

FORUM POSTS FOR NOVEMBER 2023

Post November 1st

Dear members, the fact that there was cross-gender reincarnations after the emergence of Root-race 7, is perfectly demonstrated with the incarnation of Queen Elizabeth. Since she was born in 1533 after the shift of 1525, although she was a powerful woman in her incarnation of the 16th Century, in her previous incarnation she was a man, most probably a powerful ruler. I know that this may sound a little strange, but the purpose for reincarnation is to unite the opposites and transmute the lower emotions. With a powerful male leader reincarnating and becoming an equally strong female leader, the soul could work through the active or masculine energies tempering them with the passive or feminine energies.

However, forty years before Elizabeth took the throne of England, the “*Shadow*” made his most devastating move, influencing the Spanish rulers in the colonization of the “New World.” Conquering Mexico was a game-changer for the “*Shadow*”, as he was able to affect the work of The Christ, Sophia, and Melchizedek in the region. Although, the Spanish conquest ostensibly took place in the previous “upstepping” - 1300-1558, because of its effect on the colonization of America, I decided to address it in this “upstepping.”

Using the Spanish Conquistadors to undermine *Great Spirit-Mind's* Plan, the “*Shadow's*” main tool in this endeavor was Hernán Cortés, who was born in Castile, Spain. The entry for Cortés on Wikipedia gives an in-depth explanation of the Spanish conquest of Central America, therefore, I have used it as my source for historical facts.

Apparently, Cortés’s “conquest” of Mexico was an “act of open mutiny.” It was mutiny because although the Cuban Governor Velázquez commissioned Cortés to conquer Mexico in 1518, the governor “changed his mind” before the expedition left, cancelling Cortés commission. In open defiance Cortés left Cuba in a dozen ships with a compliment of only “500 men, 13 horses and a small number of cannons.” Approaching from the east, Cortés first “landed in the Yucatan Peninsula.” He encountered not the native Mayans, but instead a Spanish priest of the “Franciscan” order named “Jeronimo de Aguilar.” The priest after being shipwrecked, was captured by the Mayan. As a result, he had learned to speak their

language while imprisoned and could act as a translator between Cortés and the Mayans. Finding the New World occupied did not faze the Spanish conquistador and wasting no time, “In March 1519, Cortés formally claimed the land for the Spanish crown.”

Historians have puzzled over how such a small contingent of men could have “conquered” such a large force of Mayan warriors? The answer concerns probably the most tragic case of mistaken identity in the history of humankind. In the previous “upstepping”, I related that some Mayan tribes sacrificed to a warrior version of Quetzalcoatl, called Tezcatlipoca, but that in the Yucatan the Mayans saw Tezcatlipoca as the “enemy” of their god Quetzalcoatl. Tragically, they mistook the conquistadors for Quetzalcoatl. Investigators questioned how the Mayans of the Yucatan could possibly mistake the armed Spanish conquistadors for their god of peace? Today it is believed the mistake was due to portraits of Quetzalcoatl being a white or Caucasian man with a beard, exactly how the conquistadors appeared. An element that clinched the misidentification was a legend that Quetzalcoatl would return carrying the sign of the cross, which of course was fulfilled by the Jesuit priest accompanying Cortés.

Although the Mayans of the Yucatan Peninsula accepted the conquistadors with open arms, other tribes of the region were not so obliging. Cortés entry relates that he had to fight with the indigenous tribe of Tabasco. Even so, he was victorious and quickly moved to convert “twenty young women” to Catholicism. The author of his entry reports that “Among these women was La Malinche, his future mistress and mother of his child.” When Cortés later married Malinche, he acquired a valuable asset, since she spoke “both the (Aztec) Nahuatl language and Maya, thus enabling Hernán Cortés to communicate in both.” It was through Malinche that Cortés heard of the “Aztec Empire and its riches.” Naturally, Cortés was determined to conquer them, but first he set his eyes on Veracruz, however, this city already had a Spanish governor Velázquez, the governor of Cuba.

According to Cortés’ entry, “in July 1519, his men took over Veracruz: by this act, Cortés dismissed the authority of the governor of Cuba to place himself directly under the orders of Charles (V).” Recalling that Charles (V) was not only the Holy Roman Emperor, but also the grandson of Queen Isabella (I) and King Ferdinand (II), the monarchs who instigated the infamous Spanish Inquisition, we can clearly see the “*Shadow’s*” influence.

Taking control of Veracruz, was the first step in Cortés meeting up with the Aztec king Moctezuma (AKA Montezuma). To cut a long story short, Cortés made several

alliances with native tribes' warriors, taking them with him when he "marched to Cholula, the second largest city in central Mexico." Clearly demonstrating the "*Shadow's*" influence in Cholula, Cortés "massacred thousands of unarmed members of the nobility gathered at the central plaza, and then partially burned the city."

Since the Aztecs believed Quetzalcoatl to be a warring god, it was even easier for Cortés to fool them. Consequently, the Aztec populace saw Cortés as "either an emissary of the feathered serpent god Quetzalcoatl or Quetzalcoatl himself." Although it seems that Aztec Emperor Moctezuma (II) was not fooled, although at first, he encouraged the misidentification. As a result, when Cortés "arrived in Tenochtitlán", the Aztec capital with "a large army", the populace of the city welcomed him. The Aztec Emperor had "deliberately let Cortés enter the heart of the Aztec Empire," in a strategic move, to learn the conquistador's "weaknesses better to crush them later." Moctezuma also tried to bribe the Spaniards with "lavish gifts in gold." Of course, true to the nature of the "*Shadow's*" tools, Cortés did not appreciate Moctezuma's generosity, plundering the city anyway until he amassed "vast amounts of gold." Cortés' final insult to the Aztec Emperor, was to take Moctezuma "hostage" and make him "swear allegiance" to the Holy Roman Emperor Charles (V).

Regrettably, the "*Shadow's*" influence did not stop with Cortés alone. While the Spanish conqueror was away, one of his officers, a lieutenant Pedro de Alvarado, "committed a massacre in the Main Temple, triggering a local rebellion." The populace blamed Moctezuma for the massacre and despite Cortés' efforts to stem the rebellion, Moctezuma (II) "was stoned to death by his subjects on July 1, 1520."

Regardless of the minor victories the Aztecs had over the conquistadors, their empire was doomed. After a particularly bloody battle, where the Spaniards "lost 870 men", Cortés changed tactics. Enlisting the help from rival tribes, as well as the timely arrival of "reinforcements" from Cuba, enabled Cortés to implement "a policy of attrition towards the island city of Tenochtitlán." He did this by first "cutting off supplies from the city" and then pacifying the Aztecs' allied cities, which changed the balance in the region. Finally, Cortés "organized the siege of Tenochtitlán" that ended in the city's destruction.

Once Tenochtitlán was destroyed, the Aztec Empire crumbled leaving Cortés "to claim it for Spain." In 1521 he renamed the former Aztec capital of Tenochtitlán, Mexico City. Afterwards, the Hapsburg Holy Roman Emperor Charles (V) "appointed Cortés as governor." The former conquistador was now also, "captain

general, and chief justice of the newly conquered territory, dubbed ‘New Spain of the Ocean Sea’.” As governor, Cortés demolished the pyramids and temples of the Aztec Empire, rebuilding on the Aztec ruins of Tenochtitlán to create the “most important European city in the Americas.”

Naturally as a Catholic, Cortés “supported efforts to evangelize the indigenous people to Christianity and sponsored new explorations.” Although Cortés “spent the next seven years establishing peace among the Indians of Mexico and developing mines and farmlands”, he never became a tool for the “*Light*.” This is because he introduced the heinous practice of slavery into the Americas. In fact, he was “one of the first to import African slaves to early colonial Mexico.” According to his entry, it is believed he personally owned “at least 200 slaves.” Next, we will review how a year after Hernán Cortés claimed Central America for Spain; another Spanish conquistador, whose name was Francisco Pizarro turned his sights on South America. Have a great day, love always, Suzzan.



By Unknown artist - <https://commons.wikimedia.org/w/index.php?curid=2845451>

Hernán Cortés, born Hernán Cortés de Monroy y Pizarro Altamirano in December of 1485, was a Spanish conquistador who led an expedition that caused the fall of the Aztec Empire and brought large portions of what is now mainland Mexico under the rule of the king of Castile in the early 16th century. Cortés was part of the generation of Spanish explorers and conquistadors who began the first phase of the Spanish colonization of the Americas. As a reward, in December 30th he was

appointed 1st Marquess of the Valley of Oaxaca, which he held until October 12th to 1524. Afterwards he returned to Spain where he died December 2nd, 1547

Post November 2nd

Dear friends, Spain's conquest of South America was not as easy as that of the Yucatan Peninsula and Central America. According to Pizarro's entry on Wikipedia, it was while in Panama in 1522 that he heard rumors of "a great land to the south rich with gold." Eager to seek fame and glory as Hernán Cortés did in "New Spain" or Mexico, Pizarro embarked on "a new series of expeditions to the south in search of the riches of the Incan Empire."

A "partnership" in 1524 between Pizarro, the Catholic priest Hernando de Luque, and a soldier Diego de Almagro, was formed "to explore and conquer the south." The first expedition left Panama "On 13 September 1524" with a small contingent of men. It was a nonstarter as due to "bad weather, lack of food, and skirmishes with hostile natives", the conquistadors were forced to return to Panama.

Another attempt two years later also failed, and Pizarro's third attempt very nearly did not get off the ground either. This was because Pedro de los Rios, who had been appointed as governor to Panama "refused" the request for "a third expedition to the south." The "*Shadow's*" family/dynasty came through, when the Holy Roman Emperor Charles (V) facilitated the third expedition to South America, after supporters of Pizarro arranged for him to return to Spain to request permission from the emperor "in person." Exploiting Charles' greed, Pizarro related that the Incan Empire was "very rich in gold and silver which he and his followers had bravely explored 'to extend the empire of Castile'." Following Charles (V) agreement to support the third expedition to South America, the emperor's consort Queen Isabella signed the license authorizing "Francisco Pizarro to proceed with the conquest of Peru."

Emperor Charles (V's) Grandmother Queen Isabella (I) was discussed at length in the previous "upstepping", in respect to her and her husband King Ferdinand (II's) connection to the Spanish Inquisition. As such, the appearance of the same name made me curious of the identity of this Queen Isabella. I learned from her entry on Wikipedia that her full title was Isabella of Portugal and that she was the Spanish queen consort and Holy Roman Empress. The entry explains that through her marriage to Charles V, Holy Roman Emperor, as his Empress, she was also Charles

Queen consort of Aragon and Castile. In this capacity, Isabella served as the regent of Spain during the absence of her spouse for long periods. ³

Again, to cut a long story short, as the saying goes “third time is the charm” and Pizarro arrived in the land of the Incas. In July of 1532, the conquistador “established the first Spanish settlement in Peru.” At the time, Peru was ruled by the Inca Emperor Atahualpa. According to the Incan emperor’s entry on Wikipedia, he “became emperor upon defeating his older half-brother Huáscar in a civil war.” Like so many other times in history, whenever there is conflict within an empire, outsiders gain the advantage. This was never so true than in the Spanish conquest of the Inca Empire. When Pizarro landed in Ecuador in January 1531 with “180 men and 37 horses”, they learned of the “civil war between Huascar and Atahualpa.” On hearing of the Spaniards arrival, Atahualpa “sent an Inca noble to investigate them.” After the envoy “stayed for two days in the Spanish camp” determining their strength, specifically their “weapons and horses”, he extended “an invitation to visit Cajamarca to meet Atahualpa.” As the Spanish army consisted of less than two hundred men, “Atahualpa did not consider the small Spanish force as a threat.” Consequently, he allowed the Spaniards access to his home, intent on capturing them himself. In this way, “Pizarro and his men advanced unopposed through some very difficult terrain, arriving to Cajamarca on November 15, 1532.”

Following a successful ambush of the Inca, the Spaniards raided the “Inca army camp in which they found great quantities of gold, silver and emeralds.” Observing the Spaniard’s desire for treasure, Atahualpa “offered to fill a large room about 6.7 meters long and 5.17 meters wide up to a height of 2.45 meters once with gold and twice with silver within two months.” Whether the Incas were able to make good on their promise, the entry did not say. However, the promise failed to save the Inca emperor, since the heart of the Inca Empire Cusco, fell to Pizarro in 1533. A year later, “Jauja in the fertile Mantaro Valley was established as Peru’s provisional capital in April 1534.” As both Cusco and Jauja were too “far from the sea to serve as the Spanish capital of Peru,” Pizarro established Lima on “Peru’s central coast” as the country’s capital on January 18th, 1535.

Although the Spanish did not consider Cuzco as the rightful center of Peru, the Inca did, and consequently made several attempts to re-conquer the city from the Spanish. Unfortunately, their attempts were to no avail, and they were finally defeated by the soldier Diego de Almagro, one of the original three partners on the expeditions to South America. Clearly demonstrating the influence of the “*Shadow*”, after conquering the Inca Empire “the new Spanish rulers brutally oppressed the people and suppressed their traditions.” Due to the conquistador’s insatiable greed for gold,

they literally worked their captives to death. Unfortunately, work was not the main killer of the survivors of the Inca Empire after the Spanish conquest, it was the diseases Typhus, influenza, smallpox, diphtheria, and measles.

The mention of the outbreak of smallpox and other diseases devastating the Inca Empire reminded me of the outbreak of the Black Death in Europe in the 14th century. This brought in the influence of the mass consciousness, or Collective Soul. To reiterate, when the situation deteriorates the Collective Soul of Humanity acts, because if spiritual progress is not only stopped, but begins to regress, it affects the Life-Principle. In such times, the Collective Soul in the form of the mass consciousness will facilitate large numbers of individuals to leave that present incarnation. It does this by causing the outbreak of deadly diseases, where only a small percentage survive. I believe this was the case in the Americas after the Spanish conquest, which we see not only in the demise of the Incan Empire, but also in the fall of the Aztec Empire.

In respect to the Aztecs demise, on the “eve of the Spanish Conquest”, which began in 1520-1521 “an outbreak of smallpox” decimated the inhabitants “of Tenochtitlán”, and was instrumental “in the fall of the city.” I use the term decimate deliberately, because decimation comes from the Latin word *decimatio* meaning the removal of a tenth of a group. It was used by the Roman Legions to punish a section of soldiers guilty of some infraction. The commander would punish them by killing every tenth soldier. The indigenous population of the Americas was decimated, because at least one in ten, and as many as one in two members of the population succumbed “to this epidemic.” Ultimately, historians estimate that in over a period of just 60 years during the 16th century, the “Indigenous population of the Valley of Mexico” was cut “by more than 80%” through epidemics. ⁶

At face value, the “*Shadow*” completely conquered Central and South America in the 16th century and from a secular perspective “he” did. However, the “*Light*” established sanctuaries or repositories of *The Mysteries* in the many ancient buildings of the Americas. Consequently, when the “*Shadow*” overwhelmed the “*Light*” in the New World and forced Sophia to withdraw from the region, the area still retained the “*Light*” in its sacred pyramids and temples. This was ensured when the Mayans of Palenque abandoned their city to be reclaimed by the Yucatan Peninsula jungle.

I mentioned earlier how the “*Light*” benefited from the vision that led the Aztecs to build their capital on an island in Lake Texcoco, because it preserved the ancient city of Teotihuacán. A similar situation occurred in South America. On this

occasion, the Incas were inspired by the “*Light*” to abandon Machu Picchu, before the Spaniards could discover it, which again preserved the city for future discoverers. Next, we investigate these sanctuaries of “*Light*” that preserved the Mysteries in the Americas for future generations. Have a great day, love always, Suzzan.



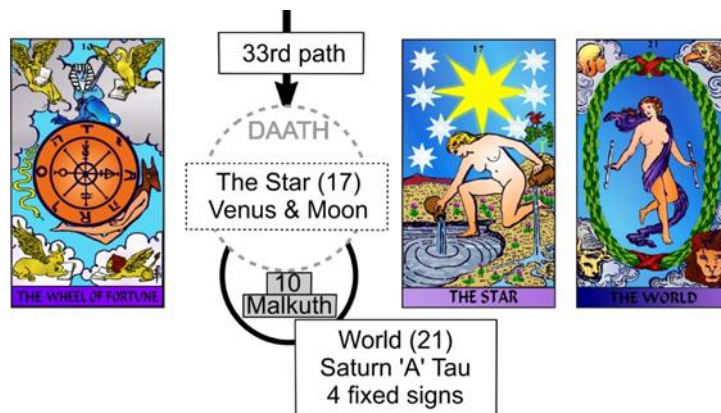
Francisco Pizarro, Marquess of the Atabillos 1478 - 1541 was a Spanish conquistador, best known for his expeditions that led to the Spanish conquest of the Inca Empire. According to his entry on Wikipedia, Born March 16th in “Trujillo, Spain to a poor family, Pizarro chose to pursue fortune and adventure in the New World. ...In 1529, Pizarro obtained permission from the Spanish crown to lead a campaign to conquer Peru...

After a series of maneuvers, Pizarro captured the Incan emperor Atahualpa at the Battle of Cajamarca in November 1532... The same year, Pizarro entered the Inca capital of Cuzco and completed his conquest of Peru. In January 1535, he founded the city of Lima. Pizarro eventually fell victim to political power struggles and was assassinated by a fellow Spaniard in 1541. A contemporary chronicler, Agustín de Zárate, wrote that Pizarro fought until “he was too exhausted to brandish his sword.” His death quickly followed from a fatal stab in the throat. When he fell to the ground he reportedly drew a cross on the floor with his blood and kissed it before dying.”

Post November 3rd

Dear members, in the previous “upstepping”, I related that after 1525 Sophia and What-has-been-Willed descended to the earth plane to begin their reconnection as every relationship a male and a female can have. Likewise, for Melchizedek who began incarnating as members of the “*Orders of the Quest.*” Since only a small portion of their consciousness was in the Earth plane, all three were able to help the representatives of the “*Light.*” However, the shift in 1525 was especially significant to Sophia and the Divine Feminine, because of Sophia’s connection to The Holy Spirit. This concerns the non-Sephirot *Daath*, which came into play in the earth plane with the pathway between the Tree of Reason and the Tree of Truth.

In brief, associating *Daath* with both The Holy Spirit and The Holy Ghost is vital to Spiritual Evolution. This is because it reveals The Holy Spirit becomes The Holy Ghost when we begin to activate the divine Spark within, through the agency of the three levels of the Higher Self. Therefore, on the higher plane, *Daath* represents The Holy Spirit, which is within each heart waiting to be activated. Conversely, on the physical and ethereal plane, *Daath* represents The Holy Ghost, which can be experienced in the physical world.



Either way, *Daath* is connected to The Christ, The Holy Spirit, and Sophia. All three connections are dormant within every human being, with the potential to be activated. What this means is because of the shift in consciousness in 1525, the Divine Feminine divided herself into three distinct parts. Two of these parts were of the Macrocosmic or universal aspect, operating on the Spiritual Planes as The Holy Spirit and The Holy Ghost and bridging the Soul and Earth Plane. The third aspect of the Divine Feminine was Sophia, in which (a minute part) had incarnated on earth with (a minute part) of her partner What-has-been-Willed. The main result of this division was the ability of The Holy Spirit/Ghost to interact in the Earth Plane, as in

the form of Guan Yin with the Dalai Lamas. Another way this is demonstrated, is in the apparition of Our Lady of Guadeloupe. We learned of this mysterious figure on our trip to Mexico in 2000, which we reported in *Our Story 1995 – 2002: TRUE PHILOSOPHERS' STONE*. Since this covers several countries and ancient sites, and includes photos, I have broken this into three posts.

The legend says that while traveling through the forest one day, a mysterious female accosted a tribal member, informing him that she was the Virgin Mary. She instructed him to go to the local bishop and tell the bishop that he had spoken to the Virgin Mary. “Obviously” as he was not Christian, no one believed him. Thinking that as he had carried out the Lady’s instructions, his part was over, he went about his life. A few days later, the mysterious figure stops him again. Defending himself, he explains that the bishop did not believe him. Instructing him to return to the Bishop, she tells the man to hold out the apron that he is wearing, whereupon she proceeds to throw red roses into it. Reluctantly the native does as she instructs, however, when he unfurls his apron to give the bishop the roses, all-present discover that instead of roses there is a superimposed perfect portrait of the mysterious woman.



Naturally, officials erect a church on the site where the tribesman said the woman appeared to house the “sacred icon.” The original Church of Our Lady of Guadeloupe closed 30 years earlier due to severe structural damage, replaced with a splendid grandiose new church in the city below the site. Surprising us, our guide proudly informed his passengers “Just three days ago, they reopened the original church and that is where we will visit first.”

Situated high above the city, the church is only accessible by climbing several hundred steps. At the top, we filed into the magnificent building. Although neither Craig nor I endorse either Catholicism or Mariolatry, we could not help but be affected by the energy of the building. The “icon” was not there, but it did not matter. There was a sense of spiritual wonder as we gazed at the beautiful paintings and ornate architecture.



Original Basilica (Church) of Our Lady of Guadalupe. On this site known as Capilla de Indios (Indian Chapel) a temple was built in 1649 by Luis Lasso de la Vega. Wikipedia reports that according to tradition, it housed the image of Saint Mary of Guadalupe from 1695 to 1709 —the year in which it was transferred to the temple known as the Old Basilica (above) — and the standard of Miguel Hidalgo from 1853 to 1896.

The name Capilla de Indios is due to the fact that this chapel was originally built for the cult of the indigenous population to the Virgin. The foundations of the first two temples dedicated to the Virgin that Friar Juan de Zumárraga ordered to be built in the place indicated by Saint Juan Diego, days after the declared apparition of the Virgin of Guadalupe, are preserved under it. From 1531 until his death in 1548, Juan Diego lived in this place (and his relics or remains are kept in the same place).

Capilla del Cerrito, Tepeyac is the parish where the miracle of fresh flowers and the first of the apparitions of Santa María de Guadalupe are remembered. The first chapel was built on the Tepeyac hill in 1666 by the will of Cristóbal de Aguirre and Teresa Pelegina. Around 1740 Father J. de Montufar ordered the construction of the current temple, next to which the chaplain's house was built. which, when enlarged, was used for exercises. Inside you can see frescoes by the

muralist painter Fernando Leal, who was entrusted with narrating the history of the apparitions, and who captures the meeting of cultures and the roots of faith.

Just 30 minutes later, we were in the new home for the “apron.” This was a very different building to the serene beauty of its predecessor. As adherents celebrated mass in a huge auditorium, tourists lined up to pass beneath the genuine “sacred icon” on an automated walkway.

Craig and I could not help thinking that if the “apron” was what heals people then we did not feel it. If the “icon” were in its original home, with the incredible energy, then we would give it some consideration. Instead, the new church felt as empty as when we stood in the Church of the Nativity in Bethlehem, the purported place of Jesus’ birth. Over the years, Great Spirit-Mind guided Craig and me to literature informing us that the infancy narratives about Jesus were a later fabrication in order to link Jesus with Moses. So, what were we to make of this Mexican icon?

The relevance of our experience in the Church of Our Lady of Guadalupe escaped us until I was writing the treatise. Mexico City was built over the capital of the Aztecs, which was the site of multiple blood sacrifices. As such, I could understand the “*Light*” acting to inspire building a church elsewhere. In the above excerpt, we reported that in the original church Craig and I were struck with “a sense of spiritual wonder.” This suggests that there was an energy connected to the church that surpassed the religious icon of the “apron.” When we remember the practice of building sacred buildings over Earth Stars, we can begin to see the reason for the apparition. Originally, in the book we related our conclusion was that the church retained the energy of the prayers of praise, but there is another aspect to consider. During the 16th century, because the “*Shadow*” overwhelmed the “*Light*” in the Americas, Sophia was forced to withdraw. Nevertheless because of the shift in 1525, The Divine Feminine was able to produce the apparition in 1531, which caused a magnificent church to be built over an Earth Star, holding the “*Light*” in a dormant state until it could be reactivated.



Modern church of Our Lady of Guadalupe in Mexico City- consecrated in 1976

In light of the first “temple” built on the site of the apparition being the Capilla de Indios (Indian Chapel) at Tepeyac, which was obviously sanctioned by the bishop presented with the image, it is surprising how the Catholic Church removed all trace of the indigenous temple. Nonetheless, on the site today, a beautiful sculpture replicating the native population worshipping the Divine apparition is there for all to see, clearly recognizing the fact that “She” appeared to the indigenous people.

An article for Tepeyac on Wikipedia states that it is located inside the “northernmost borough” of Mexico City. Saint Juan Diego, who met the Virgin of Guadalupe in December 1531, and received the iconic image of roses on his apron was a member of the Aztecs. However, even though it became a shrine and Church of Our Lady of Guadalupe, according to a Franciscan historian, Bernardino de Sahagún, the Aztecs continued to venerate their mother goddess Tonantzin there. Determined to denounce the “cult” in the late 1570s, Sahagún wrote:

At this place [Tepeyac], [the Indians] had a temple dedicated to the mother of the gods, whom they called Tonantzin, which means Our Mother. There they performed many sacrifices in honor of this goddess ... And now that a church of Our Lady of Guadalupe is built there, they also called her Tonantzin, being motivated by those preachers who called Our Lady, the Mother of God, Tonantzin. While it is not known for certain where the beginning of Tonantzin may have originated, but this we know for certain, that, from its first usage, the word refers to the ancient Tonantzin. And it was viewed as something that should be remedied, for their having [native] name of the Mother of God, Holy Mary, instead of Tonantzin... Dios inantzin. It appears to be a Satanic invention to cloak idolatry under the confusion of this name, Tonantzin.

Notwithstanding the rambling warnings of Bernardino de Sahagún, we were still intrigued by the mysterious figure selecting an indigenous tribesman. Interestingly, I recently learned that the apparition appeared to Juan Diego on the site of an Aztec temple to their goddess Tonatzin. The entry on Wikipedia presents some thought-provoking information:

Such Goddesses as “Mother Earth”, the “Goddess of Sustenance”, “Honored Grandmother”, “Snake”, “Bringer of Maize” and “Mother of Corn” can all be called Tonantzin, as it is an honorific title comparable to “Our Lady” or “Our Great Mother.” Other indigenous (Nahuatl) names include Chicōmexōchitl ... (literally “Seven Flower”) ...

Something else I found interesting, is that the site the apparition on Tepeyac Hill was originally an Aztec temple to Tonantzin that was “destroyed by the Spanish priests.” In addition, some (Wikipedia asks “who?”) claim that, “She” was identified by the native population as Tonantzin in her form of *Coatlaxopeuh*, which translates as “Our Lady who emerges from the region of light like the Eagle from fire” in English.

Anyway, fortunately because the original Aztec shrine of Tepeyac was close to the reopened Basilica, we were able to visit it and marvel at the way it was represented. (See below). Next, we will head to South America. Have a great day, love always, Suzzan.

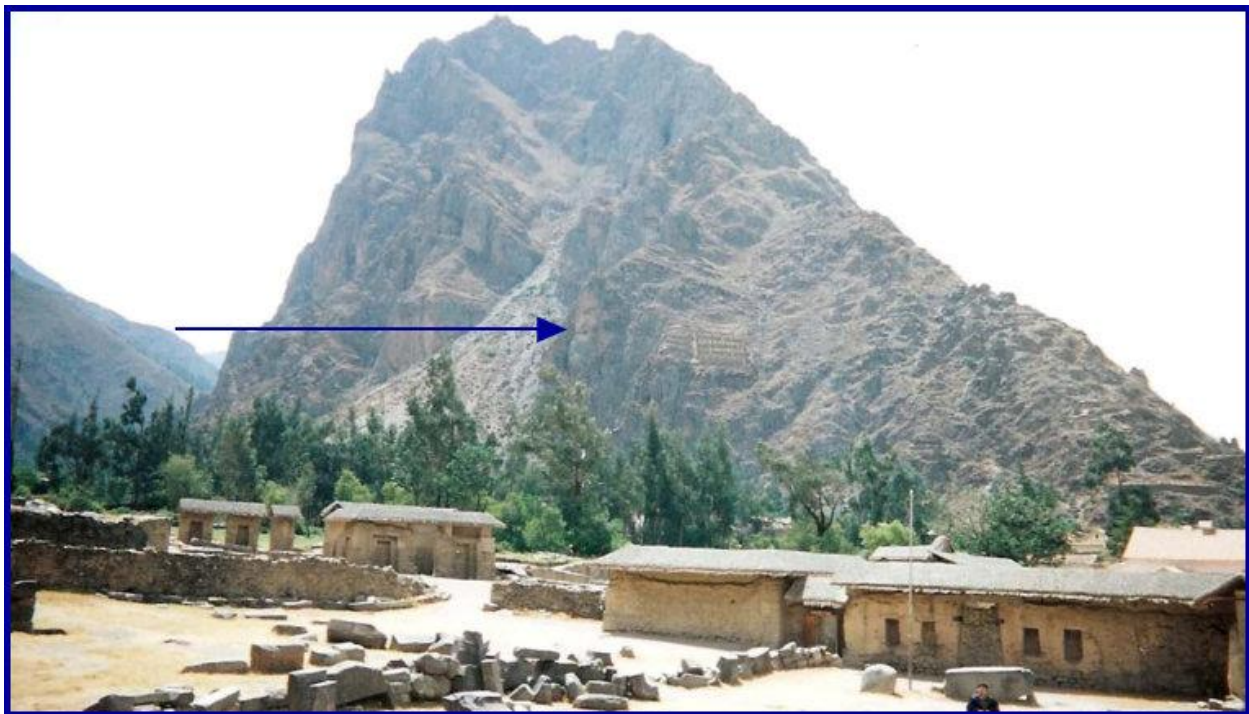


Tepeyac Shrine of Our Lady of Guadalupe

Post November 4th

Dear members, as I said leaving Mexico, we headed to South America where discovered similar examples of the “*Light*” being held in a dormant state:

As the car wound its way around precipitous bends down to Ollantaytambo, Dagma explained about the region’s history. She kept repeating, what sounded like, “Widacocha.” It took a little while for me to realize that she was referring to the “Christ-like” figure of Viracocha. As mentioned earlier, my studies led me to several “Christ-like” teachers throughout the world. Viracocha was the teacher of the South American continent.



Arrow points to image of Viracocha carved into mountainside.

Ollantaytambo Sacred valley in Peru.

Dagma told Craig and I of an ancient temple that historians have wrongly attributed to the Incas. “Look up there,” Dagma instructed, pointing to what appeared to be a huge face carved into the side of the mountain. “That’s believed to be Viracocha. He is greatly loved in this place,” she explained, as we were arriving in Ollantaytambo, a town in the Sacred Valley. Locals refer to the area around Ollantaytambo as the Sacred Valley because the Sacred River, Rio Vilcanota runs through the middle of the town. However, the most imposing thing that Craig and I found about the area was the megalithic ruins that loom over the town...



Temple of the Heart above Ollantaytambo, Sacred Valley Peru

“While ascending the stone steps to the Sun Temple, we became overheated and by the time we reached the summit, we were all perspiring. Therefore, at the top of the ruins, we removed our jackets. The view from the top was well worth the climb. Displayed beneath us in panoramic splendor was the whole town with the River flowing through it and the surrounding fields.

Aimlessly wandering over the site, I found myself in what appeared to have been a small room. All around me were large blocks of stone in disarray. Yet, it was obvious to me that this had been a very special place. Deeply moved, I suddenly blurted out, “I feel like I’m in the presence of great wisdom.”

Although as equally surprised by my statement, as the two men were, Alan’s next statement did not surprise me. Nodding his head, Alan stated, “Yes. This was a very sacred site. The archaeologists are completely wrong when they say that this was an Inca fort. To me, anyone could see that the ruins resembled a temple of worship rather than a military stronghold.”

*A little way from the “room” there was a wall of six massive blocks of stone freestanding in a sort of open area. Mark Amaru Pinkham in his book *The Return of the Serpents of Wisdom*¹ links the ruins to a “network of spiritual adepts known as the solar all great white brotherhood.”*

Pinkham says of the ruins, “In the construction of this glorious temple of light, the function of which appears to have been that of an initiation temple for the opening of the heart chakra,” extraterrestrial beings, such as Venusians “...left their signature at the site as a stair step motif of five ‘steps’, which can still be seen, engraved upon the only surviving wall of the ancient temple.” He explains that the “wall” consists of six adjoining “megalithic stone panels.” Interestingly, Pinkham reminds us that the number six is also the number of points in a “six-pointed star, the symbol of polarity union.” He continues, “The six panels points to the temple’s function as an initiation temple which was designed for both polarity union and the awakening of the androgynous consciousness existing within the human heart chakra.”



Surviving wall representing initiation for opening the hear chakra
in the Temple of the Heart above Ollantaytambo, Sacred Valley Peru

Although we may never know who built the megalithic ruins at Ollantaytambo below Cusco in the Sacred Valley, due to the purpose for the site, I am sure the builders were aligned with the “*Light*.” We discovered more evidence of these megalithic builders, above Cusco. As we reported:

Climbing to a particularly high point, Craig pointed to a very intricate design in a large section of rock directly below us. “It looks like a computer panel,” commented Craig. Watching him running all the possibilities through his mind, he added, “It almost looks like something fits into it.” Walking down the road, to the main reason we were up there, the three of us mused over what Q’enko really was.

Reaching a summit of a small incline, we had our first view of the remarkable ruins of Sacsayhuaman. Pinkham says of the site that an ancient society, which he refers to as “dragons” erected “buildings,” which were linked by “dragon lines and arranged in the shape of a gigantic Puma.” This he says symbolizes “the fiery explosive energy, which emanated out of the Cusco vortex.” At the puma’s “head”, they erected a “megalithic temple....” He continues, “Sacsayhuaman or Sacahuma was a hill temple comprised of three rows of gigantic blocks placed in a zigzag pattern.” Pinkham believes it symbolized the teeth of the puma. It seems the gigantic

rocks, zigzag pattern in which a number weighed up to one hundred tons, denotes “the path taken by the dragon current as it traveled across the Sacahuma vortex.”



Q'enko rock formation above Cusco Peru

Standing at the top of the rise the sheer size of Sacsayhuaman was staggering. “The ‘experts’ say that this is an Incan fort,” commented Alan, breaking into our thoughts. “However, if you look, you will see that there is a hill behind them that is open. All the enemy had to do was walk around and climb up the grassy slope behind them.”

While Alan was speaking, we were walking towards the site. The nearer we got, the larger the blocks became. Graham Hancock wrote in his Fingerprints of the Gods that “One of these astonishing pieces of carefully hewn stone had a height of twenty-eight feet and was calculated to weigh 361 tons (roughly the equivalent of five hundred family-sized automobiles)”

I feel it is important to state that I do not necessarily agree with Mr. Pinkham’s assessment that these megalithic buildings were built by extraterrestrials. However, it is my belief that it really does not matter who built them. It is enough to know that many thousands of years ago, ancient civilizations had the knowledge of how to incorporate energy and frequency into stone structures. Oftentimes these incredible structures carried messages through the centuries, which we found when we left Peru for Bolivia. Have a great day, love always, Suzzan.



Sacsayhuaman ruins above Cusco, Peru

Post November 6th

Dear members, as stated in the previous post, ancient civilizations had the knowledge of how to incorporate energy and frequency into stone structures, which we found particularly noticeable in the amazing ancient site of Tiahuanaco in Bolivia:



Gateway to the Sun – Tiahuanaco La Pas, Bolivia

Reaching the ancient ruins of Tiahuanaco, Alan told Craig and I we only had thirty minutes to locate the gate and perform the ceremony as the site was due to close at 5 PM. The first thing we noticed was how spread out the ruins was. Where the minibus dropped us off, was a small enclave of buildings for tourists. As time was of the essence, we looked around to locate the gateway. Alas it was nowhere in the immediate vicinity. “Where is the gateway, Alan?” asked Craig.

“Oh, I don’t know. Over there somewhere, I think,” he replied, pointing to a structure in the distance. “I’m going to check out the big boys over there,” he added heading in the opposite direction. At that, Craig and I took off at a run for our quarry...

Nearing the gateway that Alan directed us to, I noticed that it was different from the pictures of the “Gateway to the Sun.” First, it was not as ornate with just a simple design of three faces, whereas in Hancock’s book, plates thirteen and fourteen of the “Gateway” have an intricate design referred to as the “calendar frieze,” on one side, with elaborate cutouts on the other.⁷ Second, this gate was oriented north and south, as opposed to East and West, as shown in the above-mentioned plates. Lastly, contrary to Alan’s assertions, Craig and I could easily stand beneath it with room to spare and it was not roped off...



Gateway to the Moon – Tiahuanaco La Pas, Bolivia

Catching up with Alan again, Craig and I told him of the two gateways. “Oh! You must have been at the ‘Gateway to the Moon’ instead!”

*On the way home from Tiahuanaco, I was lost in thought considering what happened. J. J. Hurtak the Author of *The Book of Knowledge: The Keys of Enoch* says the ancient name for Tiahuanaco was “the city of the Lords of Light.” Evidently, it was initially “built at sea level during a previous cycle and heaved up to its present altitude of 13,000 feet.” He explains that the original city “contains the gate threshold” which recounts that Melchizedek would come again “at the end of this cycle of time and open the Treasury of Tiahuanaco.”*

I found the above quote interesting, because although the information is from a metaphysical source, the mystery of Tiahuanaco has caused many heated debates between different members of the accredited archaeological community. Craig and I discovered early in our research that Graham Hancock questioned the conventional dating of Tiahuanaco of 500 C.E. He points out that there is “irrefutable evidence that -- the city of Tiahuanaco was once a port, complete with extensive docks, positioned right on the shore of Lake Titicaca...”

Logically, Hancock points out that it would have taken considerably longer than 1500 years for the earth’s natural forces to alter the land so drastically. As with other ancient cultures, there was a Christ-like figure associated with Tiahuanaco that taught the people. This one’s name was Thunupa. However, the description of this “great teacher” is so similar to Viracocha and Quetzalcoatl as to make him appear to be their twin.



Sacred Rock on Island of the Sun – Lake Titicaca, Bolivia

We found two more sacred sites in Bolivia South America; however, these appeared to be natural, as both sites were islands located on Lake Titicaca. Due to an ancient legend, they were called the Island of the Sun and the Island of the Moon.



Temple of the Priestesses Island of the Moon Lake Titicaca, Bolivia

Later, back in Peru, we performed a spiritual ceremony in the ancient site of Machu Picchu and was told by our guide that the Dalai lama had visited the site the year before. Amazingly, His Holiness' visit in 1999 was to confirm that the spiritual energy had shifted from the eastern hemisphere to Machu Picchu. I will not discuss our eventual understanding for the trips to Mexico, Peru, and Bolivia here; suffice to say it involved the sanctuaries of the "Light" and our mission.

Considering that the 16th century was in Night 6 of the 6th Wave/Long Count, I was amazed how strong the "Shadow" was at this time. After all, "he" completely overwhelmed the "Light" in Central and South America with the Spanish conquest. How did this happen? I learned that "he" simply used the same energy as the "Light" forces, "he" just moved it through "his" agent the Hapsburg Holy Roman Emperor Charles (V).

Even though the "Shadow" completely overwhelmed the "Light" in Central and South America, North America remained untainted by "him" until the 18th century. In fact, the "Light" was successful in grounding The Mysteries into the very foundation of the United States through it being a part of the North American continent. With the constant battle over land, we tend to forget that every country is connected as part of the Earth's crust.

As I said, ancient sacred sites were built over earth stars, of which there is a network of them connecting them all. With certain Mayan and Inca sites being preserved, this

network remained intact for our time. As we know from the Irish round towers, these earth stars were recognized as very powerful sites. The fact is that it involved our connection to the crystal kingdom, which would play a very big part in the Divine/Universal Plan, but that's a discussion for later. For now, before I leave the Americas during the 16th century I want to discuss the religious order that accompanied the Spanish Conquistadors, namely, the Jesuits. Have a great day, love always, Suzzan.



Ancient site of Machu Picchu, Peru

Post November 7th

Dear friends, to be honest, I was not sure as to which side instigated the formation of the Jesuits, since there were aspects of their mission, which promoted both the objective of the *“Light”* and the *“Shadow’s”* agenda. Yet as a Catholic order that forcibly converted indigenous tribes to Catholicism, they obviously perpetuated the corruption of The Christ’s message. So, I tend to think they were more tools of the latter, rather than the former.

(Before I discuss the Jesuits, I need to clarify an important point. Although Christened and Confirmed in the Church of England, I no longer consider myself an Anglican Christian. Accordingly, I am not supporting Protestantism either. My investigation has led me to conclude that there is no Christian Church exclusively teaching Jesus’ message. Obviously, they all have some of the Truth, but it is mixed with false doctrine infused by the *“Shadow.”* Therefore, it is up to everyone to sift the gold from the dross, which is exactly what Craig and I have been doing for nearly three decades.)

The order of the Jesuits is the perfect example of reflecting both the “*Light*” and the “*Shadow’s*” objectives/agendas. Let us first examine how this mysterious order came to be. Once again, I turn to Wikipedia for the historical facts. Its entry for the Jesuits reports they “were founded just before the Counter-Reformation”, by Ignatius of Loyola, who was a Spaniard from the Basque region of Spain. According to the entry, the Jesuit’s “contributions to the late Renaissance were significant”, not only as missionaries, but primarily because it was “the first religious order to operate colleges and universities as a principal and distinct ministry.” Mention of the “missionary order”, reminded me that the Jesuits were responsible for converting the indigenous peoples to Catholicism, across South and Central America, as well as Mexico, as a result, the unique culture and religion of the region was lost. Obviously, this played into the “*Shadow’s*” agenda, but on the other hand, I learned that the Jesuits were also “the only force standing between” the indigenous population and “slavery.”

Opposing slavery clearly promotes the “*Light’s*” objective, but the main activity of the Jesuits ambiguity was in education. “By the time of Ignatius’ death in 1556, the Jesuits were already operating a network of 74 colleges on three continents. A precursor to liberal education, the Jesuit plan of studies incorporated the Classical teachings of Renaissance humanism into the Scholastic structure of Catholic thought.”

Despite promoting learning, I found the Jesuits’ three primary goals ambiguous. For instance, their first goal, establishing “schools throughout Europe”, with the Jesuit “teachers” being “rigorously trained in both classical studies and theology”, could be used for the benefit of both sides. Yet, we see the presence of the “*Shadow’s*” influence on the Jesuit order’s mission in their “second and third goals.” Not surprisingly their second goal was to “convert non-Christians to Catholicism”, and their third goal to “stop Protestantism from spreading” followed on from this. Both goals were opposed to the freedom of religion that was sacrosanct to the “*Light*”, therefore, both benefitted the “*Shadow.*” Then again, the Jesuits were responsible for teaching thousands of illiterate people how to read and write. Irrespective of whether this led to converts to Catholicism or not, it still introduced the knowledge of Jesus’ teachings. Interestingly the Jesuits taught that “God can be encountered through created things and especially art.” Due to this belief “many early Jesuits distinguished themselves in the visual and performing arts as well as in music.”

Jesuit missionaries reached every corner of the world including Japan, Africa, India, Tibet, and China. Remarkably it was in China that the Jesuits best represented the “*Light’s*” objectives. According to the entry, the “Jesuit China missions of the 16th

and 17th centuries introduced Western science and astronomy.” They also imparted “a substantial body of scientific knowledge and a vast array of mental tools for understanding the physical universe, including Euclidean geometry.” In addition, the Jesuits “made efforts to translate western mathematical and astronomical works into Chinese.” Noteworthy, the entry adds that the Jesuits “learned to appreciate the scientific achievements of this ancient culture”, moreover, it is through the Jesuits that “European scientists first learned about the Chinese science and culture.”

I was still on the fence as to which side instigated the Jesuit Order, but there were two details that made me think they were more of an asset to the “*Light*” than I first thought. Their founder Ignatius Loyola’s birthplace for one, because the Basque region is literally next door to Cathar and the Knights Templar country in the Languedoc region of France. Then there was the fact, the rabbi who saw *The Mysteries* in the 22 cards in the Major Arcana of the Rider-Waite’s Tarot, entrusted his work to a practicing Jesuit priest. Even though the priest left the Catholic Church because of it, he was still responsible for adding to the work before handing it over to Daphna Moore. Considering that the *RT group*’s contribution is a fundamental part of the treatise, I find that remarkable. However, it was an excerpt in the Order’s entry that clinched it for me. “The Jesuits were very active in transmitting Chinese knowledge to Europe.” Apparently, the order was instrumental in “Confucius’s works” being “translated into European languages through the agency of Jesuit scholars stationed in China.” It would be just like *Great Spirit-Mind* to further His/Her plan through representatives of the “*Orders of the Quest*” hiding in plain sight, deep within an organization appearing to support the “*Shadow’s*” agenda. Brilliant!

Anyway, moving on, Confucianism being “transmitted” to Europe brings me to the most influential leader during the 16th century, Queen Elizabeth I of England. To reiterate what was said earlier about Queen Elizabeth perfectly demonstrating cross-gender reincarnations; although she was a powerful woman in the incarnation of the 16th Century, in her previous incarnation she was a man. Have a great day, love always, Suzzan



Ignatius of Loyola 1491 - 1556

According to his entry on Wikipedia, Ignatius of Loyola was born in the Basque region of Southern France on October 23rd, 1491, and died in Rome on July 31st, 1556. “Venerated as Saint Ignatius of Loyola, he was a Spanish Catholic priest and theologian, who, with six companions, founded the religious order of the Society of Jesus (Jesuits), and became its first Superior General, in Paris in 1541. Ignatius envisioned the purpose of the Society of Jesus to be missionary work and teaching. In addition to the vows of chastity, obedience, and poverty of other religious orders in the church, Loyola instituted a fourth vow for Jesuits of obedience to the Pope, to engage in projects ordained by the pontiff.” Not surprisingly, “Jesuits were instrumental in leading the Counter-Reformation. As a former soldier, Ignatius paid particular attention to the spiritual formation of his recruits and recorded his method in the *Spiritual Exercises* (1548). In time, the method has become known as Ignatian spirituality. He was beatified in 1609 and was canonized as a saint on 12 March 1622.”

Post November 8th

Dear friends, as stated, Princess/Lady Elizabeth was crowned Queen of England January 15, 1559, at Westminster Abbey. I was surprised to learn from the queen’s Wikipedia entry that she was “anointed by the Catholic bishop of Carlisle.” Foregoing the ins and outs of Elizabeth’s reign from a political standpoint, I will instead focus on the instances that demonstrate her and her “advisors” affect in the “game”, during her reign. This is because Queen Elizabeth’s reign was crucial to

preserving the *Mysteries* before the founding of America. Elizabeth's speech declaring her "intentions to her Council and other peers" reproduced in the entry, gives us an illuminating glimpse into the young (25) queen's state of consciousness:

My lords, the law of nature moves me to sorrow for my sister; the burden that is fallen upon me makes me amazed, and yet, considering I am God's creature, ordained to obey His appointment, I will thereto yield, desiring from the bottom of my heart that I may have assistance of His grace to be the minister of His heavenly will in this office now committed to me. And as I am but one body naturally considered, though by His permission a body politic to govern, so shall I desire you all...to be assistant to me, that I with my ruling and you with your service may make a good account to Almighty God and leave some comfort to our posterity on earth. I mean to direct all my actions by good advice and counsel.

Elizabeth's entry relates that "Unfortunately for historians," the queen's "personal religious convictions" cannot be definitively stated, which I find astounding, because her speech clearly states her intention to rule under "God's Will" and not her own. Historians, however, seem to have concentrated on her struggle to prove her legitimacy as her primary concern.

It is true that the Catholics in England held Elizabeth to be the illegitimate daughter of King Henry VIII and Anne Boleyn. Regardless, the newly formed Church of England gave her legitimacy by breaking away from the Papal throne. That said, Elizabeth's "advisors perceived the threat of a Catholic crusade against heretical England." I say Elizabeth's "advisors" because Elizabeth placed herself under the Grace of "God." The queen was only twenty-five years of age when she came to the throne, consequently, initially she was easily manipulated by "advisors" who had their own agenda.

I feel that it is important to state that under Henry VIII and his Catholic daughter Mary, both Catholics and "Protestants" were persecuted. From an energetic perspective this resulted in an atmosphere of conflict that needed to be resolved. Like today, there were extremists on both sides. So as a tool of the "*Light*" Elizabeth sought a balance between the two. The entry explains that the young queen "sought a Protestant solution that would not offend Catholics" too much. At the same time, she let it be known that "she would not tolerate the more radical Puritans", who were demanding "far-reaching reforms." Consequently, in 1559 the parliament decreed that the Church be "based on the Protestant settlement of Edward VI, with the monarch as its head, but with many superficially Catholic elements, such as priestly vestments."

Queen Elizabeth's approach received divided reviews. For instance, members in the "House of Commons backed the proposals strongly, but the bill of supremacy met opposition in the House of Lords, particularly from the bishops." The entry relates that Elizabeth was fortuitous in "that many bishoprics were vacant at the time, including the Archbishopric of Canterbury." Accordingly, due to the "bishoprics vacancies" the dissenters in the House of Lords were outvoted by the queen's advocates. "Nevertheless, Elizabeth was forced to accept the title of Supreme Governor of the Church of England rather than the more contentious title of Supreme Head, which many thought unacceptable for a woman to bear."

I found the reference to Elizabeth being "forced to accept the title of Supreme Governor of the Church of England" a little misleading. Her words "I am God's creature, ordained to obey His appointment" demonstrates that Elizabeth believed she ruled by God's, *Great Spirit-Mind's* Grace. However, it is important to say that although Elizabeth was a representative of the "*Light*", guided by Sophia, she was still subject to the influence of her ego and counterfeit-spirit, or pain-body. Thus, we see the effects of both the guidance of the "*Light*" and the influence of her ego and counterfeit-spirit during her reign.

Some readers may have noticed that I did not include the "*Shadow's*" influence as a factor in Elizabeth's decision making. This is because although "he" could influence conditions and situations in her life, "he" could not influence Elizabeth directly. To explain, although she was not an incarnation of Sophia, Queen Elizabeth was predestined to represent the "*Light*." Consequently, the "*Shadow*" could only affect her through manipulating events and the people around the queen. Alas Elizabeth was still obliged to contend with her ego and counterfeit-spirit, which could on occasion influence her to act in a less than spiritual way.

A perfect example of the dual nature of Elizabeth's decisions can be seen in the first two acts that became law in Queen Elizabeth I's reign. As stated, the Act of Supremacy was more about mollifying both sides of the Catholic and Protestant community. According to the entry the act "became law on 8 May 1559." No "public officials" were exempt from the law, all were obliged "to swear an oath of loyalty to the monarch as the supreme governor or risk disqualification from office." Elizabeth "repealed the heresy laws" in order "to avoid a repeat of the persecution of dissenters" perpetrated by her Catholic half-sister Queen Mary. This was evidence of Elizabeth following the guidance of her Higher Self. An example of Elizabeth being influenced by her ego/counterfeit-spirit is found in another act, which became law that same year. This act, known as the "Act of Uniformity" declared the "attendance at church and the use of an adapted version of the 1552 Book of

Common Prayer compulsory.” Again, Elizabeth’s Higher Self mitigated this act by ensuring that “the penalties” for noncompliance were not “extreme.”

Since the “*Light*” counted such a powerful figure in Queen Elizabeth, the “*Shadow*” could not ignore her and maneuvered to undermine her popularity with the English people. The first “attack” involved a challenge to her throne by the Catholic Queen in Scotland, Mary Stewart, otherwise known as Mary, Queen of Scots. We will see how this played out tomorrow. Have a great day, love always, Suzzan.



Coronation of Queen Elizabeth I on January 15th, 1559, aged 25

Post November 9th

Dear friends, I related in a previous “upstepping” how Robert II of Scotland was the founder of the House of Stewart. Consequently, as Mary Stewart was a direct descendant of the first Stewart King of Scotland, she had a strong claim to the English throne. This claim was reinforced by Mary’s ancestors originating from Brittany in France, which meant the Stewarts were also Normans.

Evidently, Queen Elizabeth was forced to address her Scottish relatives very early on in her reign. Although the rulers of Scotland were Catholic, not all Scottish

citizens supported Catholicism. Even so, Queen Elizabeth's main concern regarding Scotland, was "the French presence there", because it indicated a French invasion. Elizabeth was well aware that the French wanted to replace her with Mary, Queen of Scots, who they considered the legitimate heir to the English crown.

Another reason France supported Scotland's claim to the English throne, was because Mary, Queen of Scots was also the Dauphine to France. With the death of the Scottish King James V in 1542, the only legitimate heir was his daughter Mary, who was only "six days old when her father died." As the baby could not rule, a series of regents occupied the throne until she was of age. When Mary was just sixteen years old, the young queen married the 14-year-old "Francis, Dauphin of France." According to the entry for Francis on Wikipedia, his father Henry II of France arranged the marriage "in 1548, when Francis was just four years old." Francis' entry relates that the marriage was to grant "the future kings of France the throne of Scotland and also a claim to the throne of England through Mary's great-grandfather, King Henry VII of England." However, their true claim was really through King Henry VII's daughter Margaret, Henry VIII's sister. Subsequently her descendants' claim to the English throne was not as strong as King Henry's daughter and heir, Elizabeth.

Interestingly, Francis' mother was Queen Catherine de Médici, the patroness of Nostradamus. The fourteen-year-old Dauphin succeeded his father in 1559. With Francis being married to Mary, he became Scotland's Queen Consort, and she became the Queen of France. Tragically, the marriage did not last long, because Mary "was widowed on 5 December 1560."

Queen Elizabeth, as the titular head of the Church of England, was duty bound to support all members of the church. Therefore, when the Scottish Protestants mounted a rebellion, the queen "was persuaded to send a force into Scotland to aid the Protestant rebels." Francis' entry relates that this was not a total failure. Although "the campaign was inept, the resulting Treaty of Edinburgh of July 1560 removed the French threat in the north."

The Scottish queen's entry on Wikipedia informs us that after her husband's death, "Mary returned to Scotland in 1561." At this time, Scotland was no longer just Catholic, as Protestantism had made inroads with the Scottish people. As a result, Scots could frequent a "Protestant Church" that was ran "by a council of Protestant nobles supported by Elizabeth." Although the "Treaty of Edinburgh" was signed, foolishly, "Mary refused to ratify the treaty." Typical of teenagers rebelling against their elder's advice, the eighteen-year-old queen also refused her cousin Elizabeth's

suggestion of a prospective husband. Elizabeth's proposed consort for her cousin Mary was "Robert Dudley" who held out his own hope of becoming the consort of Elizabeth.

In an act of total defiance, Mary married Henry Stuart Lord Darnley in 1565, "who carried his own claim to the English throne." Darnley was "unpopular in Scotland" and Mary's entry relates her marriage signaled "the first of a series of errors of judgement" that led to her downfall. Ultimately, the young queen's impetuosity "handed the victory to the Scottish Protestants and to Elizabeth." After Darnley's murder in 1567, Mary came under suspicion when she married the chief suspect James Hepburn, Earl of Bothwell three months later.

Concerned about her cousin, Queen Elizabeth again tried to warn the young queen. Sadly, Elizabeth's warning seems to have been prophetic, because soon after Mary was "imprisoned" by the Scottish lords, who compelled her to abdicate the throne in favor of her son James. In 1568 Mary "escaped from Loch Leven" and realizing that she could not regain her throne without help from Elizabeth, "fled across the border into England."

Queen Elizabeth's handling of her headstrong cousin, is further evidence of the ambiguous nature of the queen's advisor's influence. As the Queen she was surrounded by advisors who were influenced by both the "*Light*" and the "*Shadow*." We see the struggle demonstrated in the entry, which reports that "Elizabeth's first instinct was to restore her fellow monarch; but she and her council instead chose to play it safe. Rather than risk returning Mary to Scotland with an English army or sending her to France and the Catholic enemies of England, they detained her in England", imprisoning her there for the "next nineteen years."

We see the influence of the "*Shadow*" primarily in the relationship between the two queens, as "he" obviously used Mary. While the Catholic Queen of Scots was held in England she became "the focus for rebellion." Stirring up division, the "*Shadow*" influenced "plotters" in the North to free Mary through marriage. Their strategy was to have the Scottish queen marry "Thomas Howard, Duke of Norfolk," another cousin of Queen Elizabeth, who also had a claim to the throne of England. When Elizabeth learned of the plot, she ordered Howard arrested and imprisoned. After Elizabeth released him, Howard showed his ingratitude by plotting with King Phillip II of Spain to place Mary on the throne of England. As Phillip was Queen Mary I's husband/consort from 1554 to 1558, obviously he had changed his mind over his previous support of his wife's half-sister's claim as queen. Greatly affected by this treachery, Elizabeth had Howard tried and executed for treason.

Stirring the pot of conflict even more, the "*Shadow*" influenced Pope Pius V to "issue a papal bull in 1570, called *Regnans in Excelsis*." This bull declared that Elizabeth was "the pretended Queen of England and the servant of crime." It also declared Elizabeth "a heretic", thereby "releasing all her subjects from any allegiance." As this was from the pope, "English Catholics thus had an additional incentive to look to Mary (Queen of Scots) Stuart as the true sovereign of England."

At this point the Catholics of England's loyalties were divided. On the one hand, they loved their "Virgin Queen" Elizabeth. Then again, their spiritual leader the pope, was telling them that Mary was the rightful queen of England. The situation was made worse by the "*Shadow's*" tools, "Francis Walsingham and the royal council" who schemed to bring "a case against" Queen Mary for treason.

Entries for both Elizabeth and Mary relate the quandary Elizabeth was in. Evidently initially the queen ignored the adviser's advice to execute her young cousin, but after the Babington Plot, a plan to assassinate Elizabeth and place Mary on the throne of England, was discovered in the summer of 1586, the queen knew she could not ignore the situation with her cousin any longer. Therefore, later that same year, Queen Elizabeth sanctioned her cousin, Mary Queen of Scots' "trial and execution on the evidence of letters written during the Babington Plot." However, the author of the entry and the commentator of the aforementioned documentary points out that although Elizabeth's proclamation declared "...Mary, pretending title to the same Crown, had compassed and imagined within the same realm divers things tending to the hurt, death and destruction of our royal person", she gave clear instructions that under no circumstances should the execution be carried out without the queen's explicit instructions.

Turning to the entry for Mary, Queen of Scots. Her entry goes into great depth of her trial. Still, regarding the treatise, the most important part concerns Elizabeth deferring the warrant for her cousin's execution. Although Mary, Queen of Scots was found guilty and sentenced to death, as stated Elizabeth was reluctant to issue the order to behead her cousin. Historians believe this was primarily because she was concerned about reprisals from Mary's son James who had aligned with Catholic France and Spain. Nonetheless, the entry relates that Elizabeth wanted her gone, because she asked, "Mary's final custodian, Amias Paulet" to "contrive some accident to remove Mary." Amias "refused" the queen's request, asserting that he could not permit "such 'a stain on his posterity'."

It is important to remember that Queen Elizabeth had a false ego and counterfeit-spirit/pain-body to deal with. Moreover, Mary was a clear threat to her life. Recalling that from childhood, her life had always been in jeopardy, obviously the woman was afraid for her life. Having given the warrant for Mary's execution to a trusted adviser, William Davison, with the proviso that it could only be carried out under her explicit order, when her Secretary of State and Lord Treasurer Cecil, decided to activate the warrant, Elizabeth was furious. According to the author of Mary's entry, since Queen Elizabeth had given the warrant to Davison, he drew her wrath as he had "disobeyed her instructions not to part with the warrant. The secretary was arrested and thrown into the Tower, but later released, after paying a heavy fine. However, his career was ruined."

Some historians have cited the execution of Mary, Queen of Scots as the cause for the Spanish Armada's attempted invasion. This brings me to a brief discussion on the impact Queen Elizabeth I had on the world during her reign. Have a great day, love always, Suzzan.



Mary, Queen of Scots 1542 – 1587

Born on December 8th, 1542, Mary Stuart was the only surviving legitimate child of James V of Scotland. According to her entry on Wikipedia, she was "only six days old when her father died, and she inherited the throne. During her childhood, Scotland was governed by regents... In 1548, she was betrothed to Francis, the Dauphin of France, and was sent to be brought up in France..."

Mary married Francis in 1558, becoming queen consort of France from his accession in 1559 until his death in December 1560. Widowed, Mary returned to Scotland in August 1561....

The author of Mary's entry reports that after fleeing to England the deposed queen did not find the safe haven she hoped it would be, because "as a great-granddaughter of Henry VII of England", Mary was perceived as a threat. As a result, "Elizabeth had her confined in various castles and manor houses in the interior of England." Eighteen and a half years later, "Mary was found guilty of plotting to assassinate Elizabeth in 1586 and beheaded the following year" on February 8th, 1587.

Post November 10th

Dear friends, in respect to Queen Elizabeth's dealings with other nations, her entry relates, "Elizabeth's foreign policy was largely defensive." Many historians have criticized Queen Elizabeth as being reluctant to engage in warfare. They cite Sir Walter Raleigh's comments after her death about her refusal to listen to the advice of her military advisors:

"If the late queen would have believed her men of war as she did her scribes, we had in her time beaten that great empire in pieces and made their kings of figs and oranges as in old times. But her Majesty did all by halves, and by petty invasions taught the Spaniard how to defend himself, and to see his own weakness."

As a representative of the "Light", Queen Elizabeth was more interested in making alliances than making war, which we see in the many treaties she signed with former enemies. One of the most difficult periods Queen Elizabeth had to deal with was her relationship with her Catholic "subjects" in Ireland. Despite Ireland being a part of the crown of England, "Elizabeth faced a hostile—and in places virtually autonomous—Catholic population that was willing to plot with her enemies."

Elizabeth's response to the hostility of Ireland, again demonstrates the struggle within her between her Higher Self and her ego/counterfeit-spirit. Not sure what to do in the face of such hostility, Elizabeth deferred Ireland to others. "Her policy there was to grant land to her courtiers and prevent the rebels from giving Spain a base from which to attack England." These courtiers, under the influence of the "Shadow", engendered even more hostility by responding to rebellion in a merciless manner. For instance, one of the tactics used to put down a rebellion was "burning the land and slaughtering man, woman and child."

Ireland in the late 16th century was a pretty miserable place to live. In 1582 during a particularly severe famine "an estimated 30,000 Irish people starved to death."

Although the courtiers were unmoved by the plight of the Irish, their queen cautioned their overlords to be merciful. Evidently, “Elizabeth advised her commanders” to treat “that rude and barbarous nation” mercifully. However, the author notes that the queen “showed no remorse when force and bloodshed were deemed necessary.” The first is a clear demonstration of the queen under the direction of her Higher Self, the latter the influence of her ego/counterfeit-spirit. Ireland remained a thorn in the side of Queen Elizabeth from 1594 until her death in 1603.

As a child in History class, I learned of a character strongly connected with Queen Elizabeth, Sir Francis Drake. This famous courtier stuck with me primarily because of his “circumnavigation of the globe from 1577 to 1580.” Another Elizabethan character that made an impression on me was Sir Walter Raleigh, because of his discovery of the potato and tobacco in the New World. Earlier, I related that the “*Shadow*” was unable to “taint” North America for several hundred years, because it was during the reign of Queen Elizabeth that “the first colonization or ‘planting’ of new land in North America” took place.

The first established settlement was the “colony of Virginia”, named by Elizabeth through her modification of the “regional” native king “Wingina’s name, which had been recorded in 1584 by the Sir Walter Raleigh expedition.” This is key to understanding how as a tool of the “*Light*”, Queen Elizabeth helped their objective by ensuring that the first English settlement was infused with the American Continent’s tools of the “*Light*”, namely, the indigenous peoples of the land. There was, however, a blight on the reign of Elizabeth through one of her most trusted military advisors. Regrettably, this “blight” would have repercussions for centuries because it promoted the “*Shadow’s* agenda.

The vehicle for the blight on Queen Elizabeth’s reign was Sir Francis Drake through his implementation of the “Triangular trade or Triangle trade.” According to his entry on Wikipedia, this designation is “a historical term indicating trade among three ports or regions.” The author tells us that this heinous trade “operated during” the sixteen, seventeen, and eighteen hundreds. To explain how it worked, the “trade” involved “carrying slaves, cash crops, and manufactured goods” between three regions, “West Africa, the Caribbean or American colonies and the European colonial powers.” Apparently, the “northern colonies of British North America, especially New England” would occasionally take “over the role of Europe.”

Sir Francis Drake’s entry explains how he became entangled with the “slave-trade.” Apparently, he wasn’t the first Englishman to engage in the transportation of slaves, “John Lok” was the first, when he purchased “five slaves” from the nation of

“Guinea” in 1555. The next instance of English “slave-trading was with “William Towerson”, who transported slaves from Africa in 1556 and 1557. Sir Francis Drake was involved in the third “English slave-trading” foray to West Africa in 1563.

As the first two instances of slave-trading occurred before the start of Queen Elizabeth’s reign in 1559, it is hard to assess her role in the practice. True, Sir Francis Drake was the queen’s favorite, but that was because of his circumnavigation of the globe and the defeat of the Spanish Armada. It seems Drake was selling the slaves to the “Spanish plantations” behind Elizabeth’s back. During her reign England and Spain were officially at war and as a representative of the “*Light*”, the queen would have been appalled at the practice of slave-trading. Therefore, it would certainly serve the “*Shadow*” to keep her in the dark, no pun intended.

Returning to Elizabeth’s foreign policy, Queen Elizabeth made alliances with other world powers during her reign, including initiating “Trade and diplomatic relations” with England and the Barbary states. Her trade with Morocco was in direct “opposition to Spain” and in defiance of “a Papal ban.” Nevertheless, it led directly to a visit from a Moor ambassador to form an alliance with Elizabeth. Although one of the reasons for the alliance was to gain an ally against Spain, it says a lot for Elizabeth’s tolerance towards Islam. This is further strengthened when we read that during her reign “Diplomatic relations were also established with the Ottoman Empire” and “for the first time, a Treaty of Commerce was signed in 1580.”

Queen Elizabeth’s alliance with the Ottoman Empire led to many interactions “between Elizabeth and Sultan Murad (III).” He was the grandson of Suleiman the Magnificent, who I identified as a friend of the “*Light*” earlier. Apparently, the Sultan felt their alliance extended to more than just as trading partners, as the entry relates an amazing “correspondence” between them where “Murad entertained the notion that Islam and Protestantism had ‘much more in common than either did with Roman Catholicism.’” His reasoning was that both rejected idolatry and therefore, “argued for an alliance between England and the Ottoman Empire.”

The question that arises, is why would an English Queen, with many family connections among European royalty, side with an Islamic empire over her fellow Christian monarchs? From a secular perspective, an argument could be made that she resented the Catholic King Phillip II of Spain’s support for deposing her in favor of the Catholic Mary, Queen of Scots. However, from a consciousness perspective, if we remember that King Phillip was a Hapsburg, whose family was a tool for the “*Shadow*”, we can see Elizabeth’s reasoning behind her alliances. The goal of the

“*Light*” is to unite rather than divide. To that end, the Ottoman Empire had united a large portion of the world.

Alliances with the Moors of the Barbary Coast also led to England making an alliance with Japan. Regrettably this alliance was also the way the “*Shadow*” gained an entry into England. Still, as this will not come to full manifestation until later, I will not address it here. Leaving Queen Elizabeth’s foreign relations, we come to the greatest evidence of the influence of the “*Light*” during her reign, the promulgation of *The Mysteries*, through the “*Orders of the Quest*.” In that respect, we cannot speak of Elizabethan England without thinking of the greatest playwright in history, William Shakespeare. Shakespeare was so clearly a member of the “*Orders of the Quest*” and although so much has been written about him, the treatise would not be complete without a brief entry about this remarkable bard. Have a great day, love always, Suzzan



Sir Francis Drake 1540 - 1596

According to Wikipedia, Sir Francis Drake was an “English explorer and privateer best known for his circumnavigation of the world in a single expedition between 1577 and 1580. He is also known for participating in the early English slaving voyages of his cousin, Sir John Hawkins, and John Lovell. Having started as a simple seaman, in 1588 he was part of the fight against the Spanish Armada as a vice-admiral.

“In 1572, he set sail on his first independent mission, privateering along the Spanish Main. Drake's circumnavigation began on 15 December 1577. He crossed the Pacific Ocean, until then an area of exclusive Spanish interest, and laid claim to New Albion, plundering coastal towns and ships for treasure and supplies as he went. He arrived back in England on 26 September 1580. Elizabeth I awarded Drake a knighthood in 1581 which he received aboard his galleon the Golden Hind.

“Drake's circumnavigation inaugurated an era of conflict with the Spanish and in 1585, the Anglo-Spanish War began. Drake was in command of an expedition to the Americas that attacked Spanish shipping and ports. When Philip II sent the Spanish Armada to England in 1588 as a precursor to its invasion, Drake was second-in-command of the English fleet that fought against and repulsed the Spanish fleet. A year later he led the English Armada in a failed attempt to destroy the remaining Spanish fleet...

“Drake's exploits made him a hero to the English, but his privateering led the Spanish to brand him a pirate, known to them as El Draque (‘The Dragon’ in old Spanish). He died of dysentery after his failed assault on Panama in January 1596.”

Post November 11th

Dear friends, the subtitle for this entry in the treatise is *William Shakespeare A Gnostic Revealer*, because Gnostic terminology can be detected in Shakespeare's works. We find an example in “The Prince and Me” through the character of the Danish Prince Edward. In one scene, the prince explains to an American that Shakespeare's words have multiple meanings. For instance, we could see the Sun being hidden by heaven as Reason being blinded by love. This is the same method used by the Gnostics to conceal a deeper meaning within everyday commentary.

Shakespeare's work, which according to historical records consisted of 39 plays, 154 sonnets, two long narrative poems and a few diverse verses, containing hidden esoteric knowledge, is what confirmed his identity as a member of the “*Orders of the Quest*.” This made me want to know more about him, particularly what inspired him, so, I looked him up on Wikipedia as I felt his biography might provide a clue. Although his biography did not reveal his inspiration, an examination of his works revealed a lot, since his works show how the “*Light*” inspired him to influence the mass consciousness through his audience. Starting with the basics, William Shakespeare's date of birth is unknown, but the date April 26th, 1564, is recorded for his baptism. According to his entry, he was born in Stratford-upon-Avon in the county of Warwickshire England, to John Shakespeare, “an alderman and a successful glover (glove-maker) originally from Snitterfield, and Mary Arden, the daughter of an affluent landowning farmer.”

From the recent short-lived series, *Will*, we know that Shakespeare married Anne Hathaway when he was only 18, and that the couple had three children, “Susanna and twins Hamnet and Judith.” Again, the exact date is unknown but according to his entry, “Sometime between 1585 and 1592, he began a successful career in London as an actor, writer, and part-owner of a playing company called the Lord Chamberlain’s Men, later known as the King’s Men.” Following a long and successful career, it is estimated “around 1613” when he was 49, Shakespeare “retired to Stratford, where he died three years later.” Since, as the author of the entry tells us, very “few records of Shakespeare’s private life survive”, there is “considerable speculation about such matters as his physical appearance, his sexuality, his religious beliefs, and whether the works attributed to him were written by others.”

In respect to Shakespeare’s work however, there is less speculation as many people were involved. As the first and last season of *Will*, insinuated, the playwright “produced most of his known works between 1589 and 1613.” Shakespearean scholars report that early on, he produced predominantly comedies and historical dramas, thought by most critics to be “some of the best work ever produced in these genres.” Shakespeare’s penchant for comedy can be explained by the situation at that time. From 1593 to 1594 theatres were closed down because of an outbreak of the plague. Obviously, William would want to make the public laugh, hence the comedies. Interestingly, the author of his entry relates that while the theatres were closed, “Shakespeare published two narrative poems on erotic themes, the poems show the guilt and moral confusion that result from uncontrolled lust.” In around 1608, he switched to writing and producing mostly tragedies, which included *Hamlet*, *Othello*, *King Lear*, and *Macbeth*. Once again, these plays were/are considered by critics to be “among the finest works in the English language.” The author of the entry does not provide a date but relates Shakespeare’s final contributions were “tragicomedies (also known as romances).” Interestingly, at this time Shakespeare no longer wanted to do everything himself, instead, he “collaborated with other playwrights.”

As for the actual work, experts on Shakespeare believe that his “greatest tragedies represent the peak of his art” because they reflect human nature through “fatal errors or flaws, which overturn order and destroy the hero and those he loves.” The famous *Macbeth* evidently “adds a supernatural element to the tragic structure.” Interestingly, Shakespeare’s “last major tragedies, *Antony and Cleopatra* and *Coriolanus*, were considered his most successful tragedies by the poet and critic T. S. Eliot.” Towards the end of his career, Shakespeare switched back to themes of romance and tragicomedy. The author points out that these were “graver in tone than

the comedies of the 1590s, but they end with reconciliation and the forgiveness of potentially tragic errors.”

Apart from plays and “erotic poems”, Shakespeare also wrote 154 sonnets. In regard to these, the author of his Wikipedia entry says, “Published in 1609, the Sonnets were the last of Shakespeare’s non-dramatic works to be printed.” It seems that Wordsworth commented that he felt in these sonnets, “Shakespeare unlocked his heart.” Moreover, “critics praise the Sonnets as a profound meditation on the nature of love, sexual passion, procreation, death, and time.” Apparently, “Shakespeare chose to follow the idiomatic rhyme scheme”, which I gather is “where the rhymes are interlaced in two pairs of couplets to make the quatrain.” The term quatrain made me immediately think of Nostradamus’ quatrains. Even so, the author of his entry sums up Shakespeare’s method by explaining that:

Shakespeare’s standard poetic form was blank verse, composed in iambic pentameter... usually unrhymed and consisted of ten syllables to a line, spoken with a stress on every second syllable. The blank verse of his early plays is quite different from that of his later ones. Once Shakespeare mastered traditional blank verse; he began to interrupt and vary its flow. This technique releases the new power and flexibility of the poetry in plays such as Julius Caesar and Hamlet. Shakespeare uses it, for example, to convey the turmoil in Hamlet’s mind. Shakespeare’s poetic genius was allied with a practical sense of the theatre. He reshaped each plot to show as many sides of a narrative to the audience as possible. This strength of design ensures that a Shakespeare play can survive translation, cutting and wide interpretation without loss to its core drama. As Shakespeare’s mastery grew, he gave his characters clearer and more varied motivations and distinctive patterns of speech.”

The excerpt from William Shakespeare’s entry not only confirms that he used his talent to present moral and spiritual lessons, it also demonstrates that he mastered the skill of using sound to impart hidden wisdom subliminally. I say this because of the fact the *Ancient Mysteries* were transmitted orally using music and poetry through the bards and troubadours of history.

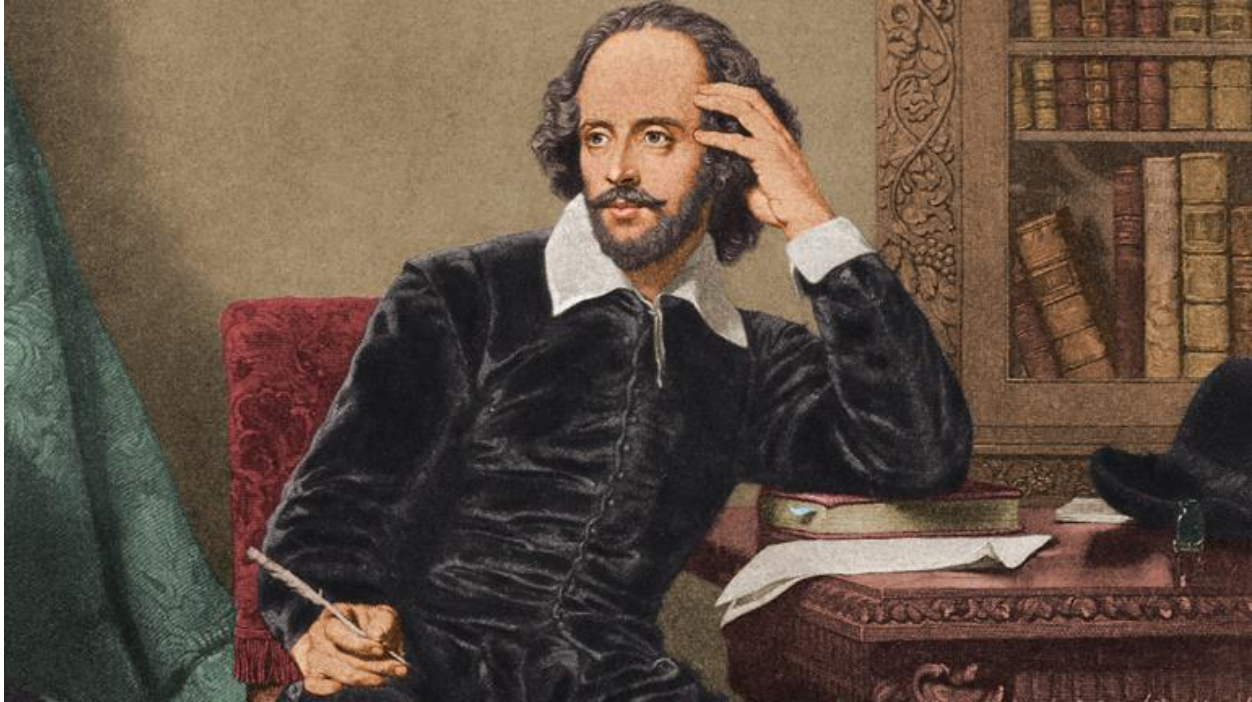
With respect to the famous playwright and Queen Elizabeth I, it seems that under her reign, many members of the “*Orders of the Quest*”, including William Shakespeare, thrived. Even so, the “*Light’s*” greatest success, in terms of conveying *The Mysteries*, was with other members. We will discuss two of them a little later, but for now I want to address the “*Light’s*” achievements under Elizabeth. As the entry for this aspect of Queen Elizabeth’s reign is definitive, I will relate the author’s conclusions, where he or she writes that “Elizabeth established an English church that helped shape a national identity and remains in place today.” However, the author also points out that the queen’s “refusal to drop all Catholic practices” needs

to be remembered. Her refusal caused fundamental Protestants to view the Acts of Settlement and Uniformity of 1559 “as a compromise.” This alone made some Protestants suspicious of their queen. In respect to this, the author relates, “Elizabeth believed that faith was personal.” Like her favorite courtesan Francis Bacon wrote, the queen did not think it necessary to “make windows into men’s hearts and secret thoughts.”

Regardless of Queen Elizabeth’s critics claiming that she was too timid in her dealings with foreign rulers, the author of her entry notes that “her reign raised England’s status abroad.” Furthermore, during Elizabeth’s reign England “gained a new self-confidence and sense of sovereignty, as Christendom fragmented.” For me, the author perfectly sums up this representative of the “*Light’s*” contribution, when he or she writes:

“Elizabeth was the first Tudor to recognize that a monarch ruled by popular consent. She therefore always worked with parliament and advisers she could trust to tell her the truth—a style of government that her Stuart successors failed to follow. Some historians have called her lucky; she believed that God was protecting her. Elizabeth trusted in God, honest advice, and the love of her subjects for the success of her rule. In a prayer, she offered thanks to God that: [At a time] when wars and seditious with grievous persecutions have vexed almost all kings and countries round about me, my reign hath been peaceable, and my realm a receptacle to thy afflicted Church. The love of my people hath appeared firm, and the devices of my enemies frustrate.”

For our purposes, from the unification of the world perspective, Queen Elizabeth’s dealings with foreign powers are an important factor, in particular her dealings with the Ottoman empire and her nemesis, her brother-in-law, the Spanish King Philip II but how did Philip deal with his Moor neighbors, who became a powerful empire in their own right. Consequently, next, we will examine how this contentious relationship affected the Divine Plan and the “*Shadow’s*” agenda. Have a great weekend, love always, Suzzan.



William Shakespeare April 1564 – April 23rd, 1616

Post November 13th

Hello Dear friends, in the previous “upstepping”, I discussed the rise of the Ottoman Empire and the reign of Sultan Suleiman and his wife Roxelana. Suleiman was known as the Magnificent, because as I said, under his reign the Empire expanded to rule fifteen million people. To reiterate, the Ottoman Empire replaced the Byzantine Empire, or rather the remnant of Constantine’s Eastern Roman Empire, as the ruling power in Asia Minor.

Nonetheless there was still a Western Roman Empire, which evolved into the Holy Roman Empire. Although never an actual Holy Roman Emperor, according to his entry, King Phillip II “considered himself by default the chief defender of Catholic Europe.” Seeing threats from “both the Ottoman Turks and against the forces of the Protestant Reformation”, Phillip “never relented from his war against what he regarded as heresy.” He chose “to fight on every front at whatever cost rather than countenance freedom of worship within his territories.” As Philip’s campaign involved making enemies of Holland, France, and England, these European nations sought alliances with the Ottomans.

When Philip took the throne of Spain he was confronted by the “rising power of the Ottoman Empire under Suleiman the Magnificent.” Since the king’s father, the Holy Roman Emperor Charles V faced the feared Ottoman Turkish admiral Barbarossa Hayreddin Pasha in 1541 and suffered a crushing defeat, Philip was not about to risk suffering the same fate. Consequently, in 1560 Philip established a Holy League between Spain, the Republic of Venice, the Republic of Genoa, the Papal States, the Duchy of Savoy, and the Knights of Malta. The author relates that this “joint fleet was assembled at Messina and consisted of 200 ships.” King Philip’s forces were collectively named the “Holy League”, because the designation implied that “God” was on their side. The Turkish admiral that the “Holy League” faced was named Piyale and like Barbarossa, he handed the “League” a crushing defeat by destroying sixty of the League’s ships.

Eventually, the “Holy League” found the chink in the Ottoman Empire’s armor during the Battle of Lepanto, on October 7th, 1571, with Suleiman’s son Selim II, when the tide turned in favor of the “Holy League.” At this time, the League’s forces were headed by Don John of Austria, who was the brother of King Philip. Facing Don John for the Ottoman Empire was the Turkish Admiral Ali Pasha. The key-word in determining the importance of the Battle of Lepanto is “symbolic”, because until this defeat the Ottoman Empire enjoyed a reputation of “invincibility.” Regardless of their defeat, after the battle the Turks were able to quickly regroup and “recapture Tunis with a force of 250 galleys”, which was no easy task, as the siege “lasted 40 days.” Despite the Ottomans’ victory, the “Holy League’s” victory at Lepanto “stopped Ottoman’s expansion into the Mediterranean.” This “reversal” eventually led to the signing of a “peace treaty between the Ottoman Empire and the nations of the “Holy League” in 1585.

As stated, the Ottoman Sultan that Queen Elizabeth I made an alliance with was Murad III, the grandson of Suleiman the Magnificent. An important factor was that the Sultans of the Ottoman Empire did not only make alliances with England, they also made strategic alliances with the French and Dutch. Irrespective of the alliances, the Ottoman Empire maintained a “blockade” to the “sea-lanes to the East and South, forcing their allies “to find another way to the ancient silk and spice routes, now under Ottoman control.”

While the Ottoman Empire dominated Eastern Europe during the 16th century, the Hapsburg Empire dominated Western Europe, ruling through the Holy Roman Empire. In spite of several attempts, the Catholic Hapsburg’s were unable to reverse the development of Protestant England. Therefore, the Church of England held the religious reigns from that time on, forever severing the pope’s authority in England.

However, the main benefit to the “*Light’s*” objective with Queen Elizabeth’s reign, was the expansion and dissemination of knowledge. During the Elizabethan Age the arts flourished. This is never so evident than in two extremely influential members of the “*Orders of the Quest*”, who were able to freely write and discuss *The Mysteries*. The more famous of the two is Sir Francis Bacon, who we will meet tomorrow. Have a great day, love always, Suzzan



King Philip II of Spain and Portugal – 1527 - 1598

King Philip II, also known as Philip the Prudent according to his Wikipedia entry was both King of Spain and King of Portugal. He was also King of Naples and Sicily from 1554 until his death in 1598. He briefly was the Queen’s consort of England when he married Queen Mary I, Elizabeth’s half-sister. In addition to these titles, Philip held the titles of Duke of Milan from 1540 and Lord of the Seventeen Provinces of the Netherlands from 1555.

As the son of the Hapsburg Emperor Charles V and Isabella of Portugal, “Philip inherited his father's Spanish Empire in 1556 and succeeded to the Portuguese throne in 1580 following a dynastic crisis. The Spanish conquests of the Inca Empire and of the Philippines, named in his honor by Ruy López de Villalobos, were completed during his reign. Under Philip II, Spain reached the height of its influence and power, sometimes called the Spanish Golden Age, and ruled territories in every continent then known to Europeans. Philip led a highly debt-leveraged regime, seeing state defaults in 1557, 1560, 1569, 1575, and 1596. This policy was partly the cause of the declaration of independence that created the Dutch Republic in 1581...”

“Deeply devout, Philip saw himself as the defender of Catholic Europe against the Ottoman Empire and the Protestant Reformation... In 1588, he sent an armada to invade Protestant England, with the strategic aim of overthrowing Elizabeth I and re-establishing Catholicism there, but his fleet was defeated in a skirmish ...and then destroyed by storms as it circled the British Isles to return to Spain. The following year Philip's naval power was able to recover after the failed invasion of the English Armada into Spain. Two more Spanish armadas unsuccessfully tried to invade England in 1596 and 1597. King Philip II died in El Escorial, near Madrid, on September 13th, 1598, of cancer and was “succeeded by his 20-year-old son, Philip III.”

Post November 14th

Dear friends, since Sir Francis Bacon was a major figure of the Renaissance. He was the student of Dr. John Dee. Everywhere I looked, I kept coming across this mysterious man. So apart from being John Dee's student, who was Bacon? According to the entry for him on Wikipedia, Sir Francis Bacon, who was also known as the “1st Viscount St Alban” was born in January of 1561. History records he “was a British philosopher, statesman, and essayist, but is best known as a philosophical advocate and defender of the scientific revolution.”

Francis Bacon was a prolific writer and his entry states that “His works established and popularized an inductive methodology for scientific inquiry.” Not surprisingly, this method became known as the “*Baconian method* or simply, the scientific method.” Interestingly Bacon's method was associated with “Hermeticism and alchemy.” As an Astrologer, he believed the “stars had physical effects on the planet.” Bacon was also famous for writing a novel titled “*The New Atlantis*” that proposed a “utopian” society existing in ancient times could be reproduced. Nonetheless in my research, the most surprising comment I learned concerned Bacon's philosophy, because he “did not propose an actual philosophy, but rather a method of developing philosophy.” This is endorsed by Bacon's own words which the entry records thus: “the philosopher should...proceed through inductive reasoning from fact to axiom to law... The end of induction is the discovery of forms, the ways in which natural phenomena occur, the causes from which they proceed.”

In addition, the entry relates that “Bacon distinctly separated religion and philosophy.” His big thing was the use of Reason, which he thought distinguished religion and philosophy, because as he noted “philosophy is based on reason” whereas “faith is based on revelation.” Bacon wrote in *The Essays: Of Atheism* that ““a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion”, suggesting he continued to employ

inductive reasoning in all areas of his life, including his own spiritual beliefs.” The author relates that Bacon’s words tell us that he thought the discoveries brought from China would be world-impacting. Writing that:

“Printing, gunpowder and the compass: These three have changed the whole face and state of things throughout the world; the first in literature, the second in warfare, the third in navigation; whence have followed innumerable changes, in so much that no empire, no sect, no star seems to have exerted greater power and influence in human affairs than these mechanical discoveries.” - Novum Organum...

Reading Francis Bacon’s philosophy, I was curious to know where it came from, which of course led me to his famous teacher, Dr, John Dee. Have a great day, love always, Suzzan



Sir Francis Bacon – 1561 - 1626

Sir Francis Bacon was the 1st viscount of St Alban, according to his entry was born on January 22nd in 1561 was also known as Lord Verulam. As a statesman he served as Attorney General and Lord Chancellor of England under King James I, and “led the advancement of both natural philosophy and the scientific method and his works remained influential even in the late stages of the Scientific Revolution.”

Francis Bacon attended Trinity College at the University of Cambridge, where according to his entry, “he rigorously followed the medieval curriculum, which was presented largely in Latin.” He

gained his titles, after he became “the first recipient of the Queen's counsel designation, conferred in 1597 when Elizabeth I reserved him as her legal advisor.” After Queen Elizabeth’s death in 1603 and following the coronation of James I “Bacon was knighted, then created Baron Verulam in 1618 and Viscount St Alban in 1621.

Called the father of empiricism, to reiterate, Francis Bacon “argued for the possibility of scientific knowledge based only upon inductive reasoning and careful observation of events in nature. He believed that science could be achieved by the use of a skeptical and methodical approach whereby scientists aim to avoid misleading themselves. Although his most specific proposals about such a method, the Baconian method, did not have long-lasting influence.” Surprisingly, the author of his entry reports that he was “one of the later founders of the scientific method.” However, his contribution to the scientific method was “a new rhetorical and theoretical framework for science, whose practical details are still central to debates on science and methodology.” Sir Francis Bacon’s main claim to fame was “his role in the scientific revolution, begun during the Middle Ages, promoting scientific experimentation as a way of glorifying God and fulfilling scripture.”

According to his entry, Sir Francis was a “patron of libraries”, developing “a system for cataloguing books under three categories – history, poetry, and philosophy – [8] which could further be divided into specific subjects and subheadings.” Regarding books in general, Sir Francis wrote, “Some books are to be tasted; others swallowed; and some few to be chewed and digested.” Connecting him with another member of the “*Orders of the Quest*”, the author observes that the “Shakespearean authorship thesis, a fringe theory which was first proposed in the mid-19th century, contends that Bacon wrote at least some and possibly all of the plays conventionally attributed to William Shakespeare.”

Having no children, when Sir Francis Bacon died of pneumonia in 1626 aged 65, there was no one to inherit his titles, consequently, the titles became obsolete after 1626. Sir Francis was buried in St Michael's Church, in St Albans, Hertfordshire.

Post November 15th

Dear friends, I first learned of Sir Francis Bacon’s teacher in David Shugarts book, *SECRET OF THE WIDOW’S SON THE MYSTERIES SURROUNDING THE SEQUEL TO THE DAVINCI CODE*. In the book, I learned that John Dee was not only an instructor to Francis Bacon, his primary position was the royal astrologer to Queen Elizabeth I. Mr. Shugarts reports:

“As a young man, Bacon (Francis) received instruction in a number of arcane subjects from Dr. John Dee, perhaps the foremost magus in England at the time. From Dee, he learned the Gematria of the Kabbalah, which led him to master codes and ciphers. Dee was a mathematician, alchemist, cipher writer, and was adept in various sciences...There are strong connections that make Dee a likely source of the ideas that later emerged as Rosicrucianism in Germany.”

Considering the importance that Francis Bacon exerted in the history of both the United Kingdom and the United States, it seemed to me from the above that John Dee might have been just as influential. So, I investigated what traditional history had to say about John Dee's beliefs? According to his entry on Wikipedia, although a Christian, he "was deeply influenced by the Hermetic and Platonic-Pythagorean doctrines that were pervasive in the Renaissance." Granting that Dr. Dee's Hermetic and Platonic-Pythagorean influence was important, I felt his most important contribution was in the Kabbalistic Gematria, because he believed the numbers from 0 to 9, were "the basis of all things and the key to knowledge." For Dr. Dee this demonstrated that Gematria proved "God's creation was an act of numbering."

Following other Hermetic philosophers, Dr. Dee also believed "that man had the potential for divine power." Moreover, "this divine power could be exercised through mathematics." According to his entry, "His ultimate goal was to help bring forth a unified world religion through the healing of the breach of the Catholic and Protestant churches and the recapture of the pure theology of the ancients." His entry relates that apart from his position as astrological, scientific, and geographical advisor to Queen Elizabeth, he was also an early proponent for the colonization of North America. It seems he envisioned the "British Empire stretching across the North Atlantic."

As a cartographer, Dr. Dee advanced the "sciences of navigation and cartography" through his "important collection of maps, globes and astronomical instruments." The author of his entry relates that Dr. Dee "developed new instruments as well as special navigational techniques for use in Polar Regions." Later, when English ships began exploring, he "served as an advisor," and helped personally hand-picked the "pilots and trained them in navigation."

Being an astrologer Dr. Dee knew of the work of Nicolas Copernicus. In fact, "Many of his astronomical calculations were based on Copernican assumptions." Surprisingly though, according to his entry, "he never openly espoused the heliocentric theory." Despite this, I do not feel that Dr. Dee believed in the geocentric theory either. Rather I believe he was prudent in not openly defying the conventional wisdom of the day. To me, the fact that Dr. Dee was an advisor to Queen Elizabeth speaks volumes to the consciousness in England during her reign.

I'm not sure why, but I always associated Dr. Dee with Queen Elizabeth's reign and was surprised to learn that his association with the Elizabeth was when she was a princess, under her half-sister Queen Mary I. Dee's entry reports that his association with the future queen began in 1555, when he was arrested for "calculating, which

was apparently the crime of casting horoscopes. It was all the more serious because of Elizabeth and Mary's status. Therefore, the charges were raised to "treason against Mary." The author of his entry reports:

Dee appeared in the Star Chamber and exonerated himself but was turned over to the Catholic bishop Edmund Bonner for religious examination. His strong, lifelong penchant for secrecy may have worsened matters. The episode was the most dramatic in a series of attacks and slanders that dogged Dee throughout his life. Clearing his name yet again, he soon became a close associate of Bonner.

Apparently, in 1556 Dr. Dee proposed to Queen Mary a visionary plan for preserving old books, manuscripts, and records by founding a national library. When his proposal was rejected, he expanded his personal library in Mortlake, acquiring books and manuscripts in England and on the Continent. Eventually, Dee's library, became a center of "learning." And apart from the universities, his library became renowned in England, attracting "many scholars."

Dr. Dee's entrance on Wikipedia provides even more interesting thoughts. For instance, he believed it was possible to communicate with the angels. To be fair, this theory did not originate with Dr. Dee, it was inspired by his later companion Edward Kelley. According to extracts from Dee's entry on Wikipedia:

By the early 1580s, Dee was discontented with his progress in learning the secrets of nature and his diminishing influence and recognition in court circles. Failure of his ideas concerning a proposed calendar revision, colonial establishment, and ambivalent results for voyages of exploration in North America had nearly brought his hopes of political patronage to an end. He subsequently began to turn energetically towards the supernatural as a means to acquire knowledge. He sought to contact spirits through the use of a "scryer" or crystal-gazer, which he thought would act as an intermediary between himself and the angels.

Dee's first attempts with several scryers were unsatisfactory, but in 1582 he met Edward Kelley (then calling himself Edward Talbot) who impressed him greatly with his abilities. Dee took Kelley into his service and began to devote all his energies to his supernatural pursuits.[30] These "spiritual conferences" or "actions" were conducted with intense Christian piety, always after periods of purification, prayer and fasting. Dee was convinced of the benefits they could bring to mankind. The character of Kelley is harder to assess, and some conclude that he acted with cynicism, but delusion or self-deception cannot be ruled out. Kelley's "output" is remarkable for its volume, intricacy, and vividness. Dee records in his journals that angels dictated several books to him this way, through Kelley, some in a special angelic language

All good things must come to an end eventually. Alas, the stretch of the "Light's" almost exclusive influence in England was no exception. Nonetheless Queen Elizabeth's influence did not end with her death, essentially because the Virgin

Queen's legacy was far reaching. As stated, I believe that on some occasions the trust Queen Elizabeth afforded to the "honest advice" from her advisors was misplaced, as in the case of her cousin Mary, and Sir Francis Drake.

Queen Elizabeth's death left the kingdom without an heir, which made me wonder why she did not marry and have children to carry on her mission. After meditating on it, I realized there was a deeper purpose for Elizabeth remaining the Virgin Queen. Elizabeth's father Henry (VIII) united Wales to England and Ireland. After Queen Elizabeth's death, because there were no English heirs, the succession to the English throne fell to the executed Scottish queen's son, James (VI) of Scotland. In taking the throne, he was crowned James (I) of England, forming a union between Scotland, England, Wales, and Ireland, which would become the United Kingdom of today. If Elizabeth married and had children, her offspring would have ascended to the throne. Most probably resulting in Scotland remaining a separate kingdom.

Even today there are still Scottish separatists who believe Scotland would be better off as a separate country. With the UK recently leaving the European Union (EU) commonly known as *Brexit*, their voices have grown louder. In part B of Section 5, I will start with an examination of the fundamental causes that drove the consciousness of the 17th Century. Have a great day, love always, Suzzan.



Dr John Dee – July 13th – December 1608 or March 1609

According to his entry on Wikipedia, John Dee was born in Tower Ward, London, to Rowland Dee, of Welsh descent, and Johanna, daughter of William Wild. His surname "Dee" reflects the

Welsh du (black)... His father Roland was a mercer and gentleman courtier to Henry VIII... His family had arrived in London with Henry Tudor's coronation as Henry VII. John Dee is primarily known as an English mathematician, astronomer, astrologer, teacher, occultist, and alchemist, as well as the court astronomer, and advisor to Queen Elizabeth I. He spent much of his time on alchemy, divination, and Hermetic philosophy. As an antiquarian, he had one of the largest libraries in England at the time. As a political advisor, he advocated the foundation of English colonies in the New World...

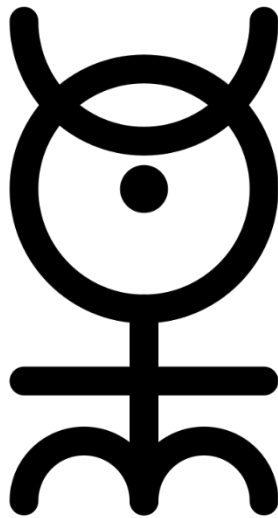
After John obtained a BA in 1545 or early 1546, his abilities were recognized, when he became an original fellow of Trinity College, Cambridge on its foundation by Henry VIII that same year. At Trinity, the clever stage effects he produced for a production of Aristophanes' *Peace* earned him lasting repute as a magician. In the late 1540s and early 1550s, he travelled in Europe... He returned to England with a major collection of mathematical and astronomical instruments. In 1552, he met Gerolamo Cardano in London, with whom he investigated a purported perpetual motion machine and a gem supposed to have magical properties.

When Elizabeth succeeded to the throne in 1558, Dee became her astrological and scientific advisor. He chose her coronation date and even became a Protestant. From the 1550s to the 1570s, he served as an advisor to England's voyages of discovery, providing technical aid in navigation and political support to create a "British Empire", a term he was the first to use..."

In 1564, Dee wrote the Hermetic work *Monas Hieroglyphica* ("The Hieroglyphic Monad"), an exhaustive Cabalistic interpretation of a glyph of his own design, meant to express the mystical unity of all creation. Having dedicated it to Maximilian II, Holy Roman Emperor in an effort to gain patronage, Dee attempted to present it to him at the time of his ascension to the throne of Hungary. The work was esteemed by many of Dee's contemporaries but cannot be interpreted today in the absence of the secret oral tradition of that era. (see comments below)

His 1570 "Mathematical Preface" to Henry Billingsley's English translation of Euclid's *Elements* argued for the importance of mathematics as an influence on the other arts and sciences. Intended for an audience outside the universities, it proved to be Dee's most widely influential and frequently reprinted work...

Dee eventually left Elizabeth's service and went on a quest for additional knowledge in the deeper realms of the occult and supernatural. He aligned himself with several individuals who may have been charlatans, travelled through Europe and was accused of spying for the English crown. Upon his return to England, he found his home and library vandalized. He eventually returned to the Queen's service, but was turned away when she was succeeded by James I. He died in poverty in London and his gravesite is unknown.



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Post November 16th

Dear friends, to discover the energetic causes that drove the consciousness in the 17th century, I will have to regress for a moment to examine the British Isles throughout the 14th, 15th, and 16th centuries or from 1300 to 1599 C.E. During this time, the future United Kingdom was two separate Kingdoms. England, Ireland, and Wales were united under the English crown as one, while Scotland remained separate with its own monarch. In the previous “upstepping” I recounted the theory of Christopher Knight and Alan Butler in their book *Solomon’s Power Brokers*: that many of the French Templars relocated to Switzerland and started the Swiss banks. I also related there are legends that some of the French Templars escaped to Scotland and were responsible for building the Rosslyn Chapel. Consequently, the first thing I needed to do was investigate the validity of the Scottish legend.

Explaining my process of investigation, accepting that Rosslyn Chapel reflects both Templar and Freemason symbology, I asked does this prove that some of the Templars escaped to Scotland in the 14th century? David Shugarts thinks it is possible, because as stated, he made a strong case for the French Templars escaping to Scotland, the night before the order was disbanded. Moreover, “Temple Church in London shows that the Templars were widely spread throughout Europe, and there may well already have been Scottish Templars.” That said, there was another reason I investigated the Templar connection to the British Isles. I needed to ascertain

whether these powerful members of the “*Orders of the Quest*” were in the region during the emergence of the House of Tudor.

Even though Scotland and England were two distinct countries with their own ruling monarchy, the two kingdoms were connected through their respective blood relatives. Having considered the possibility of the presence of the Knights Templar in Scotland, I concluded that there is a strong indication the order was there in the 14th century. My next question was, were the Scottish Templars tainted by the actions of Jacques de Molay? The answer I arrived at was yes and no. However, the negative aspect of the Templars in the British Isles would not surface until much later. In the 14th and 15th centuries, the Templars in Scotland were operating as tools of the “*Light*”, fulfilling their mission to ground *The Mysteries* in stone with the construction of Rosslyn Chapel.

In reviewing the above, I realized that I did not consider if the Templars that relocated to Switzerland were also affected by Jacques de Molay’s curse. To answer this question, I needed to look at how Switzerland developed and whether *The Mysteries* were promulgated there. Strengthening the theory that the Templars were involved in the formation of Switzerland, which today consists of twenty-six cantons, I learned the country’s first charter uniting three cantons’ dates from 1291, only 16 years before the Templars were attacked. Therefore, it is highly likely that they could have begun moving their money to the region before the attack. Another indication is that Switzerland was caught up with the Reformation, which led to the formation of the Swiss Reformed Church led by Huldrych Zwingli.

I learned from his entry on Wikipedia that Huldrych (or Ulrich) Zwingli was born on New Year’s Day in 1484. He was a student at both the University of Vienna and the University of Basel Centre of humanism. Upon graduation, Zwingli took the position of a pastor first in Glarus and Einsiedeln and then in 1519, Grossmünster in Zürich. It was here that he started preaching of reforming the Catholic Church. Two years later, in 1522, according to his entry, “he attacked the custom of fasting during Lent, noted corruption in the ecclesiastical hierarchy, promoted clerical marriage, and attacked the use of images in places of worship.” By 1525, Zwingli was a recognized leader of the Reformation in Switzerland. However, his introduction of a “new communion liturgy to replace the mass” conflicted with the radical wing. Although the Reformation reached other parts of the Swiss Confederation, “several cantons resisted, preferring to remain Catholic.” The author tells us that Zwingli “formed an alliance of Reformed cantons which divided the Confederation along religious lines.”

In 1529, “Zwingli’s ideas came to the attention of Martin Luther and other reformers” and two years later, he attempted to launch a food blockade on Catholic cantons, which failed. Even though Zwingli died “in battle” in 1531 when he was 47, the author relates that “his legacy lives on in the confessions, liturgy, and church orders of the Reformed churches of today.”

From Zwingli’s entry, I would have to deduce that by the 16th century, the Templars role in Switzerland had changed. Obviously, Switzerland’s focus on banking was hardly conducive to spiritual advancement, so the Templars role of disseminating *The Mysteries* was discontinued in Switzerland. However, the country’s general stance on religious tolerance and neutrality over the centuries affords Switzerland the designation “spiritually neutral.” In conclusion then, the Templars that relocated to Switzerland were no longer members of the “*Orders of the Quest.*” Nevertheless, as I said, the Templars in Scotland were operating as tools of the “*Light*”, constructing Rosslyn Chapel to ground *The Mysteries* in stone. Since this occurred in the 15th century, we can see that the “*Light*” was present during the emergence of the House of Tudor, whose very name concerned the Mysteries. Have a great day, love always, Suzzan.



Huldrych or Ulrich Zwingli - 1484 – 1531

According to Huldrych or Ulrich Zwingli entry on Wikipedia, he was born on New Years Day 1484. His claim to fame was as “a leader of the Reformation in Switzerland, born during a time of emerging Swiss patriotism and increasing criticism of the Swiss mercenary system. He attended the University of Vienna and the University of Basel, a scholarly center of Renaissance humanism. He continued his studies while he served as a pastor in Glarus and later in Einsiedeln...

“In 1519, Zwingli became the Leutpriester (people's priest) of the Grossmünster in Zürich where he began to preach ideas on reform of the Catholic Church. In his first public controversy in 1522, he attacked the custom of fasting during Lent. In his publications, he noted corruption in the ecclesiastical hierarchy, promoted clerical marriage, and attacked the use of images in places of worship. Among his most notable contributions to the Reformation was his expository preaching, starting in 1519, through the Gospel of Matthew, before eventually using Biblical exegesis to go through the entire New Testament, a radical departure from the Catholic mass.[9] In 1525, he introduced a new communion liturgy to replace the Mass. He also clashed with the Anabaptists, which resulted in their persecution. Historians have debated whether or not he turned Zürich into a theocracy.[10]

“The Reformation spread to other parts of the Swiss Confederation, but several cantons resisted, preferring to remain Catholic. Zwingli formed an alliance of Reformed cantons which divided the Confederation along religious lines. In 1529, a war was averted at the last moment between the two sides. Meanwhile, Zwingli's ideas came to the attention of Martin Luther and other reformers. They met at the Marburg Colloquy and agreed on many points of doctrine, but they could not reach an accord on the doctrine of the Real Presence of Christ in the Eucharist.

In 1531, Zwingli's alliance applied an unsuccessful food blockade on the Catholic cantons. The cantons responded with an attack at a moment when Zürich was ill-prepared, and Zwingli died on the battlefield. His legacy lives on in the confessions, liturgy, and church orders of the Reformed churches of today.”

Post November 17th

Dear friends, having determined that the House of Tudor was inspired by the “*Light*”, I now want to examine the role the family played in Spiritual Evolution. Although the name Tudor comes from Saint David's last name, the actual House was officially founded by a Welshman named Owen Tudor. He connected his “house” to the throne of England, when he married King Henry V's widow, Queen Katherine of Valois in secret. (Note: some historians dispute the marriage as there is no marriage certificate.) Irrespective of the dispute, as I was specifically led to the information, I am inclined to think that the marriage did take place. Regardless, if it did, the secret alliance between the Queen of England and the Welshman was obviously orchestrated by the “*Light*.” Interestingly, Queen Katherine's late husband was also the heroic figure of the Hundred Years War (1337-1453) that Shakespeare immortalized in his acclaimed play, Henry V.

King Henry V's infant son, Henry VI succeeded his father as King of England and France in 1422, before his mother "married" Owen Tudor. After his coronation in 1429 the young king had to contend with the French King Charles VII contesting an English king's right to rule France. As he was only a child, Katherine as his mother and the dowager queen mother should have had the reigns, so to speak. However, the "*Shadow*" caused her late husband's brothers and certain nobles' to be suspicious of their sister-in-law's loyalties, because Queen Katherine was the daughter of King Charles VI of France and the House of Valois. It was the dispute between this house that was the original cause for the Hundred Years War. Subsequently the brothers and nobles moved to restrict her remarrying without the king's assent. Of course, as the king was her own son they also removed their nephew from her influence. Regardless of the uncles/nobles' interference, Henry VI was not strong in either body or mind. In fact, it was his weakness that led to the *Wars of the Roses*., discussed earlier.

Notwithstanding the imminent conflict, Owen Tudor and Queen Katherine had their first son Edmund Tudor in 1430. Due to the secrecy of his parent's marriage, the "*Light*" had their work cut out to protect his future role. When the marriage became known, the Queen's enemies moved against her husband Owen, imprisoning him. Then Queen Katherine died less than a year later, following the birth of their last child. Consequently, Edmund and his brother went to live with Katherine de la Pole the Abbess of Barking Abbey. Having no clue who she was, I looked her up on-line and learned that according to her entry on Wikipedia, four years after her appointment as Abbess in 1433, she took charge of "Edmund and Jasper Tudor, the two eldest sons" of the queen dowager and her second husband Owen Tudor for three years. Over that time, "Katherine persuaded King Henry VI" to take an interest in his half-brothers, with the result of the king ennobling both boys, which was the first step in "Edmund's son Henry Tudor later claiming the English throne."

Another important step in placing Henry Tudor on the English throne as Henry VII concerned Edmund's wife Lady Margaret Beaufort, and Henry and Jasper's mother. This is because she had been a ward of Katherine's brother, William de la Pole, steward of the royal household. Therefore, when Edmund was twelve their half-brother King Henry VI took an interest in his half-brothers taking them in to live with him.

It is difficult to determine which side influenced the boy's half-brother, King Henry VI, because his legacy is ambiguous. On the one hand, he was responsible for the *Wars of the Roses*. Yet alternatively, he took an important player for the "*Light*", his

half-brother Edmund Tudor under his wing. King Henry also allowed his stepfather Owen to join his sons and eventually recognized both his half-brothers by giving them Earldoms. Later, Edmund's support during the *Wars of the Roses* is what made King Henry honor Edmund by making him an Earl. It is through Edmund's appointment as the 1st Earl of Richmond that we see how the "*Light*" facilitated *Great Spirit-Mind's* plan.

Great Spirit-Mind's plan was set in motion when Margaret Beaufort became a part of the royal household in 1453. This was important, as Margaret was not only a descendant of a Plantagenet, the Duke of Lancaster John Gaunt, albeit illegitimately, through Gaunt's eldest son, but she was also the great granddaughter of Edward III. While Margaret's mother was pregnant, her father, John Beaufort the Duke of Somerset was preparing to leave for France in 1443 to fight in the long running 100-Years War (1337-1453). Due to likelihood of the Duke not surviving the war, he arranged with the king, for the child's mother to maintain all rights regarding wardship and marriage on the event of John's death. After the Duke fell out of favor and was charged with treason, angry at his former ally, King Henry reneged on the agreement over John Beaufort's child and made the Duke's infant daughter, and sole heir to her father's estate, a ward of the Duke of Suffolk William de la Pole. Ambitious to lay claim to the throne of England, should the present king, Henry VI fail to produce an heir, the Duke subsequently married her to his own son, the 7-year-old John de la Pole. True to form of many monarchs of this time, after Duke William also fell out of favor and was arrested, King Henry made the young Margaret the ward of his half-brother, the Earl of Richmond, Edmund Tudor.

From today's perspective, the prospect of giving a child to a stranger after the father dies, while the mother was still alive and well, would be unthinkable. Using today's analogy by replacing these dukes with today's wealthiest CEOs, this would be like giving the responsibility for Bill Gates infant daughter to Jeff Bezos, while Belinda Gates was still alive. However, in the 1400s, women were mere chattels. It might also help to remember that not only did women only received the right to vote in the 20th century, but that part of the bride's vows in the wedding ceremony included "love, honor, and obey" up until 1928.

In the 15th century male dominated culture, to consider a widow capable of running her late husband's estate, let alone determine who would marry its heir, was equally unthinkable. At that time, England was divided between huge dukedoms, which were a part of the crown. As such, these estates involved great wealth. Therefore, when Margaret became Edmund's ward, he wanted to ensure he had complete control of her father John Beaufort's estate, therefore, he asked King Henry to have

her marriage to the Duke of Suffolk annulled, so that he could marry Margaret himself. The king granted permission and within months Margaret was free to marry Edmund, which she did two years later, in 1455 when he was 24 and she was still only 12. The author of the entry tells us that Edmund and Margaret's marriage "enabled any offspring to lay claim to the English throne, due to the inheritance of the Plantagenet blood through Margaret." A year later Edmund died but as he had consummated the marriage, Edmund left a "13-year-old widow who was seven months pregnant with their child at the time of his death."

Taking everything into account left me with several questions. For *Great Spirit-Mind's* plan to work, the Tudor family needed to ascend to the throne of England. This was brought about through Henry Tudor winning the *Wars of the Roses*. I knew that because of my Pillar, "Anything that creates fear, hatred, and or division is NEVER of Divine origin", the "*Light*" would never initiate a war. Yet, it is difficult to see how *Great Spirit-Mind's* plan could have worked in any other way. Meditating/praying about it, I came to understand that the "*Light*" merely took advantage of the "*Shadow's*" agenda. This is because "he" thrives on conflict and will therefore, instigate conflict and war at every opportunity. Gluttonous from the 100-Year War, the "*Shadow*" could not resist to continue satiating "himself", as it were.

In a manner of speaking, the "*Light*" was able to work under the table in initiating *Great Spirit-Mind's* plan to separate England from Rome and place Queen Elizabeth on the Throne of England. They did this by letting the "*Shadow*" think "he" was in control of the House of Tudor. When in reality, the "*Light*" had carefully seeded the family centuries earlier. Therefore, although Edmund Tudor died in the *Wars of the Roses* relatively young at the age of twenty-six, he fulfilled his role for the "*Light*." Through his marriage to the 13-year-old Margaret, their son Henry VII would bring the House of Tudor to the throne of England. Still, before I move onto the first Tudor King, I must address a strange anomaly.

Earlier, I related that Michael Poynder's *The Lost Magic of Christianity, Celtic Essene Connections*, links a Welsh Saint's last name to the House of Tudor. To recap what I wrote, "Amazingly, the Saint is connected to one of the most famous royal families in Britain, because St. David's last name 'in Welsh is Tyddeisi,' which would later be changed to "Tudor."

The Anomaly is that under Owen Tudor I could find no connection to Saint David anywhere. However, I find it curious that Edmund Tudor's remains lay in Saint David's Cathedral in Pembrokeshire, Wales. After all, as I reported, "Mr. Poynder

explains that St. David's is built at the exact location of the "original monastery.", which was founded by Saint David in the 6th century."

As the author of the entry said, Edmund did not live to see his son, because he died in the *Wars of the Roses* before Henry was born. Interestingly, both King Henry (VII's) father and grandfather died in relative obscurity; however, I believe their contribution was invaluable. Despite the "*Shadow's*" attempt to remove the spiritual connection to Saint David and the sacred oratories, "he" did not succeed, which is demonstrated in Michael Poynder's inspired book. From the information preserved in its pages, we can see that through their name, energetically the Earth Stars followed the Tudors through life. Regardless of some of the less than spiritual actions of some members, the Tudor family were tools to fulfill *Great Spirit-Mind's* plan.

Speaking of members of the Tudors' less than spiritual actions, it was Edmund's grandson Henry VIII's reign that would cause the greatest stir. As stated, this was through his "divorce" from both his first wife Katherine of Aragon and the Catholic Church.

From my history teacher at school, I learned that Henry VIII formed the Church of England as the Catholic Church would not give him a divorce to marry Anne Boleyn. Nonetheless, although this is the official reason for Henry forming the Church of England, considering his connection to Saint David through the name Tudor, I wondered if Henry was aware of the "*Light's*" objective. I needed to remember that Henry was born at the end of the 15th century when the European Renaissance was well under way. What is more, King Henry was reigning during the "Grand Conjunction" of 1524 and the consciousness shift. Speaking of the shift, one name attached to Henry VIII that might shed some light on the king's motives is Thomas More, who we will examine next. Have a great day, love always, Suzzan.



Lady Margaret Beaufort – 1443 - 1509

Lady Margaret Beaufort according to her entry on Wikipedia was a major figure in the Wars of the Roses of the late fifteenth century, and mother of King Henry VII of England, the first Tudor monarch.

A descendant of King Edward III, Lady Margaret passed a disputed claim to the English throne to her son, Henry Tudor. Capitalizing on the political upheaval of the period, she actively maneuvered to secure the crown for her son. Beaufort's efforts ultimately culminated in Henry's decisive victory over King Richard III at the Battle of Bosworth Field. She was thus instrumental in orchestrating the rise to power of the Tudor dynasty. With her son crowned Henry VII, Lady Margaret wielded a considerable degree of political influence and personal autonomy – both now considered unusual for a woman of her time. She was also a major patron and cultural benefactor during her son's reign, initiating an era of extensive Tudor patronage.

She is credited with the establishment of two prominent Cambridge colleges, founding Christ's College in 1505 and beginning the development of St John's College, which was completed posthumously by her executors in 1511.[2][3] Lady Margaret Hall, Oxford, a nineteenth-century foundation named after her was the first Oxford college to admit women.

Post November 18th

Dear friends, like me taking this journey, I suspect some of you may be wondering why we are dredging up events and historical figures from half a century ago. What I came to understand was that investigating the past showed me how the “*Shadow*” had maneuvered the situation to try to thwart the Divine/Universal Plan, by affecting the final field of play in our time. The title of the treatise on Spiritual Evolution is *America's Hijacked Destiny* because the West was always intended to be a melting pot for all the world's nations to come together with the indigenous peoples of the world to recover the lost knowledge of *The Mysteries*. Speaking of destiny, *Great*

Spirit-Mind told me that in order for us to change direction, we have to accept that the Human Race has already evolved, but to do that we need to understand why there is still so much suffering in the world. The problem is that the situation was established over thousands of years of manipulation, and involves every religion, culture, and empire.

For Craig and I, it was tracing the key players and events over the centuries that helped us step back and look at the world objectively, removing all judgment. Once we could see that every human being was a victim of the “*Shadow*” in one way or another that was created by the “*Watcher’s mistake*”, it activated the innate compassion that is within us all. Even so, the thing that really changed the way we thought was seeing how Divinity patiently used compassion and mercy to mitigate the situation, while teaching us of our true essence and connection in between incarnations.

Returning to our journey, one of the most famous names associated with Henry VIII was Thomas More, who was briefly named his Lord Chancellor for three years from 1529 to 1532. According to Wikipedia, More earned the “reputation as a leading humanist scholar”, as well as introducing the concept of Utopia “a name he gave to an ideal, imaginary island nation.” This reminded me of Sir Francis Bacon’s “utopian city” in his novel, *The New Atlantis*, and I wondered if perhaps Bacon got his ideas of a working “political system” from Moore’s book, “published in 1516.”

Sir Thomas lost favor with Henry VIII when he refused to support the king’s “claim to be supreme head of the Church of England.” As a believer in a form of a “philosophers’ city” depicted by Plato’s Republic, he rejected the king’s dictatorship. The Lord Chancellor’s refusal to accept Henry’s claim cost him dearly. Not only did it end his “political career”, it cost him his life when he was executed “as a traitor.”

In researching how the Church of England was formed, it seemed to me that Sir Thomas More was in favor of the king’s actions, and it was only when the king wanted to set himself up as supreme ruler that they parted company. As Sir Thomas was the author of “utopia”, I wondered if he could have been associated with the “*Orders of the Quest*.” To that end I found an interesting snippet in his entry on Wikipedia that related the Lord Chancellor “combined his busy political career with a rich scholarly and literary production.” Evidently, “through his writings and scholarship”, More became known as a Christian humanist throughout Europe. Furthermore, according to his entry, “his friend Erasmus of Rotterdam dedicated his masterpiece, *In Praise of Folly*, to More.” The author explains that through the

“humanistic project embraced by Erasmus and Thomas More”, Christian Theology was reexamined and revitalized, “by studying the Bible and the writings of the Church Fathers in the light of classical Greek tradition in literature and philosophy.”

Considering the information above, I would have to suppose that there is a strong possibility Thomas More was at least associated with the “*Orders of the Quest*.” That said, I found another reason why Sir Thomas supported England breaking away from Catholicism. First though, let us examine why the “*Light*” moved Henry (VIII) to insist on having his marriage to Catherine of Aragon annulled. I mentioned earlier that the “*Light*” inspired Anne to refuse to sleep with him out of wedlock, to ensure that Elizabeth was legitimate. Yet, I wondered if that was the only reason the “*Light*” wanted the annulment of Henry’s marriage? On deeper reflection, I now believe there was originally a more relevant reason that concerned the Catholic Church’s connection to the Spanish Inquisition.

To briefly recap on what was said earlier, the Spanish King Ferdinand II formed the Spanish Inquisition against Pope Sixtus’ IV wishes. Obviously, Ferdinand’s daughter, Katherine of Aragon was attached to the Spanish royal family, but I think the real issue here was that its formation united the Church to the state. When I read of Pope Sixtus IV’s reluctance to agree to the Spanish Inquisition, I became curious. Researching his entry on Wikipedia, I found that the pope “was born to a modest family near Savona, Liguria, Italy,” and that “He joined the Franciscan Order.” More importantly, I learned that as pope he was responsible for the Sistine Chapel and the Vatican Archives. Considering the speculation surrounding the latter, I knew he warranted further investigation.

It was remembering that a relative of Pope Sixtus was involved in the assassination of Giuliano de Médici, not to mention the failed attempt to assassinate Lorenzo de Médici, which caused the clouds to clear. Although it was one of Pope Sixtus’s relatives that was the perpetrator in the plot, historians suspect there was duplicity between the conspirators and the pope. This is suspected because of the “Holy Father’s” nepotism. According to Wikipedia, all four of Pope Sixtus’ nephews gained financially. For instance, one nephew, Rafaela Riario, was elevated to Cardinal and later became Pope Julius II, reigning from 1503-1513. Therefore, I could conclude that despite Pope Sixtus’s “reluctance to agree to the Spanish Inquisition”, he was clearly not a tool for the “*Light*.”

Further evidence of the need to separate England from Rome, is found in the later actions of the De Médicis, when after abandoning Florence, two members of the family ascended to the papacy. Lorenzo’s son Giovanni de’ Médici was elected Pope

Leo X in 1513 and his (Lorenzo's) nephew Giulio di Giuliano de' Médici became Pope Clement VII in 1523. Both pope's reign were pivotal times for the Catholic Church. For instance, it was during Pope Leo's reign that Martin Luther posted his *ninety-five theses* against the Church's corruption. According to Pope Leo's entry on Wikipedia, his reign is famous for the practice of "selling indulgences." As for Leo's cousin, Pope Clement VII, it was during his reign that Henry VIII would break from the Catholic Church. Clearly, these two members of the de Médici's were operating under the influence of the "*Shadow*," or maybe they just appeared to be. After all, it was Pope Clement's decision to excommunicate King Henry that ultimately backed him into a corner, causing him to lash out and form the Church of England. Sir Thomas's role as spiritual advisor and Lord Chancellor to the English king assisted in making this happen. Therefore, I would conclude that despite appearances and future actions, King Henry and Sir Thomas' spirits collaborated to ensure *Great Spirit-Mind's* plan was fulfilled.

Irrespective of some of the members actions, the De Médici family was instrumental in infusing Italy with the "*Light*" through their sponsorship of great works of art by members of the "*Orders of the Quest*." Regrettably, the same cannot be said for the next famous family involved in the Catholic Church, the infamous Borgias. Have a great weekend, love always, Suzzan



Sir Thomas More 1478 - 1535

Sir Thomas More born February 7th, 1478, according to his entry on Wikipedia was an “English lawyer, judge, social philosopher, author, statesman, and noted Renaissance humanist”, as well as Lord High Chancellor of England to Henry VIII from October 1529 to May 1532.

“Born on Milk Street in the City of London, on 7 February 1478, Thomas More was the son of Sir John More, a successful lawyer and later a judge... He was the second of six children. More was educated at St. Anthony's School, then considered one of London's best schools. From 1490 to 1492, More served John Morton, the Archbishop of Canterbury, and the Lord Chancellor of England, as a household page.”

Apparently, Archbishop Morton was “enthusiastic” about the “New Learning”, which was later termed “humanism” and impressed by his former page. Consequently, “believing that More had great potential, Morton nominated him for a place at the University of Oxford...”

Thomas “began his studies at Oxford in 1492, and received a classical education”, where “he became proficient in both Latin and Greek.” Leaving Oxford “after only two years” when his father demanded he begin his “legal training”, in 1496, Thomas “became a student at Lincoln's Inn, one of the Inns of Court, where he remained until 1502, when he was called to the Bar.”

In spite of being forced to leave Oxford early, and concentration on the law, it seems that Thomas More's education was more than sufficient as he was able to “speak Latin with the same facility as English, as well as writing and translating poetry

With respect to Thomas' Spiritual life, “According to his friend, the theologian Desiderius Erasmus of Rotterdam, More once seriously contemplated abandoning his legal career to become a monk”, when he “lived near the Carthusian monastery outside the walls of London and joined in the monks' spiritual exercises” between 1503 and 1504. However, despite the fact he “deeply admired their piety, More ultimately decided to remain a layman, standing for election to Parliament in 1504. The following year he married “Joanna ‘Jane'” Colt, the eldest daughter of John Colt of Essex...”

Apparently, although Thomas More did not become a monk, he “continued ascetic practices for the rest of his life, such as wearing a hair shirt next to his skin and occasionally engaging in self-flagellation.”

Wikipedia reports that from 1510, Thomas “served as one of the two undersheriffs of the City of London, a position of considerable responsibility in which he earned a reputation as an honest and effective public servant.” As a result, he was appointed to the position of “Commissioner for Sewers in 1514.” In 1514, he was appointed as a Privy Counsellor. Then, after accompanying Sir Cardinal Wolsey, the Archbishop of York on a “diplomatic mission to the Holy Roman Emperor, Charles V” The new Privy Counsellor officially became Sir Thomas More when he “was knighted and made under-treasurer of the Exchequer in 1521.”

After being “elected as knight of the shire (MP) for Middlesex, on the recommendation of Cardinal Wolsey, Sir Thomas was elected Speaker of the House in 1523. Then he became Chancellor of the Duchy of Lancaster, with executive and judicial responsibilities over much of northern England.

The author of the entry does not say how, but states that “As secretary and personal adviser to King Henry VIII, More became increasingly influential: welcoming foreign diplomats, drafting

official documents, attending the court of the Star Chamber for his legal prowess but delegated to judge in the under-court for 'poor man's cases' and serving as a liaison between the King and Lord Chancellor Wolsey...

After Cardinal Wolsey fell out of favor when he did not support Henry annulling his marriage to Katherine of Aragon, Sir Thomas was appointed "to the office of Lord Chancellor (the chief government minister) in 1529..."

"As Lord Chancellor he was a member (and probably the Presiding Judge at the court when present, who spoke last and cast the deciding vote in case of ties), of the Court of the Star Chamber, an appeals court on civil and criminal matters, including riot and sedition, that was the final appeal in dissenter's trials,"

Although Sir Thomas More wrote Utopia, published in 1516, which describes the political system of an imaginary island state, he "opposed the Protestant Reformation, directing polemics against the theology of Martin Luther, Huldrych Zwingli and William Tyndale." More also opposed Henry VIII's separation from the Catholic Church, refusing to acknowledge Henry as supreme head of the Church of England and the annulment of his marriage to Catherine of Aragon. After refusing to take the Oath of Supremacy, he was convicted of treason on what he claimed was false evidence and executed. On his execution, he was reported to have said: "I die the King's good servant, and God's first". However, Sir Thomas' was canonized as a "martyr" by Pope Pius XI in 1935 and later declared the "patron saint of statesmen and politicians" by Pope John Paul II in 2000.

Post November 20th

Dear friends, interestingly, in this next post we can see how connecting the seat of Christianity to the energy of brutality and cruelty of the circus allowed the "*Shadow*" to exert influence on the Church for centuries, growing more and more brazen. Yet before delving into that I want to share some good news concerning the last recap on the Magna Mater movement in the Roman empire. The good news was that the Catholic Church quashed the "bloodbath" cult of Magna Mater, by elevating Jesus' mother Mary to represent the Divine Feminine. Even though that became a problem when they later made Mary a virgin with the Immaculate Conception, essentially negating Jesus' human nature and example, it still restored the Divine Feminine to Christianity.

Tragically, the "*Shadow*" manipulated Church leaders to introduce doctrines, not only opposed to Jesus' teachings but more importantly detrimental to Spiritual Evolution. With "his" success, the "*Shadow*" got stronger and emboldened and began openly sabotaging The Christ's mission. Eventually, "he" became so brazen that he exerted "his" influence over who led the Church in the Vatican. Things came to a head in the late fifteenth century, when the "*Shadow*" succeeded in installing a

member of the most notorious Renaissance family, the Borgias, to the Holy See. There was no ambiguity over which side influenced the infamous Borgias. However, I was surprised to learn from an entry on Wikipedia that rather than being Italians, they were originally Spaniards. Furthermore, they too were connected to my investigation into the cause for the founding of the Church of England.

Connecting the Borgias to Spain provided the main reason why the Church of England was formed. As space is limited, I will cite the exploits of just one renowned Borgia, Pope Alexander VI - (1484–1492). Alexander had four children by his mistress, three sons and a daughter: Giovanni, Cesare, Goffredo (or Giuffre) and Lucrezia. In a supreme act of nepotism, Alexander saw that Cesare was appointed Archbishop of Valencia, and Giovanni became a cardinal, as well as the Duke of Gandía, which according to the entry, “was the Borgias’ ancestral home in Spain.”

Alexander’s position was strengthened because Spain needed his help in procuring the “title to the newly discovered continent of America.” In respect to this, the author tells us that Alexander “divided the title between Spain and Portugal along a demarcation line.” At this time, Rome apparently “swarmed with Spanish adventurers, assassins, prostitutes, and informers. As a result, “murder and robbery were committed with impunity.” Rather than set an example, according to the author of the entry, Pope Alexander “cast aside all show of decorum, arranging dancing, stage plays and orgies within the Vatican itself.” Then in order to control the Sacred College of Cardinals, otherwise known as the Princes of the Catholic Church, Pope Alexander created twelve new cardinals. As these “new princes” included his son Cesare and Alessandro Farnese, who became Paul (III), and was “the brother of one of the Pope’s mistresses”, the pope exerted great influence on the College. His entry reports that Alexander “gave away the temporal estates of the papacy to his children as though they belonged to him.” For this pope, the papacy was merely “an instrument” for his “schemes.” There was never a consideration for the sanctity or even the “religious aspect” of the office for Pope Alexander. The author sums up just how depraved this pope was, when he or she concludes that “during his pontificate, the church was brought to its lowest level of degradation. The condition of his subjects was deplorable. The people of Rome have seldom been more oppressed than under the Borgia. There is no doubt that his greed for money and his essentially vicious nature led him to commit a great number of crimes.”⁵

I learned about the infamous Borgias in school and at the time was appalled at the corruption of the Catholic Church. When *Great Spirit-Mind* first led me to discover that the “*Shadow’s*” energy infiltrated the Catholic Church during the Renaissance, I just accepted it. However, in learning of the energy being generated in the Vatican

during this time, I could understand why I was told that shocking statement. It was obvious that during the Renaissance, Catholicism no longer carried even the slightest trace of the “*Light’s*” energy and was thoroughly infused with the energy of the “*Shadow*.” So, I could understand why Sir Thomas More encouraged his king, Henry VIII to separate from the Catholic Church. Putting all the pieces together, I could construe that Henry was following a higher purpose, other than marrying Anne Boleyn, when he broke from the Catholic Church, even if he was probably consciously unaware of it.

Although the “*Shadow*” triumphed in Italy, there were still pockets of the “*Light*” in the country. Members of the “*Orders of the Quest*” continued to promote the objectives of the “*Light*” through art and literature. Due to Trithemius’s codes, these individuals were able to communicate with each other in relative safety. Nevertheless, the final showdown, so to speak, was to be the North American continent. As such, the “*Light’s*” energy was working on the regions and peoples that would be responsible for forming the United States of America. As England would be the predominant nation in the experiment, the “*Light*” continued to influence the country. Unfortunately, after the death of Queen Elizabeth (I), the “*Shadow*” began to make inroads with the populace. Have a great day, love always, Suzzan.



Pope Alexander VI (Rodrigo de Borgia) 1431 –1503

According to his entry on Wikipedia, Pope Alexander VI's real name was Rodrigo de Borja. He was born on January 1st, 1431, and was "head of the Catholic Church and ruler of the Papal States" from August 11th, 1492, until his death in 1503. "Born into the prominent Borgia family in Xàtiva under the Crown of Aragon (now Spain), Rodrigo studied law at the University of Bologna. He was ordained deacon and made a cardinal in 1456 after the election of his uncle as Pope Callixtus III, and a year later he became vice-chancellor of the Catholic Church. He proceeded to serve in the Curia under the next four popes, acquiring significant influence and wealth in the process. In 1492, Rodrigo was elected pope, taking the name Alexander VI."

The shenanigans surrounding Rodrigo's election to the Papacy, is more reminiscent of a modern-day political campaign. The author explains, "There was change in the constitution of the College of Cardinals during the course of the 15th century, especially under Sixtus IV and Innocent VIII. Of the 27 cardinals alive in the closing months of the reign of Innocent VIII no fewer than 10 were cardinal-nephews, eight were crown nominees, four were Roman nobles and one other had been given the cardinalate in recompense for his family's service to the Holy See; only four were able career churchmen."

"On the death of Pope Innocent VIII on 25 July 1492, the three likely candidates for the Papacy were the 61-year-old Borgia, seen as an independent candidate, Ascanio Sforza for the Milanese, and Giuliano della Rovere, seen as a pro-French candidate. It was rumored but not substantiated that Borgia succeeded in buying the largest number of votes and Sforza, in particular, was bribed with four mule-loads of silver. Mallett shows that Borgia was in the lead from the start and that the rumors of bribery began after the election with the distribution of benefices; Sforza and della Rovere were just as willing and able to bribe as anyone else. The benefices and offices granted to Sforza, moreover, would be worth considerably more than four mule-loads of silver."

Johann Burchard, (circa 1450–1506) was a priest and "chronicler during the Italian Renaissance. He spent his entire career at the papal Courts of Sixtus IV, Innocent VIII, Alexander VI, Pius III, and Julius II, serving as papal Master of Ceremonies, a position from which he was able to observe most of the important events of the period. As the conclave's master of ceremonies, he recorded in his diary that the 1492 conclave was a particularly expensive campaign. Della Rovere was bankrolled to the cost of 200,000 gold ducats by King Charles VIII of France, with another 100,000 supplied by the Republic of Genoa."

Johann Burchard's Diary also provides a few details of the pope's final illness and death at age 72:

"...Saturday, 12 August 1503, the pope fell ill in the morning. After the hour of vespers, between six and seven o'clock a fever appeared and remained permanently. On 15 August thirteen ounces of blood were drawn from him and the tertian ague supervened. On Thursday, 17 August, at nine o'clock in the forenoon he took medicine. On Friday, the 18th, between nine and ten o'clock he confessed to the Bishop Gamboa of Carignola, who then read Mass to him. After his Communion he gave the Eucharist to the pope who was sitting in bed. Then he ended the Mass at which were present five cardinals, Serra, Juan and Francesco Borgia, Casanova, and Loris. The pope told them that he felt very bad. At the hour of vespers after Gamboa had given him Extreme Unction, he died.

The author of the pope's entry states that "Alexander's papal bulls of 1493 confirmed or reconfirmed the rights of the Spanish crown in the New World following the finds of Christopher Columbus in 1492. During the second Italian war, Alexander VI supported his son Cesare Borgia as a condottiero for the French king. The scope of his foreign policy was to gain the most advantageous terms for his family.

Agreeing with the History's assessment of Pope Alexander VI, the author concludes that "Alexander is one of the most controversial of the Renaissance popes, partly because he acknowledged fathering several children by his mistresses. As a result, his Italianized Valencian surname, Borgia, became a byword for libertinism and nepotism, which are traditionally considered as characterizing his pontificate."

Post November 21st

Dear friends, returning to the British Isles, when Queen Elizabeth I died in 1603 without an heir, the throne passed to her late cousin Mary Queen of Scots' son, James VI of Scotland. Taking the throne of England as James I, he found a country still divided between Catholics and Protestants. Demonstrating the influence of the "*Light*", James maintained the status quo and continued the "Golden Age" the country knew under "Good Queen Bess" (Queen Elizabeth).

James I's reign is most famous for two specific events, the first occurred two years after he took the throne on November 5th, 1605, the infamous gunpowder plot by Guy Fawkes. The second was not exactly attached to a specific date, but rather an important creation, when James sponsored the translation and publication of the King James Version of the Bible in 1611.

Historians tell us the Gunpowder plot by Guy Fawkes was a Catholic plot to destroy the English Parliament. Despite this, James sought an alliance with Catholic Spain, by planning a marriage between his son Charles and Maria Anna, the daughter of King Philip III of Spain. After negotiations broke down, resulting in the cancellation of the marriage, James' was disappointed. Nonetheless, the peace treaty England signed with Spain in 1604 ending the Anglo-Spanish war, still held.

According to his entry on Wikipedia, the reign of James (I) was a time of "uninterrupted peace." Although James was given a "bad review" by earlier historians, the entry relates that many have revised their previous assessment. This revision was spurred by "The stability of James's government in Scotland." Another factor was "his relatively enlightened views on religious issues and war."

Considering that King James wasn't even English, he is probably one of the most famous monarchs. His entry on Wikipedia reports that despite his "flaws", Mary Queen of Scot's son "was widely mourned." The author surmise that this was because under James, the people "enjoyed uninterrupted peace", not too mention they had "comparatively low taxation during the Jacobean era."

With regard to the treatise, two incidents occurred that had a significant impact on the future in ways James could not have seen. Moreover, these incidents were both beneficial and detrimental to the Divine/Universal plan and the "*Shadow's*" agenda. During King James' rule, Protestants from England and Scotland began emigrating to Northern Ireland, specifically Ulster. In addition, England began its colonization of North America, with the settlement named after the settler's king, Jamestown, in what Queen Elizabeth had named Virginia, after the name of the regional native king Wingina in 1607. King James did not stop at settling Jamestown, because in 1610 a settlement was created in Cuper's Cove, Newfoundland. As history has shown, and the entry confirm "During the next 150 years, England would fight with Spain, the Netherlands, and France for control of the continent, while religious division in Ireland between Protestants and Catholics has lasted for 400 years." The author of James' entry concludes that "By actively pursuing more than just a personal union of his realms, James helped lay the foundations for a unitary British state."

Knowing what happened in the future, we could be forgiven for concluding both events were orchestrated by the "*Shadow*" and to some extent that may be true. However, it would also be an over-simplification, because the European nations were always intended to unite in America, not to mention, North America being the final arena, so to speak, to address the "*Watcher's mistake*." The problem was the European nations were supposed to integrate with the native population, not annihilate them. Even so, as we shall see later, all is not lost. The question at this time is, which "side", for want of a better term, did King James's rule favor? I think that this is answered by excerpts from the summation of James's rule in his entry:

At 57 years and 246 days, James's reign in Scotland was the longest of any Scottish monarch. He achieved most of his aims in Scotland but faced great difficulties in England, including the Gunpowder Plot in 1605 and repeated conflicts with the English Parliament. Under James, the "Golden Age" of Elizabethan literature and drama continued, with writers such as William Shakespeare, John Donne, Ben Jonson, and Francis Bacon contributing to a flourishing literary culture... He sponsored the translation of the Bible into English later named after him, the Authorized King James Version, and the 1604 revision of the Book of Common Prayer... He tried but failed to prevent the rise of hawkish elements in the English Parliament who wanted war with Spain. He was succeeded by his second son, Charles I.

For centuries King James' reputation was tainted by a disgruntled ex-employee named Anthony Weldon who the king had fired. The man took his revenge in a series of scathing treatises on James during the 1650s. Although Weldon's opinion held sway for three hundred years, in the second half of the 20th century, historians began taking another look, concluding that James was "a serious and thoughtful monarch... strongly committed to a peace policy", who always endeavored to distance himself from religious conflicts, in particular the catastrophic "Thirty Years' War that devastated much of Central Europe."

Personally speaking, growing up in the UK I never really considered King James I as important, favoring his predecessor Queen Elizabeth I. However, in this journey I realized that his rule was far more impactful than I thought, because we celebrated his near miss, with the Gun Powder Plot every year on November 5th with snacks around a bonfire burning an effigy of a "Guy" and letting off fireworks on Guy Fawkes Night.

The fact that it is still celebrated in 2023 is testimony of the popularity of King James I. However, as an adult, I see his true contribution to Spiritual Evolution was his sponsoring the English translation of the Scriptures, making them available for anyone who could read. It was the text I used in my guided journey, being assured that "Even the errors will lead you to the Truth."

Overall, the reign of King James I seems to have promoted the "*Light's*" objective more than the "*Shadow's*" agenda. Still, the "*Light's*" main focus was not on King James or even England during the 17th century. It was on King James' daughter Princess Elizabeth and a small kingdom in Europe, but before I discuss the "*Light's*" interest in that kingdom, I want to return to Spain and Italy, as unfortunately, the "*Shadow's*" influence held sway in both of these countries. However, in Spain because the country was no longer at war with England, the "*Shadow*" had begun to lose ground with the populace, because in times of peace, the energy and consciousness of a region raises substantially, and the "*Shadow's*" influence was therefore weakened.



James VI and I 1566 - 1625

James Charles Stuart was born to Mary Queen of Scots on June 19th, 1566. He was crowned as King James VI of Scotland on July 24th, 1567 and after the death of Queen Elizabeth in 1603, he ascended to the throne of England and Ireland as James I on March 24th, uniting the Scottish and English crowns until his death in 1625. According to his entry on Wikipedia, “although he endeavored to persuade both countries to adopt a closer political union, the kingdoms of Scotland and England remained individual sovereign states, with their own parliaments, judiciaries, and laws, both ruled by James in personal union.”

As the great-great-grandson of Henry VII, King of England and Lord of Ireland, James was a potential successor to all three thrones. After he was “given” the Scottish throne at the age of thirteen months, when his mother was forced to abdicate the throne, four different regents ruled in his place. However, although this officially ended when he was 12 years old in 1578, James did not take control until 1583. When he was 23 in 1589, James married Anne of Denmark, and had two boys and a girl. King James ended the Tudor reign, launching the Jacobean era for the 22 years he ruled. This era ended with James’s death when in the early spring of 1625, after suffering a serious bout of malaria, known then as “tertian ague” followed by a stroke, he succumbed to “violent attack of dysentery” a short while later on March 27th.

Post November 23rd

Dear friends, five years before King James I ascended the throne of England upon the death of Queen Elizabeth I in 1603, Philip III had succeeded his father Philip II

to the throne of Spain. To recap, Philip's father married the much older daughter of Henry VIII and Katherine of Aragon, Queen Mary I, when he was 27, in 1554. After Mary's death, aged 41 in 1558, the following year he married the 14-year-old Princess Elizabeth, daughter of Catherine de Médici and King Henry II of France. By all accounts despite their age difference, the couple were happy, having two daughters before Elizabeth died shortly after giving birth to their third child.

Philip's heir and namesake came from his fourth and final marriage to his niece Anna of Austria, and eldest daughter of the Holy Roman Emperor Maximilian II. According to Anna's entry on Wikipedia, their marriage was considered a good match because it was hoped it would "strengthen links between the Austrian and Spanish Hapsburg families.

Rather than attacking England to restore Catholicism, like his father did with his Spanish armada, Philip III succeeded in making peace with his enemy. That said, we observe the effect of being a member of the "*Shadow's*" chosen dynasty, the Hapsburgs, when we see how easily Philip was influenced, as is the case of the "Expulsion of the Moriscos." These were Islamic people forcibly converted to Catholicism, which we read about in the entry for the Spanish Inquisition. The author of the entry relates that following the advice of his "financial adviser", the Duke of Lerma and Archbishop of Valencia, in 1609 King Philip III issued an edict setting in motion the "expulsion of the Moriscos." As a result, "hundreds of thousands of converts from Islam to Catholicism were expelled."

According to the Spanish Inquisition's entry, the edict decreed that the Moriscos needed "to depart, under the pain of death and confiscation, without trial or sentence, to take with them no money, bullion, jewels or bills of exchange, just what they could carry." This decree was so "successful" that the author tells us, "in the space of months, Spain was emptied of its Moriscos and Moors of Aragon, Murcia, Catalonia, Castile, Mancha and Extremadura." Even Church officials that were Moriscos in Granada such as, "the Herrador family" who not only "held positions in the Church" but also in Granada's "magistracy" were targeted and forced to "struggle against exile and confiscation." Despite the "expulsion", the author relates that "an indeterminate number of Moriscos remained in Spain." However, although the crown may have left them alone, a far worse fate befell some of them when a few years later, the "Inquisition pursued some trials against them of minor importance." Fortunately, these "trials" were few and far between. For instance, records show that "between 1615 and 1700, cases against Moriscos constituted only 9 percent of those judged by the Inquisition."

We can see the “*Shadow’s*” hand all over this, clearly revealing who was “really in charge” in Spain. The fact that the Moriscos could not take their valuables with them, as in “no money, bullion, jewels or bills of exchange”, uncovers the real reason for the expulsion. One of the strongest motivations the “*Shadow*” inspired was greed and undoubtedly greed fueled the religious fervor of the inquisitors. Speaking of the “religious” Spanish Inquisition, I have not yet addressed the Catholic Church’s response to the Protestant Reformation. Unimaginatively the Catholic Church’s response to the Protestant Reformation was the Catholic Church’s own Reformation, known as the Counter-Reformation.

The Catholic Counter-Reformation began in 1560, forty-three years after Martin Luther began the Protestant Reformation at All Saints Church in Wittenberg, Germany. Evidently, the reason it took so long for the Catholic Church to respond, was because the church members could not decide which side to support. Wikipedia’s entry for the Counter-Reformation informs us that the term was employed predominantly “by non-Catholics.” Irrespective of this, the Catholic response to the Protestant Reformation was “aimed primarily at reducing the loss of the faithful to Protestantism.” The author of the entry states categorically. “The term ‘Catholic Reformation’ identifies it as an action of the Church, not a reaction to Protestant Reformers.” That said, the Catholic Church’s “Counter-Reformation” was later defined by the Council of Trent as, “suppressing abuses and corruption within the Roman Catholic Church for the sake of its own virtue.” Running from 1545 to 1563, the Council of Trent was instigated by Pope Paul III, who came to power seventeen years after Luther posted his *ninety-five theses*. Realizing that for Catholicism to survive it would have to reform, Pope Paul called “a commission of cardinals tasked with institutional reform, to address contentious issues such as corrupt bishops and priests, indulgences, and other financial abuses.”

Although making reforms, the “Council clearly rejected specific Protestant positions and upheld the basic structure of the Medieval Church, its sacramental system, religious orders, and doctrine.” One of the main bones of contention with the Protestants, was the doctrine of Transubstantiation. Namely, the belief that during Holy Communion “the consecrated bread and wine” was literally “transformed wholly and substantially into *the body, blood, humanity and divinity* of Christ.” It is hard to see where the Catholic Church made reforms, because as the entry states, many of their traditions “such as indulgences, pilgrimages, the veneration of saints and relics, and the veneration of the Virgin Mary were strongly reaffirmed as spiritually vital. The Council also commissioned the Roman Catechism, which would serve as authoritative Church teaching until it was replaced by the Catechism of the Catholic Church in 1992.”

Nonetheless, the author of the entry believes that “while the basic structure of the Church was reaffirmed, there were noticeable changes.” Seemingly, the main reform was “the growing divide between the clerics and the laity.” Some additional information related in the entry includes the fact that “many members of the clergy in the rural parishes were poorly educated and often did not know Latin.” Moreover, the Church believed that it was more important to educate parish priests in “matters of theology and apologetics”, rather than general education. The author relates that while “Papal authorities sought to educate the faithful about the meaning, nature and value of art and liturgy; particularly in monastic churches (Protestants had criticized them as distracting).” Consequently, parish priests were issued with “notebooks and handbooks”, which taught them “how to be good priests and confessors.”

Concerning the Counter-Reformation in the Catholic Church, the author of the entry expounds on the purpose of this council, as being “dedicated to improving the discipline and administration of the Church.” It was also formed to address “worldly excesses of the secular Renaissance church, epitomized by the era of Alexander VI (1492-1503).” These excesses “exploded in the Reformation under Pope Leo X (1513-1522), whose campaign to raise funds to rebuild St. Peter’s Basilica by sale of indulgences was a key impetus for Martin Luther’s 95 Theses.”

As I said, it is hard to see any reform in the Catholic Counter-Reformation, at least in benefitting the congregation. The Council of Trent certainly appeared to concern consolidating power, demonstrated by the statement that “the organization of religious institutions was tightened, discipline was improved, and the parish was emphasized.” Nevertheless, there was one reform that suggests the Council was attempting to root out corruption, explained in the entry as, “The appointment of Bishops for political reasons was no longer tolerated.”

In respect to Spiritual Evolution though, very little “reform” was in line with the “*Light’s*” objective. For instance, “The Council of Trent also gave bishops greater power to supervise all aspects of religious life.” A serious problem, energetically speaking, was that most of “the seminary-trained clergy” remained faithful to “the church’s rule of celibacy.” This was a problem because, as I said, celibacy should only be practiced by initiates fully prepared and ready spiritually.

Unfortunately, the Catholic Counter-Reformation as history has shown, resulted in the Catholic Church acting even more as the tool of the “*Shadow*” than before. If this assessment appears harsh, then consider what occurred under the first popes of the Counter-Reformation. Comments in the entry speak volumes, as it relates that

Pope Paul IV (1555-1559), who is “sometimes deemed the first of the Counter-Reformation popes for his resolute determination to eliminate Protestantism”, epitomizes the Catholic Church’s “efforts of Catholic renewal.” Evidently, he utilized two important tools of the “*Shadow*”, namely, the Inquisition and censorship of certain books. The author of his entry, remarks that “In this sense, his aggressive and autocratic efforts of renewal greatly reflected the strategies of earlier reform movements”, for example, “burning heretics and strict emphasis on Canon law.”

Obviously attempting to be objective, the author explains, “While the aggressive authoritarian approach was arguably destructive of personal religious experience, a new wave of reforms and orders conveyed a strong devotional side.” He or she relates Pope Paul believed in “Devotionalism and not subversive mysticism.” For this pope, devotionalism was an “outlet for religious experience, especially meditation such as the reciting of the Rosary.” Ultimately, the author tells us that “The devotional side of the Counter-Reformation combined two strategies of Catholic Renewal.” These were to place “the emphasis of God as an unknowable absolute ruler - a God to be feared.” The author thinks that this approach, “coincided well with the aggressive absolutism of the Church of Paul IV.”

A later successor of Pope Paul IV, Pope Pius V, who was elected in 1566, and was later beatified as Saint Pius, evidently “represented a strong effort to crack down against heretics and worldly abuses within the Church.” Pius also wished to “improve popular piety in a determined effort to stem the appeal of Protestantism.” This saint’s primary goal was “to improve the public morality of the Church, promote the Jesuits, and support the Inquisition.” To that end, Pope Pius V “enforced the observance of the discipline of the Council of Trent and supported the missions of the New World.” Moreover, on Pius’ watch, the Spanish Inquisition that came “under the direction of the absolutist Spanish state” was as successful as when it was formed by King Ferdinand and Queen Isabella. As a result, it was able to stem the “growth of heresy before it could spread.”

Something I should have mentioned earlier, is that after 1525 C.E. the “*Light*” could inspire whole communities to affect change. This was predominantly seen through the “*Orders of the Quest*,” which after the Renaissance developed into a network of secret societies working together for the benefit of Humanity. Happy Thanksgiving, love always, Suzzan



Artist's portrayal of the Council of Trent 1545 to 1563
in the Catholic Counter-reformation

Post November 24th

Dear friends, I feel it is time for me to explain the deeper reason for retracing my guided journey. It is because all 777,000 teachers who have returned at this time know each other and have interacted many times throughout human history. Therefore, even though we don't always speak the same language and are of different nationalities and beliefs, at the deepest spiritual levels we are of the same spiritual body of consciousness. It is our job to heal the trauma of all of our lives through the power of forgiveness, which will link and unite all our lives and lessons together. This is where the Forum can help. By systematically identifying some key points and events in history, when an individual member is ready it will trigger a remembrance of our connection, and or the personal trauma associated with that lifetime.

That said, our connection in this work will never detract from any personal work or experience a member has taken on outside the Forum. In this group we are following a specific direction and outcome that we believe will enhance the members work, not replace it. We will be discussing the deeper aspects of this as we move forward, but now I want to address the Secret Societies, otherwise known as the "*Orders of the Quest.*"

I found a reference to secret societies emerging during the Renaissance, in David Stevenson's *THE ORIGINS OF FREEMASONRY Scotland's Century 1590-1710*. Explaining the thought of the day, he says people of the Renaissance believed everything was alive and connected by "a network of spiritual forces, and everything shared in some way in the divine." Many also believed that "In this great system of animate matter" there was a "complex web of correspondences or relationships which linked matter at different levels." Apparently, people understood the axiom "As above, so below; As below, so above" or as Professor Stevenson puts it "the microcosm of man and the macrocosm of the universe." Confirming the effect of the shift in consciousness in 1525 for me, our author tells us the people believed that there were forces that "linked the movements of the stars and the fortunes of men." It seems that astrologers of the day strived to read the stars "by study of correspondences and of the spiritual forces that animated the universe." This belief led to the practice of magic to control the natural forces. Professor Stevenson sums up the reasoning of the time, by relating what Sir Walter Raleigh wrote. "The art of magic is the art of worshipping God." Expounding on Sir Walter's thoughts, Professor Stevenson adds, "magic was essentially 'a humble supplication that God should extend' to the practitioner 'the privilege of a unique view of his Mysteries'." From this, we understand that many living during the Renaissance thought of magic as a "holy quest." Revealing that the shift was spiritually beneficial, Professor Stevenson reports that the "quest" became rooted in the alchemist's search for the philosophers' stone, which was not the means to turn lead into gold, but rather a quest for the spiritualization of Humanity. Consequently, he relates that the Renaissance saw the resurgence in Neoplatonism. Writing that the:

"Neoplatonist universe was drenched in the spiritual and was to be understood through purification and revelation. The ultimate goal was spiritual perfection, in which man merged with the divine spirit which pervaded the universe... The climax of the Neoplatonist occult striving in general, like that of alchemy, came around 1600... The philosopher sought understanding of the hidden or secret spiritual forces of the universe, and though the understanding achieved was to be utilized to benefit mankind as a whole it was not to be communicated to all... sought in secret by individuals..."

It was through the need for secrecy that secret societies were formed, because, there was "great danger" when someone "untrained" learned "how to summon up the powers of nature", especially if they were also "untrustworthy", as they could well "misuse such knowledge." In this respect, we often see the influence of the members of secret societies throughout history, as mysterious figures appearing at opportune moments. A good way to see these individuals is like Manly P Hall's "unknown philosophers." Anyway, after 1525, the Melchizedek/Sophia energy was subtler,

accordingly, I needed to look for their symbols and teaching within various groups influencing society to track them. As expected, the most obvious signs of their influence were in the alchemists and astrologers of the Renaissance, who continued Leonardo da Vinci's work. The most famous alchemists and astronomers were, Paracelsus, Nicolaus Copernicus, Giordano Bruno, and Galileo. Paracelsus' contribution to the Renaissance is well-known and clearly demonstrates he was an instrument of the "*Light*." According to his entry, he is reputed to have been born towards the end of 1493 and his given name was Philippus Aureolus Theophrastus Bombastus von Hohenheim. The philosopher's death is more exact, because it was recorded by his followers, who mourned his passing on September 24th, 1541, when he was only 48.

History labels Paracelsus, as he came to be known, as a Swiss German philosopher, physician, botanist, and astrologer. Some of his claims to fame are the founder of toxicology, and discovering and naming the element zinc, which he called *zincum*. Paracelsus also observed nature for his insight, as opposed to using ancient texts. Evidently "modern psychology" credits Paracelsus of being the first to recognize that "some diseases are rooted in psychological conditions", long before Sigmund Freud or Carl Jung were a gleam in their father's eyes. In conclusion, the author of his entry on Wikipedia sums him up by saying that Paracelsus' "most important legacy is likely his critique of the scholastic methods in medicine, science and theology." Even though most of "his theoretical work" cannot survive "modern scientific thought", this innovator's brilliant "insights laid the foundation for a more dynamic approach in the medical sciences."

Even more well-known than Paracelsus, is our next astronomer, Nicolaus Copernicus, who according to his entry on Wikipedia was born in 1473. His claim to fame, as stated, was that he challenged Aristotle's model, by resurrecting "the ancient model of the Solar System." This was revolutionary to the Church, as it removed the superiority of humankind. Nonetheless, what Copernicus did was reinstate the Sun as the center and therefore the most important orb. All initiates knew that the Sun represented Spirit, and the "*Light*", and therefore the Sun-Christ.

Despite the Church being opposed to Copernicus' book, when he published it, they remained silent. That was not the case when another astronomer took up Copernicus' gauntlet a century later. We know this because, when Galileo Galilei offered his theories of the heliocentric system, the Church called him to task. As I understand it, this was because unlike Copernicus, the "*Shadow*" was ready for Galileo and launched a full attack on him, urging the Church to investigate the scholar.

Consequently, next I will deal with Galileo before Giordano Bruno, who was born nine years earlier in 1553. Have a great day, love always, Suzzan.



Portrait of Paracelsus by Peter Paul Rubens (1577-1640)

Paracelsus born in 1493 was a Swiss physician, alchemist, lay theologian, and philosopher of the German Renaissance. According to his entry on Wikipedia, “He was a pioneer in several aspects of the "medical revolution" of the Renaissance, emphasizing the value of observation in combination with received wisdom. He is credited as the "father of toxicology". Paracelsus also had a substantial influence as a prophet or diviner, his "Prognostications" being studied by Rosicrucians in the 17th century...” Below are excerpts from the entry.

“Paracelsus was born in Egg an der Sihl, a village close to the Etzel Pass in Einsiedeln, Schwyz. ...His father Wilhelm was a chemist and physician, an illegitimate descendant of the Swabian noble Georg Bombast von Hohenheim (1453–1499), commander of the Order of Saint John in Rohrdorf.” Paracelsus' mother was probably a native of the Einsiedeln region and a bondswoman of Einsiedeln Abbey, who before her marriage worked as superintendent in the abbey's hospital.’ In his writings, Paracelsus “repeatedly made references to his rustic origins and occasionally used Eremita (from the name of Einsiedeln, meaning "hermitage") as part of his name.”

After Paracelsus' mother died around 1502 his “father moved to Villach, Carinthia, where he worked as a physician, attending to the medical needs of the pilgrims and inhabitants of the cloister.” With the death of his mother, Paracelsus took over his education, schooling him in

“botany, medicine, mineralogy, mining, and natural philosophy,” He also “received a profound humanistic and theological education from local clerics and the convent school of St. Paul's Abbey in the Lavanttal... At the age of 16, he started studying medicine at the University of Basel, later moving to Vienna. He gained his medical doctorate from the University of Ferrara in 1515 or 1516.”

Apparently, “Paracelsus sought a universal knowledge” unavailable in “books or faculties. Thus, between 1517 and 1524, he embarked on a series of extensive travels around Europe. His wanderings led him from Italy, France, to Spain, Portugal, to England, Germany, Scandinavia, Poland, Russia, Hungary, Croatia, to Rhodes, Constantinople, and possibly even Egypt. During this period of travel, Paracelsus enlisted as an army surgeon and was involved in the wars waged by Venice, Holland, Denmark, and the Tartars. Then Paracelsus returned home from his travels in 1524.”

It seems that at the same time as writing his initial “medical writings” Paracelsus “contemplated many fundamental issues such as the meaning of life and death, health, the causes of disease (internal imbalances or external forces), the place of humans in the world and in the universe, and the relationship between humans (including himself) and God... In 1527, Paracelsus was a licensed physician in Basel with the privilege of lecturing at the University of Basel. At that time, Basel was a center of Renaissance humanism, and Paracelsus here came into contact with Erasmus of Rotterdam... After Erasmus “fell ill” he evidently sent a letter to Paracelsus stating that “I cannot offer thee a reward equal to thy art and knowledge—I surely offer thee a grateful soul. Thou hast recalled from the shades Frobenius who is my other half: if thou restorest me also thou restorest each through the other.”

“... When people compared Paracelsus’ actions to Martin Luther’s, he outright “rejected that comparison, famously stating: ‘I leave it to Luther to defend what he says, and I will be responsible for what I say. That which you wish to Luther, you wish also to me: You wish us both in the fire.’”

“...The first use of Doctor Paracelsus in a medical publication was in 1536, as the author of the *Grosse Wundartznei*. The name is usually interpreted as either a Latinization of Hohenheim (based on celsus "high, tall") or as the claim of "surpassing Celsus". It has been argued that the name was not the invention of Paracelsus himself, who would have been opposed to the humanistic fashion of Latinized names but was given to him by his circle of friends in Colmar in 1528. It is difficult to interpret but does appear to express the "paradoxical" character of the man, the prefix "para" suggestively being echoed in the titles of Paracelsus's main philosophical works, *Paragranum* and *Paramirum* (as it were, “beyond the grain” and “beyond wonder”), a paramiric treatise having been announced by Paracelsus as early as 1520.”]

“The great medical problem of this period was syphilis, possibly recently imported from the West Indies and running rampant as a pandemic completely untreated. Paracelsus vigorously attacked the treatment with guaiac wood as useless, a scam perpetrated by the Fugger of Augsburg as the main importers of the wood in two publications on the topic...” Paracelsus’ “*Astronomia magna* (also known as *Philosophia sagax*) was completed in 1537 but not published until 1571. It is a treatise on hermeticism, astrology, divination, theology, and demonology that laid the basis of Paracelsus's later fame as a "prophet".

“In 1541, Paracelsus moved to Salzburg, probably on the invitation of Ernest of Bavaria, where he died on 24 September. He was buried in St. Sebastian's cemetery in Salzburg. His remains were relocated inside St. Sebastian's church in 1752.”

Post November 25th

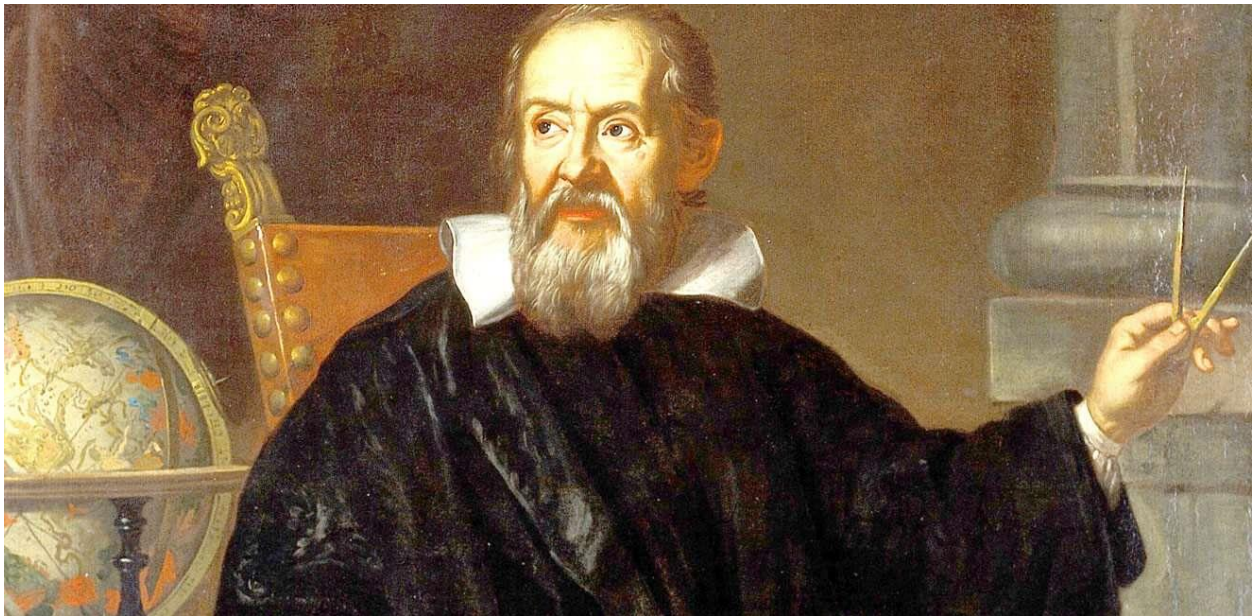
Dear friends, moving onto our next member of the “*Orders of the quest*,” Galileo, we find that his motive for promoting Copernicus’ heliocentric theory was to support Creationism. Even so, he didn’t impress the Catholic Church because they still went after him. His entry relates that when “the attacks” came to “a head” in 1616, Galileo travelled to Rome to appeal directly to “the Church authorities.” At this time, the Inquisition was the determining factor for what was orthodox (straight thinking) and what was deemed heretical. As a supporter and good friend of Galileo, the Inquisition chose Cardinal Bellarmine to hand down the judgment. Bellarmine was told to order his friend, “not to ‘hold or defend’ the idea that the Earth moves, and the Sun stands still at the centre.” Yet, as the order did not preclude Galileo hypothesizing on the heliocentric model, Galileo was able to avoid “the controversy” for some years.

When Cardinal Barberini was elected pope in 1623, becoming Pope Urban (VIII), Galileo became bolder and wrote his theories in a book. At first, Pope Urban diplomatically requested Galileo present his “arguments for and against heliocentrism in the book, and to be careful not to advocate heliocentrism.” The pope also requested that his “own views on the matter be included in Galileo’s book.” However, Galileo’s book “*Dialogue Concerning the Two Chief World Systems*” was not received well by Pope Urban (VIII) since he saw it as an “attack on Aristotelian geocentrism and defense of the Copernican theory.” After Pope Urban summoned Galileo to Rome to “explain himself”, Galileo was unprepared for the pope’s judgment. Initially Galileo was sent to prison, but the sentence “was later commuted to house arrest.”

Although Galileo appeared to get off lightly, escaping the hands of the Inquisition, he died a broken man. All the works of Galileo were placed on the list of banned books, including anything “he might write in the future,” consequently, “one of his finest works”, titled *Two New Sciences*, remained in obscurity until a time when the restriction to learning was lifted. This important book was a “summarized work he had done some forty years earlier, on the two sciences now called kinematics and strength of materials.” Since the book’s acceptance, it “has received high praise from

both Sir Isaac Newton and Albert Einstein.” Furthermore, its content is why “Galileo is often called, the ‘father of modern physics’.”

The treatment of Galileo showed that the Catholic Church’s Counter-Reformation did not move to a more tolerant attitude for different opinions. Instead during the 17th (1600s) century, the Church consolidated its position, censoring anything that challenged Catholic doctrine. Alas, with the establishment of the Inquisition, the Church could enforce its doctrines throughout Christendom. This was the situation our next member of the “*Orders of the Quest*”, Giordano Bruno became a victim of. Have a great weekend, love always, Suzzan.



Galileo Galilei 1564 - 1642

According to his entry on Wikipedia, Galileo was born Galileo di Vincenzo Bonaiuti de' Galilei in the city of Pisa (leaning Tower) on February 15th in 1564. As an acknowledge Italian astronomer, physicist, and engineer, and sometimes described as a polymath, Galileo has been called the father of observational astronomy, modern-era classical physics, the scientific method, and modern science.” Below are some key excerpts from his entry.

“Although Galileo seriously considered the priesthood as a young man, at his father's urging he instead enrolled in 1580 at the University of Pisa for a medical degree... In 1581, when he was studying medicine, he noticed a swinging chandelier... To him, it seemed, by comparison with his heartbeat, that the chandelier took the same amount of time to swing back and forth, no matter how far it was swinging... It was not until the work of Christiaan Huygens, almost one hundred years later, that the tautochrone nature of a swinging pendulum was used to create an accurate timepiece. Up to this point, Galileo had deliberately been kept away from mathematics, since a physician earned a higher income than a mathematician. However, after accidentally attending a lecture on

geometry, he talked his reluctant father into letting him study mathematics and natural philosophy instead of medicine.”

“Galileo studied speed and velocity, gravity and free fall, the principle of relativity, inertia, projectile motion and also worked in applied science and technology, describing the properties of the pendulum and "hydrostatic balances". He invented the thermoscope and various military compasses and used the telescope for scientific observations of celestial objects. With an improved telescope he built, he observed the stars of the Milky Way, the phases of Venus, the four largest satellites of Jupiter, Saturn's rings, lunar craters, and sunspots. He also built an early microscope.”

Apparently, “Despite being a genuinely pious Roman Catholic, Galileo fathered three children out of wedlock with Marina Gamba... two daughters, Virginia (born 1600) and Livia (born 1601), and a son, Vincenzo (born 1606).”

“Galileo's championing of Copernican heliocentrism (Earth rotating daily and revolving around the Sun) was met with opposition from within the Catholic Church and from some astronomers. The matter was investigated by the Roman Inquisition in 1615, which concluded that heliocentrism was foolish, absurd, and heretical since it contradicted biblical creationism.” He “later defended his views in *Dialogue Concerning the Two Chief World Systems* (1632), which appeared to attack Pope Urban VIII and thus alienated both the Pope and the Jesuits, who had both supported Galileo up until this point. He was tried by the Inquisition, found "vehemently suspect of heresy", and forced to recant. He spent the rest of his life under house arrest. During this time, he wrote *Two New Sciences* (1638), primarily concerning kinematics and the strength of materials, summarizing work he had done around forty years earlier.” While under house arrest, Galileo was permitted to receive visitors, which he up “until his death on 8 January 1642, aged 77, following a fever and heart palpitations.”

Post November 27th

Dear friends, as I said earlier, I always attached the term “Spanish” to the title Inquisition and that this heinous organization was an important factor in forming the Church of England. During the Renaissance, the most powerful challenge to the doctrines of the Catholic Church, was Giordano Bruno’s theories on multiple worlds. For my part, this was strong evidence for Bruno’s membership of the “*Orders of the Quest*” under the influence of the “*Light*”, because it is through Giordano Bruno’s contribution that we can understand a little about the doctrine of *Rounds* and *Globes*. Even so, who was this innovative and forward-thinking man? First, what does history say about him? His entry on Wikipedia relates that Bruno was born in Naples in 1553. Surprisingly, he started out as a Dominican priest and took the “name of Giordano from Giordano Crispo, his metaphysics tutor.”

I found the information that Bruno studied “metaphysics” while in the Dominican order astounding. After all, the Catholic Church banned all metaphysical books, so why would a Dominican order teach the subject? The answer is found in understanding that a form of “metaphysics” is the use of magic, which as I said is neutral and can be employed as either black or white. During the Middle-Ages, the Catholic Church was fully aware of the effectiveness of magic and utilized it for their own purposes.

Getting back to Giordano Bruno’s contribution to this treatise, his entry informs us that “He was interested in philosophy and was an expert on the art of memory.” Apparently, he also “wrote books on mnemonic technique, which Frances Yates contends may have been disguised Hermetic tracts.”

Bruno’s entry mentioning the author Francis Yates led me to her book, *The Rosicrucian Enlightenment*. Even though my primary interest in Ms. Yates’ book was its information on King James I’s daughter Elizabeth, who became the Queen of Bohemia, as she also wrote about Giordano Bruno concerning his connection to the Rosicrucians, I thought it could help with him. In that capacity, Ms. Yates relates that Rosicrucianism could be observed in Bruno’s philosophy, which was based on Hermeticism, because it proposed a transformation of the world through “a return to ‘Egyptian’ religion and good magic.”

Amazingly, Bruno might have been instrumental in the formation of the secret society “Giordansti”, which was popular between followers of Martin Luther in the 16th century. Evidently, when Bruno “visited England” he demonstrated that he was “sympathetic to the more esoteric aspects of the Elizabethan chivalric cult.” Ms. Yates cites this as evidence of the “possible influence on ‘Rosicrucianism’ mingling with other influences.” However, what I found most informative from Ms. Yates was the suggestion that those “influences may have come from ‘a secret stream originating in the Netherlands’.” She speculates that “a Bruno movement might appeal to secret movements in Italy; and that all such influences might have co-existed with an English esoteric movement.”

In regard to the above information, my question was “How did a Dominican priest become involved with the esoteric movement of the Rosicrucians?” The answer is that Bruno’s studies opened his mind to *The Mysteries*. Although his entry on Wikipedia does not say this exactly, the information it provides leads to that very conclusion. For instance, it reports that even though “the Hermetic Tradition was a major influence on Bruno”, he was also captivated by Copernicus’ theories on the heliocentric nature of our Solar System. Apart from Copernicus, Bruno was also

influenced by Thomas Aquinas, and Averroes. According to the author of his entry, Averroes' "idea of a universal mind resonates through Bruno's work, *Duns Scotus*." Bruno was also interested in the works of the Renaissance Neoplatonist Marsilio Ficino. The author notes that another major influence was Nicholas of Cusa, explaining that "Cusa's ideas on infinity and indeterminacy", more especially his "idea of an infinite universe where Earth has no special place", were of particular interest to Bruno.

Due to his discoveries when Bruno was forty-three, he "left Naples to avoid the attention of the Inquisition." Later he also fled from Rome "for the same reason and abandoned the Dominican order." According to his entry, "He travelled to Geneva and briefly joined the Calvinists, before he was excommunicated" from the Catholic Church. Calvinism was not for Bruno either. So, in 1579, "deeply disappointed by Calvinist intolerance, he left for France." Before travelling to England in 1583, "His talents attracted the benevolent attention" of the French King Henry III, who like Queen Elizabeth I "supported a conciliatory, middle-of-the-road cultural policy between Catholic and Protestant extremism." As a result, when Bruno went to England, he had with him "letters of recommendation" from the Henry. This recommendation prompted "the French ambassador, Michel de Castelnau" to employ him. In England, Bruno learned of a "Hermetic circle around John Dee." Dr. Dee must have influenced Bruno, because the author relates that under the Golden Age of Elizabeth, "Bruno completed and published some of his most important works."

While in England Giordano Bruno managed to avoid the clutches of the Inquisition, but after he left and returned home, his luck ran out. The author of the entry reports that in February of 1593, he was imprisoned in Rome, awaiting trial for heresy. The entry lists the charges against Bruno as:

- Holding opinions contrary to the Catholic Faith and speaking against it and its ministers
- Holding erroneous opinions about the Trinity, about Christ's divinity and Incarnation
- Holding erroneous opinions about Christ
- Holding erroneous opinions about Transubstantiation and Mass
- Claiming the existence of a plurality of worlds and their eternity
- Believing in metempsychosis and in the transmigration of the human soul into brutes
- Dealing in magics and divination
- Denying the Virginity of Mary

Despite being a former member of the Church, the Catholic authorities showed no mercy to Bruno. After he refused to recant "belief in the plurality of worlds"

Inquisitor Cardinal Barberini convicted Bruno of heresy. Yes, he was the same Barberini who would defend his friend Galileo. Demonstrating his future intransigency as Pope Urban VIII to anything challenging Catholic doctrine, Barberini turned Bruno over to the “secular authorities” on February 8th, 1600. Nine days later, Bruno was led to “a central Roman market square”, gagged, before being stripped naked and “tied to a pole”, where he was burned alive.

My question was, what made Bruno such a threat that the Church had to kill him? To find out, I decided to see what the accredited contributors of *Encyclopedia Britannica* have to say. On Bruno’s page under the philosopher’s influence, Giovanni Aquilecchia, who is Emeritus Professor of Italian, University College, University of London and the author of *Giordano Bruno and others*, relates that Bruno’s influence continued after his horrific death. Not only did his “theories” influence “17th-century scientific and philosophical thought” but even “modern” philosophers have incorporated his work into their philosophies. Ultimately, Bruno was “a symbol of the freedom of thought.” As such he became an inspiration to later “European liberal movements.” Professor Aquilecchia sums up Bruno’s influence with:

Bruno's cosmological vision certainly anticipates some fundamental aspects of the modern conception of the universe; his ethical ideas, in contrast with religious ascetical ethics, appeal to modern humanistic activism; and his ideal of religious and philosophical tolerance has influenced liberal thinkers. On the other hand, his emphasis on the magical and the occult has been the source of criticism as has his impetuous personality. Bruno stands, however, as one of the important figures in the history of Western thought, a precursor of modern civilization.

I was alerted to the mention of Bruno’s “emphasis on the magical and the occult” as a “source of criticism”, as it implied that his “heresy” was not the same as either Copernicus or Galileo. Therefore, I did some more digging.

In Bruno’s entry on Wikipedia, the author cites a number of historians’ opinions, which seemed promising. For instance, he or she relates that Hegel wrote in his *Lectures on the History of Philosophy* that Giordano Bruno’s life was “a bold rejection of all Catholic beliefs resting on mere authority.” It seems that Giordano Bruno rejected Protestantism as well, as the author reports that Alfonso Ingegno wrote concerning Bruno’s theories that it “challenges the developments of the Reformation, calls into question the truth-value of the whole of Christianity, and claims that Christ perpetrated a deceit on mankind.” If this was not enough, evidently, Ingegno added that “Bruno suggests that we can now recognize the

universal law which controls the perpetual becoming of all things in an infinite universe.”

On the other hand, the author of Bruno’s entry relates that Michael White believed it was Bruno’s “opposition to Aristotle, interest in Arianism, reading of Erasmus, and possession of banned texts” that led to his execution. Apparently, the author relates that White viewed Bruno’s heresy as “multifaceted.” Like Ingegno, White thought it probably involved Bruno’s idea of infinite worlds and wrote that “This was perhaps the most dangerous notion of all.” Since “If other worlds existed with intelligent beings living there, did they too have their visitations? The idea was quite unthinkable.”

Having read multiple opinions on Giordano Bruno’s philosophy and supposed heresy, I knew that I needed to go straight to the horse’s mouth, as it were. In this respect, we find Bruno’s theory of an infinite universe, described by the author of his entry tells as being “filled with a substance—a ‘pure air,’ Aether, or spiritus—that offered no resistance to the heavenly bodies.” Moreover, Bruno saw these “heavenly bodies” as moving “under their own impetus (momentum)” as opposed to being fixed. The author feels Bruno’s most noticeable idea was his total rejection of “the idea of a hierarchical universe”, as the philosopher Bruno wrote, “The universe is then one, infinite, immobile...It is not capable of comprehension and therefore is endless and limitless, and to that extent infinite and indeterminable, and consequently immobile.”

Mirroring the principle of *Globes*, the author relates that Bruno’s “cosmology distinguishes between ‘suns’ which produce their own light and heat and have other bodies moving around them; and ‘earths’ which move around suns and receive light and heat from them. Bruno suggested that some, if not all, of the objects classically known as fixed stars are in fact suns.” Obviously light years ahead of his time, Bruno’s cosmology was far closer to today’s view. This is confirmed when the author relates that “astrophysicist Steven Soter” recognizes Bruno as “the first” to understand that “stars are other suns with their own planets.”

Before I leave our tragic brilliant and misunderstood philosopher, there is one more piece of information that I discovered some time ago in my research. I found it on the original entry for Giordano Bruno, but at the time it was challenged, however, considering all of the above information, it rings true and so I present it for consideration:

...Bruno also affirmed that the universe was homogeneous, made up everywhere of the four elements (water, earth, fire, and air), rather than having the stars be composed of a separate quintessence. Essentially, the same physical laws would operate everywhere, although the use of that term is anachronistic. Space and time were both conceived as infinite. There was no room in his stable and permanent universe for The Christian notions of divine Creation and Last Judgement. According to Bruno, infinite God necessarily created an infinite universe, formed of an infinite number of solar systems, separated by vast regions full of Aether, because empty space could not exist... Bruno's cosmology is marked by infinitude, homogeneity, and isotropy, with planetary systems distributed evenly throughout. Matter follows an active animistic principle: it is intelligent and discontinuous in structure, made up of discrete atoms. This animism (and a corresponding disdain for mathematics as a means to understanding) is the most dramatic respect in which Bruno's cosmology differs from what today passes for a common-sense picture of the universe.

Ostensibly, it is Giordano Bruno's Hermetic teachings that make him a contender not only for a member of the "Orders of the Quest", but also for an incarnation of Melchizedek. Yet, despite his phenomenal insight into modern astronomy, he did not understand the role of the Life-Principle and Consciousness. Subsequently, although Giordano Bruno was undoubtedly a member of the "Orders of the Quest", I would have to deduce that he was not an incarnation of Melchizedek, especially if the comment that Bruno believed Christ "perpetrated a deceit on mankind" is accurate. Still, taking everything into consideration, I am inclined to believe that either it was a mis-quote, or, more likely, he did not mean it the way it was interpreted. Next we will explore how the Divine/Universal forces, and the "Shadow" affected the Reformation of the Catholic Church. Have a great day, love always, Suzzan.



Giordano Bruno 1548 –1600

Giordano Bruno according to his entry on Wikipedia was born Filippo Bruno, early in the year of 1548 an “Italian philosopher, poet, cosmological theorist and esotericist, he is known for his cosmological theories, which conceptually extended to include the then-novel Copernican model. He proposed that the stars were distant suns surrounded by their own planets (exoplanets), and he raised the possibility that these planets might foster life of their own, a cosmological position known as cosmic pluralism. He also insisted that the universe is infinite and could have no center.”

“Born in the modern-day province of Naples, in the Southern Italian region of Campania, then part of the Kingdom of Naples... In his youth he was sent to Naples to be educated and tutored privately at the Augustinian monastery there, attending public lectures at the Studium Generale. At the age of 17, he entered the Dominican Order at the monastery of San Domenico Maggiore in Naples, taking the name Giordano, after Giordano Crispo, his metaphysics tutor. He continued his studies there, completing his novitiate, and ordained a priest in 1572 at age 24. During his time in Naples, he became known for his skill with the art of memory and on one occasion traveled to Rome to demonstrate his mnemonic system before Pope Pius V and Cardinal Rebiba. In his later years, Bruno claimed that the Pope accepted his dedication to him of the lost work *On The Ark of Noah* at this time.”

While Bruno was distinguished for outstanding ability, his taste for free thinking and forbidden books soon caused him difficulties... In his testimony to Venetian inquisitors during his trial many years later, he says that proceedings were twice taken against him for having cast away images of the saints, retaining only a crucifix, and for having recommended controversial texts to a novice. Such behavior could perhaps be overlooked, but Bruno's situation became much more serious when he was reported to have defended the Arian heresy, and when a copy of the banned writings of Erasmus, annotated by him, was discovered hidden in the monastery latrine. When he learned that an indictment was being prepared against him in Naples he fled, shedding his religious habit, at least for a time

“While Bruno began as a Dominican friar, he embraced Calvinism during his time in Geneva. He was later tried for heresy by the Roman Inquisition on charges of denial of several core Catholic doctrines, including eternal damnation, the Trinity, the divinity of Christ, the virginity of Mary, and transubstantiation. Bruno's pantheism was not taken lightly by the church... nor was his teaching of metempsychosis regarding the reincarnation of the soul. The Inquisition found him guilty, and he was burned alive at the stake in Rome's Campo de' Fiori in 1600. After his death, he gained considerable fame, being particularly celebrated by 19th- and early 20th-century commentators who regarded him as a martyr for science... Some historians contend that the main reason for Bruno's death was indeed his cosmological views. Bruno's case is still considered a landmark in the history of free thought and the emerging sciences.”

“Following the 1870 Capture of Rome by the newly created Kingdom of Italy and the end of the Church's temporal power over the city, the erection of a monument to Bruno on the site of his execution became feasible. The monument was sharply opposed by the clerical party but was finally erected by the Rome Municipality and inaugurated in 1889.”

Post November 28th

Dear friends, earlier I discussed that the Catholic Counter-Reformation indicates the influence of the “*Shadow*”, yet I was unsure as to which side initiated the Protestant Reformation. My dilemma was that the Reformation of the Church led to tremendous upheaval and unrest in Europe, not to mention, causing the deaths of thousands of people. Therefore, the movement obviously reflected the energy of the “*Shadow*” in this effect, but nevertheless, I learned that there is evidence that the Reformation also reflected the influence of the “*Light*.”

Ultimately then, the Protestant Reformation is a case of both sides benefiting from an event, simply because of the different results on the Christian Church. Dealing with the Reformation reflecting the “*Shadow’s*” energy first, we can see an example in the persecution manifested through the Peasants War. This energy generated fear and aggression and did not promote Spiritual Evolution in general. Thus because of the climate of fear, the Reformation benefitted the “*Shadow*”, particularly the “*prince of this world’s*” energy. In a nutshell, it is impossible for human beings to advance consciously while living in a constant state of fear for their very survival.

Alternatively, the Protestant Reformation reflected the “*Light’s*” energy because it bred a new kind of theologian. Initially, this amazed me because I never considered anything to do with Martin Luther as beneficial to spiritual growth. Nonetheless, Professor Stevenson in his book *ORIGINS OF FREEMASONRY*: associates Lutheranism with Rosicrucianism. He relates that the Rosy-Cross symbol was, “the coat of arms adopted by Martin Luther.” Supporting his theory, he reminds us that “the rose, especially” was known from antiquity to represent Aphrodite or Venus. As Sophia also represents Venus, to hear that Martin Luther adopted the rose for his coat of arms was very thought provoking. Professor Stevenson further astounded me concerning a Rosicrucian document “published in Germany.” Amazingly, he relates that it “originated in the work of Lutheran esoteric mystics at the end of the sixteenth (1500s) century.” Moreover, he connects both Rosicrucianism and Lutheranism with Hermeticism, adding that Rosicrucian writings reflected the Hermetic “search for wisdom through the study of nature and ancient Egyptian Mysteries.” This brings in the amazing case of the Heidelberg garden in Bohemia, involving the daughter of King James I, Elizabeth Electress Palatine, and her husband Elector Frederick V, of the Palatinate that became known as Bohemia.

Recalling how I related earlier that the “*Light’s*” objective did not concentrate on Queen Elizabeth’s successor James I, but on his daughter Princess Elizabeth. According to her entry on Wikipedia, Elizabeth, who was born in 1596, “was the

eldest daughter of King James and Anne of Denmark.” She became the Electress Palatine in 1613 after marrying “Frederick V, then Elector of the Palatinate, and took up her place in the court at Heidelberg.”

It seems as a child, Princess Elizabeth was caught up in the “Gunpowder Plot” of 1605. The entry reports that “Part of the intent of the Gunpowder Plot” was to “kidnap the nine-year-old Elizabeth.” The revolutionaries’ goal was to restore the Catholic monarchy by putting Elizabeth on the English throne. To achieve this the plot obviously also included the assassination of King James, as well as the “Protestant English aristocracy.” Even if the “plot” had succeeded, I sincerely doubt that Elizabeth would consent to be a “Catholic monarch.” I say this because, as the instrument of the “*Light*”, she was groomed to unite the Protestant kingdoms of Europe. The first step in “grooming” the princess, involved inspiring Elizabeth to marry Frederick, “The leader of the association of Protestant princes in the Holy Roman Empire known as the Evangelical Union.” Although not a member, her father, King James favored the union because he hoped to “increase” his “ties to these princes.” Elizabeth’s entry goes on to relate that “In 1619, Frederick was offered and accepted the crown of Bohemia.” Since Elizabeth was his wife, she “was crowned Queen of Bohemia on 7 November 1619.”

The story of the king and queen of Bohemia is extensively covered in Francis Yates’ book *The Rosicrucian Enlightenment*, which I mentioned earlier. Ms. Yates informs us that no expense was spared for the marriage between Princess Elizabeth and the Elector Palatine Frederick V that took place February 1613. Emphasizing the alliance’s impact on the two kingdoms, Ms. Yates explains the citizens of London were ecstatic. Their joy centered on the prospect of extending the “Elizabethan Age” through the “alliance” of an English Princess and a German, since he was not only the “leader of the German Protestants” but also “a grandson of William the Silent.” As a result, people saw the marriage as a continuation of Queen Elizabeth I’s stalwart “support of Europe against Hapsburg aggression.”

If we consider the timing for the young couple’s marriage, we will find that it occurred at the height of the Catholic Counter-Reformation when the Catholic Church was readying itself for “a new assault on heresy.” Although their marriage was arranged, the young princess and the Elector Palatine “fell in love.” Ms. Yates relates how the death of Elizabeth’s brother Henry, the Prince of Wales, dashed the hopes of the Protestant princes. Prince Henry had shown himself to be an able “leader” and a potential challenger to the Hapsburg Empire. Henry also harbored ambitious goals “for ending ‘the jars in religion’.” Alas, his untimely death from typhoid in 1612 meant that a valuable ally to Elizabeth and Frederick was lost. As

Ms. Yates relates, Henry's "influence on his father" undoubtedly would have been utilized "in the interest of his sister and her husband."

The European Protestant alliance known as the "Evangelical League" originated as Ms. Yates relates, at "a meeting" in Luneburg during "July of 1586." Formed by a few "evangelical Princes and Electors", the League's instigators were, "the King of Navarre, the King of Denmark, and the Queen of England." Naturally, as Queen Elizabeth I died in 1603 she was not one of the signers in 1608. That said, the primary purpose of the original meeting, which did include Queen Elizabeth, was to mount a united protestant or evangelical front in "defense against the Catholic League." The center for this defense was in Heidelberg castle in Bohemia where Elizabeth and Frederick were holding court.

According to Ms. Yates, Heidelberg castle became a focal point for "strange and exciting influences." The "exciting influences" continued to flow from the castle for several years after "Elizabeth's arrival there." Although the castle itself was impressive, it was the magnificent garden in its grounds that was the most impressive. Heidelberg Garden was the perfect example of gardens designed during the Renaissance. Included in the garden were "mechanical fountains" which amazingly played "musical tunes." There were also "speaking statues and other devices of this kind." Apparently, these garden wonders were inspired with the rediscovery of "ancient texts describing such marvels by Hero of Alexandria and his school." The designer that utilized the ancient knowledge was a French Protestant named Salomon de Cause. He was an "extremely brilliant garden-architect", who was originally employed by Elizabeth's brother Prince Henry, as his "surveyor."

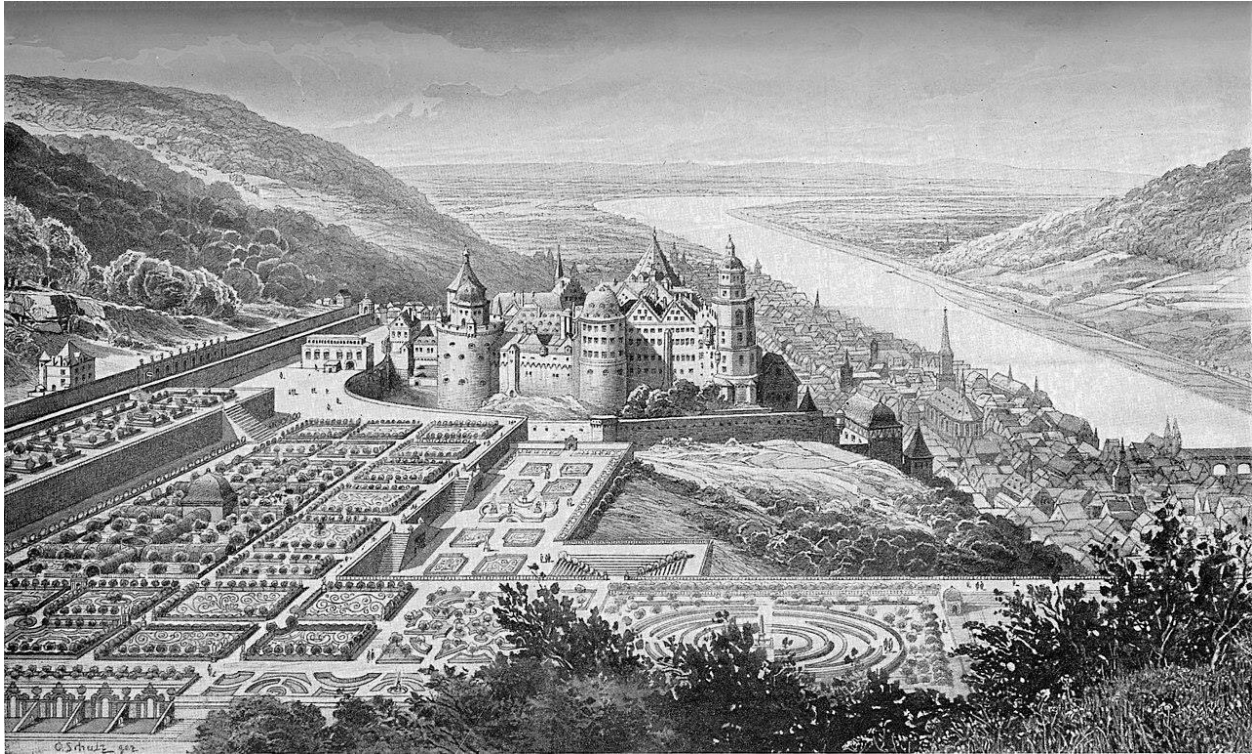
As De cause was also a "hydraulic engineer", following Prince Henry's death, Frederick hired his surveyor Salomon de Caus to work for him at Heidelberg. As the "architect and engineer" he was responsible for the innovative "improvements" to the house and grounds of Heidelberg Castle. Ms. Yates informs us that de Caus took his cue from the 1st century B.C.E. Roman writer, architect and engineer, Vitruvius. It seems that Vitruvius believed a "true architect" needs to "know, the arts, and sciences based on number and proportion", as well as "music, perspective, painting, mechanics, and the like." Waxing poetical, Vitruvius said that "architecture was the queen of the mathematical sciences." According to Ms. Yates, in its time, the Heidelberg Garden was referred to as the "eighth wonder of the world." She describes the gardens amazing features thus:

"This marvelous garden, (Heidelberg) perched above the town and the valley of Neckar, was talked of as an eighth wonder of the world...De Caus had constructed many grottos in

the garden containing scenes enlivened with music from mechanical fountains and formed mythological figures, Parnassus with the Muses, or Midas in a cave. Very striking was the statue of Memnon, a Hercules-Memnon with a club. This statue gave forth sounds when the sun's rays struck it, as in the classical story. The scientific magic by which this affect was achieved is shown in the engraving; it was derivative from the pneumatics of Hero of Alexandria. Salomon de Caus believed in music as the chief of the sciences based on number."

Ms. Yates believes that both the Elector and Electress Palatine were familiar with Francis Bacon's *"The Advancement of Learning."* She deduces this, because the Queen of Bohemia was known to be "interested" and enjoy the works of Bacon "in later life." Francis Yates helped identify the Elector Palatine as a member of the *"Orders of the Quest"*, by informing us that Frederick "was an intellectual and a mystic, and deeply interested in music and architecture." Admirably, the king and queen must have shared their knowledge with their children, for Ms. Yates tells us that their children inherited their "philosophical tastes." Alas, the mystical and philosophical sanctuary at Heidelberg did not last long. Their reign as King and Queen of Bohemia came to an end with "the outbreak of the Thirty Years War." Tragically, this war led to the devastation of "the Palatinate" together with the complete destruction of "the splendors of Jacobean Heidelberg."³⁷

Originally, I wondered why the "Light" would initiate the Bohemian endeavor. After all, two years before Elizabeth was crowned Queen of Bohemia, the 6th Wave/Long Count entered Day 7, an active phase. The Divine forces must have known that spiritual advances were much more difficult during an active, or Day period in the Mayan Calendar, so, why attempt it? The answer is that Heidelberg was not a failure, since Elizabeth and Frederick's message of hope and peace survived through their story catching the imagination of writers, such as Francis Yates. Next we investigate the strange anomaly of a member of the "Shadow's" dynasty, appearing to favor the "Light's" Divine plan. Have a great day, love always, Suzzan.



Heidelberg Castle and Garden - 1660

By According to the Helmolt book & quot; Drawn by O. Schulz from a lithograph of the original by Matthäus Merian & quot; - H.F. Helmolt, History of the World, Volume VII, Dodd Mead 1902. Plate between pages 290 and 291.,
Public Domain, <https://commons.wikimedia.org/w/index.php?curid=2409104>

Post November 29th

Dear friends, although Europe's Thirty Years War was between the Protestant princes, led by Frederick the Elector Palatine, and the Catholic Hapsburgs, not every member of the latter's influential family was fully aligned with the "*Shadow's*" agenda. Consequently, I want to address a brilliant spark of "*Light*" amidst the darkness. I used this metaphor because surprisingly, the "*Light*" was the Hapsburg Holy Roman Emperor Rudolph II, who was Emperor from 1576 to 1612.

Ms. Yates describes the enlightened rule of this Catholic emperor perfectly. "Prague under Rudolph was a Renaissance city, full of Renaissance influences as they had developed in Eastern Europe, a melting pot of ideas, mysteriously exciting in its potentiality for new developments."

Connecting the Emperor to Nostradamus, the author of his entry reports that the seer “prepared a horoscope” for Rudolf when he was a young prince. This fact may be why Rudolph II’s reign epitomizes how anyone can be a tool for spiritual progress, as the “*Light*” succeeded in “installing” an obvious member of the “*Orders of the Quest*”, but how did “they” manage such a coup? Initially I was at a loss, but then I remembered that Rudolph II ruled the same time as Elizabeth I and therefore, ruled in the Night, or inactive phase of the 6th Wave/Long Count. Regardless of the advantage, the Emperor’s nature was a contributing factor, which I found in researching Rudolph entry on Wikipedia.

Interestingly, his entry replaces the “ph” in Rudolph with the letter “f” making the spelling of his name Rudolf, therefore, I use this spelling in the following paragraphs. In 1583, for some reason, the emperor relocated the Habsburg capital, moving it from Vienna to Prague. Nonetheless, this was not the most surprising aspect of this Hapsburg emperor for me. It was the fact that he was a patron of the arts. The author of the entry relates that Rudolf “loved collecting paintings and was often reported to sit and stare in rapture at a new work for hours on end.” No expense was spared in his endless pursuit to possess the great master’s work. He also collected sculptures. However, like the Médicis, Rudolf also gave his patronage to artists in his time.

Apparently, the Emperor’s collections were renowned throughout Europe. For instance, the author tells us that Rudolf possessed, “the greatest collection of Northern Mannerist art ever assembled.” It seems that paintings and sculptures were not Rudolf’s only passions, he also helped creators of “mechanical moving devices, musical instruments, clocks, water works, astrolabes, telescopes, and other scientific instruments.” Evidently, these craftsmen were “some of the best” in Europe. The author relates that apart from painters, sculptors, and craftsmen, the Emperor “patronized natural philosophers” and astronomers, such as Botanist Charles de l’Ecluse, and astronomers Tycho Brahe and Johannes Kepler, who all “attended his court.”

Rudolf’s patronage included permitting “artists, and professional scholars” to use his collection as a “research tool.” Consequently, the Emperor’s collection was “invaluable” to artists from all mediums, “during the flowering of 17th-century European philosophy.” This time, known as the Age of Reason, witnessed a resurgence of interest in Astrology and alchemy, both of which the author says, “were mainstream science in Renaissance Prague.” Interestingly, Emperor Rudolf “was a firm devotee of both.” In respect to this, the author tells us that “In his lifelong quest to find the Philosopher’s Stone Rudolf spared no expense in bringing Europe’s

best alchemists to court, including Edward Kelley and John Dee. Rudolf even performed his own experiments in a private alchemy laboratory.”

The author sums up his influence for me the best, when he or she writes that “Rudolf gave Prague a mystical reputation that persists in part to this day, with Alchemists’ Alley on the grounds of Prague Castle a popular visiting place.”

Considering the status of John Dee and Nostradamus’ as members of the “*Orders of the Quest*”, I think we can see how the “*Light*” influenced the future Emperor. Having Nostradamus construct a horoscope as a young prince, the “*Light*” introduced Rudolf to *The Mysteries* and started his lifetime interest in esotericism. What this said to me was that despite being born into a family chosen by the “*Shadow*” to further “his” agenda, anyone of them had the free will to choose a different path.

From today’s perspective, it would be like the characters in the Soap opera *Dallas*, JR, and Bobby Ewin, where the former is ruthless with barely a conscience, and the latter demonstrates the opposite, being caring, fair, and compassionate. The problem is that spiritually speaking JR who represents the less evolved or hylic/material members of society, is at a greater disadvantage than his brother Bobby, who represents the pneumatics or spiritually awakening members, because their false selves were much stronger and more effective in suppressing the human spirit/conscience.

Regrettably, the brief respite in the “*Shadow’s*” influence during the late 16th and early 17th centuries did not continue after Rudolf II’s death in 1612, because as events demonstrate, it was easier for the “*Shadow*” to regain control of “his” dynasty three years later when the Mayan 6th Wave awoke to its 7th Day in 1617. Have a great day, love always, Suzzan.



Rudolf II - Holy Roman Emperor 1576 - 1612

According to excerpts from his entry on Wikipedia, Rudolf II was born on July 18th, 1552, in Vienna. “The eldest son and successor of Maximilian II, Holy Roman Emperor, King of Bohemia, and King of Hungary and Croatia; his mother was the Spanish Princess Maria, a daughter of Charles V and Isabella of Portugal... Rudolf spent eight formative years, from age 11 to 19 (1563–1571), in Spain, at the court of his maternal uncle Philip II, together with his younger brother Ernest... After his return to Vienna, his father was concerned about Rudolf’s aloof and stiff manner, typical of the more conservative Spanish court, rather than the more relaxed and open Austrian court; but his Spanish mother saw in him courtliness and refinement. In the years following his return to Vienna, Rudolf was crowned King of Hungary (1572), King of Bohemia and King of the Romans (1575 when his father was still alive.”

“Historians have traditionally blamed Rudolf’s preoccupation with the arts, occult sciences, and other personal interests for the political disasters of his reign. More recently historians have re-evaluated that view and see his patronage of the arts and occult sciences as a triumph and key part of the Renaissance, and his political failures are seen as a legitimate attempt to create a unified Christian empire that was undermined by the realities of religious, political and intellectual disintegrations of the time.”

“Although raised in his uncle's (Philip II) Catholic court in Spain, Rudolf was tolerant of Protestantism and other religions including Judaism. The tolerant policy by the empire towards the Jews would see Jewish cultural life flourishing, and their population increased under Rudolf's reign.” Amazingly, Rudolf is reported to have withdrawn “from Catholic observances and even in death refused the last sacramental rites. He had little attachment to Protestants either except as counter-weight to papal policies... When the papacy instigated the Counter-Reformation by using agents sent to his court, Rudolf backed those who he thought were the most neutral in the debate, were not taking a side or trying to effect restraint. That led to political chaos and threatened to provoke civil war.”

Despite being tolerant of other religions. Rudolf could not accept the Ottoman Empire, so much that it led to his downfall. “Unwilling to compromise with the Ottomans and stubbornly determined that he could unify all of Christendom with a new crusade, he started a long and indecisive war against the Ottomans in 1593. The war lasted until 1606 and is known as the "Long Turkish War."

By 1604, his Hungarian subjects were exhausted by the war and revolted... In 1605, Rudolf was forced by his other family members to cede control of Hungarian affairs to his younger brother Archduke Matthias.” Although Matthias succeeded in establishing “a difficult peace” with both the “Hungarian rebels” and Ottoman empire within a year, “Rudolf was angry with Matthias's concessions and saw them as giving away too much to further his hold on power, which urged Rudolf to “prepare to start a new war against the Ottomans, but Matthias rallied support from the disaffected Hungarians and forced Rudolf to cede the crowns of Hungary, Austria and Moravia to him. Meanwhile, the Bohemian Protestants demanded greater religious liberty, which Rudolf granted in the Letter of Majesty in 1609. Bohemians continued to press for further freedoms, and Rudolf used his army to repress them. Rudolf died in 1612, nine months after he had been stripped of all effective power by his younger brother, except the empty title of Holy Roman Emperor, to which Matthias was elected five months later. In May 1618 ...the Protestant Bohemians... threw imperial officials out of the window and thus the Thirty Years' War (1618–1648) started.”

Post November 30th

Dear friends, before I get to today's post, I need to clarify what I meant by the character JR in the Soap opera *Dallas* representing the Hylics in society, whereas his brother Bobby represents the Pneumatics. These are Gnostic terms, which I discussed in the No. 70 Encapsulation, available in the Forum Catchup on our website. Below is an excerpt from the entry:

(The group known as “psychics” is a mixture of the two, having the potential of moving towards the “*Light*” and altruism, or towards selfishness and the negative forces. Humankind consists predominantly of psychics; however, there is a small portion of Hylic or materials, or those with no light within them. Initially, we thought that some were born that way, however, we now understand that since all organic matter contains the Divine spark or spirit in its element, every child is born with this Divine spark too, but through circumstance, such as health and or conditioning, unfortunately, some lose the ability to

access their spirits long before they reach the age of spiritual decision, 21. Then there were those that as psychics made a conscious choice to move towards the dark side.

At the other end of the spectrum is an equally small portion of spirituals or pneumatics, which never lose contact with their spirits. As a result, despite their false selves, these people have followed their spirit's guidance and have become filled with light and love, or who some would refer to as saints.

A good way of seeing the Gnostic "tri-partition", although I highly doubt that it was how Valentinus understood it, is through the *Root-races* in an "upstepping." If we remember in any given "upstepping" there seven *sub-races* or levels within three *Root-races* of spiritual development. I must reiterate for our new members, who may not have seen my earlier posts, these terms have nothing to do with ethnicity or genetics, they simply represent how the conscious develops spiritually...)

Returning to our time-line, following Rudolf II's death in 1612, his successor "Matthias", tried to continue his brother's policy of tolerance. Unfortunately, this was not well received by "the more intransigent" members of the Hapsburgs, which included Emperor Matthias' brother, "Archduke Maximilian." According to Rudolf's entry on Wikipedia, this is because Archduke Maximilian had his own agenda. He "hoped to secure the succession" for his cousin the "Catholic Archduke Ferdinand."

Ms. Yates explains that things came to a head, two years before Emperor Matthias died in 1617, when a student of the Jesuits was crowned King of Bohemia. The name of the king was Ferdinand of Styria, the same Catholic Archduke Ferdinand mentioned above, and he was bound and determined to destroy "heresy." Reflecting the "*Shadow's*" influence, Ferdinand's first "order of business" was to reverse Emperor Rudolf's guiding principle of "toleration" by repealing the "Letter of Majesty." This was quickly followed with "the oppression of the Bohemian church." Ms. Yates observes, many believe this "oppression" of Emperor Ferdinand II was the real onset of the "Thirty Years War", originating from the reversal of religious toleration "policies in Bohemia."

I was a little confused by the reference to Archduke Ferdinand becoming the King of Bohemia in 1617, because Elizabeth and Frederick were crowned king and queen of Bohemia in 1619. Obviously, I was missing something and needed to dig a little deeper. As always, it was the wonderful site Wikipedia's entry for Bohemia, which provided the information I needed. Upon first learning of the "*Light's*" idea to infuse Europe with its objective through Bohemia, I wondered why they chose this obscure little country. However, from the entry for Bohemia I learned that this country

“enjoyed religious freedom between 1436 and 1620. As a result, it “became one of the most liberal countries of the Christian world during that period of time.”

Irrespective, of when King James I’s daughter Elizabeth married Frederick and they became the Elector and Electress Palatinate, Bohemia was under the iron hand of Emperor Ferdinand II. It was Ferdinand’s “oppressing the rights of Protestants in Bohemia” that caused the Protestant princes to rebel against the emperor, resulting in the outbreak of the Thirty Years’ War in 1618. Although the war was in full swing, the “Bohemian nobility” defiantly replaced Ferdinand by electing Frederick to the Bohemian throne. Obviously, Ferdinand did not sit back doing nothing and quickly moved to retake Bohemia.

Although Elizabeth’s father, King James was the head of the Protestant Church of England, he did not support his daughter and son-in-law against the Holy Roman Emperor Ferdinand II. It seems that although he was eager to make alliances with the “Evangelical League’s” princes, the king was unwilling to stand up to the Hapsburgs for them. Because James did not defend them, their reign only lasted a year from November 4th, 1619, to November 8th, 1620. Since their reign was so brief, Elizabeth and Frederick were known as the Winter King and Queen. When Frederick’s forces were defeated at the Battle of White Mountain, the king and queen managed to escape to The Hague, but Frederick’s confederates were not so lucky. The entry relates that following Frederick’s defeat “26 Bohemian estates leaders” lost their lives, when they “were executed on the Prague’s Old Town Square.” Although the remaining leaders were spared, they were still sent into exile and their estates “given to Catholic loyalists (mostly of Bavarian and Saxon origin).”

Despite the apparent utter defeat of the Evangelical League, with the destruction of “the pro-reformation movement in Bohemia”, it was not a complete failure for the “*Light’s*” objective. This is because Heidelberg spurred the mystical movements of Rosicrucianism and Hermeticism that would resurface in the Age of Enlightenment, which we will get to shortly but first an invention was about to change the world forever. Therefore, irrespective of the “*Light’s*” apparent failure in Bohemia, it was very successful in other areas of Europe in securing the future. We see this in perhaps the most influential member of the “*Orders of the Quest*”, who we will meet tomorrow. Have a great day, love always, Suzzan.



Ferdinand II – 1578 – 1637

Holy Roman Emperor, King of Bohemia, Hungary, and Croatia 1619-1637

According to his entry on Wikipedia, Ferdinand II was born July 9th, 1578. “He was the son of Archduke Charles II of Inner Austria and Maria of Bavaria, who were devout Catholics. In 1590, when Ferdinand was 11 years old, they sent him to study at the Jesuits' college in Ingolstadt because they wanted to isolate him from the Lutheran nobles. A few months later, his father died, and he inherited Inner Austria–Styria, Carinthia, Carniola, and smaller provinces. His cousin, the childless Rudolf II, Holy Roman Emperor, who was the head of the Habsburg family, appointed regents to administer these lands.

“Ferdinand was installed as the actual ruler of the Inner Austrian provinces in 1596 and 1597. Rudolf II also charged him with the command of the defense of Croatia, Slavonia, and southeastern Hungary against the Ottoman Empire. Ferdinand regarded the regulation of religious issues as a royal prerogative and introduced strict Counter-Reformation measures from 1598. First, he ordered the expulsion of all Protestant pastors and teachers; next, he established special commissions to restore the Catholic parishes...

“...During the first stage of the family feud known as the Brothers' Quarrel, Ferdinand initially supported Rudolph II's brother, Matthias, who wanted to convince the melancholic emperor to abdicate, but Matthias' concessions to the Protestants in Hungary, Austria, and Bohemia outraged Ferdinand. He planned an alliance to strengthen the position of the Catholic Church in the Holy Roman Empire, but the Catholic princes established the Catholic League without his participation in 1610.

Philip III of Spain, who was the childless Matthias' nephew, acknowledged Ferdinand's right to succeed Matthias in Bohemia and Hungary in exchange for territorial concessions in 1617... Matthias II died on 20 March 1619. Ferdinand was elected Holy Roman Emperor on 28 August 1619 (Frankfurt), two days before the Protestant Bohemian Estates deposed Ferdinand (as king of Bohemia). ...The rebel Bohemians offered their crown to the Calvinist Frederick V of the Palatinate on 26 August 1619.

The Thirty Years' War began in 1618 ...Ferdinand's acts against Protestantism caused the war to engulf the whole empire. As a zealous Catholic, Ferdinand wanted to restore the Catholic Church as the only religion in the Holy Roman Empire and to wipe out any form of religious dissent. The war left the empire devastated and its population did not recover until 1710... Ferdinand died in 1637, leaving to his son Ferdinand III, Holy Roman Emperor, an empire still engulfed in a war and whose fortunes seemed to be increasingly chaotic.