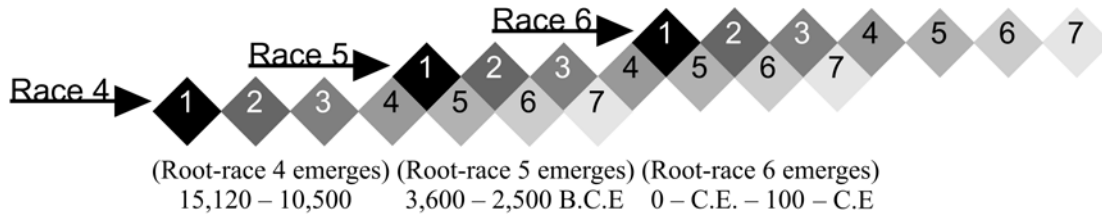


**GLOBE D - SECTION 5**  
**500 C.E – 900 C.E.**  
**Root Race 5: sub-race 5 - Root Race 6: sub-race 2**



**Diagram of the overlapping of the Root Races and approximate dates of emergence**

After Constantine made Orthodox or Catholic Christianity the official Religion of the Byzantine Empire, the consciousness of Sophia withdrew again. This was a dark period as the other representative of the “Light” Melchizedek also left, which left the region open to the “Shadow” (prince of this world). When Jesus The Christ left, the “prince of this world” entered the earth plane and as in previous times without the “Light” the energy of the region became unbalanced because there was an overabundance of the masculine/active energy from the “Shadow”. However, in the first few centuries of the Common Era, the withdrawal of the “Light” was not just from the area, but from the earth plane altogether. This was because after the death of St. Paul and Mary Magdalene, Sophia and Melchizedek returned to the Archetypal Plane to regroup, so to speak.

To understand the results of the “Light’s” withdrawal, it may help to relate what was written in *The Good News*: (Please note, The World/Animal Soul has become individualized into the “prince of this world” or “Shadow”.)

*“Both the World/Animal Soul and the Hounds of the Barrier are of the same vibration as the aggressive masculine energy that is connected to the human race through its ego and lower passions. Despite the designation masculine, this energy is not exclusive to men. Women who demonstrate anger, jealousy and ambition or any of the passions connected to the lower ego are exhibiting the same “masculine” energy. Because the World/Animal Soul and Hounds are of the same vibration, they can recognize those individuals that have not transmuted the masculine energy. In addition, this vibrational energy relates to the third or solar plexus chakra.*

*“As we previously stated, every human being has an Achilles heel or weakness. That weakness is of the same vibration as the World/Animal Soul. The World/Animal Soul could be considered as an envelope of selfishness. It grows stronger by people giving into their lower ego or counterfeit spirit, in other words, anything that is not for the greater good. We have continuously said everything beneath the Veil is vibrating energy. The frequency at which the World/Animal Soul/Hounds vibrate is connected to this round or cycle, so only those individuals that have raised their vibration can pass the guards to the door to the next cycle...”*

It is important to remember that the World Soul was produced through all the negative thoughts and emotions of the Human Race and gradually became a conscious entity. When Sophia’s partner, What has been Willed facilitated the purification of the World Soul,

the entity's basest elements were expelled from the higher planes in the Soul Plane into the Physical Plane or the Earth. As these remnants were fully conscious within the Astral Plane, they became a conscious entity in the form of the "prince of this world."

Like the World Soul "fed" on the negative thoughts and emotions of the Human Race and grew in strength, the "prince of this world" or "Shadow" also grew strong through "feeding" on the lower thoughts and emotions of the Human Race. In Globe C unless the World Soul incarnated (took physical form) "he" could only affect the consciousness through the energy of the area, by manipulating the area with buildings and worship. In Globe C, to undermine the World Soul's influence, all the "Light" needed to do was to relocate to an uncontaminated area and stop the populace from worshipping the World Soul. An example of this was in Akhenaten relocating to Akhentaten or El-Armarna.

Unfortunately, in the case of the "prince of this world or" "Shadow" in Globe D, because the entity had become individuated it was connected to the counterfeit spirit of each individual and could directly exert "his" influence individually. The consequence of this change was that "he" was able to infiltrate enclaves of the "Light" in a weak minded individual in order to shift the energy.

Fortuitously, because the Universal Laws dictate "Balance" the "Light" could also affect individuals. This was affected, by the "Light" through the Holy Spirit being poured out at Pentecost and The universal Christ, being connected to the individual Christ-consciousness within each person.

### **THE GAME OF CHESS A REFLECTION OF GLOBE D**

In the previous "upstepping", I likened the events of Globe D to a chess game with each player moving their 16 chess pieces around the checkerboard of two halves of 16 black and white squares. The 16 pieces that each player moves also depicts the Microcosm of the Macrocosm. If we think of the two kings, which are the goal to take as Macrocosmically the "Light" (White) and the "Shadow" (Black) and Microcosmically the individual "Spirit" (White) and the "counterfeit spirit/ego" (Black), then we can see how the "game" was created to reflect this plane of existence. The two queens represent both Macrocosmically and Microcosmically the influence of both sides. The remaining pieces depict the various means the two sides use to succeed. Each side has two rooks, two bishops, two knights and eight pawns. The rooks, which resemble castles, not surprisingly represent the rulers of kingdoms and nations. The bishops, as the name suggests represents the religious factions that surreptitiously influence the actions of the rulers (rooks), which is demonstrated in the bishop only moving diagonally, whereas the rook moves in straight lines.

The movement of the two knights is probably the most bizarre to understand; two spaces forward and one to the side. As the knights obviously represent the military forces, this was a little confusing. That is until Craig reminded me that the "knight" is the only piece on the board that can jump over other pieces. In thinking about this and the fact that "knights" are connected to chivalry and honor, as well as fear and brutality, I realized that the "knights" represent the "Orders of the Quest" (White) and their counterparts; which are "Orders" that are motivated by the pursuit of power and greed (Black). These pieces as their Microcosmic representative worked with both Kings and rulers and the religious leaders. Obviously, the eight pawns represent the general population, which are often sacrificed to advance the agendas of both sides. If you are having trouble in seeing the analogy of a game

of chess and its components to the events of the past two-thousand years, all I ask is that you keep an open mind. I think you will see how the constant shift from peaceful enlightened times to wars and fearful times are clearly reflected in a game of chess.

The most important reason for using the analogy of a chess game to represent the events of the last two millennia is to help you to view the events as an objective observer. In doing this you will be less inclined to single out any specific nationality or religion. As you will see, neither the “Light” nor the “Shadow” are respecters of persons; both sides are only interested in finding individuals to forward their agenda. In case I have not made the two agendas clear, let me clearly restate them. The agenda of the “Light” is to further God’s Plan of teaching the Human Race of their true origins, empowering individuals to transform themselves and the world. The agenda of the “Shadow” is to foster fear, hatred and division, which maintains the status quo and keeps all of Creation in bondage. As we examine the events throughout the history of Globe D and keep the two agendas in mind, it will help to identify, which agenda is being furthered by the ruler or religious leader of a specific time or area. Again this is not confined to any religion or nation, because the influence of both sides has affected the course of history through all religions and nations at different times.

## EMOTIONS AND THE SHADOW

To get back to the discussion on the “Shadow”, Jesus warned of the danger when he warned his Disciples that the “prince of this world cometh”. The statement in John where Jesus adds “he hath nothing in me”<sup>1</sup> was in reference to Jesus transforming his counterfeit spirit and ego. Transformation removes the possibility of the “Shadow’s” influence, which, as I said is how the “Shadow” connects at the Microcosmic level to an individual. The Bible passage in Revelation that says, “Woe to the inhabitants of the earth and of the sea! For The Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time”<sup>2</sup> is alluding to the cleansing of the Soul Plane of all negative energy and the formation of the “prince of this world” in the Astral Plane. It is essential to remember that the Astral Plane is also the Emotional Plane and that it is the plane adjacent to this physical world. In addition, the Astral Plane represents the element Water and when we remember that 70% of a human being’s makeup is Water, then we can see how the “Shadow” is empowered by negative emotions. The element Water was transformed from Sophia’s Fear and so this is one of the most powerful emotions for the “Shadow”. Nonetheless, although the negative emotions of hatred, anger, and envy are destructive to a person and equally “scrumptious” to the “Shadow”, the most powerful emotion to the “Shadow” is Grief, which became the very Air that we breathe.

The Christ’s mission was to teach Humanity how to overcome the “Shadow” (prince of this world), by giving us the tools to transmute the negative thoughts and emotions. We explained in *The Good News*, how this is done:

*“When a person identifies their weakness and initiates direct two-way communication with God, whatever the Divine is to you, they change their vibration. Moreover, by connecting through the heart they diffuse or dissipate the World/Animal Soul (“Shadow”). Basically, anyone who operates from a place of compassion or selflessness becomes disconnected from it. Mel Gibson’s *The Passion of The Christ* greatly assisted in the process. Literally millions of people were moved to tears of compassion for Jesus’ suffering, and this*

*is the reason we can change the world. By experiencing compassion, we touch the more painful emotions inside. Then we transmute those feelings by the act of helping and caring for others."*

## CONSTANTINE (I)

The first two "upstepping's" in the Common Era are merged together so completely, as to make them appear as a single "upstepping". Consequently, the influence of some of the figures that lived in the first "upstepping" extended for several hundred years into the next "upstepping"; case in point, the Roman Emperor Constantine (I). In the previous "upstepping" I mentioned how the conversion of the Constantine (I) was achieved by the "Shadow". However, because his influence carried forward for almost two thousand years, from a consciousness perspective Constantine (I) was a perfect tool for the "Shadow"; as such I need to fully address his influence on the development of Christianity.

The Christian church has heralded Constantine as a saint that championed the teachings of Jesus; however, I found it interesting to note that, although Constantine became a Christian in his 20's, he was not baptized until he was 63, just before he died. Dean Dudley in his *History of the First Council of Nice* relates an appalling report by the historian Gibbon, who was born in 1737 C.E.<sup>3</sup> that concerns the instructions Constantine left at his death:

"After his death, the Bishop, to whom his will had been entrusted for Constantius, brought out a document as the will, which represented that the brothers and nephews of the late emperor had attempted to poison him, and directing that his death should be avenged on them. Whereupon the soldiers declared they would have no sovereigns but the sons of Constantine; and, Constantius probably conniving at the crime, his two uncles and several cousins, with some of their friends, were murdered in cold blood."<sup>4</sup>

Earlier I said that the "Shadow" looked for "weak-minded" individuals to influence to further "his" agenda. From a secular perspective Constantine would appear to be strong, but the above account reveals just how weak he was. He was so afraid that his brothers would take his kingdom away that he was easily influenced by the "Shadow".

After the massacre, the only male member of Constantine's brothers' family was a 6 year-old nephew called Julian. The massacre clearly reveals the "Shadow's" consciousness behind Constantine (I). Nonetheless, it was "his" influence in marrying the Christian Church to Constantine that the "Shadow" achieved the most success. In a word, the "Shadow" was successful in shaping the formation of the early church. This was because apart from making Christianity the official religion of the Roman Empire, Constantine became a great supporter of the Church, both politically and financially.

The above statement is demonstrated when Constantine became heavily involved in what was known as the "Trinitarian" controversy and called for a council of bishops to settle the dispute. This was the famous "First Council of Nicae," of which "The Nicene Creed," was born. In other words, instead of God guiding the doctrine of the church, the power to set doctrine had become secular. This is seen in the fact that over the next 50 years, the doctrine of the church depended on who had favor with the emperor. The position swung back and forth until in 381 C.E., a council convened at Constantinople reaffirmed the Nicene Creed. After that anyone who opposed the official position was excommunicated and sent into exile. The switch from spiritual to secular authority was the single most successful result the

“Shadow” achieved through Constantine’s vision and dream. However, “he” wasn’t done yet; “his” goal was to completely undermine The Christ, Sophia, and Melchizedek’s message. Consequently, the emperor Constantine was not the only influential figure of the 4<sup>th</sup> century chosen to become a tool for the “Shadow”. There was a powerful figure in the early church, who unwittingly also became the “Shadow’s” tool. His name was Augustine of Hippo and he became the famous church father Saint Augustine.

### **ST. AUGUSTINE and the MANICHEANS**

When I first investigated Gnosticism, I was led to the Gnostic sect of the Valentinians. However, by the 4<sup>th</sup> century C.E. the only form of Gnosticism was Manicheanism. It wasn’t until I read *Orders Of The Quest* by Manly P. Hall, which I introduced in part one of *Full Circle* that I learned more about the only form of Gnosticism to survive the Roman Era. Mr. Hall relates that several streams of philosophy; including Mithraism, the Egyptian and Indian mysteries influenced Manes<sup>5</sup> (Mani) the founder of Manicheanism. Like Valentinus, his form of Christianity was Pauline, but unlike the Valentinians, Manicheanism was steeped in dualism.

What surprised me was that Saint Augustine had once been a Manichean. I discussed Augustine in the chapter *Constantine, Augustine and Plotinus* in LCD. Augustine was Born in 354 C.E., in Tagaste, North Africa into a world where Christianity was the official religion of the Roman Empire. My guide to understanding this great church father was Leo. D. Lefebure’s book *The Buddha and the Christ: Explorations in Buddhist and Christian Dialogue*<sup>6</sup> Mr. Lefebure describes Augustine’s quest for the truth as a progressive destruction of his freedom in order to choose the good. Evidently, Augustine is disturbed by the evil he perceives. Lefebure explains that although his preoccupation with evil becomes obsessive, it acts as the very catalyst to propel him on the path back to God.

The road to God was a long one for Augustine. At first he is drawn to philosophy because of the literal meaning of the word philosophy; “love of wisdom.” He pursues this through reading the now lost *Cicero’s Hortensius*. Lefebure believes that this experience set the structure for the rest of his life. This is because Augustine believed that in searching for the truth, “the soul is led by the thirst for wisdom and truth, which is inseparable from the quest of happiness.”<sup>7</sup>

Judging by the fact that a religious order, the Augustinians were founded after Saint Augustine, I thought it reasonable to presume that he represented the “Light”. Sadly, as stated I would learn from a consciousness perspective, he came to empower the “Shadow’s” agenda. This was because Saint Augustine is responsible for the doctrine of original sin. The doctrine dealt such a devastating blow to The Christ, Sophia, and Melchizedek’s message that Christianity would remain tainted by it for nearly 2000 years. I realize that this is a very strong statement to make and that it may sound judgmental, but I am not condemning Saint Augustine personally; I am merely showing the subtlety of the “Shadow” to ensure “his” survival. I covered the ramifications of Augustine’s teachings being adopted in the chapter in LCD mentioned above.

As I related, the doctrine of original sin refers to the insertion of the counterfeit spirit and ego into the Human Race. Of course, every human Soul is born with these handicaps, which the Human Race inherited from the genetic manipulation of a cloned Adam and Eve. But, Augustine made the doctrine about helplessness, in that every human being cannot fail

to sin because of Adam and Eve “eating the apple.” To understand how a major figure in Christianity could be duped by the “Shadow”, we need to examine the road Augustine took to the doctrine of original sin.

### FROM FREE WILL TO ORIGINAL SIN

According to Leo Lefebure while in Carthage, Augustine studied law and after graduation he moved his family to Rome. Unable to find work there, he moved again to Milan. It is there that Augustine heard the teaching of Ambrose, a Christian preacher. Although impressed with the eloquence of Ambrose, Augustine was not yet ready to convert to Christianity. Next he was drawn to Neo-Platonism, whose teachings of “evil does not exist of itself,”<sup>8</sup> appealed to Augustine. He learned from them that evil does not need a creator. It is a “form of nonbeing,” or the “absence of a good that should be present.”<sup>9</sup>

Lefebure explains that from Platonism, Augustine learned to consider “spiritual realities,” with the main lesson being that “not everything real is a body.”<sup>10</sup> These teachings would profoundly affect Augustine; nonetheless he was unable to completely embrace the Platonic thought. Lefebure writes that “Even though Augustine accepts the Platonic philosophers’ understanding of evil as a privation of the good, he soon discovers that the ethics of Socrates and Plato are impossible for him to practice. Where the Platonists promised that to know the good is to do the good, Augustine learns bitterly that his own experience is rather more like Paul’s...even though he can see the good, he is unable to do the good he wills to do.”<sup>11</sup>

Shortly after Augustine had moved to Milan, his mother came to live with him. As a Christian, she was displeased that her son was living with a woman out of wedlock. Subsequently she urged him to send her away and become engaged to a young girl, who was too young to marry. Afterwards Augustine found himself in a dilemma, wanting to be chaste, but unable to comply. According to Harry R. Boer in his *A Short History of the Early Church*<sup>12</sup> this was when Augustine pronounced the famous words to God, “Give me chastity, but not yet,”<sup>13</sup> after which he took another concubine.

Augustine’s conversion to Christianity is reported to have been in the summer of 386 C.E. At the age of 32, while feeling despair at his sinfulness, he heard a voice say, “Take and read, Take and read.”<sup>14</sup> Seeing a Bible laying on a table, he opened it and read the words of the Apostle Paul: “For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of Light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires”<sup>15</sup>.

Following this experience, Augustine sent his concubine away and asked Ambrose to prepare him for his baptism. This was accomplished in Milan, when Augustine and his son Adeodatus were baptized in 387 C.E. From a Christian point of view Adeodatus’ baptism was not a moment too soon as within a year both Augustine’s son and mother would be dead. In 389 C.E., after returning to North Africa he was ordained as a presbyter and was appointed as the full Bishop of Hippo in 396 C.E.

As stated, I have identified Saint Augustine as a tool of the “Shadow”, because of his belief in original sin and mankind’s powerlessness to overcome it. Professor Elaine Pagels in her book *Adam, Eve and the Serpent*<sup>16</sup> explains Augustine’s doctrine and thought concerning

original sin. She writes; in his *Confessions*, “Augustine recalls how, ‘In the sixteenth year of the age of my flesh...the madness of raging lust exercised its supreme dominion over me’.” Professor Pagels explains that Augustine felt “powerless” to fight his sexual desire. He laments “My invisible enemy threw me down and seduced me.”<sup>17</sup>

Evidently Augustine struggled with his raging libido for some time as he writes; “I drew my shackles along with me, terrified to have them knocked off.”<sup>18</sup> He even admits that his friend is “amazed at my enslavement.”<sup>19</sup> Professor Pagels says that, on reflection, Augustine concludes, “What made me a slave to it was the habit (consuetudo) of satisfying an insatiable lust.”<sup>20</sup> She observes that should he have sought spiritual advice from someone like John Chrysostom, “He would have been urged to undo the chain that bound him to bad habits and to recover and strengthen, like unused muscles, his own neglected capacity for moral choice.”<sup>21</sup> Alas, Augustine did not seek advice and his *Confessions* explain how he came to account for his weakness.

Unable to accept responsibility for his actions Augustine begins to see that “Free will is only an illusion.”<sup>22</sup> Professor Pagels tells us Augustine wrote; “As for continence, I imagined it to be the liberty of our own power, which I, for my part, felt I did not have.”<sup>23</sup> Later in life, Augustine was reluctant to accept that his “insatiable lust” had been due to his own weak will, consequently, he attacked those who advocated that there was such a thing as a free will. “What man is there, who, being aware of his own weakness, dares so much as to attribute his chastity and innocence to his own virtue?”<sup>24</sup> Augustine’s teachings then turn to the “true” culprit for man’s weakness, Adam. Professor Pagels relates that he says; “I feigned a show of counterfeit liberty,” which he equates to the “sin” of Adam, whose action, brought “...upon himself and his progeny an avalanche of sin and punishment.”<sup>25</sup>

Augustine’s doctrine of original sin, observes Professor Pagels, left us a legacy that took away personal responsibility. She believes this explains why he would have been drawn to the Manicheans. He no longer had to take responsibility, as he was helpless to resist the evil force operating against God inside him. He admits that his inability to understand the Christian doctrine of free will was what had kept him from converting to Christianity. So what Augustine did was to change a fundamental teaching of both Jesus and Paul, which was that we can all choose the right path. This is the exact antithesis of Jesus’ message and therefore evidence of the influence of the “Shadow.”

## JUSTIFICATION FOR THE USE OF VIOLENCE

The denial of free will and acceptance of original sin are two ways that Augustine shaped the Church; however, a third doctrine he instigated was far more dangerous. The third doctrine evolved out of his dealings with the Donatists, a sect of Christians that were in dispute with Rome and the official Church. When Saint Augustine first encountered the Donatists, he tried to reason with them using scripture. When this failed, he lost his patience, forgetting his then main precept, “No one should be forced to believe against his will,” and he now called on the power of the Church. Walter Nigg in his *Heretics*<sup>26</sup> explains the terrible consequences: “The great thinker abandoned this principle and expressly demanded that Theologian laws against heresy be applied to the Donatists. The schismatics were to be fined, their churches closed, and they themselves sent into exile.”<sup>27</sup>

However, this action troubled his conscience. Like his attitude to his inability to control his sexual urges, Augustine looked for Divine justification for his actions against the

Donatists. He believed he found a parallel in his actions, with Jesus using a whip to drive out the moneychangers from the temple. Augustine argued that as Jesus had used force to further God's purpose, as His representative on earth, the church was duty bound to do the same. Mr. Nigg explains that Augustine searched for scriptural support for his argument. He relates in Augustine's *Letter to Vincentius*, what: "the great thinker" used for his argument: "The wounds of a friend are better than kisses of an enemy. To love with sternness is better than to deceive with gentleness. It is better to take bread from the hungry if, sure of his food, he despises justice. God has treated us similarly in Luke 14:23 it is written: 'Compel people to come in'! By threats of the wrath of God, the Father draws souls to the son. Just as Sarah persecuted Hagar, so may the Church persecute the Donatists. What did Elias do with the priests of Baal? Did not Paul, I Timothy; 1:20 deliver some to Satan? Psalm 2 is a command to the kings to help the Church."<sup>28</sup>

This letter from Augustine, justifying the Church's persecution of the Donatists enforced my belief of the affect of Constantine supporting the Church, in that the truth was now subject to whomever held the biggest stick, i.e., which bishop held favor with the emperor. However, Augustine's justification by scripture would have far more serious ramifications. Nigg explains "It was one of the darkest hours in the whole history of Christian thought when Augustine...set forth the terrible principle: *Cogite intrare*—Compel them to enter..."<sup>29</sup>

With that said, I should state that a good friend who was a linguist informed me that *Cogite intrare* translates to "think ye" or "enter ye." Nevertheless, irrespective, of what the words translate to, Augustine took the words *Cogite intrare* as a license for him and the church, to force the "miscreants" into his way of thinking.

Walter Nigg believes that because Augustine was unable to persuade the Donatists to change their minds, he became angry. However instead of accepting it as a trait of human frailty he searched for justification from Jesus and God for his actions. Prior to this Augustine had always insisted that heretics be treated with gentleness.

Augustine's doctrine would change the course of Christianity for centuries. Nigg reports another argument Augustine used. It was that "God did not wish the Donatists to perish outside the pale of the Church; that at times it is well to coerce people to accept the truth; that he was interested in the Donatist's soul, not their money."<sup>30</sup> Mr. Nigg has some very strong comments of this church father. "...In issuing the watchword, 'Compel them to enter,' the greatest of the fathers of the Church had almost committed treason against the Gospel. Whatever we may say to excuse Augustine, the sword had been drawn from its sheath. All those instrumental in the ferocious suppression of the heretics in the Middle Ages could call upon the authority of St. Augustine—could and did. The violence and cruelty unleashed by this one man was beyond measure."<sup>31</sup>

I do not think there is any dispute that the actions of the Inquisition are in any way considered to be sanctioned by God and therefore we can see how Saint Augustine could unwittingly have become a tool for the "Shadow." In a way Augustine's influence was the gift that kept on giving, in that his doctrines succeeded in the subversion of the message of peace and love of The Christ, Sophia, and Melchizedek almost completely. This was never more evident than in the term Christian Soldiers.

During school assembly as a child, I had always felt wrong singing the hymn, "Onward Christian Soldiers." Up until Augustine's doctrine of "Compel them to enter," Christians were pacifists. His doctrine opened the door for all Christians to take up arms as



“warriors of God.” Walter Nigg reports that the Donatists appealed to the fact that “Jesus had sent forth fishermen but no soldiers”<sup>32</sup>, but it fell on deaf ears as Augustine’s advice was adopted and the Donatists rebellion was forcibly quelled and the rebellion ended, but at what cost?

There is just one more thing to say of Augustine, which encapsulates the effect he and the “Shadow” had on Christianity. Mr. Nigg informs us that an Irish monk, called Pelagius, challenged the doctrine of baptism at infancy, believing Augustine’s argument of original sin to be flawed. Pelagius did not agree that man brought sin into the world because he had been conceived by carnal pleasure; or that the whole human race had lost the ability of free will because of the original sin of Adam. Pelagius argued: “We gainsay the Lord when we say: it is hard, it is difficult, we cannot, we are only men, we are surrounded by weak flesh... We accuse God of a double ignorance: That He appears not to know what He made, and not to know what He commanded, as if He were forgetful of human weakness whose author He Himself is, and had imposed upon man laws beyond his capacity.”<sup>33</sup>

Augustine answered this with: “Given his present corruptness, man can desire only evil. If he occasionally commits good acts, this is only the work of grace, which is irresistible. From eternity God freely decided to give bliss to a few, the rest of mankind being subject to damnation. For these few alone Christ has come into the world.”<sup>34</sup> As the church had accepted Augustine’s doctrines, Pelagius was declared a heretic and excommunicated.

The question I had was “How did the Sophia and Melchizedek consciousness respond to the corruption of The Christ’s teaching?” As stated, after the death of St. Paul and Mary Magdalene, Sophia and Melchizedek returned to the Archetypal Plane to regroup, so to speak. While there was a prevalence of the “Shadow” (masculine/active energy) Sophia remained in the Archetypal Plane. Melchizedek, however, returned to inspire the Gnostic teacher Valentinus and the Neoplatonic teacher Plotinus. After their deaths, Melchizedek remained in the Earth Plane for a time, ensuring that the true teachings of Jesus were written down and preserved for future generations. His work is why the Dead Sea Scrolls and the Nag Hammadi Library would surface in the 20<sup>th</sup> Century. Still, with the emergence of the 2<sup>nd</sup> sub-race of the 6<sup>th</sup> Root-Race, the “Light” could return. This time Sophia and Melchizedek did not return to either the Middle East or Italy, instead they moved to the West, which had been prepared by the Gnostic teachings being spread to the Western Roman Empire.

As stated, the only Gnostic sect existing in the 4<sup>th</sup> century was the Manicheans, which promoted dualism and believed that the Creator and the material world were evil. Nonetheless, despite the Manicheans dualism perverting the Gnostic message; it was through the Manicheans that The Mysteries spread to the European continent.

Eventually all the Manicheans were driven underground and they would not re-surface again for centuries. However, when Manicheism reappears, it has a totally different appearance. Manly P. Hall in his *Orders Of The Quest* cited the author of *Secret Societies of All Ages* and said that the Templars, Freemasons and Troubadours descended from the Manicheans.<sup>35</sup> Another snippet of information Mr. Hall related was that the Albigensian influence “...stretched from Northern Spain across the southern provinces of France from Lombardy to Tuscany.”<sup>36</sup> But that is at least 800 years in the future, for now we are discussing influences of the second “upstepping”.

By the end of the 3<sup>rd</sup> century, the Catholic Church in Rome had been completely contaminated with the energy of the “Shadow,” consequently, after Sophia’s consciousness

and energy again rejoined Melchizedek, it was not in the “Shadow’s” lair Rome. At this time, the “Light” found another fertile ground in the western isles of Celtic Ireland.

## SACRED GEOMETRY IN IRELAND

Michael Poynder’s *The Lost Magic of Christianity, Celtic Essene Connections*<sup>37</sup> was to be my resource in the investigation of the “Light’s” sojourn in Celtic Ireland. To be honest, neither Craig nor I had understood why we were led to the book, because Mr. Poynder’s theory is that Jesus did not die on the cross, but instead went to India. He makes this assessment chiefly because of the clearly Indian symbols in the early Celtic and Druidic churches in Ireland. However, as stated, The Christ and Sophia as the teachers of the Wisdom Religion had appeared all over the world, with two of The Christ’s incarnations being Krishna and the Buddha, so I was not surprised to learn of Indian symbols appearing in Ireland. Moreover, because there was also a Christ-like teacher in the lands of the Celts, known as the Celtic god of hunting Cernunos, the knowledge from previous Christ incarnations were more than likely passed on. That said, surprisingly, Mr. Poynder appears to support the theory that Jesus was an Essene. He thinks that when the New Testament says that Jesus went into the desert after his baptism for 40 days and 40 nights<sup>38</sup> the writers were most “probably” referring to “Qumran”.

Since Mr. Poynder believes Jesus went to India, because of the symbols from India he found in Celtic churches, he investigated the founding of Christianity by ascetic monks. However, before he addresses Christianity in Roman Britain, Mr. Poynder first examined ancient Druidic/Celtic sites in Ireland. I found his investigation of the 3000 B.C.E. Druid/Celtic ruins of Newgrange in Ireland fascinating. He relates that the ancients engraved marks on the standing stones at Newgrange to show that the North Star was Thuban in the constellation of Draconis in 3000 B.C.E.<sup>39</sup>

As enthralling as the ancients knowledge of Astrology was, it was Mr. Poynder’s statement, “...the early monks’ years later also aligned their little churches to star risings and settings”<sup>40</sup> that most interested me. This was because the astrological connection clearly indicated the presence of the “Light”. It also demonstrates that the Christian monks were familiar with Astrology, a key element of The Mysteries.

According to Mr. Poynder the monks also engaged in the ancient practice of using crystal in relation to energy Earth Stars. He explains that Earth Stars represent energy centers or the planet’s “Life-Force” at certain points on the Earth. “...The Life-Force ‘grid’ can be defined in geometric patterns within concentric circles forming into what is termed an Earth Star.” Evidently, when not affected by human activity, the stars form a network that encompasses the entire “...surface of the Earth.”<sup>41</sup>

The only Earth Star I was aware of was the electro-magnetic six-pointed star formed by the six mountains that surround Machu Picchu. I knew that the Mayan’s were familiar with the use of crystals and the electro-magnetic grid of the Earth, but it seems that half a world away, an ancient civilization in the Emerald Isle of Ireland were also aware of the hidden energies of Earth.

As Craig and I researched many ancient sites and experienced the energy, we were not that surprised to discover that the ancient Druids/Celts used crystal at certain sites to affect the energy. However, what did surprise us was that this knowledge was carried down

the centuries to the new emerging Christian religion. Mr. Poynder explains how emulating the Druidic priest, the Celtic Christian priest also stood at the center of an Earth Star, in front of the altar. If the mention of Christian monks employing the use of crystal and energy grids was not amazing enough, evidently the “monks” may well have been cognizant of how to affect brain waves as well. Mr. Poynder explains that by activating the quartz, both the ancient priest and the crystal would “...be resonating at the Schumann brain level 8-12 Hz...”<sup>42</sup> The likelihood of the “monks” learning how to use energy stars, without their application to the brain, in my opinion is extremely remote. If either the ancients or the Monks were aware of the Schumann Resonance, it clearly demonstrates that they were inspired by the “Light”, because up until 1987, the Schumann Resonance remained at 7.8 hertz.

Mr. Poynder explains that the altar in the church was placed, “...deliberately to encapsulate this energy...” Placing a “...piece of rock crystal or quartz” at the center “...of the Earth Star”, changed the pattern “from natural chaos to natural symmetry...” The priest would stand at the center of the Earth Star, raising his hand in blessing. Then “...a violet energy (spiritual light)” would flow “through his hand from his higher chakras.” Mr. Poynder adds that “This can be greatly enhanced if...he is wearing an amethyst and gold ring, with his purple robes.” He reminds us that the purple robe and the gold and amethyst ring is the traditional attire for a Christian bishop. Of course he says that the energetic reason for this is “long forgotten,”<sup>43</sup> or is it? Amazingly, Mr. Poynder tells us that the underground water beneath the “altar” was literally altered or “*altared*”<sup>44</sup> by the religious ritual.

A diagram in Mr. Poynder’s book showed a stone with a zigzag pattern.<sup>45</sup> I was immediately reminded of Sacsayhuaman an ancient ruin of huge blocks of stone placed in a zigzag pattern above the city of Cusco in Peru. This was one of the sites we visited in 2000 before we performed the ceremony at Machu Picchu and at the site both Craig and I had experienced vibrations of energy.

A standing stone cross shows according to Mr. Poynder, “two coiling snakes”, which he interprets as symbolizing “the rising of Kundalini.”<sup>46</sup> However, as there are also three faces or heads within the coils, I wondered if it isn’t signifying the triple energy of the active, passive and neutral energy or the makeup of DNA?

I said earlier that Mr. Poynder’s book showed the presence of the “Light” Melchizedek/Sophia’s energy in Ireland. But how did the knowledge of using crystals and Earth stars find its way into the Christian monks of Ireland. After all, this knowledge was indicative of the highest levels of The Mysteries, taught in the Mystery schools, so how did humble monks learn of it?

Apparently, when the first Christian monks arrived in the Celtic Isles, they had no trouble in adapting, as their form of Christianity was in tune with the Druidic tradition. According to Mr. Poynder, these monks arrived in Northwestern Europe during the 4<sup>th</sup> century or 300 C.E., however the monk’s influence was still being felt as late as the 9<sup>th</sup> century or 800 C.E. Interestingly, Mr. Poynder informs us that there is an ancient language, which philologists say is a sign language of “25 symbols.” This language was known as Ogham (pronounced Ohm) and he adds, “...The early Christian monks” used it as a “secret written language between themselves.”<sup>47</sup>

It seemed to me that these monks were more representative of the “Orders of the Quest” that would emerge in the next “upstepping” than Christian missionaries. This is evinced when we learned that the monks were opposed to the doctrine of the Church of

Rome. Mr. Poynder relates that to escape the papal authority, “The monks...had traveled...through Spain, Portugal and France, perhaps England...” They sought refuge in western Ireland and Scotland. He tells us, “Here they built their tiny oratories...”<sup>48</sup> and adds that “They positioned their oratories to enable them to calculate the phases of the Sun, Moon and the stars...”<sup>49</sup>

Hearing that the monks traveled through Spain, I wondered if they were influenced by the “Light” in the region. However, I needed to remember that at the time the monks were in Spain it was still a Roman Province. No, I concluded that it was not until they arrived in Ireland that the monks came under the influence of the “Light” and were exposed to the knowledge of The Mysteries. This was an important discovery, because it showed me that the knowledge of The Mysteries does not necessarily need to be handed down from person to person. The information of The Mysteries exists in the consciousness and all it takes is for someone to have an enquiring mind and be open and courageous enough for he or she to be able to access the knowledge. This is strengthened, in the presence of strong electro-magnetic centers of energy, such as Earth Stars. Hence the monks, who were courageous enough to leave Rome were already open and questioning when they became exposed to the energy and the knowledge in Celtic Ireland.

Knowledge never remains stagnant and will continue to expand. We all experience this first hand in the phenomenal advances that were made in the 20<sup>th</sup> Century. In under a hundred years the Human Race advanced from horse-drawn carriages to rockets that could overcome gravity. Ancient Wisdom is no different; it constantly adapts and expands with the consciousness of human beings. In the first and second “upstepping” in Ireland the knowledge of the ancients, which was centered in the stone circles was updated by the “Light” into a new kind of building; round towers.

## **SACRED BUILDINGS**

According to Michael Poynder, the Irish monks built mysterious round towers, which “replaced the standing stones...” They had conical roofs and appear to have reflected star patterns, predominantly the constellation Draco.<sup>50</sup> After he detected the Schumann resonances above the ground at the round towers, he concludes, The round towers are “powerful amplifiers...”<sup>51</sup> Further on he relates, “It is fascinating that just above the ground to about 2-4 feet up there is a null of atmosphere frequencies and they get stronger until at 9 to 15 feet above the surface they are extremely strong. The Irish monks were well aware of this for that is where they built their doors!”<sup>52</sup>

By the close of the 6<sup>th</sup> century, according to Mr. Poynder, “There were three great Christian centers...”<sup>53</sup> in Ireland. Evidently, one of them, Iona was also referred to as “the island of the dove.”<sup>54</sup> Unfortunately, whenever the “Light” is seen, the “Shadow” will appear to try to dim its radiance. The setting up of the “Christian centers” marked the first evidence of the dimming of the “Light”. This is because, the ceremonies/rituals that promoted the use of the energy stars for the benefit of all devolved into a “center” for worship. Mr. Poynder informs us that an Irishman called Columcille, who later became known as Columba, when he “converted the Scots to Christianity” set up the Ionian center. As the only Christian denomination at the time was Catholicism, this brought the area under the influence of Rome, which was still controlled by the “Shadow”. Columba became a focus of veneration as is evinced by “his” community becoming “a living shrine.”<sup>55</sup>

Once the “Shadow” had a “foothold” in Ireland, “he” stepped up his game, so to speak by instigating the invasion of the Vikings. The consciousness of the Vikings was unevolved. This is not a judgment, but rather a statement of fact. Evidence in support of this is found in the Viking’s actions, such as butchering 68 members of the community in 806 C.E. Mr. Poynder relates, “To this day, the strand on which the community were slaughtered is known as the Bay of Martyrs.”<sup>56</sup>

## **THE CISTERCIANS INCORPORATE EARTH STAR KNOWLEDGE**

Nevertheless, the “Shadow” did not have it all his way. It seems that despite the devastating toll the Vikings took on the Irish Christian community, knowledge of their Earth Star energy patterns was not lost and was passed on to the Cistercians. The Cistercians were an order in Catholicism, which was largely responsible for the construction of Europe’s most magnificent cathedrals. Nonetheless, before the Cistercians built the cathedrals they started with abbeys and churches. Mr. Poynder describes how the Cistercians built the abbeys and churches. “...These structures were built to conform to the underground water lines and the Earth Star patterns. The chambers are of the two-to-one rectangular shape...of the Golden Mean proportion, and it is significant that the cairn topping contains a lot of white quartz blocks.”<sup>57</sup> He explains “...The Cistercians held and practiced the ancient secrets of sacred geometry, which they incorporated in the construction of their churches.”<sup>58</sup>

This was how the “Light” succeeded in shifting the energy of Christianity. By introducing Sacred Geometry into such a powerful order of the Catholic Church, Sophia and Melchizedek seeded The Mysteries into solid structures, which would forever ground The Mysteries into the consciousness. Every time a believer entered a church or cathedral built with Sacred Geometry, they were exposed to the higher vibrations, which would work with their Spirit, but the construction of the cathedrals did not occur until the next “upstepping”.

St. David’s Cathedral in Wales provided another connection in my journey. Mr. Poynder explains that St. David’s is built at the exact location of the “original monastery...” founded by Saint David in the 6<sup>th</sup> century. He continues, “This puts it in line historically with the little oratories off the west coast of Ireland...”<sup>59</sup> Saint David died March 1<sup>st</sup> 589 C.E., and amazingly, the Saint is connected to one of the most famous royal families in Britain. This is because St. David’s last name “...in Welsh is ‘Tyddeisi’,<sup>60</sup>” which would later be changed to “Tudor”. The House of Tudor would rule England and later we will see how a famous member of the House of Tudor, Henry (VIII) would be responsible for the formation of the Church of England.

Nonetheless, Henry (VIII) will not become a factor for several “upsteppings”. However, the mention of the Cistercians, reminded me of the Knights Templars, in respect to their funding the building of the Gothic cathedrals. Another interesting thing that Mr. Poynder relates concerning the eight-pointed star symbol used by the Knights Templars; it represents the 8<sup>th</sup> chakra and the “...Tibetan wheel of the year and seasons...”<sup>61</sup> But before we jump forward to the Crusades, I need to address the presence of Melchizedek in Mexico in the 5<sup>th</sup> century. By the end of the 6<sup>th</sup> century, the consciousness of Sophia and Melchizedek had seeded the Celts and Druids with The Mysteries; however as the consciousness of the world shifted so strongly towards the active/masculine energy Sophia was forced to return to the Archetypal Plane for a short time. Fortunately, as Melchizedek was of the active/masculine energy he could remain in the earth plane. This was good the

other side of the world in the jungles of the Yucatan Peninsula. This time he would take physical form because his influence “Light” was needed on

## **PACAL VOTAN**

Looking for similar teaching of the “Light” at this time in history I discovered that Melchizedek reappeared in the personification of the Mayan king Pacal Votan. Wikipedia says of this king:

Pacal II, also known as Pacal the Great 603-683 C.E., was ruler of the Maya polity of Palenque. He ascended the throne at age 12 on 29 July 615, and lived to the age of 80. The name “Pacal” means “shield” in the Maya language...

After his death, Pacal the Great was worshiped as a god, and said to communicate with his descendants. Pacal the Great was buried within the Temple of Inscriptions, one of the only Mayan pyramids known to be used as a tomb...the secret to opening his tomb...was discovered by Mexican archaeologist Alberto Ruiz Lhuillier in 1948. It took four years to clear the rubble from the stairway leading down to Pacal the Great’s tomb, but was finally uncovered in 1952. His skeletal remains were still lying in his coffin, wearing a jade mask and bead necklaces, surrounded by sculptures and stucco reliefs depicting the King’s transition to divinity and figures from Maya mythology.

Maurice Cotterell connects Pacal Votan with Tutankhamun in his book *THE TUTANKHAMUN PROPHECIES*, because his tomb also reflects the hidden numbers of the science of the Sun and the cycle of sunspots. Maurice Cotterell also believes that it was Quetzalcoatl, the feathered serpent and one of the lines of The Christ that reincarnated into Lord Pacal. Again granting the validity that Pacal Votan was teaching the science of the Sun, this influential Mayan king was not The Christ, he was Melchizedek. This is because The Christ, which had become one again with the feminine side, the Holy Spirit had gone to the Archetypal plane, guiding Humanity from there until their return at the Fullness of Time. The New Testament relates this as Jesus saying, “Hereafter shall the Son of man sit on the right hand of the power of God.”<sup>62</sup>

Mr. Cotterell supplied the evidence that Pacal Votan was of the Melchizedek energy for me when he relates, “The entire inside of his coffin was painted with cinnabar, the powered form of the liquid metal mercury, quicksilver.”<sup>63</sup> As stated, the Greek name for the god Mercury is Hermes. Because the Mayans of the Yucatan mysteriously disappeared from the historical record then maybe, Pacal Votan’s warning about the sunspots causing infertility was correct? I covered the teachings of the Mayans extensively in LCD; consequently, I will not repeat what was said here, but in 622 half a world away a 40-year-old man was beginning a journey that would forever change the world.

## **THE RISE OF ISLAM**

In the Updates to the chapter *Byzantium, Mariolatry and the Rise of Islam* in LCD I mentioned a comment Manly P. Hall relates in his *An Encyclopedic Outline of Masonic, hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy – being an interpretation of the Secret Teachings concealed within the Rituals, allegories and Mysteries of All Ages*. The comment Mr. Hall related was made by the Prophet Mohammed concerning philosophy. It showed us that apart from being a highly enlightened individual, Mohammed was also

extremely wise. Evidently, According to Hall, Mohammed is reputed to have felt, “The ink of philosophers even more precious than the blood of martyrs.”<sup>64</sup> I also related in the Updates to the said chapter that it “was reading the inspired book, *No god but God – The Origins, Evolution, and Future of Islam*<sup>65</sup> by Reza Aslan that really lifted the veil for me on the founder of Islam. At this time I will recap what I wrote concerning Mr. Aslan’s book from LCD:

*“Craig and I cannot recommend this book too much. In fact we think it should be required reading by ALL parties engaged in any dealings with the Islamic community.*

*First Aslan explains that in pre-Islamic Arabia, Allah was originally an “ancient rain/sky deity” which had evolved into “...the role of the supreme god...” Aslan explains that because of Allah’s “eminent status” the general population could only appeal to him “...in times of great peril...” Instead people prayed to his three daughters, one of which was al-Uzza, or “(the mighty).” The other two according to Aslan were, “Allat (the goddess)” and Manat (the goddess of fate,)” Apart from being worshiped in the Ka’ba, Aslan says “they had their own individual shrines throughout the Arabian Peninsula; Allat in the city of Ta’if; al-Uzza in Nakhlah; and Manat in Qudayd.”<sup>66</sup>*

*At the time of Mohammed’s “spiritual awakening,” Christianity had already made Jesus God and was beginning to use force to suppress anyone who dissented from this doctrine. Manly P. Hall related that Mohammed had spent time with the Christian sect of the Nestorians, which was founded by Nestorius, the Archbishop of Constantinople from 428 C.E. to 451 C.E.*

*Wikipedia reports that there is evidence from within the hadith (traditions relating to the words and deeds of Muhammad) that Muhammad had contact with Nestorian Christians. This is evinced by the similarities between Muslim raka’ah (ritual prayer) and the genuflections performed by Nestorians during Lent.*

*According to Wikipedia Nestorius was most famous for being the originator of the Christological heresy, which became known as Nestorianism. In brief:*

Nestorianism was the opposition to the title Theotokos, which means Mother of God for Mary, the mother of Jesus. He was opposed to the title because he felt it denied Jesus’ humanity, instead he wanted to refer to Mary as Mother of Christ. Nestorius also argued that God could not suffer on the cross, as he is omnipotent. Therefore, the human part of Christ died on the cross, but not the divine. His opponents accused him of dividing Christ into two persons: they claimed that proposing that God the Word did not suffer and die on the cross, while Jesus the man did, or that God the Word was omniscient while Jesus the man had limited knowledge, implied two separate persons with separate experiences.

His main antagonist was Cyril of Alexandria, the Pope/Patriarch of Alexandria. Nestorius was eventually declared a heretic at the Council of Ephesus in 431 C.E., when Cyril argued that Nestorius was actually denying the reality of the Incarnation by making Jesus Christ into two different persons, (one human, one divine), sharing one body.

*In his book, *No god but God* Reza Aslan describes in great detail the calling of Muhammad. He writes that after Muhammad’s status changed from marrying “a remarkable forty-year-old widow named Khadija,” who was a prominent member of Mecca, “Muhammad felt deeply conflicted.” Aslan explains that Muhammad was “renowned for his generosity...” and his fair business practices, yet he was plagued by the inequality and injustice of Meccan society. To deal with the conflict Muhammad would go*

on “solitary retreats of self-justification...in the mountains and glens surrounding the Meccan Valley.”<sup>67</sup>

Although I have already covered Muhammad’s calling, Aslan’s account elaborates a deeper spiritual understanding for me. He relates that while Muhammad is “meditating alone in a cave on Mt. Hira.... an invisible presence crushed him in its embrace.” Although Muhammad tried to free himself, the more he resisted the tighter the hold, “until he could no longer breathe.” Surrendering to his fate, Muhammad stopped resisting. It was then that a “light and a terrifying voice washed over him ‘like the break of dawn.’ “Recite!” the voice commanded.

“What shall I recite?” Muhammad gasped.

The invisible presence tightened its embrace. “Recite!”

“What shall I recite?” Muhammad asked again, his chest caving in.

Again Muhammad felt the bands around his chest tighten and “...once more the voice repeated its command.” When Muhammad could stand no more, Aslan reports, “...the pressure in his chest stopped, and in the silence that engulfed the cave, Muhammad felt these words stamped on his heart...”<sup>68</sup>

The words were from Sura 96 1-5 in the Koran, but Aslan states that the word (*iqra*) that is translated “recite,” should be translated “read.” However, Aslan recounts that some chroniclers claim that God’s first command (*iqra*) to Muhammad was neither “recite” nor “read,” but rather “arise and warn.”<sup>69</sup>

What really interested Craig and I was Aslan’s account of what happened next. Surprisingly, he relates that “...like all the prophets before him, (Muhammad) wanted nothing to do with God’s calling.” Evidently Muhammad was so unhappy about it that “...his first thought was to kill himself.” Apparently, Muhammad believed that only the despised “kahin,” which Muhammad labeled as “reprehensible charlatans could receive Divine messages.” According to Aslan, Muhammad said that rather than “the Quraysh” say he had become a kahin, he would climb a mountain and “...throw myself down...”<sup>70</sup> As if this was not amazing enough, Aslan’s account of how Muhammad’s wife dealt with her husband’s experience absolutely floored us. He relates, “It is safe to say if it were not for Khadija, Muhammad might have gone through with his plan to end it all...” Aslan recounts that Muhammad anxious and shaken by “...the experience in the cave,” returned home to Khadija. Crawling to her, he cried, “Wrap me up! Wrap me up!”<sup>71</sup>

According to Aslan, Khadija instantly responded by wrapping Muhammad in a cloak and holding him “tightly in her arms until the trembling and convulsions stopped.” When he was calm he began to weep, then through his tears he tried to relate his amazing experience.

“Khadija,” he said, “I think that I have gone mad.” “This cannot be, my dear,” Khadija replied, stroking his hair. “God would not treat you thus since He knows your truthfulness, your great trustworthiness, your fine character, and your kindness.”

Unable to convince her husband of the holiness of the encounter, Khadija decided to ask for help from as Aslan recounts, “...the only person she knew who would understand what had happened to her husband: her Christian cousin, Waraqa...” Waraqa was familiar enough with the Scriptures to recognize Muhammad’s experience for what it was. On hearing Khadija’s story, Waraqa tells Khadija, “He is a prophet of this people...”<sup>72</sup>



*Evidently, like many messengers before him, Muhammad had great difficulty accepting his mission. Nonetheless, the choice had been made and there was no going back. Aslan recounts how it was when Muhammad had hit rock bottom that he received Divine help. Like before it came in, "...same painfully violent manner as the first..." Muhammad was told according to Aslan "...whether he liked it or not, he was now the Messenger of God." Fatalistically, Aslan states, "Now Muhammad no longer had any choice but to "arise and warn."73*

*So when was the Quran compiled? According to the inspired and enlightened Reza Aslan, "...when Muhammad died..., the Quran had neither been written down nor collected, let alone canonized."74*

*After Muhammad's death, the first order of the day was to choose his successor and determine what Muslims believed. This was a problem because as I said the followers strongly disagreed who should lead the Ummah, community; with some believing Ali, Muhammad's cousin, son-in-law and companion should lead the Ummah. However, many felt that Abu Bakr, Muhammad's companion and father-in-law should succeed Muhammad. Abu Bakr's supporters won. Next the Ummah needed to determine an Islamic creed, but as Aslan said, Muhammad hadn't compiled a canon of his teachings. So, like the Christian Church arguing over his teachings after Jesus left them, the Ummah squabbled amongst themselves. This resulted as Aslan reports in the formation of "...a new class of scholars called the Ulama, or 'learned ones,' who would take upon themselves the responsibility of guiding the Ummah on the straight path."75*

*Alas, as the centuries passed, like Christianity lost its purity and innocence, so did Islam. Aslan laments that "...the Muslim scriptural and legal scholars..." dismissed the idea that both followers of Judaism and Christianity "were part of the Ummah..." Rather the scholars labeled them both "...as unbelievers." What was worse was that like later Christians, these Islamic scholars "...reinterpreted the Revelation to declare that the Quran had superseded, rather than supplanted, the Torah and the Gospels, and called on Muslims to distinguish themselves from the People of the Book."76*

*God told me that Spiritual Revelation is like a rose bud. At first we only sense the beauty inside, but gradually as the sun's rays warm the petals it slowly opens each precious petal, revealing the glory and wonder of the flower. It is then that the rose attracts the butterfly or bee to pollinate it and transform the rose into a new bush. For Islam this is exemplified in the development of Sufism. Aslan relates that the "Patriarch of Sufism"77 is Ibn Junayd; full name Junayd ibn Muhammad Abu al-Qasim al-Khazzaz al-Baghdadi (830-910)."*

As Sufism will not surface until the 10<sup>th</sup> century, I would like to first discuss the spread of Islam and its impact on the region. Whenever, I thought of Muslim warriors in the 7<sup>th</sup> and 8<sup>th</sup> centuries, I associated ruthlessness, but after watching a very informative documentary on PBS, I was pleased to discover that at least in one area the spread of Islam would further the "Light's" agenda rather than the "Shadow's".

## **CITIES OF THE LIGHT**

Earlier I said that Sophia and Melchizedek moved to the West during the second "upstepping". Unfortunately, although this period of history is jam-packed with individuals

from both the “Shadow” and the “Light” who profoundly shape Humanity’s development, due to space this thesis has to be limited to addressing a small sample of them. Consequently, I have chosen specific regions to trace the influence that most impacted history. In this thesis I wanted to find the influences that most energetically impacted the world during the “upstepping” and there is none more influential than the next western region where we detect the influence of the “Light”, Spain. Amazingly, during this “upstepping” the region of Spain I am concerned with was named the “Cities of Light”.

The history of Spain is very colorful and I feel that it may help to give a brief review of the region from it being the Roman province of Hispania to being taken over by Muslim forces. Interestingly, it was under Muslim rule that the region shone the brightest, which is reflected in the term “Cities of Light”. There was a documentary of that name, which aired on the PBS station. Nonetheless, long before Spain fell under the influence of Islam; it was conquered by the Visigoths. I knew very little about the Visigoths, other than they were one of the Germanic tribes that sacked Rome in 410 C.E. According to an entry for Visigoths on Wikipedia:

“The Visigothic Kingdom was a Western European power in the 5th to 7th centuries, created in Gaul when the Romans lost their control of their empire...

The Visigoths' second great king, Euric, unified the various quarreling factions among the Visigoths and, in 475, forced the Roman government to grant them full independence. At his death, the Visigoths were the most powerful of the successor states to the Western Roman Empire...

In 554, Granada and southernmost Hispania Baetica were lost to representatives of the Byzantine Empire (to form the province of Spania) who had been invited in to help settle a Visigothic dynastic struggle, but who stayed on, as a hoped-for spearhead to a "Reconquest" of the far west envisaged by emperor Justinian I...

There was a religious gulf between the Visigoths, who had for a long time adhered to Arianism, and their Catholic subjects in Hispania...The Arian Visigoths were also tolerant of Jews...

In 589, King Reccared converted his people to Catholicism. With the Catholicization of the Visigothic kings, the Catholic bishops increased in power, until, at the Fourth Council of Toledo in 633, they took upon themselves the nobles' right to select a king from among the royal family. Visigothic persecution of Jews began...in 633 the same synod of Catholic bishops that usurped the Visigothic nobles' right to confirm the election of a king declared that all Jews must be baptised.

In 711 or 712 the Visigoths, including their king and many of their leading men, were killed in the Battle of Guadalete by a force of invading Arabs and Berbers. The kingdom quickly collapsed thereafter...Gothic identity survived the fall of the kingdom, however, especially in the Kingdom of Asturias and the Marca Hispanica, but the "Visigoths" as a people disappeared...

I found an entry for “Cities of Light: The Rise and Fall of Islamic Spain” on the web site - <http://www.pbs.org/citiesoflight/> The article extolled Islamic Spain as “one of its (Europe’s) greatest periods of cultural enlightenment.” The article effuses:

For more than three centuries in Medieval Spain, Muslims, Jews and Christians lived together and prospered in a thriving multicultural civilization. Here, remarkable individuals of different faiths made lasting contributions in such areas as poetry, art, architecture, music, dining etiquette, science, agriculture, medicine, engineering, navigation, textiles, and even hydraulic technology...

Tracing the influence of the “Light”, it appears to have been the strongest during the appropriately named “Golden Caliphate.” The article on the documentary relates:

The legacy of Muslim Spain is rooted in the two hundred fifty year reign of the Umayyad dynasty. This first, long interaction between the Arab Middle East and European Spain laid the basis for a

legacy of pluralism—the Spanish term is *convivencia*. Nowhere in Medieval Europe was central government more lasting, more extensive, or more successful than in Cordoba, Spain's capital under the Muslims. By the tenth century it was Europe's largest, richest, and cleanest city, with running water, public hospitals, and lighted streets—(hence the film's title). The film lingers on the creation and expansion of this stunning capital, where religious and civil institutions were joined in a single governing center with a national tax base.

A review on the PBS web site lays out the premise of the documentary. The review explains that the “opening hour of *Cities of Light* demonstrates how a culture of pluralism helped fuel an institutionalized love and respect for learning in all its forms, from science and mathematics to philosophy and poetry.” As the period promoted learning and self-improvement, “*Light*” it is clear that the consciousness of both Sophia and Melchizedek were present in the region at this time. The author of the review describes Islamic Spain as an example of tolerance and cooperation between all faiths:

“Unlike the Romans and Visigoths before them, Muslim rulers seemed to grasp that the Jews and Christians who preceded them to the Iberian Peninsula were necessary partners in a productive society. The fascinating story of a central bureaucracy staffed by elites from all three faiths, with Jews in all but the highest post and Christian scholars outperforming ‘native’ Arabic speakers in their own language and culture, is a fascinating and powerful antidote to our modern stereotypes concerning Christians, Jews, and Muslims.”

I couldn't agree more, but how did a culture, which we have come to see as violent and “barbaric” become such an example of the “*Light*?” As stated, this period is linked to the “Golden Caliphate.” I found a copy of an article for the “Golden Caliphate” that appeared on pages 12-16 of the September/October 1976 print edition of *Saudi Aramco World*. The article was written and photographed by Tor Eigeland:

By 718 the Muslims had taken control of most of Spain. In the north, tough Berber tribesmen still patrolled disputed areas, but in the central highlands Muslim rule was relatively uncontested and in the area today known as Andalusia the Arab military and administrative leaders had chosen the old Roman city of Cordoba as their capital and were settling in for a long stay.

As they had since the beginning of the century of rapid Islamic expansion, the Muslims, although looking on the conquest of Spain as a jihad, or holy war, did not exert pressure on Spanish Christians or Jews to embrace Islam. This policy, which dates back to the lifetime of the Prophet, is summed up in an injunction in the Koran. "Be courteous when you argue with People of the Book, except with those among them that do evil. Say: 'We believe in that which is revealed to us and which was revealed to you. Our God and your God is one. To Him we surrender ourselves.'"

Admittedly, there were also practical reasons for not forcing mass conversions. Muslims were exempt from taxes while Christians and Jews were not. Nevertheless, the approach of the conquerors was definitely based on a real spirit of tolerance...

The policy of tolerance extended to the practice of religion too. The Great Mosque of Cordoba, for example, was built on the site of a Visigothic church, but at first the Muslims shared the church, then bought it—at a good price—so that they could build a proper mosque. And whenever that occurred the Christians were allowed to build new places of worship. Indeed, during the first half century of Moorish rule in Spain, the Muslim conquerors experienced considerably more difficulties with each other than with the Spanish as the mixed armies—Berbers and North African and Syrian Arabs—broke into factions.

In Damascus, meanwhile, the Umayyads—then the rulers of the Islamic empire—were also facing unrest...In 750; the Abbasids of Baghdad overthrew the Umayyads and replaced them as the ruling

dynasty. Only two members of the Umayyad family got away—young Abd al-Rahman and his even younger brother...

Abd al-Rahman...eventually made his way west to al-Andalus. There, only 26 years old, he went triumphantly to Cordoba and claimed his position as surviving head of the Umayyads. His claim did not go unchallenged—either in Cordoba or in Baghdad—and Abd al-Rahman had to quell rebellions and cope with intrigues for more than 20 years before he consolidated his power as leader of the Cordoba emirate...

Cordoba's prosperity, and its era of splendor, began in the reign of Abd al-Rahman II. By then the hospitable climate and fertility of Andalusia had begun to mellow the tough desert warriors and a love of books, poetry and music began to replace their infatuation with intrigue and battle. Ziryab, for example, a musician from Baghdad, founded the Andalusian school of music...

There was also considerable integration with the original non-Muslim populations. As the warriors had come without their women, many married local Christians...

The local populations were also, in increasing numbers, accepting Islam. As the wealth and culture of Andalusia grew, those Christians who did not voluntarily embrace the new faith began to complain that their impressionable young people were being unduly influenced by the splendor of Muslim culture...

In contrast, Spanish Jews, who had been persecuted by the Visigoths, had welcomed, even aided, the Muslim invasion. Though living in close-knit groups they nevertheless played an active and successful role in the life of Muslim al-Andalus, working as tradesmen, scientists, scholars and even as advisors and administrators...

The story of the “Cities of Light” is not over yet and I will return to the region in subsequent “upsteppings”. For now, I want to discuss the aspect of Islam that arose from the influence of the “Light” during the second “upstepping”. To recap: because of the influence of the “Shadow” all other forms of Christianity, such as Gnosticism and Neoplatonic & Hermetic philosophy were driven underground. They were kept alive in the symbols of secret societies until the time was right for it to emerge again. Having seeded the “Light” in Spain, the energy of Sophia and Melchizedek again moved on, returning to the Middle East and resurfacing in the Sufi movement of Islam.

## SUFISM

In the 9<sup>th</sup> century, the consciousness again shifted to the feminine/passive energy and Sophia took physical form again. The region she chose to incarnate into was Mesopotamia. She also chose the religion of Islam, because it was about to make a huge spiritual shift.

Normally to find the purest, most spiritual form of any religion I would need to trace its origins. But in the case of Islam, its purest and most spiritual form developed later in the form of Sufism. This does not mean that Mohammed’s revelation was not spiritual, but because his revelation occurred in a time of great strife, the consciousness was strongly active/masculine and the feminine/passive was not present. Obviously, the “Light” needed to rebalance the new religion and hence the development of Sufism.

Sufism was influenced by the “Light” through the consciousness of both Sophia and Melchizedek. In 713 C.E., Sophia incarnated as Rabbiah Al-Adawiyah, the daughter of a poor family living in Basra, Iraq. Like most Christian saints, there are legends of miraculous events surrounding Rabbiah’s life, but the most famous, not to mention indicative of the consciousness within her is described in Paul Varo Martinson’s book *Islam - An Introduction for Christians*.<sup>78</sup> In the book, Mr. Martinson informs us that this woman (Rabbiah) ran through the streets carrying a lighted torch in one hand and a bucket of water in the other. As she ran she cried: “I want to catch Paradise on fire and pour water on Hell so the veils disappear and

it becomes clear who is praying to God out of love, and not out of fear of Hell or hope for Paradise.”<sup>79</sup>

Rabiah was seen by many Muslims as a “second Mary.” As an adult she had become a member of the mystical sect known as the Sufis, from the word “*suf*” (wool), which they wore. The Sufis were recognized for their endeavor to be pure before God. Mohammed’s successors, which had devolved into warring factions, came to base Islam on the fear of God. Rabiah believed “Whoever, truly believes loves God.”<sup>80</sup> Martinson tells us that, through Rabiah, Sufism would gain prominence.

As this side of Islam’s main mission was to promote Divine Love, I knew that the rise of Sufism was a crucial time for the “Light”. What surprised me was that Sufism may have also incorporated the Hindu religion. Initially, it was hard to see what Hinduism, which worships many gods with idols could possibly have in common with Islam, a monotheistic religion that abhors all forms of idol worship. Nonetheless, I am tracking the influence of the “Light” and “Shadow”, consequently whenever I came across movements, which unite religions it was indicative of the “Light”.

The greatest assistance to me in understanding the connection between the mystical side of Islam and Hinduism was the book *Hindu and Muslim Mysticism*<sup>81</sup> by R. C. Zaehner. This fascinating book compares the mystical side of both religions and finds some amazing parallels. Explaining the orthodox Muslim position, Mr. Zaehner writes: “The theologians maintained that there could be no love between God and man because there can only be love between like and like, and God is totally unlike any created thing: when the Qur’an speaks of love, then it means no more than obedience.”<sup>82</sup>

On the other hand, the Sufis fully believed that love between God and Humanity was not only possible, but that all believers already enjoyed that relationship. The Sufi thought was expressed through several teachers. Mr. Zaehner believes that it was one such teacher Abu Yazid, who died around 848 C.E. that introduced Indian Mysticism into Islam.

Although Melchizedek did not incarnate during this time, his influence is found in the teachings of Abu Yazid. However, his brand of teaching came from his teacher Abu’Ali Al-Sindi, who Mr. Zaehner says, “Was a convert from another faith.”<sup>83</sup> Apparently Abu Yazid’s teacher, before converting to Islam had been a student of the Vedanta, the Hindu scriptures. Mr. Zaehner deduces from this that Abu Yazid had been “directly influenced by a totally alien stream of mysticism and it was through him that Vedantin ideas became part and parcel of later mysticism.”<sup>84</sup>

The realization that Sophia had incarnated into Rabiah to bring a more spiritual aspect of Islam to the forefront, made me think that Mohammed was less than mystical in the beginning. However, I was both amazed and pleased to read on the entry for Sufism on Wikipedia:

In its early stages of development Sufism effectively referred to nothing more than the internalization of Islam According to one perspective, it is directly from the Qur’an, constantly recited, meditated, and experienced, that Sufism proceeded, in its origin and its development. Others have held that Sufism is the strict emulation of the way of Muhammad, through which the heart’s connection to the Divine is strengthened.

From the traditional Sufi point of view, the esoteric teachings of Sufism were transmitted from Muhammad to those who had the capacity to acquire the direct experiential gnosis of God, which was passed on from teacher to student through the centuries. Some of this transmission is summarized in texts, but most is not. Important contributions in writing are attributed to Uwais al-Qarni, Harrm bin Hian, Hasan Basri and Sayid ibn al-Mussib, who are regarded as the first Sufis in

the earliest generations of Islam. Harith al-Muhasibi was the first one to write about moral psychology. Rabia Basri was a Sufi known for her love and passion for God, expressed through her poetry. Bayazid Bastami was among the first theorists of Sufism; he concerned himself with fanā and baqā, the state of annihilating the self in the presence of the divine, accompanied by clarity concerning worldly phenomena derived from that perspective.

Although the men mentioned in the entry were the main proponents of Sufism, spiritually it was Rabia's contribution that was the most important. Her entry on Wikipedia also contains some gems of insight:

Rābia al-Adawiyya al-Qaysiyya ... (717–801 C.E.) was a female Muslim Sufi saint. She was born between 95 and 99 Hijri in Basra, Iraq. Much of her early life is narrated by Farid al-Din Attar. Farid al-Din Attar, a later Sufi saint and poet, used earlier sources. Rabia herself did not leave any written works.

She was the fourth daughter of her family and therefore named Rabia, meaning "fourth". She was born free in a poor but respected family.

According to Farid al-Din Attar, Rabia's parents were so poor that there was no oil in house to light a lamp, nor a cloth even to wrap her with. Her mother asked her husband to borrow some oil from a neighbor, but he had resolved in his life never to ask for anything from anyone except the Creator. He pretended to go to the neighbor's door and returned home empty-handed.

In the night Prophet Muhammad appeared to him in a dream and told him, "Your newly born daughter is a favorite of the Lord, and shall lead many Muslims to the right path. You should approach the Amir of Basra and present him with a letter in which should be written this message: 'You offer Durood to the Holy Prophet one hundred times every night and four hundred times every Thursday night. However, since you failed to observe the rule last Thursday, as a penalty you must pay the bearer four hundred dinars' .

Rabia's father got up and went straight to the Amir with tears of joy rolling down his cheeks. The Amir was delighted on receiving the message, knowing that he was in the eyes of Prophet. He distributed 1000 dinars to the poor and joyously paid 400 dinars to Rabia's father. The Amir then asked Rabia's father to come to him whenever he required anything, as the Amir would benefit very much by the visit of such a soul dear to the Lord.

After the death of her father a famine overtook Basra and Rabia parted from her sisters. Legend has it that she was accompanying a caravan, which fell into the hands of robbers. The chief of the robbers took Rabia captive, and sold her in the market as a slave. The new master of Rabia used to take hard service from her.

She would pass the whole night in prayer, after she had finished her household jobs. She spent many of her days observing fast.

Once the master of the house got up in the middle of the night, and was attracted by the pathetic voice in which Rabia was praying to her Lord. She was entreating in these terms:

"Lord! You know well that my keen desire is to carry out Your commandments and to serve Thee with all my heart, O light of my eyes. If I were free I would pass the whole day and night in prayers. But what should I do when you have made me a slave of a human being?"

At once the master felt that it was sacrilegious to keep such a saint in his service. He decided to serve her instead. In the morning he called her and told her his decision; he would serve her and she should dwell there as the mistress of the house. If she insisted on leaving the house he was willing to free her from bondage.

She told him that she was willing to leave the house to carry on her worship in solitude. This the master granted and she left the house.

The presence of a mystical side of Islam, speaking of God's Love tells me that Sophia's consciousness was present in the region during the 8<sup>th</sup> and 9<sup>th</sup> centuries. Sophia incarnated as Rabiah Al-Adawiyah, which as stated, like Al-Hallaj taught of the Love of God. By the end of the 8<sup>th</sup> century, Islam had spread throughout the near east and North Africa into Spain. However, the rest of Europe was dominated by the Roman Catholic

Church, which by then had developed into a formidable organization that dominated the lives of people wherever it arose.

## EARLY CHURCH

Remembering that I am dealing with energy and consciousness I want to return to Rome. The founding of Christianity in Rome meant the religion was forever influenced by the energy of the region. Whether or not Saint Peter was ever buried beneath the Vatican, because of the bloodletting from Nero's circus, Vatican Hill became an even more powerful site. The pillar I was given that anything that creates fear, hatred and or division is Never of Divine origin, shows that Constantine the Great's vision/dream before his battle with Maxentius wasn't inspired by a Divine being. This suggested to me that Constantine's building a basilica on Vatican Hill wasn't Divinely directed either. An entry on Wikipedia about Nero's circus confirmed my suspicions:

It was begun by Caligula... and finished by Nero. The circus building's alignment is the same on the same axis as both new and old St Peter's to the left as you look at the western front from the piazza...

The circus was the site of the first organized, state-sponsored martyrdoms of Christians in 65... The site for crucifixions in the Circus would have been along the *spina* ("spine"), as suggested by early *Acts* of Peter describing the spot of his martyrdom as *inter duas metas* ("between the two *metae* or turning-posts", which would have been equidistant between the two ends of the circus). This identification is likely to be genuine given the trauma of the event for The Christian community. An obelisk found at the centre of this circus's *spina* was re-erected in St Peter's Square in the 16th century by the architect Domenico Fontana.

Considering that Jesus' mission was centered in the Middle East, as in the first Christian communities were in Antioch and Damascus, I was surprised that the Christians made Rome their seat of power. However, from the "Shadow's" perspective, Rome was the perfect place consciously and energetically. This was because of the obelisk that was erected on Vatican Hill. Speaking of the obelisk it is important to keep in mind what was said in part one of *Full Circle* concerning the World Soul influencing the energy of Egypt through the erection of obelisks and pylons. Although this obelisk was not erected in front of the Vatican until the 16<sup>th</sup> century, because it was placed in the "circus" where literally hundreds met gruesome deaths, the obelisk's energy was able to affect the frequency of a much larger area than just the "circus" arena. Nonetheless, the reason the "Shadow" chose Rome as the "seat of power" for the Church is more subtle. This is demonstrated by the entry for Vatican City on Wikipedia:

The Vatican obelisk was originally taken by Caligula from Heliopolis, Egypt to decorate the *spina* of his circus and is thus its last visible remnant. This area became the site of martyrdom of many Christians after the great fire of Rome in 64. Ancient tradition holds that it was in this circus that Saint Peter was crucified upside down. Opposite the circus was a cemetery separated by the Via Cornelia. Funeral monuments and mausoleums and small tombs as well as altars to pagan gods of all kinds of polytheistic religions were constructed lasting until before the construction of the Constantinian Basilica of St. Peter's in the first half of the 4th century...

In 326, the first church, the Constantinian basilica, was built over the site that Roman Catholic apologists as well as noted Italian archaeologists argue was the tomb of Saint Peter, buried in a common cemetery on the spot. From then on the area started to become more populated, but mostly only by dwelling houses connected with the activity of St. Peter's. A palace was constructed

near the site of the basilica as early as the 5th century during the pontificate of Pope Symmachus (498-514).

Pope Symmachus was instrumental in consolidating the power of the papacy, when in 502 he decreed that only members from the hierarchy of the Church would be involved in the election of a pope. Until Pope Symmachus members of the general population would vote on the election of a pope.

My earlier statement that Constantine's vision and dream was instigated by the "Shadow", on the face of it does not make sense as why would the "Shadow" want to end persecution? But as I said, the answer lay in "his" successful influence of the development of the early church. This influence is demonstrated by how the Church operated after Christianity became the official religion of the Roman Empire. The entry for the history of the Papacy on Wikipedia explains: "the church adopted the same governmental structure as the Empire: geographical provinces ruled by bishops. These bishops of important cities therefore rose in power over the bishops of lesser cities."

The power of the Bishop of Rome increased as the imperial power of the Emperor declined. Edicts of the Emperor Theodosius II and of Valentinian III proclaimed the Roman bishop "as Rector of the whole Church." The Emperor Justinian, who was living in the East in Constantinople, in the sixth century, published a similar decree. These proclamations did not create the office of the Pope but from the sixth century onward the Bishop of Rome's power and prestige increased so dramatically that the title of "Pope" began to fit the Bishop of Rome best.

Throughout the centuries, such atrocities on Humanity have been issued from the Vatican, the Albigensian Crusade to name but one that it is hard to see the hand of God acting in The Christian Church at all. But this is evidence of how the energy of the "Shadow" operates. The blood of The Christian martyrs, coupled with the energy of the site, acted like a blood feast for the energy to grow strong, influencing anyone connected to the site. It is like a vicious cycle, the more the Christian Church engaged in nonspiritual activities, the stronger the energy became and in turn the more the "Shadow" could influence the actions of the Church. It did not matter that it was not always the residence of the pope. In fact, I learned that the Bishop of Rome or the pope's residence from the 4<sup>th</sup> century was the Palace of Lateran on Piazza San Giovanni. An entry on Wikipedia says:

From the fourth century the Palace of the Lateran on Piazza San Giovanni in south-east Rome was the principal residence of the Popes, and continued so for about a thousand years...

The *Domus Laterani* fell into the hands of the emperor when Constantine I married his second wife Fausta, sister of Maxentius. Known by that time as the *Domus Faustae* or "House of Fausta," the structure was eventually given to the Bishop of Rome by Constantine. The actual date of the gift is unknown but scholars believe it had to have been during the pontificate of Pope Miltiades, in time to host a synod of bishops in 313 that was convened to challenge the Donatist schism, declaring Donatism as heresy. The basilica of the *domus* was converted and extended, eventually becoming the cathedral of Rome, the seat of the popes as patriarchs of Rome.

By making this powerful area in Rome the "seat of power" for the Church, the "Shadow" was able to corrupt the consciousness of the church hierarchy and enable them to override many of Jesus' injunctions; such as "judge not". This transition is so clearly seen in the early church's dealing with "heretics". I described this development in the chapter *Byzantium, Mariolatry, and the rise of Islam* in LCD:



*“During the sixth century, in the eastern part of the Roman Empire, the balance of power fluctuated between the Persians and the Romans for seven decades. As a result the area knew very little stability. Throughout this time of political chaos, the only power to thrive was the Catholic Church. By the end of the fourth century, “pagan” worship had been eradicated because of the threat of severe punishment. Every pagan temple was destroyed and great works of art, thousands of years old, were defaced by fanatical Christians. The final nail in the coffin of freedom of religion occurred when Justinian, after closing the Platonic Academy in Athens, ordered all pagans to become Christians.”*

So now we have tragically come “Full Circle” to where the persecuted were now the persecutors. Mr. Nigg, in his book *Heretics*, reported of a time in Church history that will forever cast a stain on Christianity. It concerns the first execution of a “heretic” in 385 C.E. After the dastardly deed, he explains, the “emotional backlash was so strong that the perpetrators were compelled to resign their positions.”<sup>85</sup>

In the original Jerusalem Christian community that Saint James writes about in his book, the members were all equal. Even when the early church adopted the positions mentioned in the pseudo-Pauline books Timothy I and II and Titus, the position of bishop had been little more than a shepherd of his flock. Nonetheless, Christian converts were obligated to give their possessions to the Church and whichever bishop brought in the most “donations”, his position grew proportionately.

During the reign of the Emperor Justinian (527 to 565 C.E.), the bishop of a rich diocese was as wealthy as any high Roman official. If we remember that one of Jesus’ most important lessons was “It is easier for a camel to go through the eye of the needle, than for a rich man to enter into the kingdom of God.”<sup>86</sup> then we can see how absolutely successful the “Shadow” was in corrupting the message. Unfortunately, “he” still wasn’t done. The “Shadow’s” next move would have ramifications that would last up until the 20<sup>th</sup> Century. This concerned the nature of Jesus and the divinity of his mother. Again I covered this in the aforementioned chapter:

*“A council held in Chalcedon in 451 C.E., divided the Church/Roman Empire into 5 major or metropolitan dioceses, administered by a patriarch. The 5 areas were Rome, Jerusalem, Antioch, Alexandria and Constantinople. Even though the 5 patriarchs ruled all the clergy and controlled all property and monies equally, there was still jealousy among them. One result of the jealousy was arguments over doctrine. And once again in the 5<sup>th</sup> century the factions of the Church were divided over the person of Jesus Christ. It centered on the confusion over how Jesus, who being born and suffering death, proving his human nature, could still be united with God, who was believed to be outside of matter. The main question was how Jesus and God were united, i.e., was it by mutual agreement as in a partnership; or was Jesus somehow mixed or fused with God? In determining whether Jesus was God or not brought in the person of his mother Mary.”*

*“Harold. O. J. Brown’s book *Heresies: The Image of Christ in the Mirror of Heresy & Orthodoxy from the Apostles to the present*<sup>87</sup> explains the controversy. Evidently Nestorius, the patriarch of Constantinople, was at the center of the debate over the term “Theotokos,” which was the designation for the mother of Jesus, or as she was increasingly known the Virgin Mary. Mr. Brown related that the problem was the term*

meant “God-bearing one,” not “Mother of God.” However, Theotokos had initially described Jesus. Referring to Mary as “God-bearing” brought into question the divinity of Jesus. After all, they reasoned, how could God have a beginning? The dispute about, whether to call Mary “Theotokos” centered upon the proponents argument that people should call the mother of Jesus “the God-bearing one” if he really was God.<sup>88</sup>

...At this point I was reminded of Isis the wife/sister of Osiris, who was also known as Magna Mater, by the Romans and worshiped before and during the early years of Christianity. After Constantine had declared Christianity the official religion of the Roman Empire, for 2 centuries pagan religion existed side by side with Christianity. I had heard from the Jehovah’s Witnesses that the early Church had adopted many pagan festivals and Christianized them. However, I had not found evidence to support this hypothesis until recently. That evidence was surprisingly provided by the Catholic Church itself in *The Golden Legend*<sup>89</sup> by Jacobus de Voraigne and translated by William Granger Ryan.

Jacobus de Voraigne, A Catholic archbishop of Genoa wrote the original book in the Middle Ages. After his death in 1298 C.E., he was beatified (confirmation that the deceased is in heaven) by Pope Pius VII in 1816 C.E. and is venerated as a saint by the Dominican order. Because of this “resume,” I felt that I could consider the archbishop a reliable source on the Catholic Church. The chapter on, *The Purification of the Virgin* contains 4 reasons for the church’s religious festival called Candlemas.<sup>90</sup>

In order to assist the Romans who had converted from paganism to Christianity, the archbishop reported how Pope Sergius (687 to 701 C.E.) “transmuted” the pagan festivals, “decreeing that the faithful should honor the holy mother of the Lord on this day by lighting up the whole world with lamps and candles. Thus the Roman celebration survived, but with an altered meaning.”<sup>91</sup>

I think ...that, in order to keep a harmony, the Church bent the rules to accommodate the pagans. Another example of this is in the official day of worship being called “Sunday” in the Teutonic lands to encourage “pagans” to worship. However, as the Church and its influence on the emperor grew, the pressure to abolish all other religions increased. This was realized, as already stated, when the Emperor Justinian 527 - 565 C.E., closed all the Philosophical schools, making the Catholic Church the state Church, and outlawing all other religions, including everything they deemed heresy among Christians.

One may wonder where God was when Jesus’ message was being so thoroughly corrupted. Surely, He could not have failed to notice what was happening, so why didn’t He intervene? This question has perplexed philosophers’ and anyone with an ounce of compassion for two millennia, but the answer is found in the purpose for incarnation; namely Spiritual Evolution. Let us take a moment to consider these turn of events from a consciousness and energetic perspective. The Life Principle evolves by transmuting lower consciousness, which consists of Sophia’s discarded emotions of Fear, Grief, Ignorance, and Confusion that were transformed into the four elements. In order to transmute emotion a person has to experience it; consequently, in a way God used the “Shadow” to facilitate Spiritual Evolution. Please understand that in no way am I saying that God causes any form of suffering, just that as the “Supreme Opportunist” He often creates a “silk purse out of a sow’s ear”, so to speak. Nonetheless, the ultimate reason God does not intervene is that free will is sacrosanct. It is each individual’s free will choice in which urging he or she chooses to follow, the Spirit or the ego.

Moreover, there are rules that both sides must adhere to in the field of play of Globe D. Whenever, one side deviates from the rules there is always consequences. Throughout the past 2000 years there have been several deviations, which have had disastrous results; the surprising thing was that it was representatives of the “Light” who broke the rules, not the “Shadow.” Unfortunately, we are still experiencing the consequence of the first deviation today.

### **THE LIGHT’S AGENT TAKES MATTERS INTO HIS OWN HANDS**

Earlier I said that “Normally to find the purest, most spiritual form of any religion I would need to trace its origins. But in the case of Islam, its purest and most spiritual form developed later in the form of Sufism.” Although, the entry on Wikipedia demonstrates that the Prophet Mohammed was familiar with the mystical realities of faith, since Mohammed’s revelation, Islam has become associated with prejudice and intolerance, particularly to women and other faiths. Consequently, I knew from an energetic perspective, the “Shadow” had gained access to it very early on. I learned the reason was its inception was caused by a representative of the “Light” breaking the rules.

From everything I have read about the Prophet Mohammed, I have no doubt in his absolute sincerity to his mission of unification. However, from the beginning of my investigation into Islam, I felt there was something amiss. However, it was not until 2002 while writing the chapter *Rennes-le-Château* in *The True Philosophers’ Stone* (TPS) that I gained an insight into the cause for my feeling. During the time TPS was being written we were reading Manly P. Hall’s *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic & Rosicrucian Symbolical Philosophy*: section on the Islamic faith. We wrote of our discovery later in TPS and below are the relevant excerpts from the book:

*“They had left off reading the book several weeks earlier in order to read other books. The section they restarted with was on the Islamic faith. As Suzzan read aloud about Mohammed’s sincere search for the truth, once again she felt the holiness of the man. However, when she reached the part about the archangel Gabriel appearing to him, chills ran up her spine. “Why am I so uncomfortable with this?” She asked herself. Manly P. Hall dealt with the prophet fairly and objectively, so why did she have such a problem with it? A vision of the Prophecy -- trilogy of films, which centered on the archangel Gabriel working against humanity, flashed through her mind. Suddenly Suzzan understood what she was being shown.”*

The *Prophecy* trilogy’s plot centers on the Archangel Gabriel defying God and plotting to destroy Humanity. Obviously, this was fictional, but by reminding me of the trilogy of films, I was being shown that the Archangel Gabriel actions were relevant. The excerpt from TPS explains our understanding by continuing with:

*“At the time of Mohammed’s “spiritual awakening,” Christianity had already made Jesus God and was beginning to use force to suppress anyone who dissented from this doctrine. Gabriel had merely been trying to correct a wrong. Hall relates that Mohammed had spent time with the Christian sect of the Nestorians. The Nestorians take their name from their founder Nestorius who was the patriarch of Constantinople (Istanbul) in 428 –*

*431 C.E. According to Webster's New World College Dictionary, Nestorius promulgated the belief that there were two beings in Jesus, "one human and one divine." Consequently, Mohammed's contact with the sect would have exposed him to the teaching and made him the perfect person for the task. The amazing thing that God told Suzzan was that the Archangel Gabriel's actions had been on his own initiative."*

The question I had was as Islam and the Prophet Mohammed was clearly inspired by the "Light" how did the Archangel Gabriel go wrong? I found the answer in the way the new religion was transmitted to Mohammed. TPS reported "...Hall described how Mohammed received the Koran. He related that the prophet would become unconscious, sweating profusely while reciting the words that close associates either wrote down or "committed to memory."

I realized that the Archangel Gabriel was transmitting the information to the Prophet Mohammed through the process of channeling. This form of communication involves a subject's consciousness being taken over by a disincarnate spirit from the Astral Plane. Unfortunately, because this creates a door between the planes, more than one spirit can access the subject. This can lead to wrong information being transmitted or worse, the information being transmitted falling under the influence of the "Shadow" and being misinterpreted.

Earlier, I related that "we are still experiencing the consequence of the first deviation today." I also said how pleasantly surprised I was to learn that the Prophet Mohammed understood the gnosis aspect of Islam. As was reported above:

"From the traditional Sufi point of view, the esoteric teachings of Sufism were transmitted from Muhammad to those who had the capacity to acquire the direct experiential gnosis of God, which was passed on from teacher to student through the centuries."

Nonetheless, Gabriel's action in trying to correct a wrong is the direct cause of Islamic fundamentalism, which is the consequence of a misinterpretation of the knowledge Mohammed received from Gabriel. Because of Mohammed's understanding, I do not think he misinterpreted the knowledge, but that it was corrupted by later interpreters. Obviously, associating the Divine in any way with violence is a corruption, but it was the later misinterpretation of the Divine Feminine that has led to such an imbalance in Orthodox Islam. Once again it was the inspired Manly P. Hall that provided the insight into the cause of the imbalance in Islam.

*"Another thing Hall's encyclopedia related that interested the couple concerned the Caaba. Hall quoting another investigator, Jennings, writes "This famous 'stone of Caaba,' Kaaba, Cabir, or Kebir, at Mecca, which is... kissed by the faithful, is a talisman." Apparently there was a figure of Venus with a crescent engraved onto it. Hall continues, "This very Caaba was at first an idolatrous temple, where the Arabians worshiped Al-Ussa (God & Issa), that is Venus."<sup>92</sup>*

*This theory could be borne out by the fact that Mohammed destroyed 360 idols that surrounded the Caaba. During their studies Craig and Suzzan had learned that there were originally 360 days in the year until a major cataclysm altered the Earth's orbit, moving it out further from the Sun and adding five and quarter days to the year.*

*An accompanying text to a black and white drawing<sup>93</sup> of the Caaba in Hall's encyclopedia also interested the couple. Linking the Caaba with Stonehenge, the caption relates, "Opening onto the courtyard there are 19 gates"<sup>94</sup>, the exact number of inner stones at Stonehenge. According to Hall this number also ties both sites to the Metonic cycle. Suzzan was unfamiliar with the term so she looked it up in the dictionary, where she discovered that the Metonic cycle is connected to the Moon. Evidently, the term was named after an astronomer called not surprisingly Meton from Athens. He had discovered that every 19 years the phases of the Moon returns to the exact same date. That is how the date Easter falls on each year is determined.*

*It seems that contrary to the teachings of fundamental Islam, Mohammed believed in the equality of men and women...Hall, like Joseph Campbell pointed out that, 'The feminine symbolism is repeatedly emphasized in Islamic symbolism... Friday, which is sacred to Venus is the Moslem's holy day; green is the color of the prophet and being symbolic of verdure is inevitably associated with the World Mother; and both the Islamic Crescent and the scimitar (the Arabian sword) may be interpreted to signify the crescent shape of either the Moon or Venus.'<sup>95</sup>*

*Like the early Church's making the pagan rituals, more Christian, it seems that Hall also saw evidence of the Moslems adopting ancient pagan rituals into the religion with the circling of the Caaba by pilgrims during the hajj. Evidently the pilgrims circle the central Caaba seven times. He asked if this was not representative of the movement of the seven ancient planets?"*

All of the above indicates that the Prophet Mohammed was influenced by The Mysteries and intended on incorporating them into Islam. Unfortunately, because of the Archangel Gabriel's well-meaning actions that broke the rules, the "Shadow" gained an advantage in the "game" so to speak. This does not mean that Mohammed's revelation was any the less spiritual. However, because its impartation was not sanctioned by the "Light" and it occurred in a time of great strife, the consciousness was strongly active/masculine and the feminine/passive was not present. As I said, this meant that the "Light" needed to rebalance the new religion. Still, I must emphatically state that the development of Sufism was the natural development from Mohammed's original revelation, only it was delayed a few centuries.

In demonstrating the influence of the "Shadow" on the founding of Islam and Christianity, we can see exactly what "he's" strategy is. Earlier, I said that all the players were aware that the final Battle of Armageddon (metaphorically speaking of course) would be fought in New Jerusalem (America) and that both sides manipulated the consciousness one way or the other. The "Shadow" manipulated the consciousness, as I said to promote fear, grief, ignorance, and confusion, whereas, the "Light" promoted hope, joy, understanding and illumination through unity, tolerance, and wisdom.

The influence of the "Shadow" on the early church is clearly detectable in the actions of the popes in the sixth, seventh, eighth, and ninth centuries, which is where I must return to pick up the timeline for the Church.

## POPE GREGORY (I) 590 - 604

Our calendar today is courtesy of Pope Gregory who endorsed the Calabrian doctor Aloysius Lilius' calendar. Nonetheless, we can see the "hand" of the "Shadow" behind Gregory in two specific teachings. The first and I believe the worst was his identification of Mary Magdalene with the sinner in Luke. Wikipedia's entry for Gregory says:

In a sermon whose text is given in Patrologia Latina, Gregory stated that he believed "that the woman Luke called a sinner and John called Mary was the Mary out of whom Mark declared that seven demons were cast" (Hanc vero quam Lucas peccatricem mulierem, Joannes Mariam nominat, illam esse Mariam credimus de qua Marcus septem damonia ejecta fuisse testatur), thus identifying the sinner of Luke 7:37, the Mary of John 11:2 and 12:3 (the sister of Lazarus and Martha of Bethany), and Mary Magdalene, from whom Jesus had cast out seven demons, related in Mark 16:9...The Eastern Orthodox Church has never accepted Gregory's identification of Mary Magdalene with the sinful woman.

I don't need to tell you what identifying Mary Magdalene as a reformed prostitute has done to Christianity. It is the main reason the church was able to deny women the right of ordination. If Mary Magdalene was known by her rightful title the Apostle to the Apostles, then the suppression of women would have ended a great deal earlier. The second thing Gregory did, according to his entry on Wikipedia was to "assert" the "primacy of Rome" and lay down "regulations for clerical celibacy." The entry also informs us:

"He introduced liturgical reforms and is traditionally credited with the popularization of Gregorian chant. He is more widely famed for the impetus he gave to missionary activity among the pagan peoples of northern Europe, especially the initiation of the mission of Saint Augustine of Canterbury to England."

It is important to note that although celibacy is a means to transform the ego, it cannot be attempted until an individual is thoroughly prepared. Mandatory celibacy among priests has led to all kinds of abuses, which is caused through a type of neurosis. As the consciousness of the Root-Races further developed, this became even more intensified. The evidence of the energy created by forced celibacy is depicted in the scandal of child abuse the Catholic Church faces today. The final nail in the coffin of the church that Jesus fostered occurred during the 8<sup>th</sup> and 9<sup>th</sup> centuries, which is reported in the entry for the History of the Papacy on Wikipedia:

In the middle of the eighth century, a fraudulent attempt was made to legitimize the transfer of power and authority from the Emperor Constantine to the Bishop of Rome. The Donation of Constantine was purported to be the legal document in which the Emperor Constantine donated to Sylvester, the Bishop of Rome (314-335), much of his property and invested him with great spiritual power and authority...

In 751, Aistulf took Ravenna and threatened Rome. To respond to this threat, Pope Stephen II made an unusual journey north of the Alps to visit the Frankish king, Pepin III, to seek his help against the Lombards who have recently taken the city of Ravenna and who now pose a similar threat to Rome.

The pope anointed Pepin at the abbey of St Denis, near Paris, together with Pepin's two young sons Charles and Carloman. Pepin duly invaded northern Italy in 754, and again in 756. Pepin was able to drive the Lombards from the territory belonging to Ravenna but he does not restore it to its rightful owner, the Byzantine emperor. Instead, perhaps believing the fiction revealed in the forged

Donation of Constantine, he handed over large areas of central Italy to the pope and his successors.

The land given to Pope Stephen in 756, in the so-called Donation of Pepin, made the papacy a temporal power...

After Aistulf's death King Desiderius renewed the attack on Rome. In 772, Pope Adrian I enlisted the support of Charlemagne, Pepin's successor, who intervened, and, after defeating the Lombards, added their kingdom to his own.

After being physically attacked by his enemies in the streets of Rome, Pope Leo III made his way in 799 through the Alps to visit Charlemagne at Paderborn.

It is not known what was agreed between the two, but Charlemagne traveled to Rome in 800 to support the pope. In a ceremony in St Peter's Basilica, on Christmas Day, Leo was supposed to anoint Charlemagne's son as his heir. But unexpectedly (it is maintained), as Charlemagne rose from prayer, the pope placed a crown on his head and acclaimed him emperor. It is reported that Charlemagne expressed displeasure but nevertheless accepted the honour. The displeasure was probably diplomatic, for the legal emperor was supposed to be seated in Constantinople. Nevertheless this public alliance between the pope and the ruler of a confederation of Germanic tribes was a reflection of the reality of political power in the west. This coronation launched the concept of the new Holy Roman Empire which would play an important role throughout the Middle Ages. The Holy Roman Empire only became formally established in the next century. But the concept is implicit in the title adopted by Charlemagne in 800: 'Charles, most serene Augustus, crowned by God, great and pacific emperor, governing the Roman Empire.'

Leo's action in crowning Charlemagne would serve as precedent for later popes who claimed the right and power to make (and unmake) emperors.

And so we arrive at the end of the second “upstepping” of Globe D. On the face of it, the “Shadow” appears to have succeeded in negating much of Jesus’ message of Love, Compassion, and Understanding in the Roman Empire. Nevertheless, “he” wasn’t able to completely erase it from all forms of Spirituality in Europe. For instance, Islamic Spain and the “Cities of Light” experienced the greatest period of peace during the Caliphate of Cordoba. As for the condition of Christianity, the “Shadow” did not have everything “his” own way, as stated, the Irish monks passed on the ancient knowledge of Earth Stars, which was used to infuse the “Light” into the magnificent cathedrals of Europe in the next “upstepping”. Nonetheless, with all the twists and turns in tracking the consciousness and energy, I feel it may be helpful to encapsulate the key points concerning the moves in the struggle between the “Light” and the “Shadow” in the first two “upsteppings” in Globe D.

- The start of the Common Era was the pivotal point in Spiritual Evolution when the Life Principle, which has become the consciousness of the Human Race enters the arena to correct the “Watcher’s mistake.”
- With the separation of Globe D and the help of What has Been Willed, the World Soul was able to begin to remove its densest consciousness and cast it out. This consciousness became individuated into the “prince of this world.”
- The Christ and Sophia had to become fully human in order to establish The Mysteries, which meant they both incarnated with egos and counterfeit spirits.
- Jesus grounded The Mysteries, first by applying them to his transformation (transfiguration) then through teaching them to Mary Magdalene and his disciples.
- Following his Ascension, Jesus became the head of the Soul Plane. It was then that Sophia was restored into the Pleroma.

- Self-Will (What has Been Willed) joined with Melchizedek and descended to assist Sophia as Paul of Tarsus. The mission of Mary Magdalene and Paul is the start of the final phase of the plan to correct the “Watcher’s mistake”.
- If the energy and consciousness of the neutral power was diffused it could be misused. The incident with Ananias and Sapphira is evidence of how this can occur.
- The Holy Ghost could be seen as the designation for the Holy Spirit in physical form or when “She” is infused in a person, as occurred with Jesus and Saul/Paul and the disciples at Pentecost.
- Up until The separation of Globe D, The Holy Spirit remained above the Veil. With the advent of The Christ incarnating as a human being with ego and counterfeit spirit, “She” descended and rejoined with Jesus at the Baptism. This facilitated Jesus triumphing over the ego and counterfeit spirit before the transfiguration.
- Although The Holy Spirit was passive/neutral “She” was still essentially pure energy. While “She” was connected to her partner The Christ “She” remained passive and in a pure state, but when “She” descended in the “upper room” as a “rushing wind” at Pentecost, “She” became diffused.
- Because the Holy Ghost was born from neutral/passive consciousness, but had become active in the physical plane, the way “Her” energy is used is dependent on the consciousness of the individual utilizing it.
- It is important to keep in mind that the Apostles still had egos and counterfeit spirits and could be influenced by either their Higher Selves or their egos.
- The Greek word for Comforter is Paraklētos, which literally means, “One called alongside to help.”
- Although Mary Magdalene became a Gnostic teacher, Sophia was “repenting” in order to cleanse herself and rejoin Melchizedek to help with the next “upstepping.”
- When The Holy Spirit is joined with The Christ the active/masculine and the passive/feminine are perfectly balanced and therefore purified of all negativity.
- When Jesus ascended to sit at the right hand, the Melchizedek line of Globe C became the Order of Melchizedek in Globe D.
- After The Christ contacted Saul/Paul on the road to Damascus, and Paul became infused with Melchizedek and was sent into Arabia to learn from the Holy Ghost of his mission.
- Until The Christ incarnated and removed the law of “an eye for an eye,” Humanity did not know or understand the concept of forgiveness and Compassion.
- Because the primary secular authority in the first century of Globe D was the Roman Empire, the first individuals targeted by the “prince of this world”, were the Romans.
- If we examine the fire in Rome from an energetic perspective, the “Shadow” played on Nero’s paranoia and fear, and helped him see Christianity as a weird and dangerous cult.
- It was through Gnosticism that the influence of the Order of Melchizedek (Light) was spread throughout the world.
- If St Paul did travel with Mary Magdalene it would explain why the Church attacked them under the names of Simon and Helen.
- *Pistis Sophia* reports Jesus taught about Sophia after his resurrection, passing the baton, so to speak to Mary Magdalene.



- Hypatia of Alexandria was a Neo-Platonist/pagan philosopher who was brutally killed by a mob in 415 C.E. She was attempting to unite Gnostic Christianity and Neoplatonism with the Egyptian mystery schools.
- Because by the end of the 3<sup>rd</sup> century, Christianity had deteriorated into little else than dogma Sophia withdrew again.
- Although the “Shadow’s” influence is not obvious in the West until the Middle Ages, “his” insidious finger began its influence with the fledgling church.
- The “Shadow’s” influence can be traced through the actions of certain individuals throughout history. This is especially evident just before or during an “upstepping” in evolution.

## Section 5

- From a consciousness perspective, Augustine came to empower the “Shadow” because he is responsible for the doctrine of original sin, which dealt such a devastating blow to The Christ, Sophia, and Melchizedek’s message that Christianity would remain tainted by it for nearly two thousand years.
- Augustine changed a fundamental teaching of both Jesus and Paul, which was that we can all choose the right path. This is the exact antithesis of Jesus’ message and therefore evidence of the influence of the “Shadow.”
- Melchizedek’s work is why the Dead Sea Scrolls and the Nag Hammadi Library could surface in the 20<sup>th</sup> Century.
- With the emergence of the 2<sup>nd</sup> sub-race of the 6<sup>th</sup> Root-Race, the “Light” could return to the West, prepared by the spread of Gnostic teachings.
- By the end of the 3<sup>rd</sup> century, the Catholic Church in Rome had been completely contaminated with the energy of the “Shadow” and Sophia and Melchizedek found another fertile ground for the “Light” in Celtic Ireland.
- There was also a Christ-like teacher in the lands of the Celts, known as the Celtic god of hunting Cernnunos.
- Earth Stars represent energy centers or the planet’s “Life-Force” at certain points on the Earth.
- The Life-Force ‘grid’ can be defined in geometric patterns within concentric circles forming into what is termed an Earth Star and when not affected by human activity, the stars form a network that encompasses the entire surface of the Earth.
- Ancient man used quartz in the construction of his circles, dolmens and standing stones. The sites were frequently selected because they were not only over underground water conjunctions, but there was also an “Earth Star” energy center present.
- Placing a piece of rock crystal or quartz at the center of the Earth Star, changed the pattern from natural chaos to natural symmetry. By activating the quartz, both the priest and the crystal would be resonating at the Schumann brain level 8-12 Hz.
- Emulating the Druidic priest, the Celtic Christian priest also stood at the center of an Earth Star, in front of the altar.
- The priest would stand at the center of the Earth Star, raising his hand in blessing, and then a violet energy (spiritual light) will then flow through his hand from his higher

chakras. This can be greatly enhanced if he is wearing an amethyst and gold ring, with his purple robes.

- The underground water beneath the “altar” was literally altered or “*altared*” by the religious ritual.
- There is an ancient language, which philologists say is a sign language of 25 symbols. This language was known as Ogham (pronounced Ohm) and the early Christian monks used it as a secret written language between themselves.
- It was not until the monks arrived in Ireland that they came under the influence of the “Light” and were exposed to the knowledge of The Mysteries.
- The Irish monks built mysterious round towers, which replaced the standing stones, with conical roofs and appear in their placement to have reflected star patterns, predominantly the constellation Draco.
- The round towers are powerful amplifiers. It is fascinating that just above the ground to about 2-4 feet up there is a null of atmosphere frequencies and they get stronger until at 9 to 15 feet above the surface they are extremely strong. The Irish monks were well aware of this for that is where they built their doors!
- The “Shadow” stepped up his game, so to speak by instigating the invasion of the Vikings. The consciousness of the Vikings was unevolved.
- Despite the devastating toll the Vikings took on the Irish Christian community, their Earth Star energy patterns were not lost.
- The knowledge of the “Light” was passed on to the Cistercians, an order in Catholicism, which are largely responsible for the construction of Europe’s most magnificent cathedrals, but they started with abbeys and churches.
- These structures (abbeys and churches) were built to conform to the underground water lines and the Earth Star patterns. The chambers are of the two-to-one rectangular shape of the Golden Mean proportion, and it is significant that the cairn topping contains a lot of white quartz blocks
- The Cistercians held and practiced the ancient secrets of sacred geometry, which they incorporated in the construction of their churches.
- By introducing Sacred Geometry the “Light” seeded The Mysteries into solid structures, which would forever ground The Mysteries into the consciousness. Every time a believer entered a church or cathedral built with Sacred Geometry, they were exposed to the higher vibrations, which would work with their Spirit.
- Pacal Votan was of the Melchizedek energy. The entire inside of his coffin was painted with cinnabar, the powered form of the liquid metal mercury, quicksilver. The Greek name for the god Mercury is Hermes.
- It was under Muslim rule that the region of Spain shone the brightest, which is reflected in the term “Cities of Light”.
- Because of the influence of the “Shadow” all other forms of Christianity, such as Gnosticism and Neoplatonic & Hermetic philosophy were driven underground. They were kept alive in the symbols of secret societies, until the time was right for it to emerge again.
- Because of the demise of the Mayans, the energy of Melchizedek again moved on, resurfacing in the Sufi movement of Islam.

- In the 9<sup>th</sup> century, the consciousness again shifted to the feminine/passive energy and Sophia took physical form again.
- As this side of Islam main mission was to promote Divine Love, I knew that the rise of Sufism was a crucial time for the “Light”.
- From the traditional Sufi point of view, the esoteric teachings of Sufism were transmitted from Muhammad to those who had the capacity to acquire the direct experiential gnosis of God, which was passed on from teacher to student through the centuries.
- From the “Shadow’s” perspective, Rome was the perfect place consciously and energetically. This was because of the obelisk that was erected on Vatican Hill.
- Pope Symmachus was instrumental in consolidating the power of the papacy, when in 502 he decreed that only members of the hierarchy of the Church would be involved in the election of a pope.
- The church adopted the same governmental structure as the Empire.
- The blood of The Christian martyrs, coupled with the energy of the site, acted like a blood feast for the energy to grow strong, influencing anyone connected to the site. It’s like a vicious cycle, the more The Christian Church engaged in nonspiritual activities, the stronger the energy became and the more the “Shadow” could influence the actions of the Church.
- By the end of the 4<sup>th</sup> century, “pagan” worship had been eradicated because of the threat of severe punishment.
- Christian converts were obligated to give their possessions to the Church and whichever bishop brought in the most donations, his position grew proportionately.
- In the reign of the Emperor Justinian (527 to 565 C.E.), the bishop of a rich diocese was as wealthy as any high Roman official.
- The “Shadow’s” next move would have ramifications that would last up till the 20<sup>th</sup> Century. This concerned the nature of Jesus and the divinity of his mother.
- Isis the wife/sister of Osiris was also known as *Magna Mater*, by the Romans and worshiped before and during the early years of Christianity.
- In order to assist the Romans who had converted from paganism to Christianity, Pope Sergius (687 to 701 C.E.) “transmuted” the pagan festivals.
- There are rules that both sides must adhere to in the field of play of Globe D.
- The Archangel Gabriel transmitted the information to the Prophet Mohammed through the process of channeling, which involves a subject’s consciousness being taken over by a disincarnate spirit from the Astral Plane.
- Gabriel’s action in trying to correct a wrong is the direct cause of radical Islamic fundamentalism.
- The Prophet Mohammed’s reference to gnosis shows that the knowledge was corrupted by later interpreters.
- Associating the Divine in any way with violence is a corruption, but it was the later misinterpretation of the Divine Feminine that has led to such an imbalance in Orthodox Islam.
- The Prophet Mohammed was influenced by The Mysteries and intended on incorporating them into Islam.

- Because of Gabriel's well-meaning actions that broke the rules, the "Shadow" gained an advantage in the "game" so to speak.
- Mohammed's revelation was spiritual, but because it occurred in a time of great strife, the consciousness was strongly active/masculine and the feminine/passive was not present. This meant the "Light" needed to rebalance the new religion and hence the development of Sufism.
- The influence of the "Shadow" on the early church is clearly detectable in the actions of the popes in the sixth, seventh, eighth, and ninth centuries.
- Our calendar today is courtesy of Pope Gregory (I) 590 to 604 who endorsed the Calabrian doctor Aloysius Lilius' calendar.
- We can see the "hand" of the "Shadow" behind Gregory in two of his specific teachings. The worst was his identification of Mary Magdalene with the sinner in Luke.
- Pope Gregory asserted the primacy of Rome and laid down regulations for clerical celibacy.
- The final nail in the coffin of the church that Jesus fostered occurred during eighth and ninth centuries.

Ultimately, because the vision and dream of Constantine (I) led to associating Christianity with might, the strange vision was instigated by the "Shadow". This is shown by the vision leading to a legend that supported an egregious misconception of God, which in turn led to another legend, which furthered the "Shadow's" agenda even more. That legend concerned a vision of the Archangel Michael sheathing his sword appearing atop the mausoleum, Castel Sant'Angelo in Rome. As the vision coincided with the end of the plague of 590, it was taken that the "appearance" was a sign that "God" had chosen to end the plague "He" sent.

First, an archangel wielding a sword is an oxymoron to the Divine realm. Archangels are from the higher planes of pure Light, Love, and Joy and as such, would appear as a vision of Light emanating said emotions. From this we can deduce that the "apparition" cannot have been a genuine angelic visitation. So who or what was the apparition? The answer can be ascertained in the message the "visitation" sent. The people of Rome were suffering a terrible plague, and the "appearance" being associated with the end of the plague, supported the teachings that everything that happens is God's Will. In other words, God sent the plague and God removed it. This erroneous teaching takes away free will and has led to individuals perpetrating the most heinous acts in the name of God.

We will see this mentality increasing in the next "upstepping", where the "Shadow", puts into practice the teachings of Augustine of "compel them to enter" in the form of brutal crusades. This period is also when both the "Shadow" and the "Light" consolidated their positions. Unfortunately, as this time marks an era of violence and death, the predominant consciousness of the period is active/masculine.