oppressive government is fiercer and more feared than a tiger." That meant that the government in the woman's province did not rule the province well. Confucius meant that the government was more feared than a tiger. This was one of the many events he had to give a person a lesson.

Confucius had so many wise principles that he was awarded to be the governor of his province when he was 52. He was a governor so well that a neighboring governor got jealous of him. After Confucius was threatened by the neighboring province, his power was overthrown.

Confucius was then abandoned from his province and he wandered about China for 13 years. When Confucius was 69 years old, he returned to Lu, his home state, and he died there 3 years after settling in Lu. After Confucius died, he was buried in a grave in the city of Kufow. Yet, when the philosopher died, many people honored all of Confucius' work by building temples in every city in China to honor Confucius. Since Confucius' teachings and philosophy was so advanced, it was the education for China for 2,000 years.

It is called Confucianism which is often characterized as a system of social and ethical philosophy rather than a religion.

Confucius did not intend to found a new religion, but to interpret and revive the unnamed religion of the Zhou (Chou) dynasty.

Confucius helped many people learn about many important things in life. He helped emperors and people solve problems with his stunning philosophy. The people of China would not have learned such important morals, or lessons, if it weren't for the famous philosopher that guided the people in the art of philosophy.

The basic ideal of Confucius was that of Jen which means benevolence, true manhood, altruism, character, human-heartedness, steadfastness, and humanity. When Jen is applied to human relations it becomes Te, which is translated as "virtue".

Confucius, however, believed that the basis lay in Zhou religion, in its rituals (li). Li establishes harmony in the individual, the home, the village, and the country.

Some of Confucius' Sayings

"Someone who is a clever speaker and maintains a 'too-smiley' face is seldom considered a person of jen."

"Do unto others as you would have them do unto you".

"Each day I examine myself in three ways: in doing things for others, have I been disloyal? In my interactions with friends, have I been untrustworthy? Have not practiced what I have preached?"

"If you would govern a state of a thousand chariots (a small-to-middle-size state), you must pay strict attention to business, be true to your word, be economical in expenditure and love the people. You should use them according to the seasons."

"A young man should serve his parents at home and be respectful to elders outside his home. He should be earnest and truthful, loving all, but become intimate with jen. After doing this, if he has energy to spare, he can study literature and the arts."

"If the Superior Man is not 'heavy,' then he will not inspire awe in others. If he is not learned, then he will not be on firm ground. He takes loyalty and good faith to be of primary importance, and has no friends who are not of equal (moral) caliber. When he makes a mistake, he doesn't hesitate to correct it."

"When your father is alive, observe his will. When your father is dead observe his former actions. If, for three years you do not change from the ways of your father, you can be called a 'real son (hsiao).'"

"When the Superior Man eats he does not try to stuff himself; at rest he does not seek perfect comfort; he is diligent in his work and careful in speech. He avails himself to people of the Tao and thereby corrects himself. This is the kind of person of whom you can say, 'he loves learning.'"

"Ah, now I can begin to discuss the Book of Odes with Tz'u. I give him a hint and he gets the whole point."

"If you govern with the power of your virtue, you will be like the North Star. It just stays in its place while all the other stars position themselves around it."

"If you govern the people legalistically and control them by punishment, they will avoid crime, but have no personal sense of shame. If you govern them by means of virtue and control them with propriety, they will gain their own sense of shame, and thus correct themselves."

"At fifteen my heart was set on learning; at thirty I stood firm; at forty I had no more doubts; at fifty I knew the mandate of heaven; at sixty my ear was obedient; at seventy I could follow my heart's desire without transgressing the norm."

"I can talk with Hui for a whole day without him differing with me in any way-- as if he is stupid. But when he retires and I observe his personal affairs, it is quite clear that he is not stupid."

Confucius lived in the 6th century BC. This was the time of Zoroaster in Persia, Jeremiah and Ezekiel in Israel, Mahavira in India, Pythagoras in Greece, and Lao-tsu in China. Five different major religions arose in this century - including the three main religions of China to this day - Confucianism, Taoism and Buddhism.

The essence of his teachings is to strive for perfect virtue in every thought, word, and deed.

Confucius was an early incarnation of Ascended Master Djwhal Khul.

DJWHAL KHUL



Djwhal Khul, said to have been a Tibetan who started out with the unlikely name Gai Ben-Jamin. Believers tell the legend of his incarnation on Lemuria where he assisted in rescuing valuable knowledge before the sinking of that continent. He is said later to have transmitted this information to channeler Alice Bailey.

Alice A. Bailey (1880 -1949), writer and lecturer on neo-theosophy, was born in England in 1880 as Alice LaTrobe Bateman. After spells as an evangelical Christian and a member of the Esoteric Section of the Theosophical Society, Alice Bailey founded the Arcane School in 1923. Her 26 books popularized notions such as the coming New Age and

the New Group of World Servers, whose triangles she initiated in 1937. They include the mantram known as "The Great Invocation" used by thousands of esoteric groups all over the world. Today the seeds of her service are continued in the work of the Arcane School and Lucis Trust.

According to Alice Bailey, almost all of her books were dictated to her by the Tibetan, Djwhal Khul. The teachings contained therein are written in an unusually lucid style though the subjects are at times abstruse. These are textbooks on occult science, astrology, white magic, meditation and general occultism. It has been said that A.A.B.'s books are more inspirational than informational as the works themselves are occult artifacts which have a definite effect upon those who read them.

Metaphysics

Djwhal Khul is also a Master of the Second Ray of love and wisdom.

His teacher is Master Kuthumi.

He is known as "The Tibetan".

Previous Incarnations:

- Confucius
- Tibetan Lama overseeing a large monastery in the Himalayas.

In the 1900's he achieved his sixth Initiation and ascended.

He can materialize, dematerialize and bilocate.

He works to balance energies to make them easily accessible to all. He is responsible for making much of the formerly hidden esoteric knowledge widely available through the writings of H.P. Blavatsky, Alice Bailey, among others. Alice Bailey & Djwhal Khul

Shortly after leaving the physical plane in the late 1800's Djwhal Khul began working with El Morya, Kuthumi, and St. Germain to assist them in the research of Helene Blavatsky.

ELIJAH



Elijah received a Special Dispensation to embody as John the Baptist to prepare the way for Jesus.

One of the most important prophets recorded in scripture was one who never set pen to paper. His beginnings were just as obscure as his departure was glorious. His name was Elijah the Tishbite.

Even though his ministry took place approximately 800 years before the birth of Christ, what he experienced and the message he spoke to that generation are relevant for all time, for doctrine, for reproof, for correction and for instruction in righteousness. We also know from scripture that he will play an active and important part in the events that precede Christ's second advent, a claim that no other prophet can make, many have written that Moses and Elijah are the two witnesses at that time.

El Moyra



El Morya, said to have been a Rajput prince, also incarnated as King Arthur and as Thomas More. Theosophists believe he was one of the masters who worked closely with Helena Blavatsky to found the original Theosophical Society.

Metaphysics

Tibetan Master of the Fifth Ray - Blue Ray - Throat Chakra

Part of the Great White Brotherhood



Teaches Compassion - Tolerance - Inner Strength

Helps direct those wishing to achieve self-awareness so that they may learn how to express their deep inner thoughts and feelings.

The Master's extraordinary devotion to God's word and work is a powerful stream that runs throughout his soul's incarnations on Earth as he has stood staunch in the role of advocate, teacher, and exemplar before our spirits soaring unto Love.

El Morya was embodied as Abraham, the ancient patriarch who emerged from Ur of the Chaldees to become the prototype and progenitor of the twelve tribes of Israel.

Returning as Melchior, one of the three wise men of the East, he followed the star that portended the birth of the best of his seed who would fulfill all the promises of God unto his spiritual descendants.

As Arthur, king of the Britons, he summoned knights of the Round Table and ladies of the court of Camelot to quest the Holy Grail and to attain through initiation the inner mysteries of Christ.

Appearing again on Britain's soil as Thomas Becket as well as Thomas More, both martyred, he twice played the role of defender of the Faith and challenger of King Henry--also twice born (Henry II and VIII), and twice the oppressor.

In the sixteenth century, his soul's journey took him to the East in the person of Akbar, greatest of Mogul emperors, and in the nineteenth to Ireland to be her poet laureate Thomas Moore.

Next he appeared as El Morya Khan, perhaps the most renowned of the Tibetan mahatmas. Paradoxically, little biographical information of a traditional nature is available about El Morya Khan. It is known that he was born a Rajput prince in the Indian class of warriors and rulers esteemed for their courage and honor. The date of his birth is uncertain.

What makes the life of El Morya so notable is his far-reaching work in the merging of the ancient spiritual truths of the East with the traditions of the West. This was accomplished largely through the founding of the Theosophical Society in the latter part of the last century and the subsequent instruction released through that organization by the Master Morya and his longtime friend, the Master Koot Hoomi Lal Singh. This instruction came in part in the form of personal letters addressed to but a handful of Theosophical students, chelas of the "Mahatma of the Himavat." These letters are now on file with the British Museum in London.

Found also within the society's literature are occasional awe-filled testimonies of the few Theosophists that were visited by this Himalayan adept who, for the most part, preferred to remain unidentified by the outer world. The writings of these disciples reveal that many strove for even the slightest contact with El Morya.

In 1898, El Morya Khan ascended to the heart of God.



"Kuthumi on left - El Morya - Saint Germain

This is a rare photo of Madame Blavatsky who channeled Ascended Masters.

"Djwhal Khul, Kuthumi and El Morya were Tibetan Buddhists, although very universalistic in their approach. These 3 great Masters were all physically incarnated in the Himalayas and lived close to each other. They could materialize right before your eyes. Kuthumi did so often for Madam Blavatsky. Written letters from them often materialized for her."

The Prophet Enoch



Enoch was a prophet who allegedly lived from 3284-3017 B. C.

As you study ancient myths and legends about creation, you come to understand that they all are based on the same patterns of good and evil, etc.

The same soul who was Enoch the Prophet was also Thoth, Hermes, Metatron, among others who allegedly wrote 'Books about the Sacred Knowledge of Creation'. These creational stories are based on patterns of geometry that repeat in cycles through the concept of TIME.

In the Qur'an, Enoch is called Idris. In the bible he is sometimes called Akhnookh. *He was a man of truth and a prophet. We raised him to a high station.* Surah 19: 56-57

According to the biblical narrative (Genesis 5:21-24), Enoch lived 365 years, far less than the other patriarchs in the period before the Flood. Enoch allegedly walked with God who turned him into the archangel Metatron.

He called the people back to his forefathers' religion, but only a few listened to him, while the majority turned away. According to the Talmud Selections (pp. 18-21) when the people went astray, Enoch who lived a pious life in seclusion was given prophethood. He came among the people and by his sermons and speeches made the people give up the idolatry and obey the Command of God. Enoch ruled them and during his reign there was peace and justice.

Prophet Enoch and his followers left Babylon for Egypt. There he carried on his mission, calling people to what is just and fair, teaching them certain prayers and instructing them to fast on certain days and to give a portion of their wealth to the poor.

Enoch was the first to invent books and writing, much like Thoth the scribe.

The ancient Greeks declare that Enoch is the same as Mercury / Hermes Trismegistus writing the Emerald Tablets of Thoth.

Enoch taught the sons of men the art of building cities, and enacted some admirable laws. He discovered the knowledge of the Zodiac, and the course of the Planets; and he pointed out to the sons of men, that they should worship God, that they should fast, that they should pray, that they should give alms, votive offerings, and tenths. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the Sun, at each of the Zodiacal Signs.

Enoch's name signified in the Hebrew, Initiate or Initiator. The legend of the columns, of granite and brass or bronze, erected by him, is probably symbolical. That of bronze, which survived the flood, is supposed to symbolize the mysteries, of which Masonry is the legitimate successor from the earliest times the custodian and depository of the great philosophical and

religious truths, unknown to the world at large, and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems, and allegories.

There was a substantial Zoroastrian Influence on Judaism when Jewish exiles were exposed to the Persian religion during the Babylonian captivity. Some Jews adopted Enochian tradition in Babylon during the Exile and brought it back to Canaan when Cyrus gave them leave to Return. The Enochian Jews were detested by the priesthood in Jerusalem, and they were forced to flee into the desert before 300 BCE. Naturally, they supported the Maccabees during the uprising of 165 BCE. The Enochians at Qumran 'updated' the text to include Judah the Hammer in the big story.

The last of the Essene stragglers buried the secret book in Cave IV at Qumran c.70 CE. The urban Christians and Jews of the Near East rejected it. The authors of the Apocalypse rewrote and retitled it, but they didn't understand the heptadic structure of the original lines, the arrangement of sevens. Only the students of the Merkabah in Babylonia possessed the key to the Enochian mystery.

THE BOOK OF ENOCH

The Book of Enoch is a pseudo-epigraphal work that claims to be written by a biblical character. It was not included in either the Hebrew or most Christian biblical canons, but could have been considered a sacred text by the sectarians. The original Aramaic version was lost until several Dead Sea Scroll fragments were discovered in Qumran Cave 4 - providing parts of the Aramaic original.

This fragment reads;



Enoch Scroll

Humankind is called on to observe how
unchanging nature follows God's will.

The Book of Enoch was first discovered in Abyssinia in the year 1773 by a Scottish explorer named James Bruce. In 1821 The Book of Enoch was

translated by Richard Laurence and published in a number of successive editions, culminating in the 1883 edition.

Enoch acts as a scribe, writing up a petition on behalf of the fallen angels, or fallen ones, to be given to a higher power for ultimate judgment.

Christianity adopted some ideas from Enoch, including the Final Judgment, the concept of demons, the origins of evil and the fallen angels, and the coming of a Messiah and ultimately, a Messianic kingdom.

The Book of Enoch was removed from the Bible and banned by the early church. Copies of it were found to have survived in Ethiopia, and fragments in Greece and Italy.

Enoch is the supposed author of 366 books, collectively termed Enochian literature. The most famous writings bearing his name are the First, Second, and Third Books of Enoch, ranked among the large body of literature termed apocryphal and pseudepigraphical, meaning that they are noncanonical (not accepted into the body of recognized books of the Bible) and are in the case of the pseudepigrapha attributed to some person of note and written in the style of genuine biblical books. Most interesting of all the legends is the one in which Enoch was transported to heaven and there transformed into the angel Metatron. Once there, he was, with the divine flourish, made into Metatron, the angel of the face, high priest of the heavenly temple, and one of the supreme angels in all of the celestial hierarchy—not to mention the tallest of angels, with 36 wings and 265,000 eyes.

The three so-called pseudepigraphical works were allegedly written by or under the influence of the antediluvian patriarch Enoch, who was taken up to heaven by the Lord, an event described in the Book of Genesis (5:24); pseudepigraphical writings are those that are noncanonical (meaning not accepted into the body of biblical books) and were composed in a style intending to resemble or appear as authentic biblical literature, often assuming the title of some personage known to the audience. In the case of the Books of Enoch, the actual writers or compilers chose a figure who was the source of many legends and tales, the most notable being his transformation by God into the truly powerful angel Metatron. While decidedly uncanonical, the three books remain fascinating and colorful reading, as well as treasures of detail and fanciful images concerning angels.

1 ENOCH—Known also as the Ethiopic Book of Enoch from the fact that the only surviving complete manuscript of it is in Ethiopic, this is the oldest of the three Enoch books, dating to the mid-second century B.C., although it actually comprises various sections, each dated differently: "The Book of Noah"; "Similitudes"; "The Dream Visions"; "Apocalypse of the Weeks"; and "The Book of the Heavenly Luminaries." Aside from material on Gehenna and heaven and the nature of evil, the text is full of stories and accounts of angels. The writer covers the fall of angels, the names of the archangels, and the fire of the luminaries of heaven. The reader thus encounters such angelic personages as Raguel, Uriel, Gabriel, Raphael, Michael, and Saraqael.

2 ENOCH-Known also as the Slavonic Book of Enoch because the only extant version is a Slavonic translation of the Greek original text, this specific edition dates to the seventh century A. D., although it is based on a much older Jewish text of the first century. A.D. While similar in some ways to the first book of Enoch and perhaps using it as a source, the Slavonic Enoch details Enoch's journey through the seven heavens, the life of Enoch's successors, especially Methuselah, and then gives a forecast of the Great Flood that encompassed the world in later generations. There are descriptions of angels residing in the heavens.

3 ENOCH-Also called the Hebrew Apocalypse of Enoch, this is a Jewish writing dating probably to the second century A.D. It was allegedly written by the noted Rabbi Ishmael, a brilliant scholar of Palestine during the early second century A.D. He reputed to recount his journey to heaven, where he beheld the very throne of God, along with the hosts of angels. His information was granted to him by the archangel Metatron, the onetime patriarch Enoch. This work remains perhaps the single greatest compendium of angelic lore, including a comprehensive assemblage of angels, archangels, and holy creatures, such as the watchers and holy ones.

GANESH



Ganesh is the Hindu elephant-headed god, Ganesha (or Ganesh) is known (by various names in different parts of India and on different occasions) as the Remover of Obstacles, the god of domestic harmony and of success. He is the most beloved and revered of all the Hindu gods, and is always invoked first in any Hindu ceremony or festival. He is the son of Parvati (the wife of Shiva, the Destroyer, the most powerful of the Hindu trinity of principal gods). There are many stories about how Ganesha got his elephant head, and about his exploits and antics. He was created as an ordinary boy, but was decapitated in battle. Shiva's emissaries were sent into the forest and told to get the head of the first animal they found and to fit that head onto the boy's neck. They found a little elephant, and it worked!

Heroes of epics like the Mahabharata and the Ramayana are immortalized and are still alive in the day-to-day existence of the common people. The gods of Hinduism are at once super-human and human and there is distinct feeling of warmth and familiarity towards them. Rama, the hero of the Ramayana, represents qualities such as honor, courage and valor and is held up as a model of manliness. His wife Sita is the prototypical Indian wife who is carried off by Ravana, the king of Lanka, while Rama and Sita are on exile. Sita's eventual rescue by Rama, his brother Lakshmana, and Rama's faithful monkey-general Hanuman are all woven into this engrossing tale. Stories from this epic have been passed down orally from one generation to the next. Religious fairs, festivals and rituals have kept these legends alive, and there is never an occasion that does not offer an opportunity to retell the old stories.

The stirring verses of the Mahabharata tell the story of the dynastic struggle between the Pandavas and the Kauravas, who were close cousins. Lord Krishna plays a very important role in this Great Epic. He is a friend, philosopher and guide to Arjuna, one of the Pandavas, and he helps Arjuna

overcome his hesitation to kill his close relatives in the battlefield. The wise philosophy of Krishna and his teachings have been embodied in the Bhagwad Gita. Although the popular image of Krishna is that of a god who steals butter as a child, and who, as a youth, plays the flute and entices cows and cowherd girls alike; in his mature years he is depicted as the wise philosopher with a more serious side to his nature.

There are numerous gods and goddesses worshipped by Hindus all over India. Among these, the most fundamental to Hinduism, is the trinity of Brahma, Vishnu and Shiva - creator, preserver and destroyer respectively. Brahma has four heads corresponding to the four directions of the compass. He is the creator of life and the entire universe. Vishnu is the preserver who guides the cycle of birth and rebirth. He is also supposed to have taken many incarnations to save the world from evil forces. Both Rama and Krishna are believed to have been incarnations of Vishnu. Shiva, usually seen with a coiled cobra around his neck, destroys all evil and also has many incarnations, not all of which are terrifying.

The invisible deities are represented by a complexity of images and idols symbolizing divine powers. Many of these idols are housed within ornate temples of unparalleled beauty and grandeur. The Hindu gods are very much alive and live in temples, snow-capped peaks, in rivers and oceans and in the very hearts and minds of the Hindus.

The elephant God of India who removes obstacles.

Legend1:

Lord Ganesh is the virtual son of Lord Shiva and goddess Parvathi.

When Lord Shiva, was away fighting for the gods, the lady of the house, goddess Parvathi was alone at home.

On one occasion, she needed someone to guard the house when she was going for a bath. Unable to think of an alternative, she used her powers to create a son, Ganesh. She instructed Ganesh to keep strict vigil on the entrance to the house and not to allow anyone into the house. Ganesh agreed and stayed on the strictest of strict vigils.

In the meantime Lord Shiva returned happy after a glorious victory for the gods, only to be stopped at the entrance by Ganesh. Ganesh, acting on Parvathi's orders verbatim, did not allow Shiva to enter the house.

Lord Shiva became enraged beyond control and in a fit of rage slashed the head of Ganesh.

Paravti came out from her bath and was aghast at the scene. She was very very angry at her lordship for what had happened and explained him the situation.

Lord Shiva wanted to make it up to Parvathi and agreed to put life back into Ganesha by putting the head of the first sleeping living creature that came in sight which was sleeping with its head to the north. He sent his soldiers to go in search of the creature. The first creature which came in sight was an elephant.

So Lord Shiva re-created his son with the head of the elephant. Hence the trunk of Lord Ganesha.

Parvathi was still not totally happy so Shiva granted Ganesha a boon that before beginning of any undertaking or task people would worship Lord Ganesh. Thus the reason for worship of Ganesha before start of any work.

Legend 2:

There was a monster called Gajasura. He was all powerful and an ardent devotee of Lord Shiva. He underwent penance for many years to receive special boons from Shiva. Lord Shiva, the god, who is easily pleased by prayers, was deeply moved by Gajasura's devotion. He blessed the monster and offered him a boon (reward). But the devotee is not as innocent as Shiva. He pleaded with Shiva to reside in his belly. Left with no option but to grant the boon, Shiva gets into Gajasura's stomach.

Meanwhile on Mount Kailash, Parvati - Shiva's wife, becomes anxious not knowing the whereabouts of her husband after a long period of time. She searches through the whole universe but to no avail.

Finally she approaches Lord Vishnu - the preserver of the world. Vishnu disguises himself in the form of a street player along with Nandi - the sacred bull of Shiva and sets out in search Shiva.

They go to Gajasura's kingdom and Nandi performs a dance to please the monster. The monster is delighted to see the bull dancing in his honor and wishes to reward the bull. The bull asks for Shiva as a reward. Hearing this, the monster realizes that the entertainer is none but Lord Vishnu himself. He also realizes that Shiva cannot be made to live in his stomach forever because he has his role to play in the world. He lets Shiva out of his stomach.

He prays to him, that he be made immortal in the memories of people. To fulfill this wish, Shiva severs Gajasura's head and frees him from the cycle of birth and death. He carries the head along with him. On Mount Kailash, in the Himalayas, Parvati comes to know of Vishnu's victory and is very happy. She makes arrangements to receive her Lord and goes to bedeck herself. She wants somebody to stand guard.

She creates a doll out of the dough that she uses in her bath. She calls him Vinayak - the one who puts off all obstacles.

This boy having never seen Shiva, prevents his entry into the palace. In a fit of fury Shiva beheads the boy and enters the palace. Parvati is unaware of the happenings and receives Shiva with warmth, for he had returned after a long period. During the course of their conversation, Shiva mentions the incident at the palace gates and tells her about severing the child's head.

Parvati is shocked to hear the news and pleads with Shiva to bring the child back to life for he is like a son to her.

Shiva who has with him the head of Gajasura, immediately puts it on the torso of the dead child. Thus the child comes back to life.

That day is Bhadrapad Chaturthi. Shiva blesses him with a boon that the entire world would worship him on that day and also would propitiate him before any auspicious event.

At the same time, all the Gods approach Shiva and request for a leader.

Shiva and Parvati have a son called Kumarswami or Kartik. To select the best one of them as a leader of all the Gods, Shiva conducts a test between the two. He says that whoever makes three rounds of the earth sooner than the other, will be made the Ganaadhipati. Kumarswami seated on a peacock, his vahanam (vehicle), starts off for the test.

Vinayak is given a rat which moves swiftly. Vinayak realizes that the test is not so easy but he cannot disobey his father. He reverently pays obeisance to his parents and goes around them three times and completes the test before Kumarswami. He says, " my parents pervade the whole universe and going around them, is more than going round the earth." Everybody is pleasantly surprised to hear Vinayak's logic and intelligence. Meanwhile, Kartik is amazed to see Ganesh completing the holy bath at each river that he reached at and ready for another round of the universe.

When he comes back to Kailas, Shiva had already declared Vinayak as the winner. He is blessed as the Supreme God of the universe. After this, Vinayak is called as Ganaadhish, Ganapati and Ganesh.

All the gods worship him.

The festival of Ganesh or Vinayak Chaturthi, the day on which Ganesh was born is the most joyous event of the year . Throughout India the festival is celebrated with much enthusiasm and devotion. In Andhra Pradesh, like Maharashtra, the festival is celebrated for ten days.

Buddha



The title Buddha means Enlightened One or Awakened One.
In Bhuddism, the Buddha refers to Siddhattha Gautama.

Buddha was born around 565 B.C. in Lumbini Park in the city of Kapilavastu in the ancient northern India, today's Nepal.

His name 'Siddhattha Gautama,' means 'descendant of Gotama whose aims are achieved/who is efficacious in achieving aims', he later became the Buddha (literally Enlightened One or Awakened One). He is also commonly known as 'Shakyamuni' or 'Sakyamuni' (lit. "The sage of the Shakya clan") and as the Tathagata (lit. "thus come" or "thus gone"). Gautama was a contemporary of Mahavira.

Few of the details of the Buddha's life can be independently verified, and it is difficult to determine what is history and what is myth.

According to most Buddhist traditions, Siddhattha Gautama, the future Buddha lived many lives before coming to our present world era. In his many existences during the long, long period of time and in the one hundred thousand worlds, the future Buddha had fulfilled the Ten Paramitas, and, in order to save this world, he was to be born in our era and to become a fully enlightened Buddha.

Siddhartha Gautama was born in Lumbini (a town situated in modern Nepal, near the Indian border) under the full moon of May to the clan of the Shakyas,

a warrior tribe. The day of his birth is widely celebrated in Buddhist countries as Vesak. Gautama's father was the king of Kapilavastu in Magadha, and Gautama was born a prince, destined to a life of luxury.



Before Siddhartha Gautama's birth, his mother dreamed of a white elephant presenting her with a lotus flower.

During the birth celebrations, a seer announced that this baby would either become a great king or a great holy man.

Since King Suddhodana had long awaited a child, he and everyone else in the palace rejoiced at the birth of a son. The King immediately called a famous wise sage, Asita. Asita told the king, "If he remains at home, the child will become the Wheel-rolling King. If he leaves home, he will become the great teacher, the Buddha."

His father, wishing for Gautama to be a great king, shielded his son from religious teachings or knowledge of human suffering.

His mother Maya, died, on the seventh day after her delivery and Maya's sister, Mahapajapati became the step mother of Siddhattha. The prince grew up in an environment of care and love, respect and joy. However, he was sometimes unhappy.



At a palace festival, the young prince sat down under a tree and was soon lost in meditation. It is said that though the shadows of all the trees had lengthened, the shadow of the tree under which he sat had not moved.

Buddha studied science and technology, art and philosophy, religious knowledge under the tuition of famous scholars, riding, archery, and fencing. He excelled at everything. His expected much from his son and made him crown prince and heir apparent.

But this did not please the young man, who steadily grew to be thoughtful and depressed.

To cheer him up, his worried father and foster mother built three palaces, one for cold weather, one for hot weather, and one for the rainy season. They appointed many beautiful court ladies to wait on him and arranged banquets with dancing and music.



Hoping to give his son pleasure, King Suddhodana arranged four trips outside the city of Kapilavastu, one through each of its four gates.

At the age of thirteen, Gautama was escorted by his attendant Channa on four subsequent visits outside of the palace.

There, he came across the "four sights": an old crippled man, a diseased man, a decaying corpse, and finally an ascetic. Gautama realized then the harsh truth of life - that death, disease, age, and pain were inescapable, that the poor outnumbered the wealthy, and that even the pleasures of the rich eventually came to nothing.

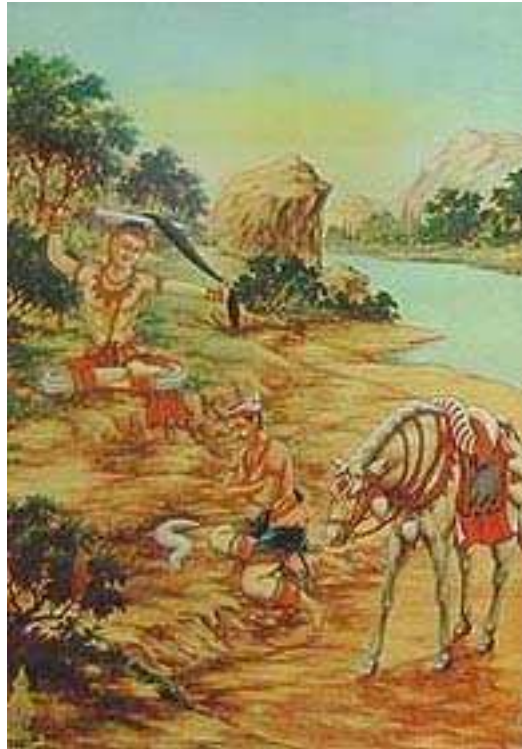
"The four sights/gates" represent the state of mind of the prince with respect to the suffering of aging, illness and death. Superficial prosperity in economy and relative stability in political environment cannot relieve people from worry, fear, anxiety and suffering and cannot lead them to ultimate happiness.

As the boy reached the age of 16, his father arranged a marriage to a cousin of the same age, Yashodhara, and she gave birth to a son, Rahula. Although his father ensured that Gautama was provided with everything he could want or need, Gautama was constantly troubled and internally dissatisfied.



The future Buddha bid farewell to his wife, Princess Yasodhara and new son, Rahula, before renouncing the householder's life to seek an end to suffering. He would devote himself to search for the ultimate truth.

Though his love to his family may have hindered him, the birth of his son, Rahula, provided a favorable occasion for his departure since with the birth of his son, Siddattha had fulfilled his karma to his father and his wife according to the Indian tradition.



Departing from the palace and the wearing rags, the prince chose to become a *Samana*.



The young ascetic practiced extreme self-mortification for six years in the hopes of discovering Truth. It is said he ate little more than a single sesame seed or grain of rice each day. After these six years he determined to continue his quest in a new manner. He practiced a Middle Way between self-mortification and self-indulgence.

During that time, Siddhatha went to Rajagaha, the capital of Magadha, which was the centre of culture with many orthodox and unorthodox monks.

By that time, the two major disciplines for the sake of enlightenment were meditation and ascetic austerities.

Siddhattha studied meditation under two famous teachers, Alara-Kalama and Uddaka-Ramaputta.

The state attained by Alara-Kalama was that of a much higher formless world where physical matter no longer exists.

Uddaka-Ramaputta reached an even higher state at which neither thought nor non-thought existed.

Siddhattha did not find it difficult to attain either state.

Attaining these states of mind did not ease his mental anxieties, because once he stopped meditation, he returned to the mental state of depression.

He knew that the true liberation from the attachment of ignorance and suffering could be attained only by reaching a state of absolute tranquility.

He left his teachers to continue his search for the ultimate truth.

He next practised asceticism, which was very common among Samanas. They believed that the human suffering was caused by the attachment to the physical body and the mental spirit. Suffering can only be freed by detaching the spirit imposed by the body. Therefore, they tormented themselves for the purpose of weakening the power of the physical body over the mental spirit, until the body was destructed.

Siddhattha passed through the country of Magadha to the town of Uruvela, where he settled in a grove of trees to find enlightenment.

Practising austerities for six years, he was extremely tough on himself and put himself through many difficult tests after which he became so weak his body was nothing more than skin and bones.



Soon thereafter, a young woman offered the future Buddha a bowl of rice and milk.

He accepted it, restored his strength, and began his practice anew.



He sat under the shade of a pippala tree (now called a Bodhi tree) determined not to rise until fully enlightened. He accepted a bowl of milk from a maid Sugata. He ate and gradually recovered his strength. Soon he realized the 4 Noble Truths and the secret to true peace and happiness.

These Are My Four Nobel Truths



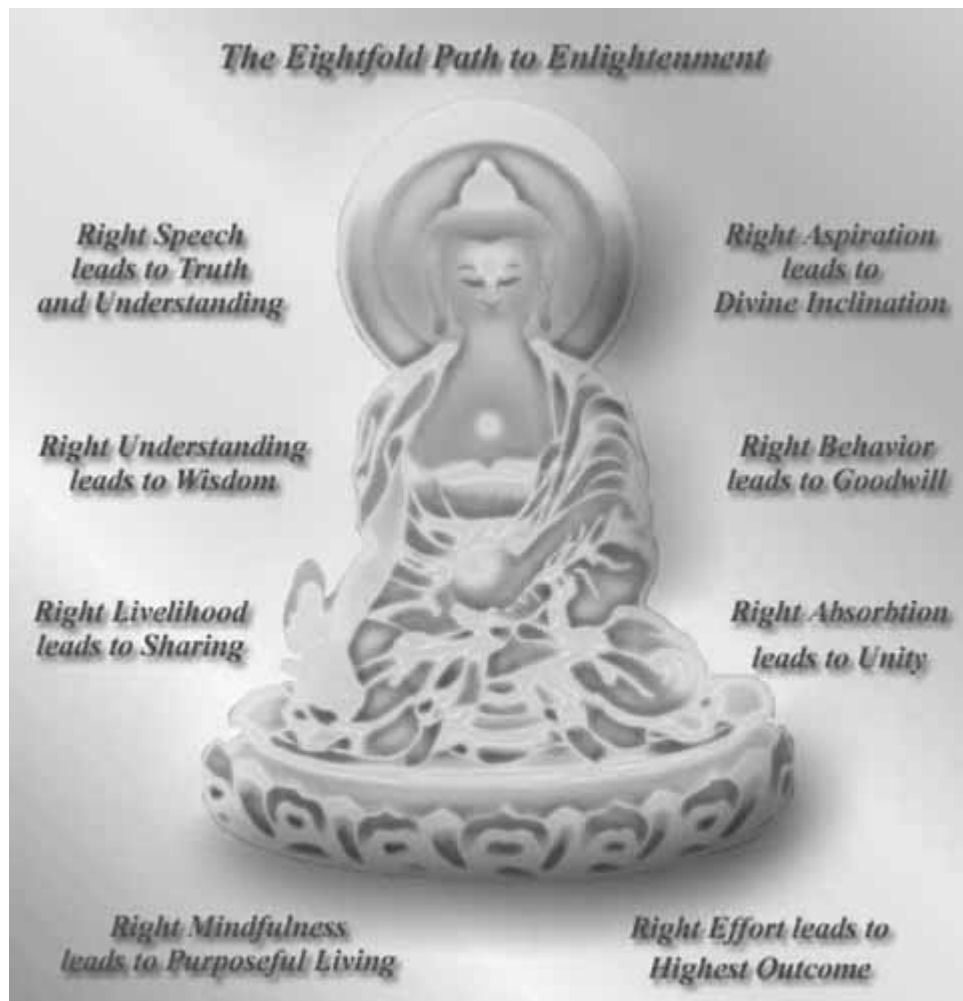
1. The Noble Truth of Suffering: There is Suffering - Rebirth, old age, disease, death, sorrow, lamentation, pain, grief and despair, association with objects we dislike, separation from objects we love, not to obtain what one desires cause suffering. There are also many happy hours and pleasure in man's life-time, but according to the law of nature, they are impermanent and these last only for a short time and vanish into nothing. Only sorrow, lamentation, pain, grief and despair are left by them behind.

2. The Noble Truth of The Arising of Suffering: Suffering has an origin - The Threefold Craving leads every being from birth to birth and is accompanied by joy and lust, seeking its gratification here and there, namely: Sensual Craving, Craving for Existence and Craving for Wealth and Power. There are also a sixfold craving, namely the eye craves for forms, the ear craves for sounds, the nose craves for odours, the tongue craves for taste, the body craves for objects, and the mind craves for noun, dreams or illusions. These Cravings and ignorance of the law of nature are the condition of origin of individual suffering.

3. The Noble Truth of the Cessation of Suffering: Suffering Can Cease - The condition of cessation of suffering is the complete fading away and extinction of this three fold craving, forsaking it and giving it up, the liberation and detachment from it. The condition of mind of a person who has been giving up his threefold cravings or this sixfold craving together with ignorance can realize Nirvana (or the Extinction of the Cravings).

4. The Noble Truth of The Path leading to the Cessation of Suffering: There is a Path our of Suffering - It is the 'Noble Eightfold Path' (or the 'Middle

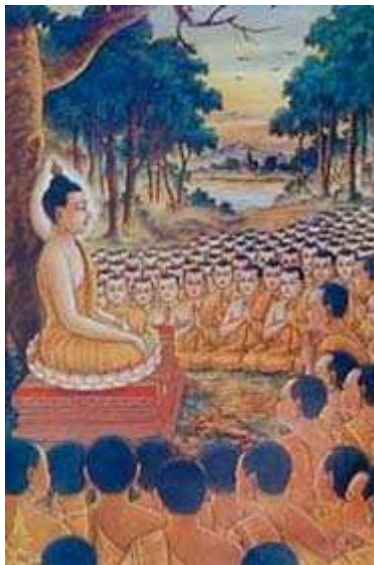
Path' because it avoids the two extremes of sensual pleasure and self-mortification), that leads to the Cessation of Suffering.



He discovered the reality of universe, and found the path to free humanity from the suffering of birth and death thus attaining eternal happiness.



As a Buddha, an awakened one, he returned to teach his five fellow practitioners the Noble Truth of Unsatisfactoriness, the Noble truth of the Cause (Craving), the Noble Truth of Cessation, and the Noble 8-fold Path leading to the cessation of all suffering. The wheel of Dharma had been set in motion.



The Buddha gained many followers. On one occasion 1,250 monks gathered spontaneously to hear his teaching. (This day is commemorated as a holiday in Buddhist countries.)



This engraving depicts the Buddha's first sermon, which according to the Dhammacakka Pavattana Sutta took place in the Deer Park at Sarnath in northern India.



After 45 years of teaching the Dharma, the Buddha passed into Parinirvana. In his last sermon, he encouraged his disciples to diligently seek the truth and not to hold on to that which is impermanent.

Words of Kindness

This is what should be done
Be the one who is skilled in goodness,
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech.

Humble and not conceited,
Contented and easily satisfied.
Unburned with duties and frugal in their ways.

Peaceful and calm, and wise and skillful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reprove.

Wishing: In gladness and in safety,
May all beings be at ease.
Whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away,
Those born and to-be-born,
May all beings be at ease!

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.

Even as a mother protects with her life,
Her child, her only child,
So with a boundless heart
Should one cherish all living beings:
Radiating kindness over the entire world
Spreading upwards to the skies,
And downwards to the depths;
Outward and unbounded,
Freed from hatred and ill-will.

Whether standing or walking, seated or lying down
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.

By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.

I would be honored if you would



Hilarion



Fourth Ray - Green Ray - Heart Charka

Master of Alchemy and the Emerald Tablets of Thoth

Connected to the Temple of Truth - Thoth=Truth=Time

Self expression - Healing

Previous Incarnations:

The Apostle Paul in the time of Jesus

Founder of anchoritic life in Palestine; born at Tabatha, south of Gaza, Palestine, about 291; died in the island of Cyprus about 371. The chief source of information regarding him is the biography written by St. Jerome (P.L. XXIII, 29-54). In the introduction Jerome mentions a letter from St. Epiphanius, Archbishop of Salamis, in regard to the life of Hilarion whom Epiphanius had known personally during the hermit's later years. The letter is not extant. A newly discovered life has been edited by Papadopulos-Kerameus (*Analekta Ierosolymikes Stachyologias*, V, 1898). Some special circumstances regarding Hilarion are related by the ecclesiastical historian, Sozomen, from oral traditions handed down by Hilarion's disciples; among others that Sozomen's grandfather and another relative were converted to Christianity by Hilarion (Hist. Eccl., V. xv).

Hilarion was the son of pagan parents. The date of his birth is ascertained from the statement of Jerome (Vita, c. xxv), that Hilarion, at the death of Anthony (356), was 65 years old. As a boy Hilarion's parents sent him to Alexandria to be educated in its schools. Here he became a Christian, and at the age of fifteen, attracted by the renown of the anchorite, St. Anthony, he retired to the desert.

After two months of personal intercourse with the great "Father of Anchorites", Hilarion resolved to devote himself to the ascetic life of a hermit. He returned home, divided his fortune among the poor, and then withdrew to a little hut in the desert of Majuma, near Gaza, where he led a life similar to that of St. Anthony. His clothing consisted of a hair shirt, an upper garment of skins, and a short shepherd's cloak; he fasted rigorously, not partaking of his frugal meal until after sunset, and supported himself by weaving baskets.

The greater part of his time was devoted to religious exercises. Miraculous cures and exorcisms of demons which he performed spread his fame in the surrounding country, so that in 329 numerous disciples assembled round him. Many heathens were converted, and people came to seek his help and counsel in such great numbers that he could hardly find time to perform his religious duties. This induced him to bid farewell to his disciples and to return to Egypt about the year 360. Here he visited the places where St. Anthony had lived and the spot where he had died. On the journey thither, he met Dracontius and Philor, two bishops banished by the Emperor Constantius.

Hilarion then went to dwell at Bruchium, near Alexandria, but hearing that Julian the Apostate had ordered his arrest, he retired to an oasis in the Libyan desert.

Later on he journeyed to Sicily and for a long time living as a hermit near the promontory of Pachinum. His disciple, Hesychius, who had long sought him,

discovered him here and soon Hilarion saw himself again surrounded by disciples desirous of following his holy example.

Leaving Sicily, he went to Epidaurus in Dalmatia, where, on the occasion of a great earthquake (366), he rendered valuable assistance to the inhabitants. Finally he went to Cyprus and there, in a lonely cave in the interior of the island, he spent his last years. It was during his sojourn in Cyprus that he became acquainted with St. Epiphanius, Archbishop of Salamis.

Before his death, which took place at the age of eighty, Hilarion bequeathed his only possession, his poor and scanty clothing, to his faithful disciple, Hesychius. His body was buried near the town of Paphos, but Hesychius secretly took it away and carried it to Majuma where the saint had lived so long.

Hilarion was greatly honored as the founder of anchoritic life in Palestine. His feast falls on 21 October. The attempts of Israel and of other historians to relegate Hilarion to the realm of imagination have completely failed; there can be no doubt as to the historical fact of his life and the truth of its chief features.

JESUS - SANADA



He demonstrated Christ Consciousness -
The Consciousness of Ascension



Esoteric traditions view the teachings of Jesus - and his role as an ascended master - in a somewhat different light than does traditional religion.

The Ascended Master Sananda/Jesus/Christ serves as the World Teacher, and was one of the greatest Spiritual Healers who walked our beloved planet Earth.

He was known on this planet as Jesus but in other realms as Sananda.

Christ is a frequency that is about the evolution of consciousness in the alchemy of time.

JOHN THE BAPTIST



John the Forerunner; John the Baptizer; Joannes Baptista

Cousin of Jesus Christ. Son of Zachary, a priest of the order of Abia whose job in the temple of to burn incense; and of Elizabeth descendent of Aaron. As Zachary was ministering in the Temple, an angel brought him news that Elizabeth would bear a child filled with the Holy Spirit from the moment of his birth. Zachary doubted and was struck dumb until John's birth.



Prophet. Began his ministry around age 27, wearing a leather belt and a tunic of camel hair, living off locusts and wild honey, and preaching a message of repentance to the people of Jerusalem. He converted many, and prepared the way for the coming of Jesus. Baptized Christ, after which he stepped away and told his disciples to follow Jesus.

Imprisoned by Herod. Died a victim of the vengeance of a jealous woman. Beheaded, and his head brought to her on a platter. Saint Jerome says Herodias kept the head for a long time after, stabbing the tongue with his dagger.

He was beheaded in 30 BC.

From the Catholic Encyclopedia

The principal sources of information concerning the life and ministry of St. John the Baptist are the canonical Gospels. Of these St. Luke is the most complete, giving as he does the wonderful circumstances accompanying the birth of the Precursor and items on his ministry and death. St. Matthew's Gospel stands in close relation with that of St. Luke, as far as John's public ministry is concerned, but contains nothing in reference to his early life. From St. Mark, whose account of the Precursor's life is very meagre, no new detail can be gathered. Finally, the fourth Gospel has this special feature, that it gives the testimony of St. John after the Saviour's baptism. Besides the indications supplied by these writings, passing allusions occur in such passages as Acts, xiii, 24; xix, 1-6; but these are few and bear on the subject only indirectly. To the above should be added that Josephus relates in his Jewish Antiquities (XVIII, v, 2), but it should be remembered that he is woefully erratic in his dates, mistaken in proper names, and seems to arrange facts according to his own political views; however, his judgment of John, also what he tells us regarding the Precursor's popularity, together with a few details of minor importance, are worthy of the historian's attention.

Zachary, the father of John the Baptist, was a priest of the course of Abia, the eighth of the twenty-four courses into which the priests were divided (I Par., xxiv, 7-19); Elizabeth, the Precursor's mother, "was of the daughters of Aaron", according to St. Luke (I, 5); the same Evangelist, a few verses farther on (I, 26), calls her the "cousin" (syggenis) of Mary. These two statements appear to be conflicting, for how, it will be asked, could a cousin of the Blessed Virgin be "of the daughters of Aaron"? The problem might be solved by adopting the reading given in an old Persian version, where we find "mother's sister" (metradelphe) instead of "cousin". A somewhat analogous explanation, probably borrowed from some apocryphal writing, and perhaps correct, is given by St. Hippolytus (in Nicephor., II, iii). According to him, Mathan had three daughters: Mary, Soba, and Ann. Mary, the oldest, married a man of Bethlehem and was the mother of Salome; Soba married at Bethlehem also, but a "son of Levi", by whom she had Elizabeth; Ann wedded a Galilean (Joachim) and bore Mary, the Mother of God. Thus Salome, Elizabeth, and the Blessed Virgin were first cousins, and Elizabeth, "of the daughters of Aaron" on her father's side, was, on her mother's side, the cousin of Mary. Zachary's home is designated only in a vague manner by St. Luke: it was "a city of Juda", "in the hill-country" (I, 39). Reland, advocating the unwarranted assumption that Juda might be a misspelling of the name, proposed to read in its stead Jutta (Jos., xv, 55; xxi, 16; D.V.; Jota, Jeta), a priestly town south of Hebron. But priests did not always live in priestly towns (Mathathias's home was at Modin; Simon Machabeus's at Gaza). A tradition, which can be traced back to the time before the Crusades, points to the little town of Ain-Karim, five miles south-west of Jerusalem.

The birth of the Precursor was announced in a most striking manner. Zachary and Elizabeth, as we learn from St. Luke, "were both just before God, walking in all the commandments and justifications of the Lord without blame; and they had no son, for that Elizabeth was barren" (I, 6-7). Long they had prayed that their union might be blessed with offspring; but, now that "they were both advanced in years", the reproach of barrenness bore heavily upon them. "And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord. And all the multitude of the people was praying without, at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him, was troubled, and fear fell upon him. But the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice in his nativity.

For he shall be great before the Lord; and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people" (I, 8-17). As Zachary was slow in believing this startling prediction, the angel, making himself known to him, announced that, in punishment of his incredulity, he should be stricken with

dumbness until the promise was fulfilled. "And it came to pass, after the days of his office were accomplished, he departed to his own house. And after those days, Elizabeth his wife conceived, and hid herself five months" (i, 23-24).

Now during the sixth month, the Annunciation had taken place, and, as Mary had heard from the angel the fact of her cousin's conceiving, she went "with haste" to congratulate her. "And it came to pass, that when Elizabeth heard the salutation of Mary, the infant" -- filled, like the mother, with the Holy Ghost -- "leaped for joy in her womb", as if to acknowledge the presence of his Lord. Then was accomplished the prophetic utterance of the angel that the child should "be filled with the Holy Ghost even from his mother's womb". Now as the presence of any sin whatever is incompatible with the indwelling of the Holy Ghost in the soul, it follows that at this moment John was cleansed from the stain of original sin. When "Elizabeth's full time of being delivered was come, . . . she brought forth a son" (i, 57); and "on the eighth day they came to circumcise the child, and they called him by his father's name Zachary.

And his mother answering, said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by this name. And they made sign to his father, how he would have him called. And demanding a writing table, he wrote, saying: John is his name. And they all wondered" (i, 59-63). They were not aware that no better name could be applied (John, Hebr.; Jehohanan, i.e. "Jahweh hath mercy") to him who, as his father prophesied, was to "go before the face of the Lord to prepare his ways; to give knowledge of salvation to his people, unto remission of their sins: through the bowels of the mercy of our God" (i, 76- 78). Moreover, all these events, to wit, a child born to an aged couple, Zachary's sudden dumbness, his equally sudden recovery of speech, his astounding utterance, might justly strike with wonderment the assembled neighbours; these could hardly help asking: "What an one, think ye, shall this child be?" (i, 66). As to the date of the birth of John the Baptist, nothing can be said with certainty. The Gospel suggests that the Precursor was born about six months before Christ; but the year of Christ's nativity has not so far been ascertained. Nor is there anything certain about the season of Christ's birth, for it is well known that the assignment of the feast of Christmas to the twenty-fifth of December is not grounded on historical evidence, but is possibly suggested by merely astronomical considerations, also, perhaps, inferred from astronomico-theological reasonings. Besides, no calculations can be based upon the time of the year when the course of Abia was serving in the Temple, since each one of the twenty- four courses of priests had two turns a year. Of John's early life St. Luke tell us only that "the child grew, and was strengthened in spirit; and was in the deserts, until the day of his manifestation to Israel" (i, 80).

Should we ask just when the Precursor went into the wilderness, an old tradition echoed by Paul Warnefried (Paul the Deacon), in the hymn, "Ut queant laxis", composed in honour of the saint, gives an answer hardly more definite than the statement of the Gospel: "Antra deserti teneris sub annis. . . .petiit . . ." Other writers, however, thought they knew better. For instance, St. Peter of Alexandria believed St. John was taken into the desert to escape the

wrath of Herod, who, if we may believe report, was impelled by fear of losing his kingdom to seek the life of the Precursor, just as he was, later on, to seek that of the new-born Saviour. It was added also that Herod on this account had Zachary put to death between the temple and the altar, because he had prophesied the coming of the Messiah (Baron., "Annal. Apparat.", n. 53). These are worthless legends long since branded by St. Jerome as "apocryphorum somnia".

Passing, then, with St. Luke, over a period of some thirty years, we reach what may be considered the beginning of the public ministry of St. John (see CHRONOLOGY, BIBLICAL). Up to this he had led in the desert the life of an anchorite; now he comes forth to deliver his message to the world. "In the fifteenth year of the reign of Tiberius Caesar. . .the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching" (Luke, iii, 1-3), clothed not in the soft garments of a courtier (Matt., xi, 8; Luke, vii, 24), but in those "of camel's hair, and a leather girdle about his loins"; and "his meat" -- he looked as if he came neither eating nor drinking (Matt., xi, 18; Luke, vii, 33)-"was locusts and wild honey" (Matt. iii, 4; Mark, i, 6); his whole countenance, far from suggesting the idea of a reed shaken by the wind (Matt., xi, 7; Luke, vii, 24), manifested undaunted constancy. A few incredulous scoffers feigned to be scandalized: "He hath a devil" (Matt. xi, 18). Nevertheless, "Jerusalem and all Judea, and all the country about Jordan" (Matt., iii, 5), drawn by his strong and winning personality, went out to him; the austerity of his life added immensely to the weight of his words; for the simple folk, he was truly a prophet (Matt., xi, 9; cf. Luke, i, 76, 77). "Do penance: for the kingdom of heaven is at hand" (Matt., iii, 2), such was the burden of his teaching. Men of all conditions flocked round him.

Pharisees and Sadducees were there; the latter attracted perhaps by curiosity and scepticism, the former expecting possibly a word of praise for their multitudinous customs and practices, and all, probably, more anxious to see which of the rival sects the new prophet would commend than to seek instruction. But John laid bare their hypocrisy. Drawing his similes from the surrounding scenery, and even, after the Oriental fashion, making use of a play on words (abanimbanium), he lashed their pride with this well-deserved rebuke: "Ye brood of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruits worthy of penance. And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire" (Matt., iii, 7-10; Luke, iii, 7-9). It was clear something had to be done. The men of good will among the listeners asked: "What shall we do?" (Probably some were wealthy and, according to the custom of people in such circumstances, were clad in two tunics.-Joseph., "Antiq.", XVIII, v, 7). "And he answering, said to them:

He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner" (Luke, iii, 11). Some were publicans; on them he enjoined not to exact more than the rate of taxes fixed by law (Luke, iii,

13). To the soldiers (probably Jewish police officers) he recommended not to do violence to any man, nor falsely to denounce anyone, and to be content with their pay (Luke, iii, 14). In other words, he cautioned them against trusting in their national privileges, he did not countenance the tenets of any sect, nor did he advocate the forsaking of one's ordinary state of life, but faithfulness and honesty in the fulfillment of one's duties, and the humble confession of one's sins.

To confirm the good dispositions of his listeners, John baptized them in the Jordan, "saying that baptism was good, not so much to free one from certain sins [cf. St. Thom., "Summ. Theol.", III, A. xxxviii, a. 2 and 3] as to purify the body, the soul being already cleansed from its defilements by justice" (Joseph., "Antiq.", XVIII, vii). This feature of his ministry, more than anything else, attracted public attention to such an extent that he was surnamed "the Baptist" (i. e. Baptizer) even during his lifetime (by Christ, Matt., xi, 11; by his own disciples, Luke, vii, 20; by Herod, Matt., xiv, 2; by Herodias, Matt., xiv, 3).

Still his right to baptize was questioned by some (John, i, 25); the Pharisees and the lawyers refused to comply with this ceremony, on the plea that baptism, as a preparation for the kingdom of God, was connected only with the Messiah (Ezech., xxxvi, 25; Zach., xiii, 1, etc.), Elias, and the prophet spoken of in Deut., xviii, 15. John's reply was that he was Divinely "sent to baptize with water" (John, i, 33); to this, later on, our Saviour bore testimony, when, in answer to the Pharisees trying to ensnare him, he implicitly declared that John's baptism was from heaven (Mark, xi, 30). Whilst baptizing, John, lest the people might think "that perhaps he might be the Christ" (Luke, iii, 15), did not fail to insist that his was only a forerunner's mission: "I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand and he will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire" (Luke, iii, 16, 17). Whatever John may have meant by this baptism "with fire", he, at all events, in this declaration clearly defined his relation to the One to come.

Here it will not be amiss to touch on the scene of the Precursor's ministry. The locality should be sought in that part of the Jordan valley (Luke, iii, 3) which is called the desert (Mark, i, 4). Two places are mentioned in the Fourth Gospel in this connection: Bethania (John, i, 28) and Ennon (A. V. AEnon, John, iii, 23). As to Bethania, the reading Bethabara, first given by Origen, should be discarded; but the Alexandrine scholar perhaps was less wrong in suggesting the other reading, Bethara, possibly a Greek form of Betharan; at any rate, the site in question must be looked for "beyond the Jordan" (John, i, 28). The second place, Ennon, "near Salim" (John, iii, 23), the extreme northern point marked in the Madaba mosaic map, is described in Eusebius's "Onomasticon" as being eight miles south of Seythopolis (Beisan), and should be sought probably at Ed-Deir or El-Ftur, a short distance from the Jordan (Lagrange, in "Revue Biblique", IV, 1895, pp. 502-05). Moreover, a long-standing tradition, traced back to A.D. 333, associates the activity of the Precursor, particularly

the Baptism of the Lord, with the neighbourhood of Deir Mar-Yuhanna (Qasr el- Yehud).

The Precursor had been preaching and baptizing for some time (just how long is not known), when Jesus came from Galilee to the Jordan, to be baptized by him. Why, it might be asked, should He "who did no sin" (I Pet., ii, 22) seek John's "baptism of penance for the remission of sins" (Luke, iii, 3)? The Fathers of the Church answer very appropriately that this was the occasion preordained by the Father when Jesus should be manifested to the world as the Son of God; then again, by submitting to it, Jesus sanctioned the baptism of John. "But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?" (Matt., iii, 14). These words, implying, as they do, that John knew Jesus, are in seeming conflict with a later declaration of John recorded in the Fourth Gospel: "I knew him not" (John, i, 33).

Most interpreters take it that the Precursor had some intimation of Jesus being the Messiah: they assign this as the reason why John at first refused to baptize him; but the heavenly manifestation had, a few moments later, changed this intimation into perfect knowledge. "And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him. And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him. . .And, behold, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased" (Matt., iii, 15-17).

After this baptism, while Jesus was preaching through the towns of Galilee, going into Judea only occasionally for the feast days, John continued his ministry in the valley of the Jordan. It was at this time that "the Jews sent from Jerusalem priests and Levites to him, to ask him: Who are thou? And he confessed, and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said, therefore, unto him: Who are thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaias" (John, i, 19-23). John denied he was Elias, whom the Jews were looking for (Matt., xvii, 10; Mark, ix, 10).

Nor did Jesus admit it, though His words to His disciples at first sight seem to point that way; "Elias indeed shall come, and restore all things. But I say to you, that Elias is already come" (Matt., xvii, 11; Mark, ix, 11-12). St. Matthew notes "the disciples understood, that he had spoken to them of John the Baptist" (Matt., xvii, 13). This was equal to saying, "Elias is not to come in the flesh." But, in speaking of John before the multitude, Jesus made it plain that he called John Elias figuratively: "If you will receive it, he is Elias that is to come. He that hath ears to hear, let him hear" (Matt., xi, 14, 15). This had been anticipated by the angel when, announcing John's birth to Zachary, he foretold that the child would go before the Lord "in the spirit and power of Elias" (Luke, i, 17). "The next day, John saw Jesus coming to him and he saith: Behold the Lamb of God, behold him who taketh away the sin of the world. This is he of whom I said: After me there cometh a man, who is preferred before me: because he was before me. . .that he may be made

manifest in Israel, therefore am I come baptizing with water.. ..And I knew him not; but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw, and I gave testimony, that this is the Son of God" (John, i, 20-34).

Among the many listeners flocking to St. John, some, more deeply touched by his doctrine, stayed with him, thus forming, as around other famous doctors of the law, a group of disciples. These he exhorted to fast (Mark, ii, 18), these he taught special forms of prayer (Luke, v, 33; xi, 1). Their number, according to the pseudo-Clementine literature, reached thirty (Hom. ii, 23). Among them was Andrew of Bethsaida of Galilee (John, i, 44). One day, as Jesus was standing in the distance, John, pointed Him out, repeated his previous declaration: "Behold the Lamb of God". Then Andrew, with another disciple of John, hearing this, followed Jesus (John, i, 36-38). The account of the calling of Andrew and Simon differs materially from that found in St. Matthew, St. Mark, and St. Luke; yet it should be noticed that St. Luke, in particular, so narrates the meeting of the two brothers with the Saviour, as to let us infer they already knew Him. Now, on the other hand, since the Fourth Evangelist does not say that Andrew and his companions forthwith left their business to devote themselves exclusively to the Gospel or its preparation, there is clearly no absolute discordance between the narration of the first three Gospels and that of St. John. The Precursor, after the lapse of several months, again appears on the scene, and he is still preaching and baptizing on the banks of the Jordan (John, iii, 23). Jesus, in the meantime, had gathered about Himself a following of disciples, and He came "into the land of Judea: and there He abode with them, and baptized" (John, iii, 22), -- "though Jesus himself did not baptize, but his disciples" (John, iv, 2). -- "There arose a question between some of John's disciples and the Jews [the best Greek texts have "a Jew"] concerning purification" (John, iii, 25), that is to say, as is suggested by the context, concerning the relative value of both baptisms.

The disciples of John came to him: "Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him" (John, iii, 26-27). They undoubtedly meant that Jesus should give way to John who had recommended Him, and that, by baptizing, He was encroaching upon the rights of John. "John answered and said: A man cannot receive anything, unless it be given him from heaven. You yourselves do bear me witness, that I said, I am not Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy, therefore, is fulfilled. He must increase, but I must decrease. He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all. And what he hath seen and heard, that he testifieth. . ." (John, iii, 27-36).

The above narration recalls the fact before mentioned (John, i, 28), that part of the Baptist's ministry was exercised in Perea: Ennon, another scene of his labours, was within the borders of Galilee; both Perea and Galilee made up

the tetrarchy of Herod Antipas. This prince, a son worthy of his father Herod the Great, had married, likely for political reasons, the daughter of Aretas, king of the Nabathaeans. But on a visit to Rome, he fell in love with his niece Herodias, the wife of his half-brother Philip (son of the younger Mariamne), and induced her to come on to Galilee. When and where the Precursor met Herod, we are not told, but from the synoptic Gospels we learn that John dared to rebuke the tetrarch for his evil deeds, especially his public adultery.

Herod, swayed by Herodias, did not allow the unwelcome reprover to go unpunished: he "sent and apprehended John and bound him in prison". Josephus tell us quite another story, containing perhaps also an element of truth. "As great crowds clustered around John, Herod became afraid lest the Baptist should abuse his moral authority over them to incite them to rebellion, as they would do anything at his bidding; therefore he thought it wiser, so as to prevent possible happenings, to take away the dangerous preacher. . .and he imprisoned him in the fortress of Machaerus" (Antiq., XVIII, v, 2).

Whatever may have been the chief motive of the tetrarch's policy, it is certain that Herodias nourished a bitter hatred against John: "She laid snares for him: and was desirous to put him to death" (Mark, vi, 19). Although Herod first shared her desire, yet "he feared the people: because they esteemed him as a prophet" (Matt., xiv, 5). After some time this resentment on Herod's part seems to have abated, for, according to Mark, vi, 19,20, he heard John willingly and did many things at his suggestion.

John, in his fetters, was attended by some of his disciples, who kept him in touch with the events of the day. He thus learned of the wonders wrought by Jesus. At this point it cannot be supposed that John's faith wavered in the least. Some of his disciples, however, would not be convinced by his words that Jesus was the Messiah. Accordingly, he sent them to Jesus, bidding them say: "John the Baptist hath sent us to thee, saying: Art thou he that art to come; or look we for another? (And in that same hour, he cured many of their [the people's] diseases, and hurts, and evil spirits; and to many that were blind he gave sight.) And answering, he said to them: Go and relate to John what you have hard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached: and blessed is he whosoever shall not be scandalized in me" (Luke, vii, 20-23; Matt., xi, 3-6).

How this interview affected John's disciples, we do not know; but we do know the encomium it occasioned of John from the lips of Jesus: "And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert to see? A reed shaken with the wind?" All knew full well why John was in prison, and that in his captivity he was more than ever the undaunted champion of truth and virtue.-"But what went you out to see? A man clothed in soft garments? Behold they that are in costly apparel, and live delicately, are in the houses of kings. But what went you out to see? A prophet? Yea, I say to you, and more than a prophet. This is he of whom it is written: Behold, I send my angel before they face, who shall prepare thy way before thee. For I say to you: Amongst those that are

born of women, there is not a greater prophet than John the Baptist" (Luke, vii, 24-28). And continuing, Jesus pointed out the inconsistency of the world in its opinions both of himself and his precursor: "John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil. The Son of man is coming eating and drinking: and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. And wisdom is justified by all her children" (Luke, vii, 33-35).

St. John languished probably for some time in the fortress of Machaerus; but the ire of Herodias, unlike that of Herod, never abated: she watched her chance. It came at the birthday feast which Herod, after Roman fashion, gave to the "princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias [Josephus gives her name: Salome] had come in, and had danced, and pleased Herod and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. . . Who when she was gone out, said to her mother, what shall I ask? But she said:

The head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish, the head of John the Baptist. And the king was struck sad. Yet because of his oath, and because of them that were with him at table, he would not displease her: but sending an executioner, he commanded that his head should be brought in a dish: and gave it to the damsel, and the damsel gave it to her mother" (Mark, vi, 21-28).

Thus was done to death the greatest "amongst them that are born of women", the prize awarded to a dancing girl, the toll exacted for an oath rashly taken and criminally kept (St. Augustine). At such an unjustifiable execution even the Jews were shocked, and they attributed to Divine vengeance the defeat Herod sustained afterwards at the hands of Aretas, his rightful father-in-law (Joseph., loc. cit.). John's disciples, hearing of his death, "came, and took his body, and laid it in a tomb" (Mark, vi, 29), "and came and told Jesus" (Matt., xiv, 12).

The lasting impression made by the Precursor upon those who had come within his influence cannot be better illustrated than by mentioned the awe which seize upon Herod when he heard of the wonders wrought by Jesus who, in his mind, was not other than John the Baptist come to life (Matt., xiv, 1, 2, etc.). The Precursor's influence did not die with him. It was far-reaching, too, as we learn from Acts, xviii, 25; xix, 3, where we find that proselytes at Ephesus had received from Apollo and others the baptism of John. Moreover, early Christian writers speak of a sect taking its name from John and holding only to his baptism.

The date of John the Baptist's death, 29 August, assigned in the liturgical calendars can hardly be relied upon, because it is scarcely based upon trustworthy documents. His burial-place has been fixed by an old tradition at Sebaste (Samaria). But if there be any truth in Josephus's assertion, that John was put to death at Machaerus, it is hard to understand why he was buried so

far from the Herodian fortress. Still, it is quite possible that, at a later date unknown to us, his sacred remains were carried to Sebaste. At any rate, about the middle of the fourth century, his tomb was there honoured, as we are informed on the testimony of Rufinus and Theodoretus.

These authors add that the shrine was desecrated under Julian the Apostate (c. A.D. 362), the bones being partly burned. A portion of the rescued relics were carried to Jerusalem, then to Alexandria; and there, on 27 May, 395, these relics were laid in the gorgeous basilica just dedicated to the Precursor on the site of the once famous temple of Serapis. The tomb at Sebaste continued, nevertheless, to be visited by pious pilgrims, and St. Jerome bears witness to the miracles there wrought. Perhaps some of the relics had been brought back to Sebaste.

Other portions at different times found their way to many sanctuaries of the Christian world, and long is the list of the churches claiming possession of some part of the precious treasure. What became of the head of the Precursor is difficult to determine. Nicephorus (I, ix) and Metahraustes say Herodias had it buried in the fortress of Machaerus; others insist that it was interred in Herod's palace at Jerusalem; there it was found during the reign of Constantine, and thence secretly taken to Emesa, in Phoenicia, where it was concealed, the place remaining unknown for years, until it was manifested by revelation in 453.

In the many and discordant relations concerning this relic, unfortunately much uncertainty prevails; their discrepancies in almost every point render the problem so intricate as to baffle solution. This signal relic, in whole or in part, is claimed by several churches, among them Amiens, Nemours, St-Jean d'Angeli (France), S. Silvestro in Capite (Rome). This fact Tillemont traces to a mistaking of one St. John for another, an explanation which, in certain cases, appears to be founded on good grounds and accounts well for this otherwise puzzling multiplication of relics.

The honour paid so early and in so many places to the relics of St. John the Baptist, the zeal with which many churches have maintained at all times their ill-founded claims to some of his relics, the numberless churches, abbeys, towns, and religious families placed under his patronage, the frequency of his name among Christian people, all attest the antiquity and widespread diffusion of the devotion to the Precursor.

The commemoration of his Nativity is one of the oldest feasts, if not the oldest feast, introduced into both the Greek and Latin liturgies to honour a saint. But why is the feast proper, as it were, of St. John on the day of his nativity, whereas with other saints it is the day of their death?

Because it was meant that the birth of him who, unlike the rest, was "filled with the Holy Ghost even from his mother's womb", should be signaled as a day of triumph. The celebration of the Decollation of John the Baptist, on 29 August, enjoys almost the same antiquity. We find also in the oldest martyrologies mention of a feast of the Conception of the Precursor on 24

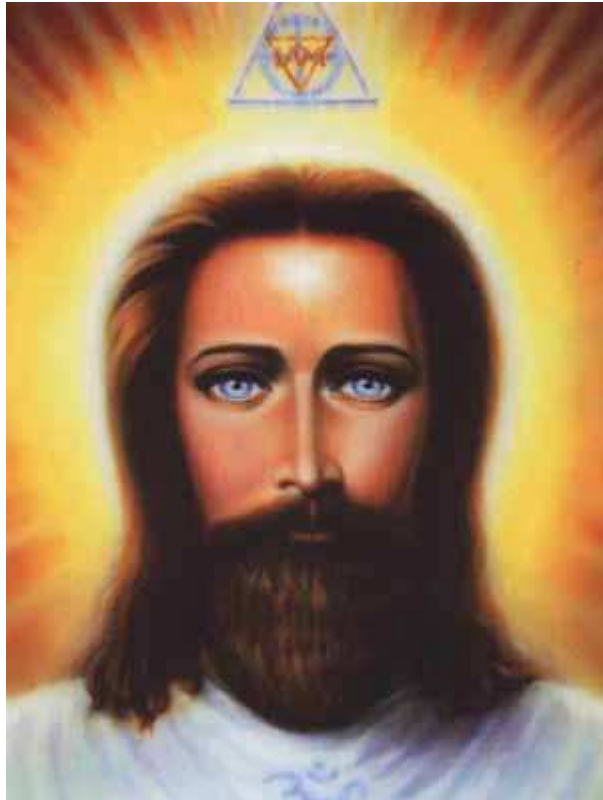
September. But the most solemn celebration in honour of this saint was always that of his Nativity, preceded until recently by a fast. Many places adopted the custom introduced by St. Sabas of having a double Office on this day, as on the day of the Nativity of the Lord.

The first Office, intended to signify the time of the Law and the Prophets which lasted up to St. John (Luke, xvi, 16), began at sunset, and was chanted without Alleluia; the second, meant to celebrate the opening of the time of grace, and gladdened by the singing of Alleluia, was held during the night. The resemblance of the feast of St. John with that of Christmas was carried farther, for another feature of the 24th of June was the celebration of three masses: the first, in the dead of night, recalled his mission of Precursor; the second, at daybreak, commemorated the baptism he conferred; and the third, at the hour of Terce, honoured his sanctity.

The whole liturgy of the day, repeatedly enriched by the additions of several popes, was in suggestiveness and beauty on a part with the liturgy of Christmas. So sacred was St. John's day deemed that two rival armies, meeting face to face on 23 June, by common accord put off the battle until the morrow of the feast (Battle of Fontenay, 841). "Joy, which is the characteristic of the day, radiated from the sacred precincts. The lovely summer nights, at St. John's tide, gave free scope to popular display of lively faith among various nationalities.

Sacred had the last rays of the setting sun died away when, all the world over, immense columns of flame arose from every mountain-top, and in an instant, every town, and village, and hamlet was lighted up" (Guéranger). The custom of the "St. John's fires", whatever its origin, has, in certain regions, endured unto this day.

Kuthumi



Third Ray - Yellow Ray - The Light - Solar Plexus

The Temple of Love, Wisdom and Understanding

Kuthumi comes to those who seek world knowledge in this time of change - and to use that accumulated knowledge for the good of all and to overcome the tendency towards intellectual arrogance.

He was allegedly born in the early nineteenth century, Mahatma Kuthumi was a Punjabi whose family had settled in Kashmir. He led an secluded life.

He attended Oxford University in 1850 and is believed to have contributed "The Dream of Ravan" to The Dublin University Magazine around 1854, prior to returning to his homeland.

The Kashmiri Brahman spent considerable time in Dresden, Wurzburg, Nurnberg, and at the university in Leipzig, where in 1875 he visited with Dr. Gustav Theodor Fechner, the founder of modern psychology.

His remaining years were spent at his lamasery in Shigatse, Tibet, where his contact with the outside world included didactic writings sent by mail to some of his devoted students. Those letters are now on file with the British Museum.

Past Lives

Thutmose III

Pharaoh, prophet, and high priest in the period of the New Kingdom c. 1460 B.C., who expanded the Egyptian kingdom to include most of the Middle East. His most decisive victory was on a battlefield near Mt. Carmel where he led the entire army single file through narrow Megiddo Pass to surprise and defeat an alliance of 330 rebellious Asian princes--a daring maneuver protested by the pharaoh's terrified officers. Thutmose alone was assured of his plan and rode ahead holding aloft the image of AmenRa, the Sun God who had promised him the victory.

Pythagoras

Greek philosopher of the sixth century B.C., the "fair-haired Samian" who was regarded as the son of Apollo. As a youth, Pythagoras conferred freely with priests and scholars, eagerly seeking scientific proof of the inner law revealed to him in meditation upon Demeter, the Mother of the Earth. His quest for the great synthesis of truth led him to Palestine, Arabia, India, and finally to the temples of Egypt where he won the confidence of the priests of Memphis and was gradually accepted into the mysteries of Isis at Thebes.

When Asian conqueror Cambyses launched a savage invasion of Egypt c. 529 B.C., Pythagoras was exiled to Babylon where the prophet Daniel still served as king's minister. Here rabbis revealed to him the inner teachings of the I AM THAT I AM given to Moses, and here **Zoroastrian** magi tutored him in music, astronomy, and the sacred science of invocation.

After twelve years, Pythagoras left Babylon and founded a brotherhood of initiates at Crotona, a busy Dorian seaport in southern Italy. His "city of the elect" was a mystery school of the Great White Brotherhood where carefully selected men and women pursued a philosophy based upon the mathematical expression of universal law, illustrated in music and in the rhythm and harmony of a highly disciplined way of life. After a five-year probation of strict silence, Pythagorean "mathematicians" progressed through a series of initiations, developing the intuitive faculties of the heart whereby the son or daughter of God may become, as Pythagoras' Golden Verses state, "a deathless God divine, mortal no more."

At Crotona, Pythagoras delivered his lectures from behind a screen in a veiled language which could be fully comprehended only by the most advanced initiates. The most significant phase of his instruction concerned the fundamental concept that number is both the form and the essence of creation. He formulated the essential parts of Euclid's geometry and advanced astronomical ideas which led to Copernicus' hypotheses. It is recorded that two thousand citizens of Crotona gave up their customary lifestyle and assembled together in the Pythagorean community under the wise administration of the Council of Three Hundred; a governmental, scientific, and religious order who later exercised great political influence throughout Magna Grecia.

Pythagoras, the "indefatigable adept," was ninety when Cylon, a rejected candidate of the mystery school, incited a violent persecution. Standing in the courtyard of Crotona, he read aloud from a secret book of Pythagoras, Hieros Logos (Holy Word), distorting and ridiculing the teaching. When Pythagoras and forty of the leading members of the Order were assembled, Cylon set fire to the building and all but two of the council members were killed. As a result, the community was destroyed and much of the original teaching was lost. Nevertheless, "The Master" has influenced many great philosophers, including Plato, Aristotle, Augustine, Thomas Aquinas, and Francis Bacon.

Balthazar

One of the three Magi (astronomer/adepts) who followed the star (the I AM Presence) of the Manchild born to the Virgin Mary. Believed to have been the King of Ethiopia, Balthazar brought the treasure of his realm, the gift of frankincense to Christ. the eternal High Priest.

Saint Francis of Assisi

The divine poverello, who renounced family and wealth and embraced "Lady Poverty," living among the poor and the lepers, finding unspeakable joy in imitating the compassion of Christ. While kneeling at Mass on the feast of St. Matthias in 1209, he heard the gospel of Jesus read by the priest and the Lord's command to his apostles, "Go, preach." Francis left the little church and immediately began evangelizing, preaching the doctrine of reincarnation as Jesus had taught and converting many disciples, including the noble Lady Clare who later left her home dressed as the bride of Christ and presented herself to Francis for admittance to the mendicant order.

One of the many legends surrounding the lives of Francis and Clare describes their meal at Santa Maria degli Angeli where Francis spoke so lovingly of God that all were enraptured in Him. Suddenly the people of the village saw the convent and the woods ablaze and running hastily to quench the flames, they beheld the little company enfolded in brilliant light with arms uplifted to heaven. God revealed to St. Francis the divine presence in "brother sun" and "sister moon" and rewarded his devotion with the stigmata of Christ crucified. The prayer of St. Francis is yet spoken by people of all faiths throughout the world: "Lord, make me an instrument of thy peace!..."

Shah Jahan

Mogul emperor of India in the sixteenth century who overthrew the corrupt government of his father Jahangir and restored, in part, the noble ethics of his grandfather Akbar the Great. During his enlightened reign, the splendor of the Mogul court reached its zenith and India entered her golden age of art and architecture. Shah Jahan lavished the imperial treasury not only on music and paintings, but especially on the construction of awesome monuments, mosques, temples, and thrones throughout India, some of which may still be seen today.

The famous Taj Mahal, "the miracle of miracles, the final wonder of the world," was built as a tomb for his beloved wife, Mumtaz Mahal, who died in 1631 giving birth to their fourteenth child. Shah Jahan spared no effort in making the temple "as beautiful as she was beautiful." It is the symbol of the Mother principle and the shrine of his eternal love for his twin flame.

Ascended Master Kuthumi

Formerly Chohan of the Second Ray of Divine Illumination, now serves with Jesus as World Teacher. He is the hierarch of the Cathedral of Nature, in Kashmir, India, and head of the Brothers of the Golden Robe. Kuthumi also maintains a focus at Shigatse, Tibet, where he plays sacred classical music of East and West and compositions of the heavenly hosts as well as of earth's early root races on an organ keyed to the music of the spheres, drawing souls by the sacred sound that is God out of the astral plane into the etheric retreats of the Brotherhood.



Kuthumi far left - El Morya - Saint Germain

Allegedly this is photo of Madame Blavatsky and the Ascended Masters.

"Djwhal Khul, Kuthumi and El Morya were Tibetan Buddhists, although very universalistic in their approach. These 3 great Masters were all physically incarnated in the Himalayas and lived close to each other. They could materialize right before your eyes. Kuthumi did so often for Madam Blavatsky. Written letters from them often materialized for her." - Joshua David Stone

Kwan Yin



Goddess of the Compassion and Mercy
Linked with the Sixth Ray - Indigo Ray - Third Eye Chakra

For centuries, Kuan Yin has epitomized the great ideal of Mahayana Buddhism in her role as "*bodhisattva* (Chinese "*p'u-sa*)--literally "a being of Bodhi, or enlightenment," who is destined to become a Buddha but has foregone the bliss of Nirvana with a vow to save all children of God.

Quan Yin carries the Goddess and Divine Mother aspect of Buddhism. The same Goddess and Divine energy carried by the Virgin Mary in Christianity. In the Egyptian mysteries it is carried by Isis. In Hinduism it is carried by Shakti, wife of Vishnu, by Parvati, wife of Shiva, by Radha, wife of Krishna, and by Sita, wife of Rama.

Quan Yin's name is a translation of the Sanskrit name of her chief progenitor which is Avalokitesvara, also known as Avalokita. In its proper form it is Kuanshih Yin, which means "She who harkens to the cries of the world."

In Korea, Japan, and China she is called Quan Yin. She is a celestial bodhisattva and an ascended master. One of her jobs in the celestial spheres is to sit on the board of the Lord of Karma.

Buddhist mythology tells of Avalokitesvara's being born from a ray of light that sprang from Amitabha Buddha's right eye. He immediately said, "Om Mane Padme Hum". This is one of the mantras by which he can be invoked in Buddhist tradition.

Avalokitesvara came to be known by most Tibetans as Buddha's earthly representation and as chief guardian of the dharma (doctrine) until the advent of Maitreya Buddha.

Avalokitesvara and Quan Yin are embodiments of compassion.

She is roughly equivalent to Green Tara in Tibetan Buddhism.

In Tibetan Buddhism Quan Yin is seen in her male form as Avalokitesvara. Some feel that the current Dali Lama is an incarnation of Avalokitesvara. It is thought that the female form of Avalokitesvara, Quan Yin, originated in the twelfth or thirteenth century in both China and Japan.

The Saddharma Pundarika Sutra affirms that Avalokitesvara had 357 incarnations.

Quan Yin is one of the most universally beloved of deities in the Buddhist tradition. Also known as Kuan Yin, Quan'Am (Vietnam), Kannon (Japan), and Kanin (Bali), She is the embodiment of compassionate loving kindness. As the Bodhisattva of Compassion, She hears the cries of all beings. Quan Yin enjoys a strong resonance with the Christian Mary, the Mother of Jesus, and the Tibetan goddess Tara.

In many images She is depicted carrying the pearls of illumination. Often Quan Yin is shown pouring a stream of healing water, the "Water of Life," from a small vase. With this water devotees and all living things are blessed with physical and spiritual peace. She holds a sheaf of ripe rice or a bowl of rice seed as a metaphor for fertility and sustenance. The dragon, an ancient symbol for high spirituality, wisdom, strength, and divine powers of transformation, is a common motif found in combination with the Goddess of Mercy.

Sometimes Kuan Yin is represented as a many armed figure, with each hand either containing a different cosmic symbol or expressing a specific ritual position, or mudra. This characterizes the Goddess as the source and sustenance of all things. Her cupped hands often form the Yoni Mudra, symbolizing the womb as the door for entry to this world through the universal female principle.

Quan Yin, as a true Enlightened One, or Bodhisattva, vowed to remain in the earthly realms and not enter the heavenly worlds until all other living things have completed their own enlightenment and thus become liberated from the pain-filled cycle of birth, death, and rebirth.

There are numerous legends that recount the miracles which Quan Yin performs to help those who call on Her. Like Artemis, She is a virgin Goddess who protects women, offers them a religious life as an alternative to marriage, and grants children to those who desire them.

The Goddess of Mercy is unique among the heavenly hierarchy in that She is so utterly free from pride or vengefulness that She remains reluctant to punish even those to whom a severe lesson might be appropriate. Individuals who could be sentenced to dreadful penance in other systems can attain rebirth and renewal by simply calling upon Her graces with utter and absolute sincerity. It is said that, even for one kneeling beneath the executioner's sword already raised to strike, a single heartfelt cry to Bodhisattva Quan Yin will cause the blade to fall shattered to the ground.

The many stories and anecdotes featuring this Goddess serve to convey the idea of an enlightened being who embodies the attributes of an all pervasive, all consuming, unwavering loving compassion and who is accessible to everyone. Quan Yin counsels us by Her actions to cultivate within ourselves those particular refined qualities that all beings are said to naturally possess in some vestigial form.

Contemplating the Goddess of Mercy involves little dogma or ritual. The simplicity of this gentle being and Her standards tends to lead Her devotees towards becoming more compassionate and loving themselves. A deep sense of service to all fellow beings naturally follows any devotion to the Goddess.

The name Kuan Shih Yin, as she is often called, means literally "the one who regards, looks on, or hears the sounds of the world." According to legend, Kuan Yin was about to enter heaven but paused on the threshold as the cries of the world reached her ears.

Scholars believe that the Buddhist monk and translator Kumarajiva was the first to refer to the female form of Kuan Yin in his Chinese translation of the Lotus Sutra in 406 A.D. Of the thirty-three appearances of the bodhisattva referred to in his translation, seven are female. (Devoted Chinese and

Japanese Buddhists have since come to associate the number thirty-three with Kuan Yin.)

Although Kuan Yin was still being portrayed as a male as late as the tenth century, with the introduction of Tantric Buddhism into China in the eighth century during the T'ang dynasty, the image of the celestial bodhisattva as a beautiful white-robed goddess was predominant and the devotional cult surrounding her became increasingly popular. By the ninth century there was a statue of Kuan Yin in every Buddhist monastery in China.

Despite the controversy over the origins of Kuan Yin as a feminine being, the depiction of a bodhisattva as both 'god' and 'goddess' is not inconsistent with Buddhist doctrine. The scriptures explain that a bodhisattva has the power to embody in any form--male, female, child, even animal depending on the type of being he is seeking to save. As the Lotus Sutra relates, the bodhisattva Kuan Shih Yin, "by resort to a variety of shapes, travels in the world, conveying the beings to salvation."

The twelfth-century legend of the Buddhist saint Miao Shan, the Chinese princess who lived in about 700 B.C. and is widely believed to have been Kuan Yin, reinforced the image of the bodhisattva as a female. During the twelfth century Buddhist monks settled on P'u-t'o Shan--the sacred island-mountain in the Chusan Archipelago off the coast of Chekiang where Miao Shan is said to have lived for nine years, healing and saving sailors from shipwreck--and devotion to Kuan Yin spread throughout northern China.

This picturesque island became the chief center of worship of the compassionate Saviouress; crowds of pilgrims would journey from the remotest places in China and even from Manchuria, Mongolia and Tibet to attend stately services there. At one time there were more than a hundred temples on the island and over one thousand monks. The lore surrounding P'u-t'o island recounts numerous appearances and miracles performed by Kuan Yin, who, it is believed, reveals herself to the faithful in a certain cave on the island.

In the Pure Land sect of Buddhism, Kuan Yin forms part of a ruling triad that is often depicted in temples and is a popular theme in Buddhist art. In the center is the Buddha of Boundless Light, Amitabha (Chinese, A-mi-t'o Fo; Japanese, Amida). To his right is the bodhisattva of strength or power, Mahasthamaprapta, and to his left is Kuan Yin, personifying his endless mercy.

In Buddhist theology Kuan Yin is sometimes depicted as the captain of the "Bark of Salvation," guiding souls to Amitabha's Western Paradise, or Pure Land--the land of bliss where souls may be reborn to receive continued instruction toward the goal of enlightenment and perfection. The journey to Pure Land is frequently represented in woodcuts showing boats full of Amitabha's followers under Kuan Yin's captainship.

Amitabha, a beloved figure in the eyes of Buddhists desiring to be reborn in his Western Paradise and to obtain freedom from the wheel of rebirth, is said to be, in a mystical or spiritual sense, the father of Kuan Yin. Legends of the Mahayana School recount that Avalokitesvara was 'born' from a ray of white light which Amitabha emitted from his right eye as he was lost in ecstasy.

Thus Avalokitesvara, or Kuan Yin, is regarded as the "reflex" of Amitabha's further emanation or embodiment of "*maha karuna* (great compassion), the quality which Amitabha himself embodies in the highest sense. Many figures of Kuan Yin can be identified by the presence of a small image of Amitabha in her crown. It is believed that as the merciful redemptress Kuan Yin expresses Amitabha's compassion in a more direct and personal way and prayers to her are answered more quickly.

The iconography of Kuan Yin depicts her in many forms, each one revealing a unique aspect of her merciful presence. As the sublime Goddess of Mercy whose beauty, grace and compassion have come to represent the ideal of womanhood in the East, she is frequently portrayed as a slender woman in flowing white robes who carries in her left hand a white lotus, symbol of purity. Ornaments may adorn her form, symbolizing her attainment as a bodhisattva, or she may be pictured without them as a sign of her great virtue.

Kuan Yin's presence is widespread through her images as the "bestower of children" which are found in homes and temples. A great white veil covers her entire form and she may be seated on a lotus. She is often portrayed with a child in her arms, near her feet, or on her knees, or with several children about her. In this role, she is also referred to as the "white-robed honored one." Sometimes to her right and left are her two attendants, Shan-tsiai Tung-tsi, the "young man of excellent capacities," and Lung-wang Nu, the "daughter of the Dragon-king."

Kuan Yin is also known as patron bodhisattva of P'u-t'o Shan, mistress of the Southern Sea and patroness of fishermen. As such she is shown crossing the sea seated or standing on a lotus or with her feet on the head of a dragon.

Like Avalokitesvara she is also depicted with a thousand arms and varying numbers of eyes, hands and heads, sometimes with an eye in the palm of each hand, and is commonly called "the thousand-arms, thousand-eyes" bodhisattva. In this form she represents the omnipresent mother, looking in all directions simultaneously, sensing the afflictions of humanity and extending her many arms to alleviate them with infinite expressions of her mercy.

Symbols characteristically associated with Kuan Yin are a willow branch, with which she sprinkles the divine nectar of life; a precious vase symbolizing the nectar of compassion and wisdom, the hallmarks of a bodhisattva; a dove, representing fecundity; a book or scroll of prayers which she holds in her hand, representing the dharma (teaching) of the Buddha or the sutra (Buddhist text) which Miao Shan is said to have constantly recited; and a rosary adorning her neck with which she calls upon the Buddha's for succor.

Images of Avalokitesvara often show him holding a rosary; descriptions of his birth say he was born with a white crystal rosary in his right hand and a white lotus in his left. It is taught that the beads represent all living beings and the turning of the beads symbolizes that Avalokitesvara is leading them out of their state of misery and repeated rounds of rebirth into nirvana.

Today Kuan Yin is worshipped by Taoists as well as Mahayana Buddhists--especially in Taiwan, Japan, Korea and once again in her homeland of China, where the practice of Buddhism had been suppressed by the Communists during the Cultural Revolution (1966-69). She is the protectress of women, sailors, merchants, craftsmen, and those under criminal prosecution, and is invoked particularly by those desiring progeny. Beloved as a mother figure and divine mediatrix who is very close to the daily affairs of her devotees, Kuan Yin's role as Buddhist Madonna has been compared to that of Mary the mother of Jesus in the West.

It is in truth the same soul.

Lada Nada



Second Ray - Orange Ray - Sacral Chakra - Understanding

Balance of male and female energies

Lady Nada oversees another etheric Temple above Lake Titicaca, in Peru.

As our Beloved Earth is changing, balancing our individual masculine and feminine energies is of paramount importance for the Ascension. Both, men and women will be empowered, by balancing our individual feminine and masculine energies. Learning to love your new Selves, will allowed more of your Spirit to flow thru your physical Being.

Many of Light workers visit these Temples during our dreamtime, when ego boundaries are more relaxed, to learn how to channel more and more of this Divine Love for personal and planetary healing.

She is in contact with the source of Divine Love from within, has no need to worry about not having enough Love, does not depend on outside sources for Love, and feels close to the Goddess/God/Source to wherever one happens to be! Divine Love manifests itself multidimensionally, and uniquely in each Being!

Lord Maitreya



Lord Maitreya is the head of the Spiritual Hierarchy and is often called the Master of Masters. He has served in this position for 2,500 years. He is an aspect of Jesus/ Sananda.



Maitreya, in Buddhism, the future Buddha, a Buddha who will be reborn in a period of decline to renew the doctrine of the founder of Buddhism, the Buddha. Maitreya is believed to be a bodhisattva, one who refuses entry into nirvana, a transcendent state free from suffering, out of a compassionate desire to help others. At present, he is believed to reside in Tushita Heaven, where he awaits his rebirth which is expected to occur.

At the moment of his rebirth, Buddhist law will have completely degenerated, requiring a new revelation. After his rebirth, by some accounts, Maitreya will lead all beings still trapped in the cycle of rebirths to Nirvana.

Others maintain that he will preach for 60,000 years, after which he will enter nirvana and his doctrine will endure for another 10,000 years. His cult first appeared in India around the 3rd century then spread throughout China, Korea, and Japan. The traditions surrounding Maitreya describe him taking on a variety of forms, such as a slothful student, a companion of the Buddha, or a kind tutor.

In China, he is revered as a folk deity who wanders the country with a third eye in his back. In addition, Chinese emperors and empresses have claimed to be the incarnation of Maitreya in order to achieve political security. Sometime in the 4th or 5th century, Buddhist monks brought the cult of Maitreya to Korea, where followers established him as a god of fertility who grants infants to barren women and answers the prayers of children.

In Japan, celebrated teacher Kukai claimed he was Maitreya when he founded the Shingon (Pure Word) sect of Buddhism in the early 9th century.

Maitreya remains one of the few bodhisattvas revered in both Theravada Buddhism and Mahayana Buddhism.

Melchizedek



Melchizedek, the king of Salem in the time of Abraham.

Many believe that Melchizedek was Jesus.

Melchizedek appeared in Genesis to the patriarch Abraham. Whether he actually existed as a person or as an abstraction remains a mystery.



Melchizedek first appeared in the Bible's Old Testament bringing bread and wine to Abraham after his victory in Genesis 14 over the four kings who had besieged Sodom and Gomorrah and taken his nephew Lot prisoner. In turn, Abraham gave Melchizedek as priest a tithe of ten percent of the bounty that he took in battle.

Psalm 110:4 names Melchizedek as representative of the priestly line through which a future king of Israel's Davidic line was ordained.

The future king - in Christian belief, Jesus Christ - is referred to as a "priest forever after the order of Melchizedek".

Hebrews 7:3 in the New Testament refers to Melchizedek as a king "without father or mother or genealogy", a reference which some Christians take as referring to Melchizedek's true nature as an angel or even as Jesus himself, appearing thousands of years before his Earthly incarnation.

Some rabbinic scholars identify Melchizedek with Noah's son Shem. The account of Melchizedek given in the Dead Sea Scrolls has also divided scholars into two camps, one that touts his existence as a mortal man and another that identifies him with the archangel Michael.

According to LDS tradition, Melchizedek's blessing of Abraham at Salem is a priesthood authority whose keys were restored to Joseph Smith along with the keys of Aaron's priesthood.

Metatron

Metatron is an Archangel and a Seraphim who sits beside God.



Metatron is a scribe like Thoth.

He supposedly was the Prophet Enoch before God turned him into an archangel.

His primary task among the heavenly court is to maintain the eternal archives of the Lord, recording each and every event that transpires and creating new ones.

Other variations on his name are; Metatetron, Merraton, and Metaraon.

He is one of the greatest of all angels, honored as the angel of the face, the angel of the presence, chief of the ministering angels, the chief recording angel, chancellor of heaven, the angel by whom the world is maintained, and a being so mighty that he possesses seventy-two other names.

Few angels have been the source of such a wide-ranging body of legends and tales, but precious few of the celestial hierarchy are credited with such majesty and power.

He was supposedly once a humble mortal being, the antediluvian patriarch Enoch. According to widely reported lore, Enoch earned such merit in the eyes of the Lord for his goodness and abilities as a scribe that he was taken to heaven, an event noted in the Book of Genesis (5:24).

As with all mythological characters Metatron is a Magician. There is a legend that speaks of two evil Egyptian sorcerers who used their advanced knowledge of magic to ascend to heaven. Such was their strength that neither Michael nor Gabriel could expel them. Metatron, however, broke their spells and cast out the impudent Egyptians. For this reason, Metatron is considered by some to be superior to most of the angels, including Michael, Gabriel, and Uriel.

After arriving in heaven he was transformed into a spirit of fire and equipped with 36 pairs of wings as well as innumerable eyes.



He was to be seated at the entrance of the seventh (highest) heaven upon a magnificent throne and all who approached the throne of God should first approach him, for he was henceforth the prince of wisdom and the prince of understanding.

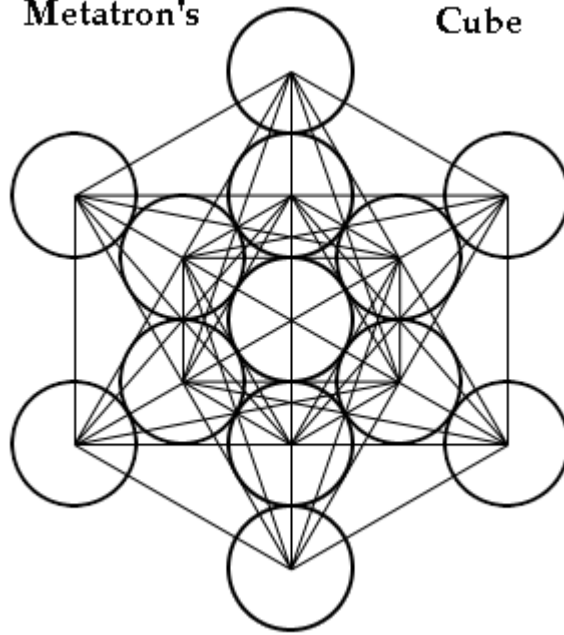
Metatron became the foremost intermediary between the divine and the human, possessing experiences both of the Earthly and the Heavenly.

He is linked to many legends. He is the angel who prevented Abraham from sacrificing his son, Isaac; wrestled with Jacob; and led the Israelites under Moses out of the wilderness.

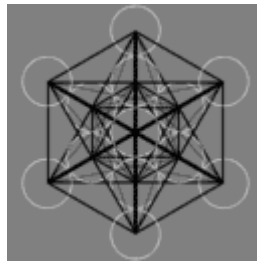
His female equivalent is Shekinah. His twin brother is Sandalphon.

As all things are linked through

Metatron's Cube

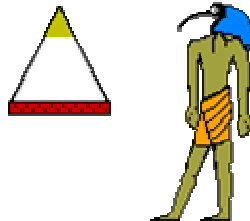


CREATIONAL GEOMETRY

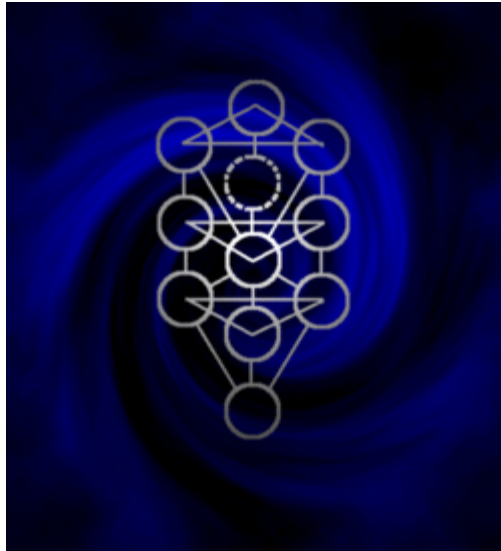


One must understand the metaphors of this geometry to understand Metatron and the electromagnetic nature of the creation of our reality.

His Latin name is 'Metator' - A guide or measurer As in 'Creational Geometry' - or 'Metaphor' - Archangel - as in 'Arcs or Angles of Geometry'. This was also



attributed to Thoth.



The Metatron is a reference to the highest archangel of the Kabbalah at Kether or the crown. Metatron is also sometimes equated with Thoth or Hermes, author of the Emerald Tablets of Thoth - As is Above, So is Below - the merge of polarities at Zero Point.

More properly, it should be associated with the supreme Egyptian god Ptah, also known as the Opener.

The wheel you refer to combines the symbology of Kabbalah with the Tarot cards and the 22 paths in the Tree of Life. The image is of an 8-spoked wheel with the secret vowels of the Tetragrammaton (name of god) and the letters ROTA, which means Wheel - however if you transpose the letters it spells "TARO". There are other esoteric symbols relating to the elements and processes involved. You should be able to find this image in books or websites dealing with the Tarot. The connections between Alchemy and the Qabbalah are among the deepest mysteries, and are gone into a later stage in the course. Sacred Geometry



Metatron's Cube - Sacred Geometry - Mandalas - by Gilchrist

MILAREPA



Milarepa is the Tibetan Buddhism's most renowned saint.

Full of intrigue, disaster, and amazing feats, it is the heroic story of a man who transforms from an avenging black magician into a supremely powerful yogi, pointing the way to self-knowledge and liberation.

In 1050 Milarepa sought vengeance on unscrupulous relatives for mistreating his mother and sister.

Trained in sorcery - black magic - to destroy the enemies of his family - he commanded a rain of scorpions, snakes, and lizards to attack the villains.

Later he meet a teacher - Marpa - who tells him that this is not the way to deal with one's enemies.

Milarepa renounces black magic to seek mystic truth instead.

He retreats to a cave where, after years of intense meditation, he acquires the power to change his body into any shape and to fly across the sky like a bird.

But most important, he achieves the greatest victory of all-mastery over his own self.

After years of teaching the Dharma, Milarepa was poisoned by a jealous Lama.

He asked that all of his faithful followers come to see him on his deathbed.

For many days he taught the Law of Karma and the Nature of Reality.

The scene was filled with mysterious music, wonderful aromas, rainbows arching the clear sky, and an eerily mystical feeling.

He passed away at age 84. It is said that his mourners heard these words,

"Dearest to my heart, abandon your old concepts - realize your encompassing emptiness and dissolve all duality."

Paul The Venetian



Increased Vision and Spiritual

Connection

In his final embodiment as Paolo Veronese, he became one of the greatest artists of the Venetian school. Born in 1528, he received little formal training in art before beginning his prolific career. His early style was simple, solid, and sincere. Soon he became eminent as a decorator of large architecture and churches, called "Painter of Pageants."

The magnificent work of Paolo Veronese is essentially Christian in theme, spacious and rich in color, and includes Temptation of Saint Anthony, Coronation of the Virgin, Deposition from the Cross, Supper at Emmaus, The Holy Family, and Raising of Lazarus - each one an important initiation of

Christhood which to this day conveys the essence of the love of Ascended Master Jesus.

The paintings in the church of St. Sebastian, taken from the history of Esther, excited so much admiration that Paolo soon ranked nearly equal with Titian and Tintoretto. In 1562, he received the commission for his famous Marriage at Cana which hangs in the Louvre today. Beyond his magnificence as a painter, little is known of his life.

Paul the Venetian ascended on April 19, 1588. His retreat, the Chateau de Liberte, is located in the etheric plane over southern France on the Rhone River. (Its physical counterpart is a chateau now owned by a private French family.) It contains classrooms with paintings and art work of every kind from all ages and races and cultures, as well as workshops for musicians, writers, sculptors, and students of voice. Here the masters introduce new techniques in every field of art.

And here the Goddess of Liberty, sponsor of Paul the Venetian, brought the flame of liberty from the Temple of the Sun on Atlantis. The impulse from this flame compelled the construction of the Statue of Liberty, a gift from the people of France to the people of America.

All who would hear the word of God as taught by Paul the Venetian may, before retiring, ask their Holy Christ Selves and guardian angels to take them to his retreat in the Chateau de Liberte,

"And I will take you by the hand and show you my castle. I will show you the works of art that have been brought forth by chelas unascended and ascended.

And we will go through many rooms, and lastly I will take you to the room where there is that frame that hangs. In some cases it will be an empty frame. In some cases it will have a canvas in it.

It will be your frame, the frame of your identity waiting for you to bring forth the genius of your soul. And when you see that frame, if it is empty you will want to fill it. And so, I will take you to that place where you can work with other artisans who are learning the art of living love by the discipline of the hand and the discipline of expression so that you can draw the image of your own Christ- perfection."

Paul the Venetian teaches us that to come into union with the Christ flame is to move with love.

"The more you are disciplined, the stronger are the grids of consciousness. And to have a strong consciousness, as strong sinews, enables you to balance megatons of the light force you call love. The art of living love is to be creative. And the art of being creative is to be self-disciplined."

Saint Germain



Seventh Ray - Violet Ray - Crown Chakra

It is believed that Saint Germain was born in 1561. As he grew into adulthood he mastered all of the European languages. He was one of the best swordsmen of his day. He was a master violinist.

He was a personal friend of Voltaire, Rousseau, and a great many other distinguished philosophers. He knew many European heads of state. He was known as "the man who never dies and knows everything".



He was very wealthy, but no one knew how he had accumulated his great wealth. He was a great painter and musical conductor. He had an extensive knowledge of herbalism. Some feel that this attributed to his long life. He was a master alchemist. It is said that he could turn base metals into gold.

He founded Rosicrucianism and Freemasonry in England. He did this under the name Francis Bacon. It was his dream to create in America a new country free of corruption, greed, and dictatorial monarchies. He was instrumental in formulating the Declaration of Independence and the constitution of the United States as they were being written by his Masonic followers who founded this nation. Their Masonic symbols can be seen on the dollar bill.

He spent eighty five years with the Trans-Himalayan Brotherhood which was made up of El Moyra, Kuthumi, Djwhal Khul, and others.

He lived for over 350 years, staging his death between lifetimes. As a writer he used the names Christopher Marlowe, Edmund Spenser, Montaigne, Robert Burton, Cervantes, Valentine Andraes, and Comte de Gabalis.

It is from his ascended state that he brings the ultimate gift of freedom--The Violet Flame.

From *The Ascended Masters*

Ruler of an Ancient Civilization

More than fifty thousand years ago, a golden civilization thrived in a fertile country with a semitropical climate where the Sahara Desert now is. It was filled with great peace, happiness and prosperity and ruled with supreme justice and wisdom by this very Saint Germain.

The majority of his subjects retained full, conscious use of the wisdom and power of God. They possessed abilities that today would seem superhuman or miraculous. They knew they were extensions of the Central Sun--Life-

streams issuing from the Great Hub of the Spirit/Matter cosmos. For their wise ruler had charted for them on a great mural in the center of the capital city, "the City of the Sun," their cosmic history--that they should not forget the Source whence they had come nor their reason for being: To become sun centers in this distant galaxy they now called home, extensions of the Law of the One. For they were part of an expanding universe. And their sense of co-measurement with the One sustained an ever-present cognition of the I AM THAT I AM.

Saint Germain was a master of the ancient wisdom and of the knowledge of the Matter spheres. He ruled by Light every area of life; his empire reached a height of beauty, symmetry and perfection unexceeded in the physical octave. Truly the heavenly patterns were out pictured in the crystal chalice of the earth. And elemental life served to maintain the purity of the Matter quadrants.

The people regarded their hierarch as the highest expression of God whom they desired to emulate, and great was their love for his presence. He was the embodiment of the archetype of universal Christhood for that dispensation--to whom they could look as the standard for their own emerging Godhood.

Guy W. Ballard, under the pen name of Godfre Ray King, recounted in *Unveiled Mysteries* a soul journey in which Saint Germain conducted him through the akashic record of this civilization and its decline.

Saint Germain explained to him that "as in all ages past, there was a portion of the people who became more interested in the temporary pleasures of the senses than in the larger creative plan of the Great God Self. This caused them to lose consciousness of the God-Power throughout the land until it remained active in little more than the [capital] city itself. Those governing realized they must withdraw and let the people learn through hard experience that all their happiness and good came from the adoration to the God within, and they must come back into the Light if they were to be happy."

Thus, the ruler (the embodied representative of the spiritual hierarchy of the earth under Sanat Kumara) was instructed by a cosmic council that he must withdraw from his empire and his beloved people; henceforth their karma would be their Guru and Lawgiver, and free will would determine what, if any, of his legacy of Light they would retain.

According to plan, the king held a great banquet in the Jeweled Room of his palace, with his councilors and public servants in attendance. Following the dinner, which had been entirely precipitated, a crystal goblet filled with "pure electronic essence" appeared to the right of each of the 576 guests. It was the communion cup of Saint Germain, who, with the mantle and scepter of the ancient priest/kings, gave of his own Light essence to those who had faithfully served the realm to the glory of God.

As they drank to the "Flame of the most High Living One," they knew they could never completely forget the divine spark of the inner God Self. This soul-protection, afforded them through the ever-grateful heart of Saint

Germain, would be sustained throughout the centuries until once again they should find themselves in a civilization where the cosmic cycles had turned and they would be given the full knowledge to pursue the Divine Union--this time never more to go out from the Golden City of the Sun.

Now a Cosmic Master from out the Great Silence spoke. His message was broadcast from the banquet hall throughout the realm. The resplendent being, who identified himself solely by the word Victory written upon his brow, brought warning of crisis to come, rebuked the people for their ingratitude to and neglect of their Great God Source, and reminded them of the ancient command to obey the Law of the One--Love. Then he gave them the following prophecy of their karma:

"A visiting prince approaches your borders. He will enter this city seeking the daughter of your king. You will come under the rule of this prince but the recognition of your mistake will be futile. Nothing can avail, for the royal family will be drawn into the protection and care of those whose power and authority are of God, and against whom no human desire can ever prevail. These are the great Ascended Masters of Light from the golden etheric city over this land. Here your ruler and his beloved children will abide for a cycle of time." The king and his children withdrew seven days later. The prince arrived the next day and took over without opposition.

As we study the history of Saint Germain's life stream we shall see that time and time again the Master and his way of God-mastery have been rejected by the very ones he sought to help; notwithstanding the fact that his gifts of Light, Life and Love--fruits of his adeptship freely given--his alchemical feats, elixir of youth, inventions and prognostications have been readily received.

The goal of his embodiments extending from the golden-age civilization of the Sahara to the final hour of his life as Francis Bacon was always to liberate the children of the Light, especially those who in their carelessness in handling fiery principles of the Law had been left to their own karmic devices--in whose vices they were often bound. His aim was to see the fulfillment of his prayer offered at the final banquet of his reign:

If they must have the experience that consumes and burns away the dress and clouds of the outer self, then do Thou sustain and at last bring them forth in Thy Eternal Perfection. I call unto Thee, Thou Creator of the Universe-- Thou Supreme Omnipotent God.

High Priest on Atlantis

As the High Priest of the Violet Flame Temple on the mainland of Atlantis thirteen thousand years ago, [13=4=4th dimension=time] Saint Germain sustained by his invocations and his causal body a pillar of fire, a fountain of violet singing flame, which magnetized people from near and far to be set free from every binding condition of body, mind and soul. This they achieved by self-effort through the offering of invocations and the practice of Seventh Ray rituals to the sacred fire.

An intricately carved marble circular railing enclosed the shrine where supplicants knelt in adoration of the God flame--visible to some as a physical violet flame, to others as an 'ultraviolet' light and to others not at all, though the powerful healing vibrations were undeniable.

The temple was built of magnificent marble ranging in hue from brilliant white, shot through with violet and purple veins, to deeper shades of the Seventh Ray spectrum. The central core of the temple was a large circular hall lined in ice-violet marble set upon a rich purpled marble floor. Three stories in height, it was situated midst a complex of adjacent areas for worship and the various functions of priests and priestesses who ministered unto the Flame and mediated its voice of Light and Prophecy unto the people. Those who officiated at this altar were schooled in the universal priesthood of the Order of Melchizedek at Lord Zadkiel's retreat, the Temple of Purification, in the locale of the West Indies.

Through the heights and depths of the ages that have ensued, Saint Germain has ingeniously used the Seventh Ray momentum of his causal body to secure freedom for keepers of the flame who have kept alive 'coals' from the violet flame altar of his Atlantean temple. He has extolled and exemplified freedom of the mind and spirit. Endowing the four sacred freedoms with an identity of their own, he has championed our freedom from state interference, kangaroo courts, or popular ridicule in matters ranging from scientific investigation to the healing arts to the spiritual quest.

Standing on a platform of basic human rights for a responsible, reasoning public educated in the principles of liberty and equal opportunity for all, he has ever taught us to espouse our inalienable divine right to live life according to our highest conception of God. For the Master has said that no right, however simple or basic, can long be secure without the underpinning of the spiritual graces and the Divine Law that instills a compassionate righteousness in the exercise thereof.

Samuel the Prophet

Returning to the scene of the karma of his people as Samuel, prophet of the LORD and judge of the twelve tribes of Israel (c. 1050 B.C.), Saint Germain was the messenger of God's liberation of the seed of Abraham from bondage to the corrupt priests, and from the Philistines by whom they had been defeated. Bearing in his heart the special sign of the blue rose of Sirius, Samuel delivered to the recalcitrant Israelites a prophecy parallel to his twentieth-century discourses both inextricably linked with God's covenants concerning karma, free will and grace:

"If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD and serve him only: and he will deliver you out of the hand of the Philistines." Later, when King Saul disobeyed God, Samuel freed the people from his tyranny by anointing David king.

True to the thread of prophecy that runs throughout his lifetimes, Saint Germain was Saint Joseph of the lineage of King David, son of Jesse, chosen vessel of the Holy Ghost, father of Jesus in fulfillment of the word of the LORD to Isaiah--"There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots...."

We see, then, in each of Saint Germain's embodiments that there is present the quality of Alchemy -a conveyance of Godly power. So ordained the instrument of the LORD, Samuel transferred His sacred fire in the anointing of David and just as scientifically withdrew it from King Saul when the LORD rejected him from being king over Israel. This unmistakable sign of the Seventh Ray adept, often in humble garb, was also present as the Holy Spirit's power of the conversion of souls and the control of natural forces in his life as the third-century Saint Alban, first martyr of the British Isles.



"Kuthumi left - El Morya - Saint Germain

This is a rare photo of Madame Blavatsky - the woman channeled Ascended Masters.

"Djwhal Khul, Kuthumi and El Morya were Tibetan Buddhists, although very universalistic in their approach. These 3 great Masters were all physically incarnated in the Himalayas and lived close to each other. They could materialize right before your eyes. Kuthumi did so often for Madam Blavatsky. Written letters from them often materialized for her."

Alban, Roman Soldier

A Roman soldier, Alban hid a fugitive priest, was converted by him, then sentenced to death for disguising himself as the priest and allowing him to

escape. A great multitude gathered to witness his execution--too many to pass over the narrow bridge that must be crossed. Alban prayed and the river parted--whereupon his executioner, being converted, begged to die in Alban's place. His request was denied and he was beheaded that day alongside the saint.

Master Teacher of the Neoplatonists

But Saint Germain was not always to be counted in the ranks of the Church. He fought tyranny wherever he found it, including in false Christian doctrine. As the Master Teacher behind the Neoplatonists, Saint Germain was the inner inspiration of the Greek philosopher Proclus (c. A. D. 410-485).

He revealed his pupil's previous life as a Pythagorean philosopher, also showing Proclus the sham of Constantine's Christianity and the worth of the path of individualism (leading to the individualization of the God flame) which Christians called "paganism."

As the highly honored head of Plato's Academy at Athens, Proclus based his philosophy upon the principle that there is only one true reality--the "One," which is God, or the Godhead, the final goal of all life's efforts. The philosopher said, "Beyond all bodies is the essence of soul, and beyond all souls the intellectual nature, and beyond all intellectual existences the One." Throughout his incarnations Saint Germain demonstrated tremendous breadth of knowledge in the Mind of God; not surprising was the range of his pupil's awareness. His writings extended to almost every department of learning.

Proclus acknowledged that his enlightenment and philosophy came from above--indeed he believed himself to be one through whom divine revelation reached mankind. "He did not appear to be without divine inspiration, his disciple Marinus wrote, "for he produced from his wise mouth words similar to the most thick-falling snow; so that his eyes emitted a bright radiance, and the rest of his countenance participated of divine illumination."

Thus Saint Germain, white-robed, jeweled slippers and belt emitting star-fire from far-off worlds, was the mystery Master smiling just beyond the veil--mirroring the imagings of his mind in the soul of the last of the great Neoplatonic philosophers.

Merlin

Saint Germain was Merlin. The unforgettable, somehow irretrievable figure who haunts the mists of England, about to step forth at any moment to offer us a goblet of sparkling elixir. He the 'old man' who knows the secrets of youth and alchemy, who charted the stars at Stonehenge, and moved a stone or two, so they say, by his magical powers--who would astonish no one if he suddenly appeared on a Broadway stage or in the forests of the Yellowstone or at one's side on any highway anywhere. For Saint Germain is Merlin.

Merlin, dear Merlin, has never left us--his spirit charms the ages, makes us feel as rare and unique as his diamond and amethyst adornments. Merlin is the irreplaceable Presence, a humming vortex about whose science and legends and fatal romance Western civilization has entwined itself.

It was the fifth century. Midst the chaos left by the slow death of the Roman Empire, a king arose to unite a land splintered by warring chieftains and riven by Saxon invaders. At his side was the old man himself--half Druid priest, half Christian saint-seer, magician, counselor, friend, who led the king through twelve battles to unite a kingdom and establish a window of peace.

At some point, the spirit of Merlin went through a catharsis. The scene was one of fierce battle, the legend says. As he witnessed the carnage, a madness came upon him--of seeing all at once past/present and future--so peculiar to the lineage of the prophets. He fled to the forest to live as a wild man, and one day as he sat under a tree, he began to utter prophecies concerning the future of Wales.

"I was taken out of my true self," he said. "I was as a spirit and knew the history of people long past and could foretell the future. I knew then the secrets of nature, bird flight, star wanderings and the way fish glide." Both his prophetic utterances and his "magical" powers served one end: the making of a united kingdom of the tribes of the old Britons. His pervasiveness is recalled in an early Celtic name for Britain, "Clas Myrddin," which means "Merlin's Enclosure."

By advising and assisting Arthur in establishing his kingship, Merlin sought to make of Britain a fortress against ignorance and superstition where Christ achievement could flower and devotion to the One could prosper in the quest for the Holy Grail. His efforts on British soil were to bear fruit in the nineteenth century as the British Isles became the place where individual initiative and industry could thrive as never before in twelve thousand years.

But even as Camelot, the rose of England, budded and bloomed, night shade was twining about its roots. Witchcraft, intrigue and treachery destroyed Camelot, not the love of Launcelot and Guinevere as Tom Malory's misogynistic depiction suggests. Alas, the myth he sowed has obscured the real culprits these long centuries.

'Twas the king's bastard son Modred by his half sister Margawse who with Morgana le Fay and a circle of like sorceresses and black knights, set out to steal the crown, imprison the queen, and destroy for a time the bonds of a Love that such as these (of the left-handed path) had never known nor could - -a Reality all of their willing, warring and enchantments could not touch.

Thus it was with a heavy heart and the spirit of a prophet who has seen visions of tragedy and desolation, fleeting joys and the piercing anguish of karmic retribution endlessly outplayed, that Merlin entered the scene of his own denouement, to be tied up in spells of his own telling by silly, cunning Vivien--and sleep. Aye, to err is human but to pine for the twin flame that is

not there is the lot of many an errant knight or king or lonely prophet who perhaps should have disappeared into the mists rather than suffer sad ignominy for his people. **Roger Bacon**

Some say he still sleeps but they grossly underestimate the resilient spirit of the wise man rebounded, this time in thirteenth-century England disguised as Roger Bacon (c. 1214-1294). Reenter Merlin--scientist, philosopher, monk, alchemist and prophet--to forward his mission of laying the scientific moorings for the age of Aquarius his soul should one day sponsor.

The atonement of this lifetime was to be the voice crying in the intellectual and scientific wilderness that was medieval Britain. In an era in which either theology or logic or both dictated the parameters of science, he promoted the experimental method, declared his belief that the world was round, and castigated the scholars and scientists of his day for their narrow-mindedness. Thus he is viewed as the forerunner of modern science.

But he was also a prophet of modern technology. Although it is unlikely he did experiments to determine the feasibility of the following inventions, he predicted the hot-air balloon, a flying machine, spectacles, the telescope, microscope, elevator, and mechanically propelled ships and carriages, and wrote of them as if he had actually seen them! Bacon was also the first Westerner to write down the exact directions for making gunpowder, but kept the formula a secret lest it be used to harm anyone. No wonder people thought he was a magician!

However, just as Saint Germain tells us today in his *Studies in Alchemy* that "miracles" are wrought by the precise application of universal laws, so Roger Bacon meant his prophecies to demonstrate that flying machines and magical apparatus were products of the employment of natural law which men would figure out in time.

From whence did Bacon believe he derived his amazing awareness! "True knowledge stems not from the authority of others, nor from a blind allegiance to antiquated dogmas," he said. Two of his biographers write that he believed knowledge "is a highly personal experience--a light that is communicated only to the innermost privacy of the individual through the impartial channels of all knowledge and of all thought."

And so Bacon, who had been a lecturer at Oxford and the University of Paris, determined to separate himself and his thoughts from the posing and postulating residents of academe. He would seek and find his science in his religion. Entering the Franciscan Order of Friars Minor, he said, "I will conduct my experiments on the magnetic forces of the lodestone at the selfsame shrine where my fellow-scientist, St. Francis, performed his experiments on the magnetic forces of love."

But the friar's scientific and philosophical world view, his bold attacks on the theologians of his day, and his study of alchemy, astrology and magic led to charges of "heresies and novelties," for which he was imprisoned in 1278 by

his fellow Franciscans! They kept him in solitary confinement for fourteen years, releasing him only shortly before his death. Although the clock of this life was run out, his body broken, he knew that his efforts would not be without impact on the future.

The following prophecy which he gave his students shows the grand and revolutionary ideals of the indomitable spirit of this living flame of freedom--the immortal spokesman for our scientific, religious and political liberties:

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.

Christopher Columbus

To establish this freedom upon earth, Saint Germain's lifestream took another turn--as Christopher Columbus (1451-1506). But over two centuries before Columbus sailed, Roger Bacon had set the stage for the voyage of the three ships and the discovery of the New World when he stated in his "Opus Majus" that "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."

Although the statement was incorrect in that the land to the west of Spain was not India, it was instrumental in Columbus' discovery. Cardinal Pierre d'Ailly copied it in his Image Mundi without noting Bacon's authorship. Columbus read his work and quoted the passage in a 1498 letter to King Ferdinand and Queen Isabella, saying that his 1492 voyage had been inspired in part by this visionary statement.

Columbus believed that God had made him to be "the messenger of the new heaven and the new earth of which He spake in the Apocalypse of St. John, after having spoken of it by the mouth of Isaiah."

His vision went back as far as ancient Israel, perhaps even further. For in discovering the New World, Columbus believed that he was the instrument whereby God would, as Isaiah recorded around 732 B.C., "recover the remnant of his people....and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Twenty-two centuries passed before anything visible happened that seemed to be the fulfillment of this prophecy. But late in the fifteenth century, Christopher Columbus was quietly preparing to set the stage for the fulfillment of this prophecy, certain that he had been divinely selected for his mission. He

studied the biblical prophets, writing passages relating to his mission in a book of his own making entitled *Las Proficias* or *The Prophecies*-in its complete form, *The Book of Prophecies concerning the Discovery of the Indies and the Recovery of Jerusalem*. Although the point is seldom stressed, it is a fact so rooted in history that even *Encyclopaedia Britannica* says unequivocally that, "Columbus discovered America by prophecy rather than by astronomy."

"In the carrying out of this enterprise of the Indies," he wrote to King Ferdinand and Queen Isabella in 1502, "neither reason nor mathematics nor maps were any use to me: fully accomplished were the words of Isaiah." He was referring to Isaiah 11:10-12.

Thus we see that lifetime by lifetime, Saint Germain, whether his outer mind was continuously cognizant of it we know not, was re-creating that golden pathway to the Sun--a destiny come full circle to worship the God Presence and reestablish a lost golden age.

Francis Bacon

As Francis Bacon (1561-1626), the greatest mind the West has ever produced, his manifold achievements in every field catapulted the world into a stage set for the children of Aquarius. In this life he was free to carry to its conclusion the work he had begun as Roger Bacon.

Scholars have noted the similarities between the thoughts of the two philosophers and even between Roger's *Opus Majus* and Francis' *De Augmentis* and *Novum Organum*. This is made even more astounding by the fact that Roger's *Opus* was never published in his lifetime, fell into oblivion, and not until 113 years after Francis' *Novum Organum* and 110 years after his *De Augmentis* did it appear in print!

The unsurpassed wit of this immortal soul, this philosopher/king, this priest/scientist, might easily have kept its humor with the stubborn motto drawn from tyrants, tortures and tragedy: if they beat you in one life, come back and beat them in the next!

Francis Bacon is known as the father of inductive reasoning and the scientific method which, more than any other contributions, are responsible for the age of technology in which we now live. He foreknew that only applied science could free the masses from human misery and the drudgery of sheer survival in order that they might seek a higher spirituality they once knew. Thus, science and technology were essential to Saint Germain's plan for the liberation of his Lightbearers and through them all mankind.

His next step was to be nothing less bold than universal enlightenment!

"The Great Instauration" (restoration after decay, lapse, or dilapidation) was his formula to change "the whole wide world." First conceived when Bacon was a boy of 12 or 13 and later crystallized in 1607 in his book by the same

name, it did indeed launch the English Renaissance with the help of Francis' tender, caring person. For over the years, he gathered around himself a group of illuminati who were responsible among other things for almost all of the Elizabethan literature--Ben Jonson, John Davies, George Herbert, John Selden, Edmund Spenser, Sir Walter Raleigh, Gabriel Harvey, Robert Greene, Sir Philip Sidney, Christopher Marlowe, John Lyly, George Peele, and Lancelot Andrewes.

Some of these were part of a "secret society" that Francis had formed with his brother Anthony, when the two were law students at Gray's Inn. This fledgling group, called "The Knights of the Helmet," had as its goal the advancement of learning by expanding the English language and by creating a new literature written not in Latin but in words which Englishmen could understand.

Francis also organized the translation of the King James version of the Bible, determined that the common people should have the benefit of reading God's Word for themselves. Furthermore, as was discovered in the 1890s in two separate ciphers--a word-cipher and a bi-literal cipher embedded in the type of the original printings of the Shakespearean Folios--Francis Bacon was the author of the plays attributed to the actor from the squalid village of Stratford-on-Avon. He was the greatest literary genius of the Western world.

So, too, was Bacon behind many of the political ideas on which Western civilization is based. Thomas Hobbes, John Locke and Jeremy Bentham took Bacon as their ideological starting point. His revolutionary principles are the engine that has driven our nation. They are the very essence of the can-do spirit. "Men are not animals erect," Bacon averred, "but immortal Gods. The Creator has given us souls equal to all the world, and yet satiable not even with a world."

Francis Bacon also continued the task he had begun as Christopher Columbus, promoting the colonization of the New World, for he knew that it was there that his ideas could take deepest root and come to fullest flower. He convinced James I to charter Newfoundland and was an officer in the Virginia Company, which sponsored the settlement of Jamestown, England's first permanent colony in America. And he founded Freemasonry, dedicated to the freedom and enlightenment of mankind, whose members played a large part in founding the new nation.

Yet he could have been an even greater boon to England and the whole world had he been allowed to fulfill his destiny. The same ciphers which run throughout the Shakespearean plays also run through Francis Bacon's own works and those of many of his circle of friends. Both ciphers contain his true life story, the musings of his soul, and anything he wished to bequeath to future generations but could not publish openly for fear of the queen.

Its secrets reveal that he should have been Francis I, King of England. He was the son of Queen Elizabeth I and Robert Dudley, Lord Leicester, born four months after a secret wedding ceremony. But she, wishing to retain her "Virgin Queen" status and afraid that if she acknowledged her marriage, she

must give power to the ambitious Leicester, also lest the people prefer her male heir to herself and demand the queen's premature withdrawal from the throne, refused to allow Francis, on pain of death, to assume his true identity.

The queen kept him dangling all his life, never giving him public office, never proclaiming him her son, never allowing him to fulfill his goals for England. No, she would not allow her son to bring in the golden age of Britannia that was meant to be but never was. What cruel fate--a queen mother unbending, contemptuous before her golden age prince!

He was raised the foster son of Sir Nicholas and Lady Anne Bacon and at age 15 heard the truth of his birth from his own mother's lips in the same breath with which she barred him forever from the succession. In one night his world was in a shambles. Like young Hamlet, he pondered over and over the question, "To be or not to be!" That was his question.

In the end, he determined not to rebel against his mother or later, against her ill-fitted successor, James I. This despite the great good he knew he could bring to England, despite his vision of the land "as she might be, if wisely governed." He knew he had within himself the power to be a monarch such as the land had never known, a true father of the nation. He wrote of the "impulses of the godlike patriarchal care for his own people" he would exercise--shades of the golden age emperor of the Sahara.

Fortunately for the world, Francis determined to pursue his goal of universal enlightenment in the avenues of literature and science, as adviser to the throne, supporter of colonization, and founder of secret societies, thereby reestablishing the thread of contact with the ancient mystery schools. The outlet of his wounded spirit was his cipher writing in which he poured out his longings to a future age.

By the time of his death in 1626, persecuted and unrecognized for his manifold talents, Francis Bacon had triumphed over circumstances which would have destroyed lesser men, but which for him proved the true making of an Ascended Master.

The Wonderman of Europe

May 1, 1684, was Saint Germain's Ascension Day. From heights of power well earned and beyond this world's, he still stands to turn back all attempts to thwart his 'Great Instauration' here below.

Desiring above all else to liberate God's people, whether they would or no, Saint Germain sought a dispensation from the Lords of Karma to return to earth in a physical body. They granted it and he appeared as the Comte de Saint Germain, a "miraculous" gentleman who dazzled the courts of eighteenth century Europe as "The Wonderman." His goal: to prevent the French Revolution, effect a smooth transition from monarchy to a Republican form of government, establish a United States of Europe, and enshrine the fleur-de-lis as threefold flame of God-identity in every heart.

Though admired throughout the courts of Europe for his adeptship--removing the flaws in diamonds, disappearing into thin air, writing the same verses of poetry simultaneously with both hands, accomplished in many languages, fluent in any subject, recounting any history as an eyewitness--he failed to secure the anticipated response. Though willing to be entertained, the royalty were not easily prodded to relinquish their power and move with the winds of democratic change. They and their jealous ministers ignored his counsel and the French Revolution ensued.

In a final attempt to unite Europe, Saint Germain backed Napoleon, who misused the Master's power to his own demise. The opportunity to set aside the retribution due an age thus passed, Saint Germain was once again forced to withdraw from a karmic situation. In this episode, though clearly visible as the mediator, Saint Germain with his miracles en main and his prophecies fulfilled could still be ignored! What would it take to turn people's hearts?

Comte de Saint Germain



Comte de Saint Germain was an 18th-century adventurer known as 'Der Wundermann' - 'The Wonderman'.

He was a man whose origin was unknown and who disappeared without leaving a trace.

His presumed date of birth was 1690. He supposed died in 1784, but many people in Europe saw him after that date. A few believe that he still lives on. I am one of those people.

The commonest hypothesis about his birth is that Saint-Germain was the natural son of the widow of Charles II of Spain and a certain Comte (Count) Adanero, whom she knew at Bayonne. This Spanish queen was Marie de Neubourg, whom Victor Hugo took as the heroine of his Ruy Blas. Those who disliked Saint-Germain said that he was the son of a Portuguese Jew named Aymar, while those who hated him said, in the effort to add to his discredit, that he was the son of an Alsatian Jew named Wolff.

Fairly recently a new genealogy of Saint-Germain has been put forward which seems the most probable of all. It is the work of the theosophists and Annie Besant, who has frequently made the statement that the Comte de Saint-Germain was one of the sons of Francis Racozi II, Prince of Transylvania. The children of Francis Racozi were brought up by the Emperor of Austria, but one of them was withdrawn from his guardianship.

Saint Germain never seemed to age. For an entire century he maintained the physical appearance of a man between forty and fifty years old.

He could do just about anything. He was almost too good to be true. He was a magician, a musician, artist as a violinist, talent as a painter, skill in alchemy and chemistry, a seer who read for and socialized with the rich and famous, had great wealth, and was one of the most mysterious men on the Europe continent. He knew nearly all the European languages. His knowledge of history was comprehensive, and his accomplishments as a chemist, on which he based his reputation, were in many ways considerable.

By far the greatest obvious talents of the Comte de Saint-Germain were connected with his knowledge of alchemy. Yet if Saint-Germain he knew how to make gold, he was wise enough to say nothing about it. Nothing but the possession of this secret could perhaps account for the enormous wealth at his command, though he was not known to have money on deposit at any banks.

He was one of the of the most celebrated mystics and adventurers of modern times. He was a confidant of two kings of France, a dazzlingly rich and gifted social figure, the subject of a thousand rumors.

He enjoyed and sought the company of the pretty women of his day. It appears from the memoirs of Baron von Gleichen that when Saint-Germain was in Paris he became the lover of Mademoiselle Lambert, daughter of the Chevalier Lambert, who lived in the house in which he lodged. And it appears from Grosley's memoirs that in Holland he became the lover of a woman as rich and mysterious as himself.

Though he never ate any food in public, he liked dining out because of the people he met and the conversations he heard. They say he lived on oatmeal. He had an immense stock of amusing stories with which he regaled society.

He was an aristocrat who lived with princes and even with kings almost on a footing of an equal.

He gave recipes for removing wrinkles and dyeing hair.

His activity and the diversity of his occupations were very great. He was interested in the preparation of dyes and even started a factory in Germany for the manufacture of felt hats.

One of his principal roles was that of a secret agent in international politics in the service of France. He became Louis XV's confidential and intimate counselor and was entrusted by him with various secret missions.

He had a love of jewels in an extreme form, and he ostentatiously showed off those he possessed. He kept a great quantity of them in a casket, which he carried about everywhere with him. The importance he attached to jewels was so great that in the pictures painted by him, which were in themselves remarkable, the figures were covered with jewels; and his colors were so vivid and strange that faces looked pale and insignificant by contrast. Jewels cast their reflection on him and threw a distorting light on the whole of his life.

He was also known to carry jewels sewn into his clothing . He was said to have presented a cross ornamented with gems to a woman he scarcely knew, because she had idly admired it.

The count claimed that he had learned how to turn several small diamonds into one large one and to make pearls grow to spectacular size. He said he could remove flaws from diamonds. He could make a big diamond out of several small stones. The diamonds that he wore in his shoes and garters were believed to be worth more than 200,000 francs.

It was widely suspected that he also knew the secret for making gold out of base metal.

Tradition has related that he said he had known Jesus and been present at the Council of Nicea. But he did not go so far as this in his contempt for the men with whom he associated and in his derision of their credulity.

He seems to have become a celebrity in the 1750's as a friend of Louis XV and his mistress Madame de Pompadour, who together spent evenings with him simply for the pleasure of his conversation. Louis XV must have known who he was, for he extended to him a friendship that aroused the jealousy of his court. He allotted him rooms in the Chateau of Chambord. He shut himself up with Saint-Germain and Madam de Pompadour for whole evenings; and the pleasure he derived from his conversation and the admiration he no doubt felt for the range of his knowledge cannot explain the consideration, almost the deference, he had for him. Madam du Housset says in her memoirs that the king spoke of Saint-Germain as a personage of illustrious birth.

Count Charles of Hesse Cassel, with whom he lived during the last years in which history is able to follow his career, must also have possessed the secret of his birth. They worked with alchemy together. Saint-Germain treated him as an equal. It was to him that Saint-Germain entrusted his paper just before his supposed death in 1784.

However, neither Louis XV nor the Count of Hesse Cassel ever revealed anything about the birth of Saint-Germain. The count even went so far as invariably to withhold the smallest detail bearing on the life of his mysterious

friend. This is a very remarkable fact, since Saint-Germain was an extremely well known figure.

Whether he was a genius or a charlatan, Saint-Germain had the talent to make himself noticed and the subject of gossip. But in Versailles and Paris he was embraced as the confidential adviser of Louis XV. The position earned him the envy and enmity of the king's ministers, who denounced him as an adventurer with a smooth line of talk.

Matters came to a head in 1760, when the count at the behest of the king involved himself in foreign affairs, going behind the back of ministry. Threatened with arrest, he was obliged to flee to England, where he stayed for a while; possibly for a period of two years.

From England Count Saint-Germain apparently went to Russia, where it is claimed he took part in a conspiracy that put Catherine the Great upon the throne in 1762.

After that nothing much is known of the count until 1774, when Louis XVI and Marie Antoinette came to the throne. Saint-Germain then returned to France. It is said that he warned the royal couple of the revolution 15 years in the future, saying, "There will be a blood-thirsty republic, whose scepter will be the executioner's knife."

Secret Societies

Secret societies were the fashion in pre-revolutionary France, and some of them recognized Saint-Germain as an 'adept' one who knew the ancient wisdoms hinted at in the rites of the Freemasons, Rosicrucians and Knights Templars.

He influenced Freemasonry and the secret societies, though many modern masons have denied this and have even omitted to mention him as a great source of inspiration.

In Vienna he took part in the foundation of the Society of Asiatic Brothers and of the Knights of Light, who studied alchemy; and it was he who gave Mesmer his fundamental ideas on personal magnetism and hypnotism. It is said that he initiated Cagliostro, who visited him on several occasions in Holstein to receive directions from him, though there is no direct evidence for this. The two men were to be far separated from one another by opposite currents and a different fate.

All over the country secret societies sprang up. The new spirit manifested itself in the form of associations. Neither the nobility nor the clergy escaped what had become a fashion.

There were lodges for women, and the Princesse de Lamballe became grand mistress of one of them.

In Germany there were the Illuminati and the Knights of Strict Observance, and Frederick II, when he came to the throne, founded the sect of the Architects of Africa.

In France, the Order of the Templars was reconstituted, and Freemasonry, whose grand master was the Duke de Chartres, increased the number of its lodges in every town. Martinez de Pasqually taught his philosophy at Marseilles, Bordeaux and Toulouse; and Savalette de Lange, with mystics such as Court de Gebelin and Saint-Martin, founded the lodge of the Friends Assembled.

The initiates of these sects understood that they were the depositories of a heritage that they did not know, but whose boundless value they guessed; it was to be found somewhere, perhaps in traditions, perhaps in a book written by a master, perhaps in themselves. They spoke of this revealing word, this hidden treasure it was said to be in the hands of "unknown superiors of these sects, who would one day disclose the wealth which gives freedom and immortality."

It was this immortality of the spirit that Saint-Germain tried to bring to a small group of chosen initiates. He believed that this minority, once it was developed itself, would, in its turn, help to develop another small number, and that a vast spiritual radiation would gradually descend, in beneficent waves, towards the more ignorant masses. It was a sage's dream, which was never to be realized.

With the co-operation of Savalette de Lange, who was the nominal head, he founded the group of Philalethes, or truth-lovers, which was recruited from the cream of the Friends Assembled. The Prince of Hesse, Condorcet, and Cagliostro were all members of this group. Saint-Germain expounded his philosophy at Ermenonville and in Paris, in the rue Platriere. It was a Platonic Christianity, which combined Swedenborg's visions with Martinez de Pasqually's theory of reintegration. There were to be found in it Plotinus' emanations and the hierarchy of successive planes described by Hermeticists and modern theosophists. He taught that man has in him infinite possibilities and that, from the practical point of view, he must strive unceasingly to free himself of matter in order to enter into communication with the world of higher intelligences.

He was understood by some. In two great successive assemblies, at which every Masonic lodge in France was represented, the Philalethes attempted the reform of Freemasonry. If they had attained their aim, if they had succeeded in directing the great force of Freemasonry by the prestige of their philosophy, which was sublime and disinterested, it may be that the course of events would have been altered, that the old dream of a world guided by philosopher-initiates would have been realized.

But matters were to turn out differently. Old causes, created by accumulated injustices had paved the way for terrible effects. These effects were in their turn to create the causes of future evil. The chain of evil, linked firmly together

by men's egoism and hatred, was not to be broken. The light kindled by a few wise visionaries, a few faithful watchers over the well being of their brothers, was extinguished almost as soon as it was kindled.

Saint-Germain's Death

Secluded at Eckenforn in the count's castle, Saint-Germain announced that he was tired of life. He seemed careworn and melancholy. He said he felt feeble, but he refused to see a doctor and was tended only by women. No details exist of his death, or rather of his supposed death. No tombstone at Eckenforn bore his name. It was known that he had left all his papers and certain documents relating to Freemasonry to the Count of Hesse Cassel.

The count for his part asserted that he had lost a very dear friend. But his attitude was highly equivocal. He refused to give any information about his friend or his last moments, and turned the conversation if anyone spoke of him. His whole behavior gives color to the supposition that he was the accomplice of a pretended death.

Although, on the evidence of reliable witnesses, he must have been at least a hundred years old in 1784, his death in that year cannot have been genuine. The official documents of Freemasonry say that in 1785 the French masons chose him as their representative at the great convention that took place in that year, with Mesmer, Saint-Martin, and Cagliostro present. In the following year Saint-Germain was received by the Empress of Russia. Finally, the Comtesse d'Adhemar reports at great length a conversation she had with him in 1789 in the Church of the Recollets, after the taking of the Bastille.

His face looked no older than it had looked thirty years earlier. He said he had come from China and Japan. "There is nothing so strange out there," he said, "as that which is happening here. But I can do nothing. My hands are tied by someone who is stronger than I. There are times when it is possible to draw back; others at which the decree must be carried out as soon as he has pronounced it."

And he told her in broad outlines all the events, not excepting the death of the queen, that were to take place in the years that followed. "The French will play with titles and honors and ribbons like children. They will regard everything as a plaything, even the equipment of the Garde Nationale. There is today a deficit of some forty millions, which is the nominal cause of the Revolution. Well, under the dictatorship of philanthropists and orators the national debt will reach thousands of millions."

"I have seen Saint-Germain again," wrote Comtesse d'Adhemar in 1821, "each time to my amazement. I saw him when the queen was murdered, on the 18th of Brumaire, on the day following the death of the Duke d'Enghien, in January, 1815, and on the eve of the murder of the Duke de Berry."

Mademoiselle de Genlis asserts that she met the Comte de Saint-Germain in 1821 during the negotiations for the Treaty of Vienna; and the Comte de

Chalons, who was ambassador in Venice, said he spoke to him there soon afterwards in the Piazza di San Marco. There is other evidence, though less conclusive, of his survival. The Englishman Grosley said he saw him in 1798 in a revolutionary prison; and someone else wrote that he was one of the crowd surrounding the tribunal at which the Princess de Lamballe appeared before her execution.

It seems quite certain that the Comte de Saint-Germain did not die at the place and on the date that history has fixed. He continued an unknown career, of whose end we are ignorant and whose duration seems so long that one's imagination hesitates to admit it.

What happened to the Comte de Saint-Germain after 1821, in which year there is evidence that he was still alive? An Englishman, Albert Vandam, in his memoirs, which he calls *An Englishman in Paris*, speaks of a certain person whom he knew towards the end of Louis Philippe's reign and whose way of life bore a curious resemblance to that of the Comte de Saint-Germain.

"He called himself Major Fraser, wrote Vandam, "lived alone and never alluded to his family. Moreover he was lavish with money, though the source of his fortune remained a mystery to everyone. He possessed a marvelous knowledge of all the countries in Europe at all periods. His memory was absolutely incredible and, curiously enough, he often gave his hearers to understand that he had acquired his learning elsewhere than from books. Many is the time he has told me, with a strange smile, that he was certain he had known Nero, had spoken with Dante, and so on."

Like Saint-Germain, Major Fraser had the appearance of a man of between forty and fifty, of middle height and strongly built. The rumor was current that he was the illegitimate son of a Spanish prince. After having been, also like Saint-Germain, a cause of astonishment to Parisian society for a considerable time, he disappeared without leaving a trace. Was it the same Major Fraser who, in 1820, published an account of his journey in the Himalayas, in which he said he had reached Gangotri, the source of the most sacred branch of the Ganges River, and bathed in the source of the Jumna River?

It was at the end of the nineteenth century that the legend of Saint-Germain grew so inordinately. By reason of his knowledge, of the integrity of his life, of his wealth and of the mystery that surrounded him, he might reasonably have been taken for an heir of the first Rosicrucians, for a possessor of the Philosopher's Stone. But the theosophists and a great many occultists regarded him as a master of the great White Lodge of the Himalayas. The legend of these masters is well known. According to it there live in inaccessible lamaseries in Tibet certain wise men who possess the ancient secrets of the lost civilization of Atlantis. Sometimes they send to their imperfect brothers, who are blinded by passions and ignorance, sublime messengers to teach and guide them. Krishna, the Buddha, and Jesus were the greatest of these. But there were many other more obscure messengers, of whom Saint-Germain has been considered to be one.

"This pupil of Hindu and Egyptian hierophants, this holder of the secret knowledge of the East," theosophist Madam Blavatsky says of him, "was not appreciated for who he was. The stupid world has always treated in this way men who, like Saint-Germain, have returned to it after long years of seclusion devoted to study with their hands full of the treasure of esoteric wisdom and with the hope of making the world better, wiser and happier." Between 1880 and 1900 it was admitted among all theosophists, who at that time had become very numerous, particularly in England and America, that the Comte de Saint-Germain was still alive, that he was still engaged in the spiritual development of the West, and that those who sincerely took part in this development had the possibility of meeting him.

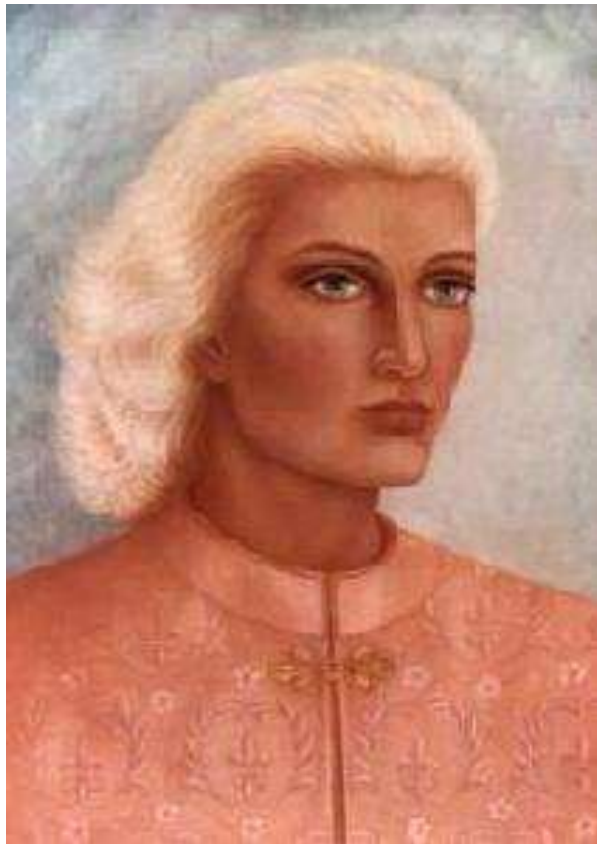
The brotherhood of Khe-lan was famous throughout Tibet, and one of their most famous brothers was an Englishman who had arrived one day during the early part of the twentieth century from the West. He spoke every language, including the Tibetan, and knew every art and science, says the tradition. His sanctity and the phenomena produced by him caused him to be proclaimed a Shaberon Master after a residence of but a few years. His memory lives to the present day among the Tibetans, but his real name is a secret with the Shaberons alone. Might not this mysterious traveler be the Comte de Saint-Germain?

But even if he has never come back, even if he is no longer alive and we must relegate to legend the idea that the great Hermetic nobleman is still wandering about the world with his sparkling jewels, his senna tea, and his taste for princesses and queens even so it can be said that he has gained the immortality he sought. For a great number of imaginative and sincere men the Comte de Saint-Germain is more alive than he has ever been. There are men who, when they hear a step on the staircase, think it may perhaps be he, coming to give them advice, to bring them some unexpected philosophical idea. They do not jump up to open the door to their guest, for material barriers do not exist for him. There are men who, when they go to sleep, are pervaded by genuine happiness because they are certain that their spirit, when freed from the body, will be able to hold converse with the master in the luminous haze of the astral world.

The Comte de Saint-Germain is always present with us. There will always be, as there were in the eighteenth century, mysterious doctors, enigmatic travelers, bringers of occult secrets, to perpetuate him.

Saint Sermain was as real or as Illusionary as any of us only he knew how to control the illusion and play the game at a higher level than most of us do. He played the roles of Hermes [the Trickster] - who was Thoth the scribe [who write the program which is our reality - Merlin the Magician - Shakespeare among other famous roles.

SANAT KUMARA - LORD OF THE WORLD



Sanat Kumara (Kumara = Kuma Ra =Guardian of the Divine Fire)

It is said by the Tibetan Buddhists that there is a land in the north named Shambhala, where everyone is happy. This land is ruled by a king, named Raudra Chakri.

In the Alice Bailey and Theosophical literature he is called Sanat Kumara. Raudra Chakri is the Buddhist "Ruler of Shambhala" and the "Lord of the World." Sanat Kumara is also the being that is the Earthly representative of our Planetary Logos - the personality aspect of the Heavenly Man. This article

is a brief description of Sanat Kumara, derived from the western occult traditions.

Other names for Sanat Kumara

The Seed
The Great Sacrifice
The One Initiator
The Voluntary Exile
The Silent Watcher
Maha-Guru
The One Kumara
The Lord of Flame
The Ancient One
The Mighty Lord of Fire
The Point of Blue within the hidden diamond
The Root-Base (relating to the Earth as the base center)
The Son of Will and Yoga (the first ray Monad--the first ray Rishi)
The One Set Apart (as all initiates are set apart)
The Tree (the chain of Hierarchy)
The Ever-Living-Human-Banyan
The First Hierophant
He who changes form, yet remains ever the same
Lord of the Sacred Isle (or Shambhalla)
The First of the First
The One and the Supreme
The Youth of Eternal Summers
The Youth of Endless Summers
The Youth of Timeless Aeons
The Light of Life Itself
The Wondrous One
The Lord of Venusian Love
The Great Kumara within the Flaming Sword
The Peace of All the Earth
Fountainhead of the Will of the Planetary Logos
Jagan-Natha, Sanskrit for Lord of the World. ("Jagernath" is the common pronunciation. Hence the word: "juggernaut," irresistible force.)
Lokapati and Locan'tha, the Lord of the World
Vishnu Krishna
Padmapani Chenresi (the lotus-bearer) or Avalokitesvara
Chenresi Vanchug, the powerful and all-seeing
Protector of Tibet
Savior of Humanity
Chantong, he of the 1,000 eyes
Jigten-gonpo, Protector and Savior against evil
Hermes, the Interpreter

Sanat Kumara is thus the incarnation of our Planetary Logos, the manifestation of the Lord of the Ray of our Earth Scheme. He keeps the world together in His awareness and in one sense, is the source and root of that

which we call human consciousness. It is He who makes human evolution and initiation possible.

Three other exoteric Kumaras, known as the Buddhas of Activity, work with Sanat Kumara. Yet another set of three Kumaras are also associated with Him in a more subjective manner, making seven Kumaras. The six other Kumaras are representatives of the energies of other schemes. This makes four exoteric (Sanat Kumara and the Buddhas of Activity) and three esoteric Kumaras.

It is said that of these seven, "We have the four exoteric Kumaras, of Whom two fell, and the three esoteric, of whom One gathers the life forces of the four exoteric, making with Them the five" (Alice Bailey, *A Treatise on Cosmic Fire*, pp. 829) Thus we find these five Kumaras are concerned primarily with humanity and transmit the energy of MIND from Sirius. These Kumaras are also related to the five major initiations and also to the five major etheric centers that relate the human being to the five planes of superhuman evolution.

Sanat Kumara is, thus, the personality, and the three Buddhas of Activity act as the three aspects of that personality. The three hidden Kumaras stand in the same relationship to Sanat Kumara as the three hidden Kingdoms of elemental lives--composing the elemental life of the etheric, astral, and mental vehicles--stands to the human being. The "Silent Watcher" is, in this theory, the soul aspect. These, in turn are manifestations of the Planetary Logos just as the human soul-integrated personality is the manifestation of the monad.

The planetary Logos is the initiator of the four kingdoms via Sanat Kumara and the three Buddhas of Activity, initiating each kingdom via one of these Kumaras. Thus Sanat Kumara is the initiator for the fourth, or human, kingdom. Thus of all the Kumaras, the most important to us is the one named Sanat Kumara, or Highest Kumara.

Functions of Sanat Kumara

Let us identify the major functions of Sanat Kumara that we may ponder.

1. Sanat Kumara is the Lord of Shambhalla.

It is said that Sanat Kumara dwells "in Jana Loka, his own sphere or spiritual state" along with the other 7 and 105 Kumaras. The Jana Loka is the fifth Divine Loka, which is located, it is said, "beyond the Solar System."

In this sense, Shambhalla is composed of Kumaras, just as the Hierarchy is composed of Egos or the Spiritual Triads, and Humanity is composed of humans or personalities. These three Kingdoms form the Head, Heart, and Throat centers of the planetary Life:

Spirit -- Shambhalla -- Head Center
Consciousness -- Spiritual Hierarchy -- Heart Center
Form -- Humanity -- Throat Center

To say that Shambhalla is composed of Kumaras is another way of saying that Shambhalla is composed of groups of Monads. Therefore the world or environment of the Monad is Shambhalla, just as the threefold world of the Triad is the Hierarchy, and the three worlds (the mental, astral, and physical planes) the realm of the personality.

It is intended, at the end of this cycle, to have each of the three lowest sub planes of the physical plane--the fire, water, and earth sub planes--to be fully responsive to the energies of Shambhalla, the Spiritual Hierarchy, and Humanity respectively. At that time, the three centers will have merged into their higher coordinating center--the planetary ajna--and physical plane experience will be transcended in this Scheme. This transcendence will not be due to pralaya, but rather by the achievement of a relative perfection.

This is the higher correspondence to the achievement of initiation by the human being. The human being normally achieves an exit of the physical plane by way of death. Initiation is, in one sense, a different exit which does not lead to further incarnation. For example, a first degree initiate will not have his or her physical elemental reincarnate--it has been transcended. Of course, the consciousness will still need a physical vehicle for each incarnation until the fourth initiation is taken, but the physical elemental life has reached a peculiar point in evolution.

This relative perfection at the end of this cycle will be achieved through the process of individualization, initiation, and identification. Sanat Kumara has led Humanity to individualization ages ago in "Lemurian" days. Sanat Kumara today leads Humanity on the path of Initiation in this era, and will one day be the focal point of the process of Identification. Therefore:

2. Sanat Kumara is the One Initiator.

Sanat Kumara is thus the First Hierophant, the Maha-Guru or Greatest Guru, and the head of all evolution in this Fourth Globe of the Earth Scheme. He acts as the Hierophant at the third, fourth, and fifth initiations, wielding the rod of initiation to bring about dramatic changes within the consciousness of the initiate and sealing certain achievements. The previous two initiations, the first and the second, are presided over by the Christ.

The Monads have sacrificed themselves, and taken upon themselves the substance of the five lower planes, and evolved through countless ages through the mineral, plant, animal, and human kingdoms in order to "gain experience" and "achieve contact." Without this sacrifice, neither Humanity or the Hierarchy would exist.

Our Monad is a "Voluntary Exile" from the realms of Shambhalla. We have chosen to take incarnation and gain experience, and learn in this manner, in

order to further the development of our Monadic essence (if such a phrase has any meaning) and to further the planetary and solar evolution as well. Our Monads were driven forth to creation by the Sound of the solar AUM, and that Word still is sounding forth, driving each tiny life in every planetary Scheme onwards in cyclic growth.

We have sacrificed ourselves in part for the sake of the evolution of the elementals of the vehicles. When we gain control and mastery over our vehicles, these devas also attain a relative perfection. When the vehicles are fully purified and refined, and the individual is liberated from their limitations, the devas of the vehicles--etheric, astral, and concrete mind--also reach the goal of their lesser cycle of activity.

Just as we refine our threefold vehicle and lift their elemental lives, so does Sanat Kumara refine the sevenfold cosmic physical plane. Just as we have sacrificed ourselves for the sake of the evolution of our vehicles, so has Sanat Kumara taken incarnation, and will not attain His own particular goal in evolution until a relative perfection has been achieved for the entire planet. This is a tremendous sacrifice on the part of Sanat Kumara, on an unprecedented scale; consequently:

3. Sanat Kumara is the Great Sacrifice.

Thus just as the Ego holds the personality vehicles in incarnation by the force of its Will, so does Sanat Kumara hold the planet, and the subjective vehicles of the planet, together into one functioning unit.

We might get the idea from this that Sanat Kumara is to the Earth Scheme what the Ego is to the personality; and in one sense, that is correct. But in truth, the matter is far more difficult and the analogy is not exact. Consider that Sanat Kumara is but one tiny unit within the etheric head center of the planetary Life. From this angle, Sanat Kumara is hardly of any significance to the entire scheme. There is, then, something that makes Sanat Kumara unique from all other Kumaras. We come to what is perhaps the most important definition of Sanat Kumara:

4. Sanat Kumara is the focal point through which the planetary Life of the Earth Scheme comes into contact with our Globe.

This is a deep mystery, and there have been many attempts to find analogies to explain this unique relationship between the planetary Life and Sanat Kumara. It has been said, for example, that Sanat Kumara is the personality of the planetary Life, or the Ego of the planetary Life, or the incarnation of the planetary Life each of these is partly true, but do not explain the truth in full. As the Tibetan puts it,

Sanat Kumara is the planetary Logos yet He is not. A reflection of this method of direct incarnation can be seen when a disciple steps out of his body and permits his Guru, or a more advanced chela, to use it. (Alice Bailey, *A Treatise on Cosmic Fire*, pp. 753)

In such cases, the disciple has willingly and deliberately allowed the Guru, Initiate or Master to use his personality vehicles for a set time and in a set place in order to perform a service project. In the case of the planetary Life, this service project is in part what we call Initiation.

So Sanat Kumara and the planetary Life are both distinct entities; one is not an aspect of the other. Yet at the same time they are very closely related. (Note: It should be noted that sometimes statements concerning Sanat Kumara are relevant to Sanat Kumara being the planetary Life or Logos, and other statements about Sanat Kumara are relevant only insofar as Sanat Kumara is a Kumara.) It should be understood, then, that Sanat Kumara (as a kumara) is a much lesser Being than the planetary Life. Sanat Kumara is but the physical form expression of Monadic Life or Spirit.

Sanat Kumara is thus the means by which the planetary Life comes into dense physical plane expression. Sanat Kumara is the manifestation of the appropriation of a dense physical body of the planetary Life. This first occurs at the time of human individualization, and necessitates 1) the development of the three worlds to a particular rate of vibration and 2) the vitalization of the heart center of the Heavenly Man, the Spiritual Hierarchy.

The planetary Life uses Sanat Kumara just as the soul uses a temporary personality "when that personality is at an advanced stage of initiate consciousness." (Alice Bailey, *The Rays and the Initiations*, pp. 206) This is a parallel, not an analogy.

5. Sanat Kumara is the planetary Logos of our scheme in physical incarnation.

This is now to be understood with the qualifications given above. Sanat Kumara is not the planetary Life itself, but is the means by which that Life incarnates. By means of Sanat Kumara, the planetary Life can reach and intelligently contact the individualized units within the Scheme. This makes it possible for Initiates and above to contact and speak to the planetary Life by means of Sanat Kumara. Sanat Kumara is the individualized mind of the planetary Life.

Thus as an analogy or comparison rather than as a fact, it is said that Sanat Kumara is the personality aspect of the Lord of the World, the planetary Life. The planetary Life is, on His own plane, to Sanat Kumara what the soul is to the personality.

We have seen that Sanat Kumara is a manifestation or avatar of the intelligence of the Planetary Logos, the Planetary Life in incarnation. In turn, Sanat Kumara sends his intelligence outwards and downwards into form, resulting in the appearance of Divine Beings who are avatars of Sanat Kumara. As H. P. Blavatsky said, "A certain Ray (principle) from Sanat Kumara spiritualized (animated) Pradyumna, the son of Krishna during the great Mahabharata period..." Thus on occasion Sanat Kumara appears as an avatar to humanity, bringing certain new energies and principles into manifestation, primarily the principle of our planetary Life.

6. Sanat Kumara is the embodiment of a principle of the planetary Life of the Earth Scheme.

The Earth Scheme is one of the four schemes that compose the quaternary or lower fourfold aspect of the solar Life. Just as each of our four vehicles--the physical, etheric, astral, and concrete mental vehicles--has its own characteristics and principles, so does each of these schemes, including the Earth Scheme, have its own principle. This principle of the planetary Life manifests through Sanat Kumara. The other Kumaras transmit energies from the other schemes, not only of the solar quaternary, but also the seven and the ten solar schemes.

The Kumaras, then, are the means by which the planetary Life comes into contact with the seven rays and other extra-planetary energies. They are a mechanism of contact, just as the personality is a mechanism of contact for the soul, or an etheric center is the mechanism of contact for the inner Observer. This is a part of the function of the planetary head center, Shambhalla. Thus taken as a whole, the Kumaras are the head center of the planetary Life.

The seven Kumaras that are each related to a principle have a special relationship within the planetary head center. They are the equivalent of the seven head centers in the head. Thus:

7. Sanat Kumara is one of the seven head centers within Shambhalla, the head center of the planetary Life.

Sanat Kumara and the other Kumaras are "focal points for the energy of the planetary Logos on His own plane." (Alice Bailey, *A Treatise on Cosmic Fire*, pp. 728)

They are thus each related to:

- a. A planetary principle or vehicle, and thus to the seven Sacred Planets.
- b. One of the seven Rays, emanating from the constellation of the Great Bear. The force and energy of one of the principles of the planetary Life--from the constellation of the Great Bear--pours from the planetary Life to what corresponds to the monad of the Kumara. From there it reaches the consciousness of the Kumara, and is transmitted to the Earth Scheme.
- c. One of the seven major planetary centers or kingdoms (humanity, the animal kingdom, etc.). Sanat Kumara is closely related to the center we call Humanity, producing definite effects within that center. Sanat Kumara is in one sense the energy of individual identity within humanity, and the other three Kumaras are closely related to the three lower kingdoms, producing their motion and grades of consciousness.
- d. One of the seven schemes. The three Buddhas of Activity, or the three exoteric Kumaras Who work with the Lord of the World, relate our scheme to

the other three schemes of the Solar quaternary. The other three, hidden or esoteric Kumaras relate this scheme to the higher three schemes (among the seven). They represent energies that are not yet manifesting within this planet, but the energies of the fourth Kumara will soon begin to make their impact.

e. One of the seven Ashrams.

Sanat Kumara is thus one of these head centers within the planetary Life. Each of the seven Kumaras is one of the head centers in the planetary Life of Earth in the same way that the seven Stars of the Great Bear are the seven head centers of the One About Whom Naught May Be Said.

7 Head Centers -- 7 Kumaras -- 7 Stars of Great Bear
7 Etheric Centers -- 7 Ashrams -- 7 Solar Systems

Sanat Kumara and Numerology

The breakdown of words "Sanat Kumara" is of interest. Our planetary Life has a first ray monad, a second ray soul, and a third ray personality. These find their reflection in the numerological meaning of Sanat Kumara.

Sanat Kumara, 1-1-5-1-2 + 2-3-4-1-9-1 = 10 + 20 = 30 = 3.

For the Earth, the second ray is in power at this time, for our little planet is in many ways a reflection of the solar Life. Thus Sanat Kumara, the representative in form of the Spirit aspect embodied in the Lord of Shambhalla is of necessity second ray, seeking to develop the first ray aspect. Consequently, as it is the second ray that is in force at this time, He has delegated the task of the guidance of the Hierarchy to the Christ; i.e.,:

The Known: the Knower: the Field of Knowledge

The form: the Spirit: the sphere of influence

The Planetary Hierarchy: the Christ: the Seven Hierarchies

The Earth: Sanat Kumara: the Seven Sacred Planets

This is not to say that the Spiritual Hierarchy is the highest Hierarchy or that Sanat Kumara is the Highest Planetary Life; they are definitely not. This is to illuminate the place of Sanat Kumara and the Spiritual Hierarchy within the sphere of the solar Life. This position is, as the Tibetan pointed out, the mid-way point. We might clarify the place of the Earth within the solar Life by the following table:

The 4 rays of attribute - their unifying 3rd Ray - the 7 Rays

$4 + 1 + 7 = 12$

Breaking down each of the 4 rays of attribute and the 7 rays we have:

$$4+5+6+7 = 22 -- 1 -- 1+2+3+4+5+6+7 = 28 / 22+1+28 = 61 = 7$$

or

$$3+4+5+6+7 = 25 -- 1 -- 1+2+3+4+5+6+7 = 28 / 25+1+28 = 64 = 10 = 1$$

The 4 Kumaras -- Sanat Kumara -- The 7 Planetary Logoi

The 4 Non-Sacred Planets,

Mars, Pluto, Vulcan, Moon -- Earth -- The 7 Sacred Planets

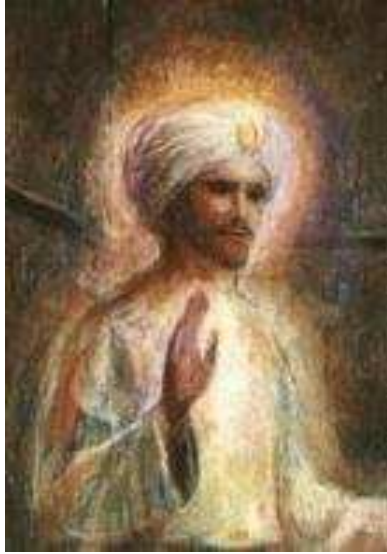
Making the 12 petals of the solar heart center

Each receptive to one of the 12 constellations

Thus in the four non-sacred planets besides the Earth, the duality of Human and Deva monads continues, with the Deva evolution dominant. In the sacred planets, the monadic life is triumphant, and duality has been transcended. On Earth, the battle between the Human and Deva monads continues with the introduction of a third or intermediary aspect, the Manasaputras, the Solar Angels, which make the peculiar and unusual possibility of initiation a fact in this scheme.

The Earth is thus the battleground between spirit and matter within the solar system, and Sanat Kumara the focal point of that battle. Our own personal spiritual development is intrinsically part of the work of Sanat Kumara to save all the lesser lives within this Scheme. The cosmic battleground is reflected in Sanat Kumara, which in turn is reflected in our own lives by the conflict between personality and soul. All is interconnected by the golden chain of Hierarchy.

Serapis Bey



First Ray - Red Ray - Root Charka - Ascension and Initiations - Kundalini

Holds the ascension door open at the Temple of Ascension on the etheric level in Luxor, Egypt.

He was the Egyptian pharaoh Amenhotep III, c. 1417-1379 BC called "the Magnificent." He brought Egypt to its height of diplomatic prestige, prosperity and peace. His extensive building of monuments, palaces and temples included construction of the temple of Luxor, which was built to correspond to the outline of the human skeletal framework. Careful studies of its architecture have revealed that the entire temple explains many secret functions of the organs and nerve centers.

Serapis was also embodied as Leonidas, king of Sparta. In about 480 b.c., with only three hundred soldiers, he resisted the advance of Xerxes' vast Persian army in a Herculean effort at Thermopylae. Though finally defeated, their fight to the last man is celebrated in literature as the epitome of heroism in the face of overwhelming odds.

Serapis was embodied as a high priest in the ascension temple on Atlantis more than 11,500 years ago.

In the nineteenth century, Serapis Bey worked closely with El Morya, Kuthumi, Djwal Kul and other Masters to found the Theosophical Society - Madame Blatvatsy

Serapis Bey allegedly ascended in about 400 BC.

Zarathustra ~ Zoroaster



Zarathustra, The Persian Prophet

There are many viewpoints on the timeline for Zarathustra's date of birth - vary by almost 1,000 years. At best this is all speculative. The truth will remain an enigma, but his teachings and his belief in monotheism have perpetuated throughout history. Who was this great teacher and prophet? Many scholars believe he was a priest and a prophet. He was linked to the Magi. His spiritual influences have always affected human thought and reasoning - his goals, to show human their connection a creation and their link to onsource.

Zoroaster's name

The name Zarathustra is a Bahuvrihi compound in the Avestan language, of zarata- "feeble, old" and usatra "camel", translating to "having old camels, the one who owns old camels". The first part of the name was formerly commonly translated as "yellow" or "golden", from the Avestan "zaray", giving the meaning "having yellow camels".

A more romantic, but inaccurate, translation of the name in the past has been **Bringer of the Golden Dawn**, based on the mistaken assumption that the second part of the name is a variant of the Vedic word "Ushas" meaning "dawn".

This last translation seems to have derived from a desire to give a more fitting meaning to the prophet's name than "owner of feeble camels."

An alternate reading is "old camel." Animals such as camels and horses were essential and even sacred to the people of Zarathushtra's age, and thus a name containing one of these animals marks a person as important. A similar naming practice occurred among the ancient Greeks where names containing "-ippos" or horse denoted high birth - such as Philippos (lover of horses), Aristippos (best horse), or Xanthippos (yellow horse).

The later Zoroastrians, perhaps embarrassed by their prophet's primitive-sounding name, said that the name meant "Golden Light," deriving their meaning from the word *zara* and the word *ushas*, light or dawn. There is no doubt about Zarathushtra's clan name, which is Spitama - perhaps meaning "white." Zarathushtra's father was named Pouruchaspa (many horses) and his mother was named Dughdova (milkmaid). His birthday is celebrated on March 26, as part of the Iranian New Year Festival.

No one knows where or when the Prophet was born. Some legends place his birth in western Iran, perhaps near Tehran; others, which are somewhat more likely due to the eastern Iranian language of his poetry, place his birthplace in the east. As for the date of his birth, it has been since ancient times a matter of controversy. Greek sources placed him as early as 6000 B.C., a reckoning derived from poorly transmitted Zoroastrian legends; few if any scholars take that date seriously. The traditional Zoroastrian date for Zarathushtra's birth and ministry is around 600 B.C. This is derived from a Greek source that places him "300 years before Alexander" which would give that date; other rationales for the 600 BC date identify the King Vishtaspa of Zarathushtra's Gathas with the father of the Persian King Darius, who lived around that time.

As the linguists of both Europe and India worked on the Gathas, however, it became clear that the language of the Gathas attributed to Zarathushtra was far older than the language spoken in Iran at the time of King Darius' father. Gathic Avestan was very close to the Sanskrit of the Indian Rig-Vedas, which can be dated from the period 1500-1200 BC. This would mean that Zarathushtra lived far earlier than the "traditional" date. Some scholars have said that the 600 BC date is still plausible if Gathic Avestan was actually an artificially preserved sacred language, somewhat like Latin, which continued in literature and rituals thousands of years after it had ceased to be spoken.

Recent work by Martin Schwartz and Almut Hintze tends to discount this theory, as the linguists show that the Gathas are not the work of an academic writing in a dead language; they show all the signs of poetry composed and recited in an oral tradition, similar to the heroic poetry of Homer or the Rig-Vedas. These studies would confirm the earlier date for Zarathushtra.

The problem of Zarathushtra's time will never be solved, unless some improbable archaeological find turns up. Most scholars agree on a time-frame for Zarathushtra which could be as early as 1700 B.C. or as late as 1000 B.C.

Zarathushtra received his prophetic calling in about his thirtieth year, in which he envisioned God through Vohu Manah, or "Good Mind." His prophecies were not foretelling of the future, but prophecy in the sense of the later

Hebrew prophets: revolutionary messages of religious purity and social justice, speaking out against corrupt priests and potentates.

There is very little biographical material in the Gathas. What is there indicates that Zarathushtra was cast out of his original home, wherever that was, and forced to wander, along with his followers and their animals. Yasna 46 begins with a sad verse about this:

"To what land should I turn? Where should I turn to go?
They hold me back from folk and friends.
Neither the community I follow pleases me,
nor do the wrongful rulers of the land...
I know... that I am powerless.
I have a few cattle and also a few men."
(Jafarey translation)

He and his followers wandered until they found a sympathetic friend in King Vishtaspa, who was not the father of King Darius but an earlier ruler of the same name, who may have lived in eastern Iran or in Bactria, modern Afghanistan. There, Zarathushtra won over the king, and his court, and became the court prophet.

Zarathushtra is said to have had six children, three boys and three girls. This is not exact information, since the number and gender equals that of the six Amesha Spentas and may be only symbolic. But the last Gatha is composed for the marriage of Zarathushtra's daughter Pouruchista (Full of Wisdom) so he is known to have had at least one child. Zarathushtra, in the legends, had three wives (in sequence) of whom the last was Hvovi (Good Cattle) the daughter of King Vishtaspa's prime minister. Thus Zarathushtra married into the king's court; Pouruchista, in turn, married the prime minister.

There is no exact or provable information about Zarathushtra's life at court, though it may be assumed that it was here that he composed the Gathas, and the names of king and court appear in the poetry as if, in oral recitation, they were there listening to him. The prophet may have spent almost three decades there, before his death at age 77.

Again, no one knows how Zarathushtra died. Many legends, and Zoroastrian tradition, say that he was killed, while praying in the sanctuary, by a foreign enemy of the king. But there is no holiday commemorating the martyrdom of the Prophet, as there would be in other religions (Christianity, for instance) and other Zoroastrian traditions, and scholars, say that Zarathushtra died peacefully.

One of the controversies about Zarathushtra concerns whether he was a priest. He did not live in a religious vacuum, but was born into a society that practiced the polytheistic rites of ancient Indo-Iranian religion. This religion already had a well-developed system of priesthood and service. In one verse of the Gathas (Y,33, 6) Zarathushtra calls himself a "zaota" which in later Zoroastrian usage is the word for officiating priest. The word, though, literally

means "invoker" and both Taraporewala and Jafarey translate it simply, claiming that Zarathushtra never meant to call himself a priest. It is very possible that Zarathushtra, if not a priest, had priestly training (how else would he know the highly technical spiritual language found in the Gathas, as well as the ability to compose philosophical/religious poetry?). Other Zoroastrians, including more traditionally minded ones, say that Zarathushtra was indeed a priest and the first of the millennia-old tradition of Zoroastrian ritualizing priesthood.

In the later Avesta, Zarathushtra is used as a character in dialogue with Ahura Mazda; he is featured in ritual texts and in law- texts, and great amounts of ritual and doctrine are thus attributed to him, whether he was their originator or not. In much later Zoroastrian traditions, some of which were not recorded until centuries after the Arab conquest, the life of the Prophet abounds with miracles and divine interventions.

His mother glowed with the divine Glory usually reserved for kings; the soul of the prophet was placed by God in the sacred Haoma plant (which Z. condemned in the Gathas) and the prophet was conceived through the essence of Haoma in milk (though the birth is not a virgin birth, but the natural product of two special, but earthly parents.). The child laughed at his birth instead of crying, and he glowed so brightly that the villagers around him were frightened and tried to destroy him. All attempts to destroy young Zarathushtra failed; fire would not burn him nor would animals crush him in stampedes; he was cared for by a mother wolf in the wilderness.

He spent years in the wilderness communing with God before his first vision, in which Vohu Manah came to him in the form of a huge Angel. All the heavenly entities, the Amesha Spentas, instructed Zarathushtra in heaven, and he received perfect knowledge of past, present, and future. Zarathushtra's preaching to King Vishtaspa was enhanced by miracles, especially the healing of a paralyzed horse that convinced the king to accept the new religion.

Most of these motifs are familiar from the lives of other culture heroes such as Romulus, Moses, and Jesus. Whether any of this literally happened is a matter for belief, not scholarship. Tradition-minded Zoroastrians do accept these legends as truth about Zarathushtra. Other, more modern Zoroastrians, who rely more on the Gathas as a scriptural source, discount the legends as pious fantasies, noting that there are no miracles or supernatural interventions in the Gathas.

Unlike Mohammed's recitation of the Koran, the Gathas of Zarathushtra are not "channeled" - that is, the Gathas are regarded as the inspired composition of a poet-prophet rather than a text dictated by a heavenly being. Zarathushtra was inspired by God, through the Bounteous Immortals of Vohu Manah, Asha, and the others - but he was not a passive recipient of the divine wisdom. In accordance with Zoroastrian philosophy, he reached God through his own effort simultaneously with God's communication to him.

Zarathushtra was never divine, not even in the most extravagant legends. He remained a man like all others, though divinely gifted with inspiration and closeness to Ahura Mazda. His life is an inspiration for Zoroastrians of all persuasions, traditionalist and modern - in his innovation, loving relationship with God, and spiritual courage he is a model for all his followers. After his death. Zarathushtra's great soul attains almost the level of a Bounteous Immortal, but still is not merged in the divinity.

Ever since ancient Greek times the name of Zoroaster has stood for mysterious Eastern wisdom. In Hellenistic times many esoteric and magical texts were written using his name (though none of those texts had anything to do with the real Zarathushtra) and Zoroaster was thought of as one of the greatest magicians.

Once the Avesta had been brought to the West in the 18th century, his name again became famous in the West - this time not for magic, but for the humanistic, monotheistic, moral philosophy found in the Gathas. Enlightenment philosophers such as Kant and Diderot mentioned him as a model; the playwright Voltaire wrote a play called "Zoroaster."

Here was a philosopher from "pagan" antiquity who was monotheistic and moral without any help from the Christian Church! The French composer Rameau wrote an opera called "Zoroastre" and the free-thinking Mozart used a variant of the name for his character Sarastro in "The Magic Flute;" Sarastro is the priest of the Sun and Light who defeats the Queen of the Night. In the 20th century Nietzsche was inspired by Zarathushtra's example when expounding his philosophy in 'Thus Spake Zarathustra', though there is no identifiable Zoroastrian teaching in the Nietzsche work.

The German composer Richard Strauss, inspired by the Nietzsche work, wrote the tone-poem of the same name, which became famous in the 1960s as the theme for the Stanley Kubrick film 2001 - 'A Space Odyssey. '

The example of the Prophet is still good today, and anyone who sees his or her own religion overwhelmed by insensitive, exploitative "orthodoxy" can sympathize with this ancient revolutionary whose message is ever fresh and ever new.

According to the 'Zend Avesta', the sacred book of Zoroastrianism, Zoroaster was born in Azerbaijan, in northern Persia. He is said to have received a vision from Ahura Mazda, the Wise Lord, who appointed him to preach the truth. Life.

A major personality in the history of the religions of the world, Zoroaster has been the object of much attention for two reasons. On the one hand, he became a legendary figure believed to be connected with occult knowledge and magical practices in the Near Eastern and Mediterranean world in the Hellenistic Age (c. 300 BC-c. AD 300).

On the other hand, his monotheistic concept of God has attracted the attention of modern historians of religion, who have speculated on the connections between his teaching and Judaism and Christianity.

Though extreme claims of pan-Iranianism (i.e., that Zoroastrian or Iranian ideas influenced Greek, Roman, and Jewish thought) may be disregarded, the pervasive influence of Zoroaster's religious thought must nevertheless be recognized.

The student of Zoroastrianism is confronted by several problems concerning the religion's founder. One question is what part of Zoroastrianism derives from Zoroaster's tribal religion and what part was new as a result of his visions and creative religious genius.

Another question is the extent to which the later Zoroastrian religion (Mazdaism) of the Sasanian period (ad 224-651) genuinely reflected the teachings of Zoroaster.

A third question is the extent to which the sources--the Avesta (the Zoroastrian scriptures) with the Gathas (older hymns), the Middle Persian Pahlavi Books, and reports of various Greek authors--offer an authentic guide to Zoroaster's ideas.

The date of Zoroaster's life cannot be ascertained with any degree of certainty. According to Zoroastrian tradition, he flourished "258 years before Alexander."

Alexander the Great conquered Persepolis, the capital of the Achaemenids, a dynasty that ruled Persia from 559 to 330 BC, in 330 BC.

Following this dating, Zoroaster converted Vishtaspa, most likely a king of Chorasmia (an area south of the Aral Sea in Central Asia), in 588 BC. According to tradition, he was 40 years old when this event occurred, thus indicating that his birth date was 628 BC.

Zoroaster's teachings.

Zoroaster apparently was opposed in his teachings by the civil and religious authorities in the area in which he preached. It is not clear whether these authorities were from his native region or from Chorasmia prior to the conversion of Vishtaspa.

Confident in the truth revealed to him by Ahura Mazda, Zoroaster apparently did not try to overthrow belief in the older Iranian religion, which was polytheistic; he did, however, place Ahura Mazda at the center of a kingdom of justice that promised immortality and bliss. Though he attempted to reform ancient Iranian religion on the basis of the existing social and economic values, Zoroaster's teachings at first aroused opposition from those whom he called the followers of the Lie (dregvant).

Ahura Mazda and the Beneficent Immortals.

Zoroaster's teachings, as noted above, centered on Ahura Mazda, who is the highest god and alone is worthy of worship. He is, according to the Gathas, the creator of heaven and earth; i.e., of the material and the spiritual world. He is the source of the alternation of light and darkness, the sovereign lawgiver, and the very center of nature, as well as the originator of the moral order and judge of the entire world. The kind of polytheism found in the Indian Vedas (Hindu scriptures having the same religious background as the Gathas) is totally absent; the Gathas, for example, mention no female deity sharing Ahura Mazda's rule.

He is surrounded by six or seven beings, or entities, which the later Avesta calls amesha spentas, "beneficent immortals." The names of the amesha spentas frequently recur throughout the Gathas and may be said to characterize Zoroaster's thought and his concept of god. In the words of the Gathas, Ahura Mazda is the father of Spenta Mainyu (Holy Spirit), of Asha Vahishta (Justice, Truth), of Vohu Manah (Righteous Thinking), and of Armaiti (Spenta Armaiti, Devotion).

The other three beings (entities) of this group are said to personify qualities attributed to Ahura Mazda: they are Khshathra Vairya (Desirable Dominion), Haurvatat (Wholeness), and Ameretat (Immortality). This does not exclude the possibility that they, too, are creatures of Ahura Mazda. The good qualities represented by these beings are also to be earned and possessed by Ahura Mazda's followers.

This means that the gods and mankind are both bound to observe the same ethical principles. If the amesha spentas show the working of the deity, while at the same time constituting the order binding the adherents of the Wise Lord, then the world of Ahura Mazda and the world of his followers (the ashavan) come close to each other. The very significant eschatological aspect of Zoroastrianism is well demonstrated by the concept of Khshathra (Dominion), which is repeatedly accompanied by the adjective Desirable; it is a kingdom yet to come.

Monotheism and dualism.

The conspicuous monotheism of Zoroaster's teaching is apparently disturbed by a pronounced dualism: the Wise Lord has an opponent, Ahriman, who embodies the principle of evil, and whose followers, having freely chosen him, also are evil.

This ethical dualism is rooted in the Zoroastrian cosmology. He taught that in the beginning there was a meeting of the two spirits, who were free to choose--in the words of the Gathas--"life or not life." This original choice gave birth to a good and an evil principle.

Corresponding to the former is a Kingdom of Justice and Truth; to the latter, the Kingdom of the Lie (Druj), populated by the daevas, the evil spirits (originally prominent old Indo-Iranian gods).

Monotheism, however, prevails over the cosmogonic and ethical dualism because Ahura Mazda is father of both spirits, who were divided into the two opposed principles only through their choice and decision.

The Wise Lord, together with the amesha spentas, will at last vanquish the spirit of evil: this message, implying the end of the cosmic and ethical dualism, seems to constitute Zoroaster's main religious reform.

His monotheistic solution resolves the old strict dualism. The dualist principle, however, reappears in an acute form in a later period, after Zoroaster.

It is achieved only at the expense of Ahura Mazda, by then called Ohrmazd, who is brought down to the level of his opponent, Ahriman.

At the beginning of time, the world was divided into the dominion of the good and of the evil.

Between these, each man is bound to decide. He is free and must choose either the Wise Lord and his rule or Ahriman, the Lie.

The same is true of the spiritual beings, who are good or bad according to their choices. From man's freedom of decision it follows that he is finally responsible for his fate.

Through his good deeds, the righteous person (ashavan) earns an everlasting reward, namely integrity and immortality.

He who opts for the lie is condemned by his own conscience as well as by the judgment of the Wise Lord and must expect to continue in the most miserable form of existence, one more or less corresponding to the Christian concept of hell.

According to Avestan belief, there is no reversal and no deviation possible once a man has made his decision.

Thus, the world is divided into two hostile blocks, whose members represent two warring dominions. On the side of the Wise Lord are the settled herdsmen or farmers, caring for their cattle and living in a definite social order.

The follower of the Lie (Druj) is a thieving nomad, an enemy of orderly agriculture and animal husbandry.

Eschatological teachings.

The Gathas, the early hymns, many of which may have been written by Zoroaster, are permeated by eschatological thinking. Almost every passage contains some reference to the fate awaiting men in the afterlife.

Each act, speech, and thought is viewed as being related to an existence after death. The earthly state is connected with a state beyond, in which the Wise Lord will reward the good act, speech, and thought and punish the bad.

This motive for doing good seems to be the strongest available to Zoroaster in his message.

After death, the soul of man must pass over the Bridge of the Requiter (Cinvat), which everyone looks upon with fear and anxiety.

After judgment is passed by Ahura Mazda, the good enter the kingdom of everlasting joy and light, and the bad are consigned to the regions of horror and darkness. Zoroaster, however, goes beyond this, announcing an end phase for the visible world, "the last turn of creation."

In this last phase, Ahriman will be destroyed, and the world will be wonderfully renewed and be inhabited by the good, who will live in paradisiacal joy.

Later forms of Zoroastrianism teach a resurrection of the dead, a teaching for which some basis may be found in the Gathas. Through the resurrection of the dead, the renewal of the world bestows a last fulfillment on the followers of the Wise Lord.

Cultic reforms.

Zoroaster forbade all sacrifices in honor of Ahriman or of his adherents, the daevas, who from pre-Zoroastrian times had degenerated into hostile deities. In the prevailing religious tradition, Zoroaster probably found that the practice of sacrificing cattle, combined with the consumption of intoxicating drinks (haoma), led to orgiastic excess.

In his reform, Zoroaster did not, as some scholars would have it, abolish all animal sacrifice but simply the orgiastic and intoxicating rites that accompanied it. The haoma sacrifice, too, was to be thought of as a symbolic offering; it may have consisted of unfermented drink or an intoxicating beverage or plant. Zoroaster retained the ancient cult of fire.

This cult and its various rites were later extended and given a definite order by the priestly class of the Magi. Its center, the eternal flame in the Temple of Fire, was constantly linked with the priestly service and with the haoma sacrifice.

Influence and assessments.

After the conversion of Vishtaspa to such teachings, Zoroaster remained at the court of the king. Other officials were converted, and a daughter of Zoroaster apparently married Jamasp, a minister of the king.