

## FORUM POSTS FOR OCTOBER 2023

Post October 2nd

Hello everyone, to reiterate, we have entered the second part of the “upstepping” that saw the emergence of Root-race 7 during the passive night 6 of the Mayan Wave. In tracking the “*Shadow's*” influence during the mid-15th century, I identified the family/dynasty “he” chose to primarily work through, as the famous royal house of the Habsburgs or Hapsburgs in English. The entry for the Habsburgs dynasty on Wikipedia illustrates the hold this one family exerted on Christendom. Nonetheless it was their orchestration of some of the most inhumane actions, which were the most devastating from a consciousness perspective.

Surprisingly, as I stated earlier there was one member of the Hapsburgs, who was a shining beacon for the “*Light.*” Still, as he does not come onto the scene until the next “upstepping”, I will not discuss him at this time. He Hapsburgs family provided multiple Holy Roman Emperors, as well as key rulers of Europe, both before, during and after the Age of Discovery.

We find the first member of the Hapsburg dynasty with the title Holy Roman Emperor, in the king of Germany, Frederick III. Crowned in Rome by Pope Nicholas V in 1452, Emperor Frederick was not known for his prowess in military campaigns, because according to his entry on Wikipedia he “did not manage to win a single conflict on the battlefield.” Yet as a member of the family/dynasty representing the “*Shadow*”, Frederick was a master at using more subtle methods. For instance, during a siege in Neuss, from 1474 to 1475, the emperor forced “Charles the Bold of Burgundy” to give his daughter Mary’s hand in marriage to Frederick’s son, Maximilian. This marriage between Germany and Burgundy resulted in the Hapsburg dynasty “rising to predominance in Europe,” which may explain the family/dynasty’s motto “Let others wage wars, but you, happy Austria, shall marry.” Although Frederick III was unsuccessful in military campaigns, he “outlived his opponents” and “ultimately prevailed in his conflicts” with Austria, Hungary, and Bohemia, which is summed up by his entry’s author as “in some ways his policies were astonishingly successful.”

Leaving the Hapsburgs for the time being, at this time in history I want to return to my discussion on what happened to the Knights Templar. Earlier I reported some scholars believe that some Templars escaped to Scotland, because the country was

excommunicated from the Catholic Church, indicated by many Templar symbols in the mysterious Rosslyn Chapel. The question is, as the Chapel was completed in 1400, does this prove that some Templars escaped France to live out their days in Scotland? To answer that question, I first needed to examine the country's consciousness and energy during the 14th century.

One of the most famous Scotsman of the Middle-Ages was the legendary Robert the Bruce, who was crowned King of Scotland in 1306. Robert's reign was accented with constant battles to win Scottish Independence from the English. As Wikipedia relates, although Robert "proved that the Scots had won their kingdom" with their "Victory at The Battle of Bannockburn in 1314", Scotland did not have Independence for another "14 years." In fact, it was "the production of the world's first documented declaration of independence the Declaration of Arbroath in 1320" that ultimately resulted in obtaining "legal recognition by the English."

Analogous with so many other fledgling kingdoms, once the ruler that won its independence dies the heirs squabble over who inherits the kingdom. Scotland in the 14th century was no exception, seen in the fact "a civil war between the Bruce dynasty and their long-term Comyn-Balliol rivals lasted until the middle of the 14th century." Nonetheless it was a grandson of Robert the Bruce who founded the most famous Scottish dynasty, the Stewarts.

Amazingly I learned the Stewart family, originating from Brittany in France, were not Celts or even Picts, they were Normans. This dynasty played a huge role in the struggle between the "*Shadow*" and the "*Light*" in Great Britain, because both sides utilized its place in history. It seems that during the Middle-Ages, the Stewarts were tools for the "*Light*." This is demonstrated by the Stewart's rule launching a period of "prosperity" that lasted from the "Scottish Renaissance to the Reformation." At the time, England on the other hand was clearly influenced by the "*Shadow*", evinced by its reluctance to relinquish control of their northern neighbor's country. A more obvious sign is England continually waging war, as in the 100-Years War, in an attempt to re-conquer both France and Scotland.

From the information above and the evidence from Rosslyn Chapel, I concluded that the Templars who escaped to Scotland in the 14th century were not corrupted by the "*Shadow*." I conclude this because they united with the Scottish Freemasons, but I will get to the heirs to the "*Orders of the Quest*" in Great Britain later. For now, I am interested in who was ruling England when the Stewart Dynasty came to the throne of Scotland.

As the first official King of Scotland from the House of Stuart took the throne in 1371, we know that it was Edward III, ruling from 1327 to 1377 who was King of England. Despite this, his entry relates some key points, which reveal him at least for some of the time as a supporter of the “*Light’s*” objectives. For instance, in 1348 Edward “bolstered the sense of community within this group by the creation of the Order of the Garter.”

King Edward’s entry relates that the threat of the French invading England, “helped strengthen a sense of national unity and nationalize the aristocracy that had been largely Anglo-Norman since the Norman conquest.” Interestingly, the author tells us that from the time of his grandfather, Edward I, a “popular myth suggested that the French planned to extinguish the English language.” Like his grandfather, Edward III took full advantage of the myth, which the author tells us caused “the English language” to undergo a “strong revival; in 1362” when in the same year, as the author explains, “a Statute of Pleading ordered the English language to be used in law courts, and the year after, Parliament was for the first time opened in English.” At this time, the English dialect saw a revival as a literary language, through such the works as “*The Canterbury Tales* by Geoffrey Chaucer.” Despite this, as the Statute was “written in the French language” it took time for it to take effect. As a result, “parliament was opened” in French for at least another 15 years. The author reports that King Edward III was bilingual and saw “himself as legitimate king of both England and France.” Consequently, he felt he had to treat both countries equitably.

It was Edward III’s role of instituting the English Language that identified him as a possible ally of the “*Light*” for me. This is because one of the pillars *Great Spirit-Mind* gave me was “The key to *The Mysteries* is hidden in the English Language.” It is funny that throughout my life, I never considered that the Normans were French, or that the French language became the official language of England after the Norman Conquest of 1066. Learning that this was in fact true for at least 200 years answers a question I had puzzled over for years; Why we end the word center with a re instead of an er, in the UK.

Discovering that England was constantly at war with Scotland during the 14th century, surprised me, because as we know from 1337 England was embroiled in the 100-Years War with France. If this was not enough, no sooner did the English leave France with their tail between their legs, so to speak, they became entangled in the Wars of the Roses on the English mainland. Lasting from 1455 to 1487, these were civil wars over the English throne between the House of Lancaster (red rose) and the House of York (white rose). The designation “Wars of the Roses” came from each house having a rose as their heraldic symbol.

Predictably, military battles did not resolve the war, instead, the war was ended through a marriage between the rival houses. This “rose” marriage between the two houses of Lancaster and York resulted in the birth of the most influential royal dynasties of Mediaeval England. Originating in Wales, this dynasty was formally known as Tewdwr, which became Tudor. As I reported earlier, the name Tewdwr came from the 6th century Saint David Tyddeisi. Key members that this dynasty spawned will enter the stage soon, but first I want to cross back over to southern Europe and check in with the events in Spain and Portugal during the 15th century. Due to both kingdoms being absorbed in the Age of Discovery, as we will see Christendom came head-to-head with indigenous peoples of Central and South America and the ancient deities of the region. Have a great day, love always, Suzzan.



Painting depicting the two houses engaged in the War of the Roses  
- White rose, House of York - Red rose, House of Lancaster.

Post October 3rd

Hello everyone, in 1469, as stated, Queen Isabella and King Ferdinand II united the kingdoms of Castile and Aragon when they married, and quickly foiled the Portuguese’s Prince Henry the Navigator’s ambitions, by conquering the Canary

Islands in 1492. Unfortunately, the same year the royal couple demonstrated they were clearly under the “*Shadow’s*” influence, when the Jewish population living on the Iberian Peninsula were given the choice of converting to Catholicism or going into exile. Not surprisingly, the majority chose to leave Spain and fled to their ancestral home in Jerusalem. Shortly after the Jews were exiled, the Muslims of the region faced the same dilemma. Thus, by the mid-16th century the Iberian Peninsula was completely Christian. Even so, we most often connect the year 1492 to Christopher Columbus and his “discovery” of the “New World.”

Throughout the 1400s, Christian rulers displayed their discontent with their respective corner of Creation and were consumed with wanderlust to find new lands. As we know, both Portugal and Spain headed west to Central, and South America, as well as Mexico. The problem was that as history has tragically recorded, these “lands” had already been “discovered” thousands of years earlier by the Mayans, Viracochas, and Olmecs respectively. At the time of their “rediscovery” in the 15th century the Mayan nation ruled both Central and South America. Along with the Maya, the Incan, Aztec, and Toltec nations were also thriving in the Americas.

One of the most surprising things I came across in my studies of the Yucatan Peninsula was that both the Aztecs and the mysterious Toltecs claimed to have a god called Quetzalcoatl, which presented me with quite a dilemma, as how could a god of wisdom and peace have taught such a bloodthirsty nation as the Aztecs? Even without the exaggeration of the Spanish chroniclers, there is no doubt that the Aztecs and probably the Toltecs engaged in human sacrifice. Regrettably, the practice was not just confined to Mexico and Central America. The Inca’s of South America also appeared to have abandoned the teaching of the Viracochas. Remembering of course that these teachers were also similar Christ-like teacher(s) to Quetzalcoatl. Without exception, every incarnation of The Christ stressed the need to abolish all forms of blood sacrifice. So, what went wrong? Obviously, the influence of the “*Shadow*” reached the Americas. In the chapter *Rumors of gods* in *LOVE: The Common Denominator* LCD I chapter investigated the many legends of mysterious Christ-like teachers throughout the world and in that respect, I discovered that there were several names of Christ-like teachers in Mexico, with the most prevalent being Quetzalcoatl:

*“In Mexico, I met the Aztecs and their Deity Quetzalcoatl. Quetzalcoatl and Thunupa sound strikingly similar to Peru’s Viracocha. Quetzalcoatl, Hancock informs us, was also white and bearded. He was believed to have sailed to Mexico across the sea, from the East. At Chichen-Itza, (Northern Yucatan) we find a temple to him as Kukulcan. This is evident as both Quetzalcoatl and Kukulcan mean plumed or feathered serpent. The Aztecs of Mexico, according to Hancock, practiced human sacrifice, as a chilling idol at Chichen-Itza attests. Across the idol’s stomach,*

*lies a plate ready to receive the fresh human hearts from the sacrificial altar behind it. However, tradition says that when Quetzalcoatl lived among them there were no human sacrifices. He was known as a god of peace.*

*Hancock tells us, that certain myths set out in ancient Mayan religious texts known as the books of Chilam Balam, for instance, reported, "The first inhabitants of the Yucatan were the people of the serpent." They came from the East in boats across with their leader Itzamana, (another name for Quetzalcoatl) serpent of the east, a healer who could cure by the laying on of hands and who revived the dead. Another tradition states Kukulkan arrived with 19 "companions." Five of these companions were referred to in the legends as gods of "fish", "agriculture" and "thunder," and they were reported as setting up a "wise" legal system. After 10 years of guiding the population emulating Viracocha, Kukulkan and his companions sailed off into the eastern horizon.*

*Hancock postulates that Quetzalcoatl/Kukulkan rather than being one individual, is most probably several people. He explains that the "gods" Quetzalcoatl, Kukulkan, and Itzamana were all "explicitly portrayed" in several Mesoamerican legends with "attendants" or "assistants."*

*The legend of Quetzalcoatl tells us that, Tezcatlipoca, a malevolent god whose name meant, "smoking mirror," ended the benevolent rule of the Plumed Serpent. This ruler's cult demanded human sacrifice. Hancock relates that a near cosmic struggle between the forces of light and darkness took place in ancient Mexico. Unfortunately, the forces of darkness prevailed. As this all seemed to relate to historical events, my question was how long ago did this struggle take place? My answer once again came from Hancock's Fingerprints of the Gods. He reports that very few monuments in Mexico are believed to be older than 2,000 years. However, a great ziggurat of Quetzalcoatl in Cholula challenges this assumption. It was discovered that the present ziggurat was built over a far older structure.*

*A pyramid discovered near Mexico City strengthened this hypothesis of an older civilization existing beneath the monuments. Hancock explains that the pyramid was partly excavated from a "mantle of lava" during the 1920's. However, when geologists were asked to determine when the eruption occurred, they upset the proverbial applecart by announcing that the eruption occurred "at least 2,000 years ago."*

Prior to the start of the Common Era, Quetzalcoatl would have carried either The Christ or Melchizedek's consciousness, but after 0 C.E., any manifestation of Quetzalcoatl was solely the latter. I mentioned earlier that the Mayan king Pacal Votan, of the Yucatan Peninsula, was an incarnation of Melchizedek, but I was unable to find any personage of the Aztecs that demonstrated the influence of the "Light." Yet before we label the Aztecs as only tools of the "Shadow" let us take a moment to view some of the facts from the conventional history of this colorful "tribe" that dominated Mexico for centuries. The author of the Aztec's entry on Wikipedia relates that their "place of origin was Aztlán somewhere to the north of

the Valley of Mexico.” Nonetheless, he or she writes that “some experts” believe it may have been “as far north as Southwestern United States.”

Historians tell us that although we know the original natives of Mexico City as Aztecs, they in fact called themselves the Mexica. As the legend goes, the tribe began when their deity, the sun god and war god Huitzilopochtli told them to separate from the Aztecs and move south to become the Mexica. According to legend they were “led” to their final locale, through a vision that told them to found a city on the site where they saw an eagle eating a snake, while perched on a fruit bearing nopal cactus. The tribe found their quarry “on a small swampy island in Lake Texcoco” and in 1325 founded their city Tenochtitlan, which of course became Mexico City. Considering this information, I wondered why the ancient tribes of this area in Mexico are still referred to as Aztecs, but regardless of whether they were Mexica or Aztecs, at some point they abandoned their sun/war god Huitzilopochtli, in favor of Quetzalcoatl, the feathered serpent god, who was associated with the planet Venus. According to the author of the entry, “Quetzalcoatl was just one god in a pantheon of gods.” Surprisingly, this god was the most vicious of deities, which the author relates is explained by the Aztecs propensity to use the god as “a symbol of dying and resurrection and a patron of priests Concerning the Aztec religion, the author explains:

*When the Aztecs adopted the culture of the Toltecs, they made twin gods of Tezcatlipoca and Quetzalcoatl, opposite and equal; Quetzalcoatl was also called White Tezcatlipoca, to contrast him to the black Tezcatlipoca. To the Aztecs death was instrumental in the perpetuation of creation and gods and humans alike had the responsibility of sacrificing themselves in order to allow life to continue. Human sacrifice was necessary for the continued existence of the world. The larger the thing required from the god the larger the sacrifice, sometimes requiring a human life.*

*Another significant Mexica deity was the earth mother goddess Tonantzin. Her shrine was later transformed into the Shrine of Our Lady of Guadalupe and dances of pre-Hispanic origins are still performed there to this day. This was an incarnation of Coatlicoe, the goddess of the snake skirt and mother of Huitzilopochtli.*

(Note: to avoid confusion, I will use the title Aztec for the Mexica, because this is the name that most authors use.)

There are several clues in the information above as to which side influenced the Aztecs, the “*Light*” or the “*Shadow*”, but the most telling, concerns the Aztecs designation for Quetzalcoatl as the “most vicious of gods.” Obviously, the Aztec’s Quetzalcoatl was not the same as the Christ-like teacher of Palenque. So, who was this god? The entry relates that the main deity in the Mexica religion was the sun

and war god, Huitzilopochtli. As stated, it was this god that directed them to “found” their city on the site where they saw an eagle eating a snake. If we remember that the eagle was a symbol of the Roman Empire, which was founded by the *World-Soul*, before “he” was purified, we can see that this detail can help us in determining the spiritual influence of the Aztecs.

Quetzalcoatl was active in the region for several hundred years before the shift to *Globe D* in the Common Era. In South and Central America all the ancient buildings of *Globe C* were built under the guidance of the “*Light*” and represented *The Mysteries* in stone. These ancient sites carried the knowledge of the Christ-like teachers or Serpents of Wisdom. Consequently, they were transported to *Globe D* to act as a base of operations, so to speak, for future incarnations of the teachers as members of the “*Orders of the Quest*.”

In Mexico, the main “base” was the massive complex known as *Teotihuacán*. This complex of temples and pyramids is the epitome of the heavens reflected on earth. Because the pyramids and temple buildings seem to be accurately laid out to represent the celestial orbs of the Solar System. In confirmation of this assertion, archeologists found three mounds unexcavated north of this ancient site, which remarkably were placed at the correct distance in scale as to represent the outer planets Uranus, Neptune, and of course the demoted planetoid Pluto.

Although the impressive complex of *Teotihuacán* has been inhabited and used by multiple cultures, some of the “*Light*” and some of the “*Shadow*”, *Teotihuacán*’s purpose was never thwarted. This was due to the pyramids and the massive depictions of Quetzalcoatl, which remain as a silent testimony to the ancients’ knowledge of astronomy/astrology and architecture. Irrespective of the actions of some of its inhabitants, the site always held the consciousness of the “*Light*.” It was for this reason that the Aztec’s “deity” directed them not to *Teotihuacán* but to Lake Texcoco.

If we remember the vision of an eagle devouring a snake, was fulfilled on an island in the middle of Lake Texcoco, we will see that archetypally, this represented the “*Shadow*” (eagle) overcoming or devouring the “*Light*” (snake/serpent of wisdom). This energetic motif was then enforced after the Aztecs built their city Tenochtitlán on the island, when it became the arena for the Aztecs to make blood sacrifice’s in the name of Quetzalcoatl. Of course, the Aztecs were not making blood sacrifices to Quetzalcoatl, so which deity was “benefiting” from the sacrifice. I say “benefiting” deliberately, because the blood of a victim was used by entities to move between the Astral and Earth Planes. First though I need to identify exactly who the Aztecs were



sacrificing to. The excerpt above provides the answer when it speaks of the twin Quetzalcoatl and relates the Aztecs “made twin gods of Tezcatlipoca and Quetzalcoatl.” As reported, in the Yucatan Peninsula the Quiche-Maya knew Tezcatlipoca as the “Smoking mirror” and enemy of Quetzalcoatl. Consequently, this was the deity the Aztecs were sacrificing to, however, in reality the god Tezcatlipoca was just another name for the “*Shadow*.”

To reiterate, when the Aztecs started sacrificing to Tezcatlipoca as Quetzalcoatl, the sacrifices overcame the “*Light*”, because the blood from the sacrifices facilitated spiritual entities that were working for the “*Shadow*” to physically enter this plane. Again, if this sounds a little out there, as I reported earlier, the ancients left us a warning of the danger of blood sacrifices in *The Emerald Tablets of Thoth*, which I recorded in *Our Story 1995 – 2002: TRUE PHILOSOPHERS’ STONE*:

*“...the Emerald Tablets of Thoth the Atlantean, translated and interpreted by Doreal... the tablets’ author was ...sometimes known as Hermes...”*

*The only word to describe these tablets is “esoteric,” meaning “hidden.” For instance, tablet VIII has information on the mode “evil” used to infiltrate our plane of existence. It reads “Far in the past before Atlantis existed, men there were who delved into darkness, using dark Magic, calling up beings from the great deep below us. Forth came they into this cycle. Formless were they of another vibration, existing unseen by the children of earthmen. Only through blood could they have formed being. Only through man could they live in the world.”*

*...these “beings” were vanquished by “Masters” to the underworld from where they came from. Unfortunately, a number still lingered between the layers, hiding in invisible realms, unseen and “unknown to man.” During the Atlantean era, these “beings” existed mostly as specters. Nonetheless, there were times when these “specters” could appear as human beings. The tablet warns Humanity that these “human” appearances were merely an illusion as the “beings” were in reality “Serpent-headed.” They succeeded in gaining power by using sorcery to kill the rulers of the “kingdoms” and take their place as human-looking kings.”*

Before continuing, I need to clarify an important point. Although the Emerald Tablets refer to the “specters” as “Serpent-headed”, they had nothing to do with the *Serpents of Wisdom*, as the term always referred to ancient teachers of the Wisdom Religion. Confusing the identities of teachers and deities was a favorite ploy of the “*Shadow*.” However, the “*Light*” knew “his” tactics and were prepared for it. Playing the long game, the “*Light*” took pains to set up the right energy that could and did lie dormant until the right time. Sometimes this would take centuries, if not millennia.

As stated, Tenochtitlán, the Aztec's capital was built in 1325 C.E. on an island in the middle of Lake Texcoco, later becoming the modern-day Mexico City. Consequently, although the "Light" guided Humanity in the Americas for thousands of years in *Globe C*, just before the emergence of the first *sub-race* of *Root-race 7*, which was destined to transform the consciousness on *Globe D*, the region fell under the influence of the "Shadow." However, the Aztecs were not the only indigenous people in Mexico at this time. There was still the civilization of the Mayans in the Yucatan Peninsula, such as Palenque, but what happened to them? Determining the answer to what happened in Palenque reveals the strategy of the "Light" throughout the two-thousand years of *Globe D*. Earlier; I related that both "sides" were aware that the final "battleground", metaphorically speaking of course, was the future United States of America. When the energy and consciousness shifted in the 14th (1300s) century, the "Light" appeared to desert the region, by influencing the Mayans to abandon their cities in the Yucatan to the jungle.

Although the abandonment of Palenque may appear defeatist, it really is not. This strategy preserved the site for future discovery when representatives of the "Light" could use the knowledge in uncovering the true brilliance of the Mayan civilization. For instance, it was seeing the magnificent pyramids and Mayan Glyphs in pictures, which first drew our friend Dr. Carl Calleman to embark on his monumental discovery of the Nine Waves of Creation.

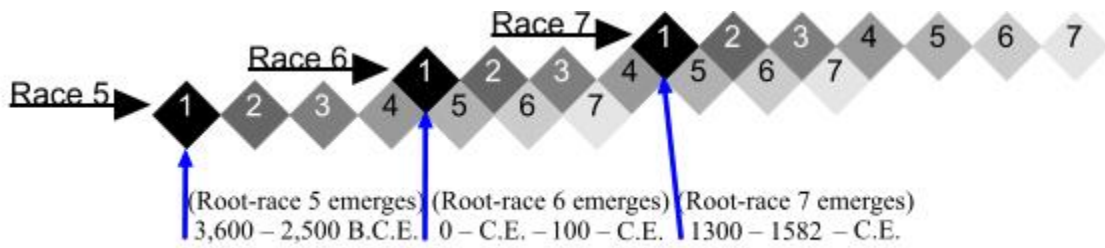
Nonetheless the rediscovery of Palenque did not take place for more than seven hundred years, and in this "upstepping" I want to take a brief trip to the descendants of the Mayan culture in South America, known as the Inca. Before the rise of the Incan empire, the Viracochas taught civilization. Alas, their descendants abandoned their ancestors' teaching long before the Incas ran into the Conquistadors. The facts from the Inca Empire entry on Wikipedia, are that the tribe originated from the Cuzco area in Peru around the 12th (1100s) century, where under their leader "Manco Capac, they formed the small city-state of Cuzco." More than two centuries later, according to the entry, through another "leader" named Pachacuti, meaning "world-shaker", most of the Andes range, which encompassed modern day Peru and Ecuador, came "under Inca control."

Archeologists have recently discovered evidence that confirmed the Spanish chroniclers reports that the Incas engaged in human sacrifice. Appallingly, the author tells us that the victims of this sacrifice, known as "*Capacocha*", were usually children. Apparently, these "sacrifices" conducted "during or after important events, such as the death of the Sapa Inca", which I gather is the name the Incans gave their leader, or "during a famine." Evidently, children were the choice of victims because

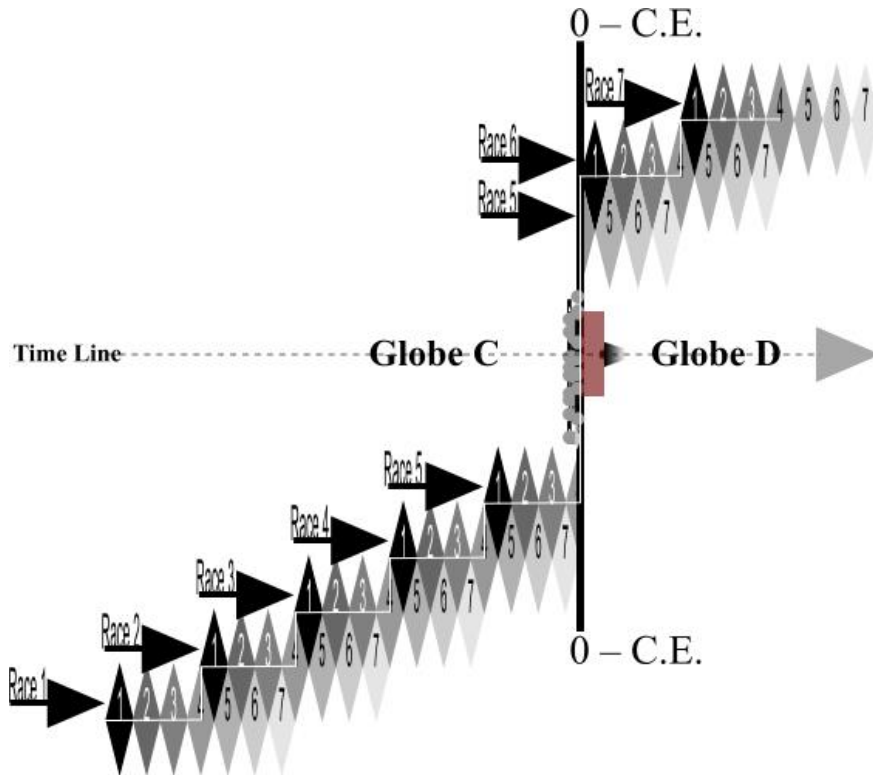
they were deemed the purest and therefore the most efficacious. The author tells us that “sacrifices needed to be physically perfect.” As such, “they were adorned in fine clothing and jewelry.” Afterwards the children were taken “to Cuzco to meet the emperor where a feast was held in their honor.” Describing the actual sacrifices, the author of the entry reports, “High priests took the victims to high mountain tops, where the children were sacrificed either by strangulation, a blow to the head or by burying the child alive.”

In their practice of human sacrifice, the Aztecs showed the influence of the “*Shadow*.” Likewise, their descendants of South America the Incans, also appeared to be contaminated with the “*Shadow*.” Blood carries the consciousness of the soul and is the singular most potent material substance that can be used in spiritual or rather magical practices. This is the primary reason all incarnations of The Christ stressed the need to abolish all forms of blood sacrifice. So again, I ask, “What went wrong?” Why would the descendants of the Maya or Mayans go against such an unequivocal prohibition? This is an extremely complicated issue, which is impossible to answer in a few sentences. As with so many issues, I knew I would need to come back to it. So, putting the question aside for the time being, I decided to investigate the birth of the 5th largest religion in the world today, which arose in this “upstepping.” Have a great day, love always, Suzzan.





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



Post October 4th

Hello everyone, the 5th largest religion in the world, known as Sikhism, was born in the sub-continent of India at the end of the 15th century, after Buddhism lost its appeal and Hinduism was regaining popularity. Its founder Guru Nanak Dev filled a void for those not ready to give up monotheism. It was also the period that the Muslims were poised to take over control of the country. Wanting to present a fair assessment of this fifth largest religion in the world, I went straight to the horse's

mouth, so to speak, to find information for Sikhism, namely, the religions own website. Below are the most pertinent excerpts:

*The Sikh faith is five hundred years old. Guru Nanak, the founder of Sikhism, taught a message of love. He spoke of a universal God, common to all mankind, not limited to any religion, nation, race, creed, color, or gender. The Sikh religion is strictly monotheistic, believing in one supreme Creator, free of gender, absolute, all-pervading, and eternal. Sikhism views life not as a fall from grace, but a unique opportunity to discover and develop the divinity in each of us. Human rights and justice form a cornerstone of Sikh belief, and Sikh history features countless examples of Sikh Gurus and their followers making tremendous sacrifices for the cause of religious freedom and justice. More recently, Sikhs have been some of the most highly decorated soldiers of the British armed services during both World Wars. They played a significant role in the memorable battles of El Alamein in the Burma-China front and also in the allied assault in Italy. In India's struggle for independence from the British, over two-thirds of all the Indians who were sentenced to life imprisonment or death were Sikh. This is in spite of the fact that Sikhs form less than two percent of India's population.*

*In 1699, the tenth and last living Sikh Guru, Guru Gobind Singh, summoned his followers to the town of Anandpur in Punjab; over 80,000 came. According to history, Guru Gobind Singh appeared before his people, flashed a naked sword, and demanded a head. He repeated his call until five Sikhs volunteered. These five individuals came from different parts of India and from different castes. To these five, and subsequently to many others on that historic day, Guru Gobind Singh bestowed a new discipline, a creed to his Sikhs. The Guru initiated these five in the new order of the Khalsa and then, in a dramatic and historic gesture, they in turn initiated him. On that day, he gave the Sikhs a unique identity which includes five articles of faith:*

1. unshorn hair as a gift of God and Guru and a mark of Sikh identity
2. a small comb for the hair
3. a steel bracelet which signifies a reality with no beginning and no end, and is also symbolic of a Sikh's commitment to the ideals of his faith, much as wedding ring might indicate fealty and identity
4. a sword indicative of resolve and commitment to justice, and
5. knee-length breeches in keeping with the disciplined life-style of a Sikh

I knew that to find the purest form of a religion, in general, one needs to go back to its inception. As Guru Nanak was the official founder of Sikhism in the 15th century, I felt his teachings could provide the most information. I found the excerpts below in an article, which encapsulates Nanak's beliefs and teachings, on the Sikh history web site. Note: the article is in UK English, so I have adapted it to American English:

*After his enlightenment, the first words of Guru Nanak declared the brotherhood of man. This principle formed the foundation of his new spiritual gospel... This was something entirely opposed to the religious systems in vogue in the country during the time of the Guru. All those systems were,*

*by and large, other-worldly. As against it, the Guru by his new message brought God on earth. For the first time in the country, he made a declaration that God was deeply involved and interested in the affairs of man and the world which was real and worth living in. Having taken the first step by the proclamation of his radical message, his obvious concern was to adopt further measures to implement the same.*

*...Guru Nanak's gospel was for all men. He proclaimed their equality in all respects. In his system, the householder's life became the primary forum of religious activity... In fact, the normal life became the medium of spiritual training and expression. The entire discipline and institutions of the Gurus can be appreciated only if one understands that, by the very logic of Guru Nanak's system, the householder's life became essential for the seeker...*

*...It is very significant that throughout the later eighteen years of his mission he continued to work as a peasant... His life was a model for others to follow. Like him all his disciples were regular workers who had not given up their normal vocations... By his personal example he showed that the leading of a normal man's working life was fundamental to his spiritual system... In the Guru's system, idleness became a vice and engagement in productive and constructive work a virtue. It was Guru Nanak who chastised ascetics as idlers and condemned their practice of begging for food at the doors of the householders.*

*According to the Guru, moral life was the sole medium of spiritual progress. In those times, caste, religious and social distinctions, and the idea of pollution were major problems... Considering that a large number of his followers were of low caste and poor members of society, he, from the very start, made it clear that persons who wanted to maintain caste and class distinctions had no place in his system. In fact, the twin duties of sharing one's income with the poor and doing away with social distinctions were the two obligations which every Sikh had to discharge...*

*The greatest departure Guru Nanak made was to prescribe for the religious man the responsibility of confronting evil and oppression... Since there are evil doers in life, it is the spiritual duty of the seeker and his society to resist evil and injustice... Again, it was Guru Nanak who emphasized that life is a game of love, and once on that path one should not shirk laying down one's life. Love of one's brother or neighbor also implies, if love is true, his or her protection from attack, injustice, and tyranny. Hence, the necessity of creating a religious society that can discharge this spiritual obligation. This is the rationale of Guru Nanak's system and the development of the Sikh society which he organized.*

In regard to Guru Nanak's successors, according to Sikhism's entry on Wikipedia, it was the third successor, Amar Das, who used Nanak's teachings to build "a cohesive community of followers with initiatives such as sanctioning distinctive ceremonies for birth, marriage, and death." This successor "also established the manji system of clerical supervision", which I gather is comparable to a bishop's diocese.

However, historians tell us that Amar Das' successor, his son in law Ram Das and the fourth Guru was even more famous, because he founded the city of Amritsar.

Among Sikhs it is considered the “holiest city” because it is the site of the “Harimandir Sahib” or the Golden Temple. This temple is on par with Mecca for Muslims, and the Temple of Solomon for the Jews among Sikhs. The author of the entry relates that “When Ram Das’s youngest son Arjan succeeded him, the line of male gurus from the Sodhi Khatri family was established.” Afterwards, “all succeeding gurus were direct descendants of this line.”

Arjan as the fifth Guru had the dubious distinction of being the first Sikh martyr. I believe that the fact he wrote the Sikh’s “holy Scripture”, known as the Gurū Granth Sāhib, had a lot to do with it. Because he wrote down the teachings, his words carried more weight, but more relevant was the fact that his teachings mostly favored *Great Spirit-Mind* and the “*Light’s*” objective. Since this was unacceptable for the “*Shadow*”, “he” stirred up animosity for both Guru Arjan and Sikhism among the ruling Mughal Empire. I say that Guru Arjan mostly favored the “*Light*” because the author of the entry translates an example from his Scripture: *One God Exists, Truth by Name, Creative Power, Without Fear, Without Enmity, Timeless Form, Unborn, Self-Existent, By the Guru's Grace*. Although Guru Arjan had written the sacred text because he was executed, he passed it to his son and successor, the sixth Guru Hargobind. Nonetheless, according to the author of the entry, “The final version of the Gurū Granth Sāhib was compiled by Guru Gobind Singh in 1678.”

Considering the polytheistic nature of Hinduism, to see a monotheistic religion arising out of India, the very seat of the Hindu religion, was a little surprising. However, the populace was prepared by The Buddha’s teaching. Guru Nanak’s emphasis on self-responsibility for “salvation” appealed to many former Buddhists. Moreover, the fact that Nanak advocated unity rather than division demonstrates that Sikhism was in line with the “*Light*” and contained a valuable part of the knowledge required to transform. In fact, together with Hinduism, Buddhism, Judaism, Christianity, and Islam, Sikhism added a new dimension to spirituality.

Returning to Europe, it is time to examine how the previous century affected the energy and consciousness there. Europeans during the 1300s witnessed the Albigensian “Crusade,” the wholesale slaughter of women through immolation (burning) at the stake, not-to-mention the annihilation of the Templars. All these events were indicative of the absence of the passive or feminine energy; meaning there was an imbalance of the active or masculine consciousness. We see this imbalance long before the 14th century, in the centuries following the death of the followers of Jesus in the first millennium.

To recap: By the middle of the 2nd (100s C.E.) century all the witnesses to Jesus' teachings were dead. Apart from a brief sojourn in Alexandria during the 5th century and Ireland in the 6th century, Sophia remained in the Archetypal level of the Soul Plane until the 800s. This left only the active or masculine energy of the Melchizedek line in the world. Adding to this, when Jesus The Christ left to "sit at the right hand" of the Creator, the "*prince of this world*" entered the Earth Plane, obviously creating an overabundance of the masculine or active energy in the world even more. Consequently, while Sophia was away, so to speak, the "boys" got out of control.

With all the violence and cruelty during the Middle-Ages in the Western hemisphere, one could be forgiven for asking where *Great Spirit-Mind* was in the face of such apparent evil. Indubitably, the answer is everywhere because the Divine is in everything and everyone. Unfortunately, whenever the primary consciousness of the Life-Principle was caught in a web of negative emotions, the Spirit or Divine Spark is helpless, which resulted in the lower egos and counterfeit-spirits of human beings being in charge, so to speak, which only added to the problem. At such times, *Great Spirit-Mind's* representatives on the Earth Plane were at a distinct disadvantage since the vibration of Love cannot be present in an atmosphere of fear and hatred. Therefore, apart from their energetic work in the East, Sophia and Melchizedek were powerless to help during this testing time in the West and were forced to wait for Humanity to spiritually evolve out of it. In essence, the "*Light*" was waiting for a "rebirth", which history has named the Renaissance. Have a great day, love always, Suzzan.



Guru Nanak surrounded by the 9 succeeding Gurus.



Post October 5th

Hello everyone, due to the Life-Principle approaching the time for the emergence of the first *sub-race* of *Root-race 7*, the “*Light*” was also preparing to make a huge move. That move began with the infiltration of the “*Light*” into Italy during the 15th and 16th centuries through the “*Orders of the Quest*.” There were multiple members incarnating at this time, but three of the greatest born during this period, were Leonardo Da Vinci (born 1452); Michelangelo (born 1475), and Nostradamus (born 1503).

Bearing in mind the devastating events that occurred in Europe during the 1300s, it surprised me to learn of the “*Light’s*” relocation to Italy, the “heart” of the “*Shadow’s*” realm at that time. However, although the “*Light*” arrived in Italy, it was not “his” domain Rome, it was the city of Florence. Through my history lessons, I knew that the family/dynasty name most associated with the Renaissance was the Medici’s, who were from the regional capital of Tuscany, Florence. Still as their name was linked with the Vatican, I was not sure of which “side” they were on. Learning of the link between the Medici bankers of the 13th and 14th centuries and the Knights Templars, not only showed me the family’s affiliation, it revealed how the “*Light*” infiltrated Italy.

During the 13th century the Knights Templars were considered the wealthiest bankers of Christendom, but in the Renaissance that title fell to the Médicis. On the website “The Médicis Family” I found a very informative article that describes how the Florentine family became known as the wealthiest bankers in Italy. First though, let us review what is known about the Knights Templars as bankers. Throughout history, treasure-hunters have searched for what is known as the “Templar gold”, because even though the Templars were said to be extremely wealthy, very little of their money was found in the raid of 1307. This of course led to rumors that the Templars hid their vast wealth in some remote location.

Still, I think there may be a more logical explanation for the apparent disappearance of the Templar gold, as I think the Médici bankers may have been the heirs to the Knights Templars banking empire. I say this because according to an entry on Wikipedia for the History of Banking: “The Templars’ wide flung, large land holdings across Europe” arose at the same time (1100 C.E. to 1300 C.E.) that “Europe-wide banking” first appeared. The entry explains, “their practice was to take in local currency, for which a demand note would be given that would be good

at any of their castles across Europe, allowing movement of money without the usual risk of robbery while traveling.”

The above description sounds an awful lot like the banking system of today, but the most relevant point is that if the Templars initiated a “Europe-wide banking” system, one would assume that Italy was included in “Europe-wide” which could explain the “missing” Templar “gold.” The entry for the History of Banking on Wikipedia encapsulates how finances worked in the Middle-Ages. Ironically, the “Papal bankers were the most successful of the Western world.” We see this in the ease that Pope John XXII, “crowned in Lyon in 1316”, was able to “set up residency in Avignon.” This pope moved his residency from Rome to France during the conflict between the Papacy and Holy Roman Emperors Henry (IV) and his son Henry (V), over the Investiture Controversy, mentioned in the previous “upstepping.”

The year before he arrested the Templars, King Philip IV the “Fair” of France “expelled” the Jewish population from France in 1306. Shockingly, according to the entry, “In 1311” King Philip also “expelled Italian bankers and collected their outstanding credit.” However, the banking system did not become French, because by 1327, “Avignon had 43 branches of Italian banking houses.” Evidently, a series of bankruptcies and defaults on loans led to the “growth of Italian banking in France”, which in turn led to “the start of the Lombard moneychangers in Europe, who moved from city to city.” Things started changing at the start of the 15th century, when according to the entry “political forces turned against the methods of the Italian free enterprise bankers.” This was evidently Europe-wide, as the timeline from the entry relates:

- 1401, the Bank of Barcelona was founded.
- 1403 charging interest on loans was ruled legal in Florence despite the traditional Christian prohibition of usury.
- 1407, the Bank of Saint George was founded in Genoa. This bank dominated business in the Mediterranean.
- 1409, Flanders imprisoned and then expelled Genoese bankers.
- 1410, all Italian merchants were expelled from Paris.

I wondered why the “*Light*” was interested in the financial system of Europe, as it appeared to be more in line with the “*Shadow’s*” agenda. Nevertheless, the struggle between the “*Light*” and “*Shadow*” is not so clear cut. For instance, the development of a wealthy banking family can be used by both sides. Clearly the practice of

“usury” was instigated by the “*Shadow*.” (Interesting when we consider the exorbitant rates of “interest” charged today, but I will leave that discussion until later.) Regardless, I believe *Great Spirit-Mind’s* plan used the banking system to promote the patronage of the arts, which was how the representatives of the “*Light*”, the “*Orders of the Quest*” carried forth *The Mysteries*.

Moreover, with the instigation of “paper money”, it was necessary to find an efficient way of producing large quantities of printed paper. As a result, Johannes Gutenberg, a tool of the “*Light*” invented what some say was the most important invention of the second millennium, the “mechanical printing press.” This invention was further refined by one of the most important members of the “*Orders of the Quest*” of the Renaissance, Leonardo Da Vinci. We will discuss this remarkable figure a little later. As for Gutenberg, we will see the role Gutenberg played as an instrument of the “*Light*” in the next “upstepping.” For now, let me return to my theory of the Médici bankers being the heirs to the Knights Templars in Italy. It is at this point that I need to reiterate, all descendants of the Knights Templars were contaminated with Jacques de Molay’s curse. Consequently, we see a mixture of influences in the families and sects in which *The Mysteries* were passed down. The strongest proponent of the “*Light’s*” objectives in the Médici family, was Cosimo the elder. Excerpts from the aforementioned website’s article on The Medici Family says of Cosimo:

*Cosimo de Medici, or Cosimo the Elder, was born in 1389... Cosimo had the best education available in 14th century Florence... a sense of respect for classical knowledge and ideals. He became a humanist...*

*When Giovanni died of natural causes in 1429; Cosimo took over the helm of the family enterprises. In 1433, Cosimo moved to the outskirts of Tuscany... But Rinaldo degli Albizzi ...arranged for the arrest and detention of Cosimo ...eventually, his banishment to Venice. Popular unrest in Florence led to a new Signory, and Cosimo was brought back to Florence and given vast power. He continued to build that power, however. He consolidated all power in his hands in dealings with the rest of Italy and finance. Under the rule of humanism, Florence increased both its wealth and its cultural prestige. Among the most lasting impacts of Cosimo's reign are his large library (including a large classical collection) and his patronage of artists such as Donatello and Fra Angelico...*

Although Cosimo the elder was a “patron” of the arts, he did not act as patron to the most famous Florentine artists. That title went to the Médici ruler known as Lorenzo the Magnificent and this is where we see the mixture of influence. Lorenzo represented the “*Light*” through his love of art, but he reflected the “*Shadow*” through his tyranny and hedonism. Regardless, in Florence the influence of the “*Light*” prevailed because Lorenzo’s patronization of the arts spawned “Florence’s Golden Age.” With the result that “such noted artists as Botticelli and Michelangelo flourished during this height of the Renaissance.” This is how the “*Light*” was able to use the Knights Templars wealth to “their” advantage. *Great Spirit-Mind’s* forces simply inspired one of the inheritors of the knight’s wealth to support the

Renaissance artists. As these artists were also members of the “*Orders of the Quest*”, Lorenzo also supported the “*Light’s*” objective, even if unwittingly.

Above I said that the Médici banks were “heirs to the Knights Templar.” Even so, I learned that although their wealth was utilized by the “*Light*” to finance and support the masters of the Renaissance, Italy was not where the bulk of their money went. I believe we find a possible location for the main Templar wealth through an investigation into the mysterious Star Families, which we will do next. Have a great day, love always, Suzzan.



Portrait of Lorenzo de' Medici, AKA Lorenzo the Magnificent, Italian Lorenzo il Magnifico, (born January 1, 1449, Florence [Italy]—died April 9, 1492)

Post October 6th

Hello everyone, I found the information of the possible location for the Knights Templar “gold” in a remarkable book with the title, *Solomon’s Power Brokers: The Secrets of Freemasonry, The Church, and The Illuminati* by Christopher Knight and Alan Butler. In the book, the authors propose that a secret society known as the “Star Families” had quietly continued King Solomon’s work to promote *The Mysteries* through families and secret societies. Having determined that King Solomon was an incarnation of Melchizedek who founded the “*Order of Melchizedek*”, which became the “*Orders of the Quest*” in *Globe D*, I was sure that their information was valuable.

Ostensibly, Mr. Knight and Mr. Butler track Solomon’s descendants through bloodlines from the Essenes to the Knights Templars. Like most Templar investigators, the authors connect the knights to Rosslyn Chapel. However, what interested me the most was their connecting the Templars to a region in France, other than the usual Languedoc region of the Cathars. Yet, before I get to their well-thought-out theory, I will relate what the authors say about the Star Families agenda:

*“The evidence indicates that the Star Family agenda was...creating a world where people loved God under any name they chose and behaved in a manner that was in tune with the spirit of the Shekinah. This meant a well-ordered and prosperous society, free from poverty, depravity, or ill will of any kind. And to achieve this meant first of all putting in place a political structure.”*

Regarding the reference to “the spirit of the Shekinah”, on the web site - *The Nazarene Way of Essenic Studies*, I learned that the “Shekinah” is held by some to represent the “feminine attributes of the presence of God.” Evidently, Shekinah is “a feminine word in Hebrew”, which according to the web site, is “based especially on readings of the Talmud and the Kabbalah.” Another interesting fact supporting the theory is that the word “Matronit” is also connected to its “usage.” Moreover, the author relates that “Comparative Religionists suggest a comparison to shakti, the female energy of Hindu gods, and to the Christian concept of the Holy Spirit.”

The quote from Mr. Knight and Mr. Butler’s book showed me that the “Star Families”, or at least a large percentage of them, were most probably representatives of the “*Light*.” Consequently, the authors’ theory was worth consideration. I will not discuss how the “Star Families” descended from King Solomon, instead I begin my investigation in the 12th century France in the Champagne region and the yearly fairs. According to the authors, from the 1100s merchants travelled to Champagne to take part in the “trade fairs.” Naturally trade necessitated the exchange of money,

which in turn created a draw for thieves bent on stealing from the merchants. I suspect that this may have been how the Templars first became involved in banking, namely, protecting the money of the merchants at the Champagne fairs.

Irrespective of how the Templars became involved in banking, we find the connection between the Star Families and the Knights, in the family of Hughes de Payens, because the De Payens family was “a prominent Star Family.” The authors explain that the Count of Champagne, Hughes de Payens, joined the Templars in 1125 renouncing his title and position. As he had “no sons”, his nephew Theobald took over the position of Count, as Theobald II. This was only the first powerful appointment the nephews of Count Hughes de Payens achieved. “Another nephew, Henry apart from becoming the Count of Blois, he also “became the bishop of Winchester.” Interestingly, this count was influential in inspiring the red-cross on a white background for England’s flag. I never really thought about it, but that is exactly what the flag of England is.

Mention of the name Blois called to mind King Stephen, the only ruler from the House of that name, who briefly ruled England between the House of Normandy (1066-1135), and the House of Anjou/Plantagenet (1154–1199), with its famous members, Richard the Lionheart, and his brother King John, who signed the Magna Carter. As stated, after the Norman King Henry (I) died without a male heir, it ended the House of Normandy. For a few brief months in 1141, the aristocracy placed Henry’s daughter Matilda on the throne to rule as the Dowager Empress. Yet, because of her sex, the real power fell to her husband, the Holy Roman Emperor Henry V. Unhappy at the prospect of the Holy Roman Empire interfering with England’s destiny, the aristocracy replaced Matilda with her cousin, Stephen of Blois.

After that digression, it was not Stephen’s relative, Count Henry who took the Champagne Fairs and “transformed” them from a “small-scale” country fair into a renowned marketplace for Europe, it was Theobald II. The authors stress how important a role Theobald played in 12th century Europe, when they write that “It is no exaggeration to say”, Theobald’s “decisions” exerted a “tremendous bearing on the eventual development of Western Europe.”

Since I was unfamiliar with the Champagne Fairs, I decided to look up the facts on their entry in Wikipedia and learned they were “originally local agricultural and stock fairs.” When they developed into the Champagne fairs, they “became an important” component in the revival of medieval Europe, “serving as a premier market for textiles, leather, fur, and spices.” The fairs peaked during the “late twelfth

and the thirteenth century”, or between 1190 and 1299. At that time, the Champagne fairs was the link between three key locations, the “cloth-producing cities of the Low Countries”, the textile dyeing industry in Italy, and the “exporting centers.”

Apart from being in the forefront of the textile industry, according to their entry, in the late 12th century, “the fairs dominated the commercial and banking relations” that were working at the “frontier region” between Northern Europe and the Mediterranean. The Champagne fairs were not like today’s town fairs, these fairs went on for “more than six weeks.” They were evidently evenly “spaced” throughout the year, and according to the author “functioned as an international clearing house for paper debts and credits.” Essentially, this “system of commercial law” was overseen and “regulated by private judges.” These judges were not a part of the “feudal social order”, as such they were diligent in protecting the Champagne fairs “good name”, at least “prior to the third-party enforcement of legal codes by the nation-state.”

Interestingly, the author relates that the “fairs were instrumental in spreading cultural influences, such as Gothic architecture.” He or she reports that experts believe the “predominance of the Champagne fairs” was due to the aristocracy or Counts “guaranteeing the security and property rights” of all participants, as well as “ensuring” that all “contracts would be honored throughout Western Christendom.” Part of the Count’s role in “guaranteeing the security” of the fairs, was in their financing “a police force, who heard complaints and enforced contracts, excluding defaulters from future participation.” Moreover, the police force ensured that “weights and measures were strictly regulated.”

The author tells us that “Historians date the decline of the Champagne fairs to the conquest of Champagne by Philip the Bold in 1273.” In 1285 when “Champagne became an integral part of France”, it led to “a series of wars in Italy.” This caused a disruption in the “overland trade routes that connected the Italian cities with France.” As a result, “Genoese and Venetian merchants opened up direct sea trade with Flanders, diminishing the importance of the fairs.”

Having ascertained the historical record for the Champagne Fairs during the 1100s and 1200s, I want to mention two points of interest that Mr. Knight and Mr. Butler relate. The first concerns the origin of the English unit of weight, the pound. The authors inform us that the 16-ounce pound is a “very ancient unit.” Additionally, they state that it most likely originated from the scrolls beneath the Temple of Solomon in Jerusalem, which were found by the nine Knights Templars or as the authors call them, “the Star Families.” Curiously, the second point of interest the

authors make, concerns the main textile traded at the Champagne Fairs, “woolen cloth.” It seems “wool” was “absolutely pivotal to the ultimate success of the Champagne Fairs.” Apparently, this “wool” was transported from “Flanders”, modern day Belgium and the authors believed it was “wool” that “was the engine of the international trade that drove the Fairs.”

Another interesting point I learned from Mr. Knight and Mr. Butler was that before the Champagne Fairs were established in Flanders, the Star Families prepared the ground through the order of Cistercians. Apart from being concerned with spreading Christianity, the Cistercians were also successful businessmen. Their business was in livestock, specifically wool from their herds of sheep. During the 13th (1200s) century in the north of England, evidently the Cistercians were thriving as shepherds of more than one flock. The authors relate the Cistercians “raised sheep” not for consumption, but for their wool and that the Templars supported the enterprise.

Coincidentally, the authors Mr. Knight and Mr. Butler state the decline of the Champagne Fairs occurred two decades before the arrest of Jacques de Molay in Paris. It was this event that brings me to the most amazing information in their book. In view of the downfall of the Knights Templars on October 13th, 1307, the authors wonder if maybe the “sudden” arrest was not a complete surprise to the Grand Master. After all the Templars were widespread throughout Europe, with allies in every branch of government and citizenry. What most interested me was the authors’ reference in the book to the Templars bases in the “Alps.” Citing Alan Butler and Templar historian Stephen Dafoe, the authors suggest that “Unknown to King Philip, a sizeable proportion of the Templars in France had quietly slipped away to a base that the Templars already maintained in the Alps, well away from the influence of the French king.”

Offering convincing evidence to back up this supposition, Mr. Knight and Mr. Butler lay out their theory. Starting with the fact that a year after Jacques de Molay was burnt at the stake, “three small Alpine States” surprisingly, “jointly declared their independence” from the Austrian Hapsburg Empire. They also point out that these three states later became “cantons” in the Republic of Switzerland, which in the 14th century was known as the Swiss Confederation and “Europe’s oldest democratic state.”

Obviously, the Hapsburg Empire did not take this rebellion lying down and immediately moved to stop this show of independence. Responding to the revolt, they dispatched an army of between 3,000 and 5,000 men, led by Duke Leopold (I) of Austria to deal with the rebels. The entry on Wikipedia for the Battle of Morgarten



relates the amazing outcome when Leopold met the rebels. Evidently, he was “planning a surprise attack” around the Morgarten pass and was “counting on a complete victory over the rebellious peasants.” However, according to legend a knight “shot an arrow” into the Confederates camp with an attached message, which warned them to “watch out on St. Otmar’s day at the Morgarten.” Being prewarned, the Confederates “prepared a road-block” to ambush Leopold’s troops “between Lake Aegeri and Morgarten pass.” As a result, on St. Otmar’s day, Leopold was caught off guard while traversing a “small path” situated between a “steep slope and a swamp”, when a force of approximately 1500 men attacked his mounted knights from above. Fending off a barrage of rocks and logs, not to mention blows from the Swiss halberds (a cross between an axe and a pole), the knights were caught between the proverbial “rock and a hard place.” With no room to maneuver, the knights could not swing their swords to “defend themselves.” Consequently, according to the author, the knights were quickly overcome and “suffered a crushing defeat, while the foot soldiers in the rear fled.”

Messiers Knight and Butler also picked up on the mysterious knight warning the rebels and asks about the strange coincidence of the Swiss flag being a white cross on a red background, the reversal of the Knights Templar insignia. As relevant as the possibility of Templars taking part in the fight for Switzerland’s independence is, it was the connection to banking that sealed it for me. The authors point out that “private bankers existed in Switzerland before the 15th (1400s) century, at which time the Florentine ruler Cosimo de Medici set up a banking house in Basle.” They also remind us that the “private bankers” of Switzerland “appeared from nowhere” in the 1300s. In conclusion, the authors sum up this evidence as possibly “further proof that escaping French Templars sought refuge in the Alps, where they continued to do what they had been doing for the previous two centuries.” There is just one more piece of evidence I wish to cite from this amazing book for now, which concerns the Switzerland textile industry. Evidently, apart from being the “financial heart” of Europe, Switzerland was “one of the first” to set up a substantial and lucrative “textile industry.” Curiously, this “industry” blossomed at the beginning “of the 14th (1300s) century.” Although the “industry” dealt in linen it “centered on wool – which of course was always one of the chief concerns of both the Cistercians and the Templars.” Another connection comes to mind, namely, the Sufi sect, which is the mystical side of Islam. Is it a coincidence that they take their name from *suf* meaning wool?

Now we come full circle back to the acknowledged heir to Europe’s banking system in the 14th century, the Medici Bankers. Mr. Knight and Mr. Butler do not identify the Medici’s as a Star Family, but nonetheless because the family furthered the

objective of the “*Light*” by promoting the Renaissance artists, such as Michelangelo, I believe they were at least influenced by the “*Light*.” Speaking of Michelangelo, we will investigate that remarkable artist next. Have a great day, love always, Suzzan.



Hughes de Payne – 1070 – 1136 - co-founder with Bernard of Clairvaux and first Grand Master of the Knights Templar

Post October 7th

Hello, everyone to reiterate, the “*Light’s*” objective prevailed in Florence, because of Lorenzo de Medici’s support of the great artists Michelangelo and Botticelli, who were both members of the “*Orders of the Quest*.” For the sake of clarification again, I am not referring to an actual order, such as a religious or philosophical order that has literal meetings. The “*Orders of the Quest*”, as I said, were/are a “spiritual” group of individuals, who were/are spiritually guided and inspired to fulfill the “*Light’s*” objectives, sometimes individually and sometimes as a group.

The great Renaissance artists fulfilled the “*Light’s*” objective of carrying forward *The Mysteries*, with the creation of some of the most beautiful art in the world. If the creation of beautiful art fulfilling this objective seems preposterous, then consider the feelings that arise from gazing upon beautiful art, such as Michelangelo’s statue of David, or Botticelli’s “*Birth of Venus*.” For most of us it is a feeling of pure joy, which literally alters brain waves. Moreover, because it directly connects a person

to their higher spiritual nature, it enables us to transmute the lower emotions. Still as effective as Michelangelo's David is in stirring the emotions, it pales in comparison to his masterpiece, the ceiling of the Sistine Chapel in the Vatican. The entry for Michelangelo on Wikipedia relates that Michelangelo was "originally commissioned to paint the 12 Apostles against a starry sky, but lobbied for a different and more complex scheme, representing creation, the Downfall of Man and the Promise of Salvation through the prophets and Genealogy of Christ."

I learned about the power of art from reading P.D. Ouspensky –*IN SEARCH OF the MIRACULOUS, FRAGMENTS OF AN UNKNOWN TEACHING*. Almost finished with the book, we were reading about the difference between objective art and subjective art. The mystic "G" taught that:

*"The difference between objective art and subjective art is that in objective art the artist really does 'create,' that is...he puts into his work whatever ideas and feelings he wants to put into it. And the action of this work upon men is absolutely definite, they will...receive the same ideas and the same feelings that the artist wanted to transmit to them...In subjective art everything is accidental. The artist...does not create; with him 'it creates itself.' This means that he is in the power of ideas, thoughts, and moods...over which he has no control."*

Considering that Michelangelo was a member of the "*Orders of the Quest*", it is curious to read in his entry that the ceiling "is part of a larger scheme of decoration within the chapel." Evidently, this larger scheme "represents much of the doctrine of the Catholic Church." The magnificent ceiling incorporates "over 300 figures" portraying "nine episodes from the Book of Genesis." Furthermore, there was a curious mention of a figure in the ceiling that I was unfamiliar with, the "Cumaean Sibyl." Clicking on the link, I discovered the Cumaean Sibyl was connected to an ancient Roman legend, which led me to the Sibylline Books.



Cumaean Sibyl by Michelangelo 1475 - 1564 – Sistine Chapel

Regarding the mysterious Sibylline Books, I was led to the website sacred texts, which reproduced an amazing legend concerning the Cumaean Sibyl and Tarquin the Proud, otherwise known as *Lucius Tarquinius Superbus*, who was the last King of Rome before it became a republic in 509 B.C.E. The text involves a conversation between the Sibyl and Tarquin the Proud, when she offered to sell the king nine books. Since it is predominantly a transcript of the conversation, I have formatted the exert as a dialogue:

*An old woman came before where Tarquin the Proud sat, and demanded that she be brought before him, the king. Now Tarquin had had a dream in which an old woman appeared, and when he heard that there was such a one near he let her be brought before him... She was very old; she held herself up with a staff; her face was a mass of wrinkles. Nevertheless, the grey hair that fell upon her shoulders was heavy and her eyes were filled with light. She stood before the kin, this grey old woman, and she showed him what she held in her hands. She had nine books. 'These books I would sell to you, O king,' she said, and her voice was startling to all who were around, either because she spoke like one unused to the utterance of words or because there was a tone in it clearer and stronger than they expected to hear. 'These books I would sell to you, king of Rome,' she said.*

*'What is in your books?' the king asked her.*

*'A foretelling of events that may befall,' she said, 'and a way of dealing with them that will help to the safety and the greatness of Rome.'*

*'How much do you ask for your nine books?'*

*'Half of all that is in the king's treasury,' she said.*

*'This is a crazy woman,' said the king. Those who were around him said, 'A crazy crone she is.' The old woman asked them to bring near to her the brazier of burning coals that was in the hall where the king sat. They brought it near her. Then the old woman took three of her books and cast them into the fire and watched the flames burn them.*

*When the leaves were in ashes she did not go from the hall. Once more, leaning on her staff, she looked at the king and she said, 'I have books for sale; it is for you to buy them, O king.'*

*'How much do you ask for the six books that are left?' the king asked.*

*'Half of all that is in the king's treasury,' she said.*

*'But this is what you asked before; you had nine books then and now you have six only.'*

*'I ask the same price for six as I did for nine.'*

*'She must be the craziest woman in Rome,' said those who were about the king. 'But she does not belong to Rome; she is a stranger; no one here has ever seen her before.'*

*'What does the king say?' said the woman.*

*'I cannot pay that price for yours or for anyone else's books,' said King Tarquin.*

*Then the old woman threw into the brazier three of her books and watched them burn to ashes. For a while she remained leaning on her staff and looking down into the brazier; the flames lighted up her face with all its wrinkles, and Tarquin the Proud looking upon her felt in awe of that stranger-woman. She looked at him from across the brazier. 'Half of all that is in your treasury, O king,' said she, 'for the three books that are yet unburned.'*

*Then those who were around the king laughed heartily; but the king did not laugh. He knew that if he did not buy the books she had - they would be thrown into the brazier and burned to ashes, and that the old woman would depart and never afterwards be seen in Rome... Then he beckoned to her and she came and stood beside his chair. She left the three books with the king, and when she went from the hall she was allowed to go into the king's treasury and take half of all that was there.*

*The king put the three books that he bought from her in a shrine in the temple of Jupiter. And there they remained for a thousand years...*

In researching this strange incident, I discovered that several ancient historians mention the above exchange. It seems that eventually the Sibylline Books were entrusted to the care of fifteen people, primarily ex-consuls, or ex-praetors. These former officials were appointed as guardians of the books for the duration of their lives and excused from all other obligations. Apart from protecting the secret of the books, they were obliged to "consult" them, whenever the Roman Senate needed the books' advice to decide what rituals or ceremonies were required to prevent natural disasters, such as earthquakes. Seemingly, these three books have helped to stop comets and prevented an outbreak of the plague.

According to the entry for the Sibylline books, apparently, their guardians were involved in "superintending" the worship of certain deities that the three books introduced. As well as the god Apollo, the entry gives the names of two other goddesses. However, as I have shown previously, the two goddesses may well be

one and the same goddess, for they are the “Great Mother Cybele or Magna Mater” and the goddess of agriculture “Ceres”, who is also known as a Mother goddess. Another “important effect” of the Sibylline Books was “applying Greek cult practice and Greek conceptions of deities to indigenous Roman religion, which was already indirectly influenced through Etruscan religion.” The introduction of these gods and goddesses amounted to “a syncretic amalgamation of national deities with the corresponding deities of Greece, and a general modification of the Roman religion.” The author of the entry relates that when the Temple of Jupiter was razed to the ground in 83 B.C.E., the Sibylline Books “were lost.” Wishing to “replace them”, in 76 B.C.E., the Roman Senate sent envoys to collect “similar oracular sayings” from “Ilium, Erythrae, Samos, Sicily, and Africa.” The new “collection” of Sibylline Books was brought to the “restored temple, together with similar sayings of native origin.” These “Books” remained intact until 405 C.E., when “General Flavius Stilicho again burned” them, because the books were being “used to attack his government.” Evidently, “Some genuine Sibylline verses are preserved in the Book of Marvels or Memorabilia of Phlegon of Tralles (2nd century AD).” Purportedly from at least one “oracle”, these verses contain a total of “seventy hexameters” concerning “the birth of an androgyne and prescribe a long list of rituals and offerings to the gods.”

My question was, “Why did the Catholic Church permit a figure that would connect back to the pagan gods and goddesses to be included in the Sistine Chapel?” The simple answer is that they were unaware that they gave their permission. This is because; Michelangelo was inspired to paint the Cumaean Sibyl to infuse the ceiling in the Vatican with the “*Light*.”

Another proposal recently been put forth, is that Michelangelo deliberately encoded secret messages into the Sistine Chapel ceiling. An article by Malcolm Moore entitled *Michelangelo 'hid secret code in Sistine Chapel'*, published June 20, 2008, in Rome, provides some thought-provoking information. The article concerns a book, *The Sistine Secrets: Unlocking the Codes in Michelangelo's Defiant Masterpiece*, written by Rabbi Benjamin Blech, an associate professor of Talmud at Yeshiva University in New York and Roy Doliner, a tour guide at the Vatican. The book contends that the ceiling is “made up of mystical Jewish symbols and insults aimed at the pope.” Mr. Moore writes:

*“The ceiling of the Sistine Chapel, which the renaissance artist worked on for four years in the early 16th century, is actually a "bridge" between the Roman Catholic Church and the Jewish faith...*

*Scanning through the arrangement of figures on the vast 14,000 square foot ceiling, the authors have found shapes that correspond to Hebrew letters.*

*For example, the book states, the figures of David and Goliath form the shape of the letter gimel, which symbolizes g'vurah, (Geburah) or strength, in the mystical Kabbalah tradition. Kabbalah is a set of ancient esoteric teachings which are meant to decode the inner meaning of the Tanakh, or Hebrew Bible, and to explain the reasons for Jewish religious observances. On the opposite wall, the scene showing Judith and her handmaiden carrying the head of the Assyrian general Holofernes is in the shape of the Hebrew letter Chet, (Cheth) which represents Chesed, or the characteristics of "loving kindness".*

Implying that there are hidden messages within the Sistine Chapel, Mr. Moore adds that “There are so many layers of meaning on meaning, and most of it is from the Jewish tradition.” Citing the tour guide Roy Doliner, he relates that on a US TV show, “Rabbi Blech added that all the figures in the nine scenes on the ceiling are Jews.” Interestingly, according to Moore’s article, Blech informs us, “the tree of life in the fresco is not, as usually thought, an apple tree, but instead a fig tree according to ancient Jewish tradition.” Essentially, “the entire Sistine Chapel” was constructed using the “same proportions as the Holy Temple in Jerusalem. As such, Rabbi Blech thinks that it contains the “lost mystical message of universal love” which was always “intended to be decoded.”

Amazingly, Mr. Moore says “The authors believe Michelangelo picked up his knowledge of Judaism while at the court of Lorenzo de Medici in Florence. In addition, they say there are several attacks on Pope Julius II, who commissioned the work, embedded in the painting. Disgusted with papal corruption, they think Michelangelo painted the prophet Zechariah in the pope’s likeness. Behind him, one angel is making an extremely obscene hand gesture at the back of his head.”

As Michelangelo is no longer around to ask whether the authors of *The Sistine Secrets: Unlocking the Codes in Michelangelo's Defiant Masterpiece* theory is correct, we will never definitively know. However, after watching a documentary on the theory, (Sorry cannot remember which station ran it) I was astonished by one explicit scene. The scene was of the “Creator’s” back or hind parts shown disappearing behind a sphere. Shockingly, Michelangelo had painted the figure naked, so that the figure appears to “moon” us. If we follow the theory proposed in *Sistine Secrets*, this could be interpreted as the artist’s way of rebellion against the Church. On the other hand, if we consider that Michelangelo was a member of the “*Orders of the Quest*”, there may be another reason. Let us reflect on the deeper message of showing the “Creator” in such a disrespectful way. Gazing on the figure, makes one think how utterly ridiculous it is to think of the Creator of the Universe in such a way, which is exactly the point. Michelangelo was not insulting either “God”, *Great Spirit-Mind*, or the Church. He was merely pointing out the absurdity of assigning a human body to the Supreme Being. During the Renaissance this did

not have an impact, simply because the ancient knowledge of the Divine Realm consisting of consciousness and energies and not anthropomorphic gods and goddesses was forgotten.

Nonetheless art is timeless, therefore, someone gazing at the figure today might wonder why Michelangelo painted such a ridiculous scene and begin thinking of the nature of *Great Spirit-Mind*.

Concerning the Sistine chapel ceiling's most famous scene, the creation of Adam, some people have observed that the scene forms the same outline as the Brain and Spinal column. I agree with them, as this again shows Michelangelo wanted to leave us a visual testimony to make us think. All it takes is a moment of questioning for the Spirit to open our minds to *Great Spirit-Mind* and allow Him/Her to guide us to the Truth. This is the main reason the "*Shadow*" worked so hard on corrupting the early Church with the creation of the Inquisition. Still, we will leave that heinous institution alone for now and turn to whom some would say is the most famous Renaissance man, Leonardo Da Vinci. Have a great weekend, love always, Suzzan.



Creation of Adam by Michelangelo 1475 - 1564 – Sistine Chapel

Post October 9th

Hello everyone, if I was following the time-line exactly, Leonardo Da Vinci would have been the first figure of the Renaissance I examined, because he was born in



1452. Like Botticelli and Michelangelo, Da Vinci was also born in Florence and sponsored by Lorenzo the Magnificent as a gifted artist. Be that as it may, apart from being a great artist, Leonardo was also a great innovator. Even today people marvel over his extremely detailed drawings and sketches. However, it was his ability to record sacred knowledge into many of his paintings that unveils him as a member of the “*Orders of the Quest*.” I will address three of his most famous paintings: *The Madonna of the Rocks* (both versions), The unfinished *Adoration of the Magi*, and the extremely contentious wall-mural of the *Last Supper*.

The two different versions of the *Madonna* or *Virgin of the Rocks* have caused great debate, because the version in the Louvre seems to show John the Baptist as a toddler blessing the infant Jesus. Traditionally this is supposed to be a painting of Jesus and his mother meeting up with John the Baptist and the Archangel Uriel on their flight to Egypt. The London Tate Gallery version has the infant Jesus holding a crucifix to supposedly bestow on his cousin the authority to baptize him later. In the Louvre version, the crucifix is not present and the child with the angel appears to be blessing Jesus. This would make sense if Leonardo knew of the Mazdeans. His apparent focus on John the Baptist is seen again in his unfinished *Adoration of the Magi*. In Dan Burnstein’s *Secrets of the Code*, there is a description of a scientific analysis carried out by Maurizio Seracini:

“...Seracini’s painstaking, four-year-long technical study wrapped up in 2005...His ultimate findings are fascinating...Some of Leonardo’s first ideas, Seracini discovered, never appeared on the surface. Hidden underneath the pigment is the suggestion of a pagan or Egyptian temple...”

Later, in the *Secrets of the Code*, Mr. Burnstein reproduces a critique from Lynn Picknett and Clive Prince, authors of *THE TEMPLAR REVELATION, Secret Guardians of the True Identity of Christ*. What they have to say about Da Vinci and John the Baptist is very interesting:

“In over a decade of research, we have found time after time, evidence that wherever he could, Leonardo Da Vinci elevated John the Baptist over Jesus...Certainly we know that the inner circle of the Templars maintained an enormous...reverence for the Baptist, which is reflected in many more of Leonardo’s works. The last thing he ever did, for his own benefit entirely and not as any commission, was his darkly strange *St. John the Baptist*, which-together with the *Mona Lisa*-adorned the walls of his death chamber...And his only surviving sculpture, a joint work with Giovanni Francesco Rustici ( a...alchemist and necromancer), is of John the Baptist...Leonardo always managed to sneak in some Baptist symbolism such as the carob tree-a traditional association with John-in his unfinished *Adoration of the Magi* (ca. 1481), which is being worshipped by bright, healthy young people, while the holy family is being clawed at by hideous ancient figures...And the young man standing radiantly close to the roots

*of the John's carob tree is making ...the John gesture-raising the right forefinger heavenward. Leonardo's sculpture is also making this gesture, as is his last painting, St. John the Baptist...."*

Ms. Picknett and Mr. Prince interpret the artist's obsession with John the Baptist as evidence for him being anti-Jesus, but I think there is a far deeper message that Leonardo wanted to convey. As far as I know, all the paintings that show either John the Baptist or Jesus as antagonistic to one another, depict them both as children. If Leonardo was a member of the "*Orders of the Quest*", then is it not possible that he was saying the infancy stories about John and Jesus are wrong? Taking into consideration the Mazdean teachings, perhaps Leonardo wanted to relay that Jesus and John were not the same age and that John the Baptist began his ministry decades before Jesus? However, his famous painting of the *Last Supper* portrayed a far more important message about transformation.

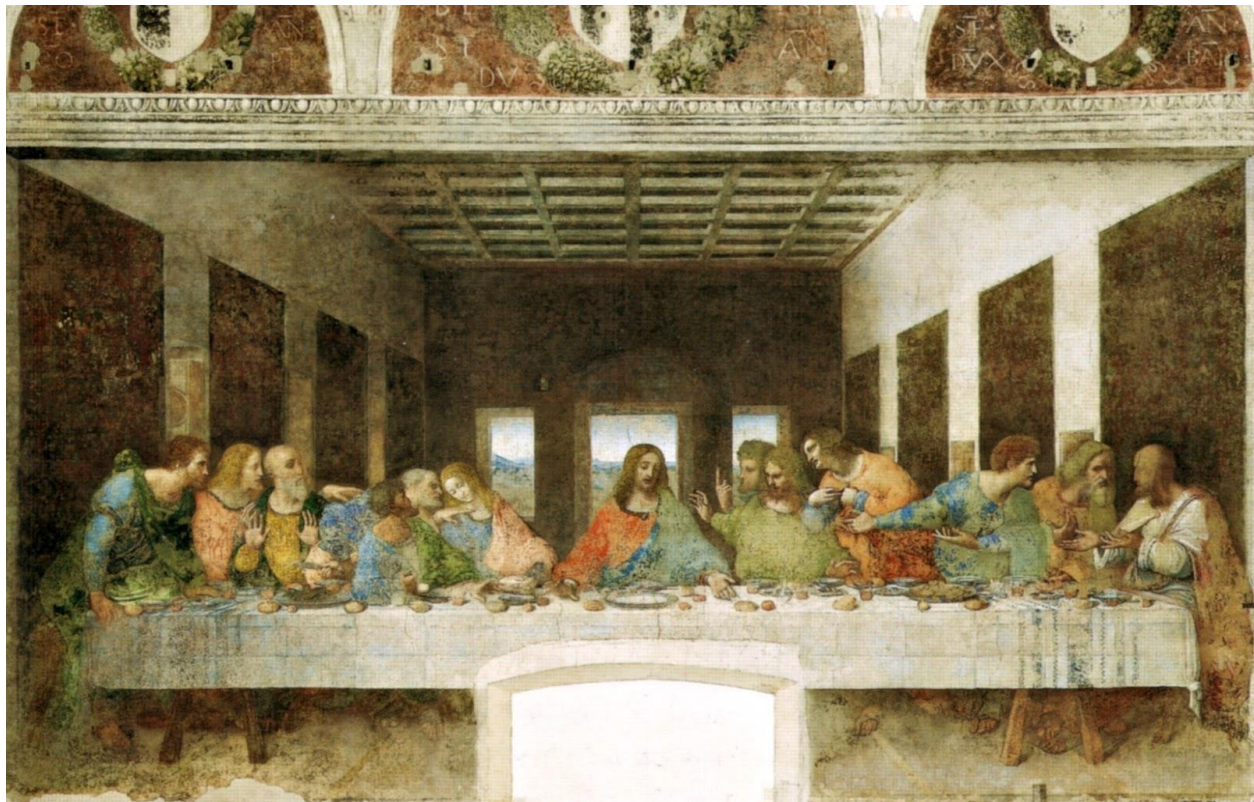
It is important to keep in mind that the philosophy of the Renaissance was Hermeticism, which was epitomized by the science of alchemy. Outwardly the goal of the alchemist was to turn base metals into gold, but that was a metaphor for the alchemist purifying himself and transforming. He accomplished this through the union of the masculine-active with the feminine-passive within him. Despite the debate over who is sitting on Jesus' left in the painting of the *Last Supper*, in making the figure feminine, Leonardo was relaying the need to unite the masculine and the feminine. Bernard Hamilton, one of the people Dan Burnstein interviewed about *The Da Vinci Code*, made a remark about Da Vinci's *Vitruvian Man* and the figure of St. John in the *Last Supper* as being "epicene."

Neither Craig nor I were familiar with the term epicene, so we looked it up. The dictionary says, (1) "designating a noun, as in Latin or Greek, having only one grammatical form to denote an individual of either sex. (2) Belonging to one sex but having characteristics of the other, or neither." In reading the definition, I cannot think of a more appropriate term for a spiritual hermaphrodite.

One other example of Leonardo's use of an "epicene" figure was in probably his most famous work, the *Mona Lisa*. Leonardo's legacy was to leave us guessing over this masterpiece, even to this very day. Experts have speculated that Leonardo used his own portrait to create the apparent androgyny. Another theory I heard on a documentary about Leonardo's work (Sorry I cannot remember the title), has art experts relating that the figure's shoulders are asymmetrical, making her appear unbalanced, perhaps another way that Leonardo alluded to the imbalance in the masculine and feminine within Humanity.

The obvious skill of both Michelangelo and Leonardo to encode secret information was crucial to *Great Spirit-Mind's* plan, as it concerned the *Ancient Mysteries*. The artists' contribution was made possible through the patronage of the Médicis, using the Knights Templars wealth. As members of the "*Orders of the Quest*" they knew that their work would last for centuries and would be pivotal in helping to awaken Humanity at the Fullness of Time.

If both Michelangelo and Leonardo Da Vinci were skilled in encoding secret messages in their work, the third member of the "*Orders of the Quest*" was positively a master at it. I am of course speaking of Michel de Nostradamus. Nonetheless, there is one distinct difference between Nostradamus and the other members of the "*Orders of the Quest*" mentioned above. Nostradamus was not born in Florence. In fact, he was not born in Italy at all, but in the small town of Saint-Remy in Provence, Southern France. We will leave this mysterious mage until tomorrow, as his contribution to the Divine Universal Plan was multifaceted. Have a great day, love always, Suzzan.



Last Supper by Leonardo DaVinci – 1452 - 1519

Post October 10th

Hello, everyone, we will come across Nostradamus, who was born in 1503, in several “upsteppings” simply because his influence stretches all the way to the present era. Nostradamus’s adult life was dominated by the Black Death or its medical designation Bubonic plague. After losing his wife and children in 1534 to the plague, he dedicated his life to discovering ways to defeat the illness. His practice of burning not only the bodies of those who succumbed to the disease, but also all their belongings proved inspired, since, as we know today, it was/is an effective method in preventing the spread of disease as well as the plague.

Although Nostradamus became respected in his hometown of Salon for his knowledge of medicine, his fame came later when he began forecasting the future in a series of yearly almanacs. I will not discuss the traditional interpretations of his 1000 Quatrains in his Centuries here, because scholars have argued over their accuracy since the seer’s death in 1566. Nonetheless, I do want to briefly address Nostradamus’ connection to the Knights Templars.

An interesting documentary about the seer on the History Channel in 2008, related that a church behind Nostradamus’ home in Salon was associated with the Templars. The church called Saint Michael of the Revelation, was apparently built by the Knights. On the documentary, the narrator focused on the strange symbols on the church’s doors. These symbols appear decidedly “pagan”, as at the top of the door was an image of Ophiuchus. Without getting into the relevance of Ophiuchus to this treatise at this time, I will just say that the Greeks identified him with their god of medicine Asclepius.

According to his entry “Asclepius was the son of Apollo and Coronis.” When Coronis betrayed him by sleeping with the mortal Ischys, while carrying their child, blind with jealousy “Apollo shot Coronis with an arrow.” Reluctant to kill his baby, “Apollo snatched the unborn baby from its mother’s womb.” Afterwards he entrusted the baby to Chiron the centaur. Chiron named the boy Asclepius and raised him “as his own son, teaching him the arts of healing and hunting.” Chiron’s skill as a teacher is proven by Asclepius becoming “so skilled in medicine that not only could he save lives; he could also raise the dead.” According to his entry, a perfect example of Asclepius’ skill is found in the account of him healing Hippolytus, son of Theseus. The author relates that after Hippolytus was killed “when he was thrown from his chariot”, Asclepius immediately brought out “his healing herbs.” Then, “Asclepius touched the youth’s chest three times, uttering healing words, and Hippolytus raised his head.” So successful was Asclepius that the god of the

underworld, Hades became concerned “that the flow of dead souls into his domain would soon dry up if this technique became widely known.” As a result, Hades evidently “complained to his brother god Zeus who struck down Asclepius with a thunderbolt.” Not surprisingly, Apollo was enraged “at this harsh treatment of his son.” This was remedied according to the author, when “To mollify Apollo, Zeus made Asclepius immortal”, and then placed him in the heavens “among the stars as the constellation Ophiuchus.”

Leaving Ophiuchus/Asclepius aside for now, as Nostradamus was a member of the “*Orders of the Quest*”, I was not surprised to find a connection between him and the Knights Templar. I was however, surprised to discover that the French seer may also have known both Michelangelo and Leonardo Da Vinci. I learned of this possibility in the highly controversial book, *NOSTRADAMUS: The Lost Manuscript - The Code That Unlocks the Secrets of the Master Prophet* by Ottavio Cesare Ramotti. Before I discuss this amazing book, I need to state that one of the foremost Nostradamus scholars, John Hogue, disputes the authenticity of the book. As I believe Mr. Hogue carries the consciousness of Nostradamus, this presented me with quite a dilemma. Why would a reincarnation of Nostradamus dispute his own work?

Having objectively read Mr. Ramotti’s book and studied the images, we saw a strong connection between Plate 66 and our experience on April 4th, 1994, in Jerusalem. After many hours of contemplation on my quandary, I came back to the fact that before incarnation the soul has a complete memory wipe and is born with a clean slate. Nostradamus chose to return at this time to help with Spiritual Evolution, and as with all of us, before 2010, he fell under the influence of both the “*Shadow*” and the “*Light*” and had to choose which inspiration to follow. Obviously, as I wrote in LCD, when John Hogue recognized the name Nostradamus as a child, he was being influenced by the “*Light*” to study and bring credibility to the quatrains. Unfortunately, because of his importance to *Great Spirit-Mind’s* plan, the “*Shadow*” was relentless in “his” attacks to make him quit. The constant challenge to his integrity, has made Mr. Hogue determined to defend his position and extensive knowledge of Nostradamus at all costs. Regardless, as we have repeatedly said, over the years Craig and I were required to completely review our beliefs, to the extent that almost everything we thought to be true, was either an outright lie or a serious misinterpretation. Our experience was kind-of like the character Neo in *The Matrix* suddenly waking up to realize that his entire world is an illusion.

Regarding Mr. Ramotti’s book, like everything else we read, we read it with an open mind with absolutely no preconceived ideas. What struck us most about the writer’s theory is that he used a stone to decode the quatrains. Surprisingly this stone was not

in France, it was in Turin, Northwest Italy, which Nostradamus regularly visited. The naysayers of the book state that in using the stone, Mr. Ramotti creates his own interpretation with his code. That may indeed be true. Yet consider this; he uses the same method on each quatrain, which yields legible and coherent text. If the code was purely fictitious, it would be impossible to obtain a coherent explanation of each quatrain from legible text every time. There is something else to consider when reading *NOSTRADAMUS: The Lost Manuscript* and that is the relevance of the prophecies to the present day.

Anyhow it is up to each individual to make up their own mind. For my part, Craig and I found too many coincidences between Mr. Ramotti's book and our mission, for us to dismiss it out of hand. This is the crux of the matter. It is of no consequence whether the interpretation is from a genuine code created by Nostradamus. What is of consequence is the value of the information obtained by the code. To illustrate this, Mr. Ramotti explains the "Technical Limits of Reading Hidden Text" by associating it with the subconscious. Conceding that the "processing of the quatrains can be accomplished in a completely technical way", he suggests that "these calculations may derive from the subconscious without being transcendental precognitions."

Further on Mr. Ramotti insightfully connects the interpretation of the quatrains through the computer code, in order to access a type of "universal Information", offering that "I imagine an interchange of universal information with Jungian-type archetypes, intelligent, collective, and impersonal." This method of obtaining information equates to a computer being "perfectly intelligent", but without a conscience. Moreover, Mr. Ramotti thinks the "universal archetype of the Nostradamus-wave can be used literally to obtain atemporal knowledge." One of the most interesting points Mr. Ramotti makes concerns the validity of information obtained from the subconscious. He relates:

*"According to the Cabalists, all languages are valid because they all derive from the original sacred language: in the beginning, there was the Word, and the Word was with God. There has always been a long controversy between psychology and spiritualism as to whether so-called paranormal phenomena are psychological by nature or attributable to external entities that possess a separate existence."*

In his book, Mr. Ramotti likens the "controversy" over his code, to the "dispute that took place in the world of physics, concerning whether light was made up of particles or waves." This "controversy" as we know, was reconciled when physicists discovered that light could appear as both particles and waves. He believes "The same may be true of extrasensory phenomena: the psychological and spiritual

manifestations are interconnected.” Quoting a spiritual “guide” or “entity”, he relates that “If there were, on the part of the human creature, the liberty to act in full consciousness that creature would become consciousness itself, and therefore truth’.”

The reason I have related Mr. Ramotti’s conception of how the code for the interpretation of the quatrains came about, is because it correlates to the information in the treatise. As to these “Jungian-type archetypes”, we gained a clue earlier when Mr. Ramotti describes the “Cabalistic Nature of the Stone of Turin.” Reminiscent of the Bible Code, he relates that the code could not be used until the invention of the computer. In support of this, he cites Nostradamus’ “occult euphemism” that the “computer still lay in the concavity of the Moon.” Despite his proposition above, Mr. Ramotti believed that spiritual intelligence assisted in the code. He wrote:

*“With the aid of the ‘Zephirot’ (Sephirot) the stone can be read in Italian by the following algorithm of the date 1-5-5-6 four times and 6-5-5-1 four times, for three turns. The blanks count as letters...A second message appears in the Seal of Solomon (the hexagram) by combining the same letters differently and reading them counterclockwise.”*

Forgoing the deciphering of this great prophet’s quatrains for now, I mentioned earlier that I learned from Mr. Ramotti’s book that Nostradamus knew Michelangelo and Leonardo Da Vinci. Amazingly, the author also made the association with these great men and Melchizedek:

*“It is said that Nostradamus visited the Sistine Chapel while Michelangelo worked there—and it is possible that he provided some inspiration for the artist’s fantastic fresco of the Last Judgment. It seems Nostradamus also had some contact with Leonardo DaVinci. This contemporaneity of universal geniuses can be no accident. It came about at the first unfurling of the epoch of modern man, laboriously emerging from the darkness of the Middle Ages. During the Renaissance, an occult literature flourished that derived from ancient hermetic texts dating back, according to tradition, to Melchizedek, the priest of God, eternally living, who initiated Abraham in the esoteric teachings that gave rise to the Cabala.”*

One of my biggest questions was, “If Nostradamus was a famous prophet/seer (fortune-teller) in the 16th century, then how did he avoid the clutches of the Inquisition?” I learned the answer is that he was protected by a powerful benefactress, Catherine de Médici. Upon first investigating Nostradamus, it surprised me to find a member of the prominent Florentine Médici family in France, but I would soon learn that the Médici’s were not only in France, they were also in Spain and England. Have a great day, love always, Suzzan.



Michel de Nostradamus 1503 – 1566

Post October 11th

Hello, everyone, continuing with our timeline, at the end of the 15th century the atmosphere in Italy changed in favor of the “*Shadow*”, which is seen in the son of Lorenzo the Magnificent, Piero de Lorenzo replacing his father as ruler of Florence. However, Piero’s ascension was not the only spanner in the “*Light’s works*”, as it were. The “*Shadow*” dealt the Médici’s of Italy a devastating blow, when “he” influenced conspirators to attempt the assassination of Lorenzo on Easter Sunday April 26, 1478. According to their entry on Wikipedia, on this particular Easter Sunday, “in an incident called the Pazzi Conspiracy, a group including members of



the Pazzi family, backed by the Archbishop of Pisa and his patron Pope Sixtus IV attacked Lorenzo and his co-ruler brother Giuliano in the cathedral of Florence.”

Although the assassins “stabbed” Lorenzo, he managed to escape. Unfortunately, Giuliano, Lorenzo’s brother and co-ruler was not so lucky and died from his wounds. The entry relates that “The conspiracy was brutally put down, with measures including the lynching of the archbishop and the death of the entire Pazzi family.” Alas, the death of the archbishop behind the assassination was not the end, because Pope Sixtus IV was not cowed by the “punishment” of his “supporters.” Consequently: “The Médici and Florence suffered from the wrath of the Pope.” This is demonstrated with Pope Sixtus seizing “all the Médici assets”, before excommunicating “Lorenzo and the entire government of Florence, and ultimately put the city under interdict.”

Apparently an “interdict” is an ecclesiastical penalty, which was issued locally and would result in the closing of all the churches. It would also stop all the sacraments, i.e., preventing marriage, confession, anointing of the sick, and the Eucharist. Despite the Papacy’s treatment of his family, Lorenzo did not back down. Consequently, the Pope moved to protect himself, by making a “military alliance” with the King of Naples, Ferdinand, who dispatched his son, Alfonso Duke of Calabria to launch “an invasion.” Despite the invasion, the alliance between Pope Sixtus and Ferdinand led to a stalemate between the warring factions and was only broken by the “skilled diplomacy” of Lorenzo.

As I said, something about the Medici family always perplexed me. It seemed that there were aspects of the family reflecting the “*Orders of the Quest*”, as in Lorenzo the Magnificent supporting the arts. On the other hand, the actions of two Médicis who became Pope Leo X and Pope Clement VII, completely contradicted that assumption. Then I read about Johannes Trithemius in *Secrets of the Widow’s Son*, who was apparently a Benedictine abbot that wrote books on the black magic art of communing with angels and demons. David A. Shugarts informs us that “Johannes Trithemius (1462 to 1516) ran an abbey at Sponheim and later Würzburg, Germany.” It seems he gave “instruction in a system of communicating secrets through angels and demons.” Mr. Shugarts also informs us that one of the most influential members of the Catholic Church, Heinrich Cornelius Agrippa was a student of Trithemius. However, I will come back to Trithemius later, but now I need to continue with the Médicis.

Above I mentioned that at the end of the 15th century the atmosphere in Italy changed in favor of the “*Shadow*.” Undoubtedly this was through the actions of Pope

Sixtus IV against Lorenzo and his brother Giuliano at that time. Moving into the 16th century, the Médici family in Italy became completely corrupted by the “Shadow”, with the election of two members of the family as the nefarious popes mentioned above. Excerpts from the article concerning the Médici Family on the web that I quoted earlier, relate the situation at the start of the 16th century:

*In December 1503, Piero de Medici drowned. His son Lorenzo was 12. Therefore, his uncle, Cardinal Giovanni de Medici, was the head of the family. Under the steady approach of the Spanish army to the city of Florence, the pro-Medicean partisans skillfully encouraged by Giovanni, regained control of Florence in 1512. In the purge of the previous officials, Machiavelli was replaced by a Medicean. He then went to his country house in Percussina and wrote The Prince.*

*Cosimo I ...purged the House of Medici and the city of Florence from the foreign entanglements, and from the interference of his ministers, two areas of control which had been strong since the Savanarolan era. He became the 'Grand Duke' after conquest of the neighboring areas in 1569. Cosimo was not an extremely popular figure. While he brought Florence stability, he took away its freedom. The heirs of Cosimo lacked even his heavy-handed ability to promote stability and pursue business interests.*

Clearly the later Cosimo was not of the same caliber of his earlier namesake, Cosimo the Elder, from the 13th century. That said, the mention of a “Spanish army” invading Florence brings me back to the Iberian Peninsula where the Jewish population were expelled from the region.

To recap, we left the Iberian Peninsula just before the two kingdoms of Castile and Aragon were united in 1469, through the marriage of Isabella I of Castile and Ferdinand II of Aragon. It is during their rule that the Iberian Peninsula became known as the Kingdom of Spain and with their sponsorship of Christopher Columbus’ expedition to the “New World”, Spain quickly became an Empire.

In the 14th century, the “Shadow’s” two strongest allies came together in the form of the Holy Roman and Spanish Empires. Earlier I said that the Hapsburgs or Habsburgs eventually infiltrated most of Europe including Spain. Consequently, it came as no surprise for me to learn from the entry for Spain that the Empire “reached its apogee (peak) during the reigns of the first two Spanish Habsburgs” - Charles I (1516–1556) and Philip II (1556–1598).

History has recorded the result of Spain becoming a world power, demonstrated in the annihilation of all indigenous culture from every country that they conquered, through the forcible conversion to Catholicism of the indigenous populations. However, it is the same method these Catholic rulers employed in Spain to forcibly

convert their citizens, which shows the strongest evidence of the “*Shadow*”, with creation of the infamous Spanish Inquisition, which we will regrettably investigate tomorrow. Have a great day, love always, Suzzan.



Piero di Lorenzo de' Medici 1472 –1503,  
lord of Florence from 1492 until his exile in 1494.

Post October 12th

Hello, everyone and so we come to the time of the worst creation in the Church’s history, the infamous Spanish Inquisition, instigated when Queen Isabella I of Castile and King Ferdinand II of Aragon sponsored the worst branch of the most heinous institution instigated by the “*Shadow*”, the Inquisition in 1478. (Note: the reason I give the full title for Isabella and Ferdinand is because throughout history there have been several kings named Ferdinand, one of them King Ferdinand III of

Seville that ruled from 1217 to being beatified (made a saint), and Ferdinand I 1558-1564 who was Holy Roman Emperor.)

Earlier, I discussed the devastating effect the Inquisition had on the “*Orders of the Quest*” in the 14th century, with the consequences of Jacques de Molay’s curse. Nonetheless for most of us, whenever we hear the name Inquisition, the adjective Spanish automatically comes to mind. This is another indication of how much this “*Shadow’s*” institution influenced the consciousness, even today. Consequently, an investigation is called for, primarily because the organization’s formation goes a long way to explain the atmosphere of terror generated for several hundred years.

Although the Spanish Inquisition was intended to support Catholicism, unlike its earlier version that tortured the Templars, it was not directly under papal control. Instead, according to its entry on Wikipedia, this specific branch of the Inquisition, was under “direct control of the Spanish Monarchy.” As such, it became a tool that the Spanish monarchs could use, as and when they saw fit. I was interested to learn from the entry that “The Spanish Inquisition was created by a multi-religious nature of Spanish society following the reconquest of the Iberian Peninsula from the Moors (Muslims).” This reconquest however, “did not result in the full expulsion of Muslims from Spain, but instead yielded a multi-religious society made up of Catholics, Jews and Muslims.”

Initially after the reconquest of the Iberian Peninsula, all members of the multi-religions lived together peaceably. Then as people converted, there became a distinction between the original Catholics and the new converts, known as “conversos” or “New Christians.” These new converts were accused of engaging in “a new mixture” of Judaism and Christianity. Also known as “Crypto-Judaism”, which predictably caught the attention of the inquisitors.

The entry relates how the Spanish version of the Inquisition came about, when “Alonso de Hojeda, a Dominican from Seville,” approached Queen Isabella during her visit to “Seville” in 1477, complaining that the new converts were not practicing orthodox Catholicism. Due to nothing happening from his report, Alonso approached the queen a year later during a visit to Seville, and obviously succeeded in persuading Isabella there might be a problem. We know Alonso was successful because soon after the infamous Dominican Grand Inquisitor Tomás de Torquemada, together with the “monarchs” and the “Archbishop of Seville”, requested a report to confirm the accusations. The report induced Ferdinand and Isabella to allow the Inquisition in Castile to root out the “false converts.” In seeking Pope Sixtus IV approval, “At first the request was turned down for a number of

reasons. One being that the king and queen requested the Spanish Inquisition be under the monarchs of Spain's control. Nonetheless King Ferdinand ultimately prevailed by "threatening to withdraw military support", which as at that time, as the "Turks were threatening Catholic Europe" left Pope Sixtus no choice. Therefore, "On November 1, 1478, he published the bull", granting permission for the Spanish Inquisition to be "established in the Kingdom of Castile", giving "the monarchs exclusive authority to name the inquisitors."

Sounding almost benign, Wikipedia's entry relates that initially, the Inquisitions only operated in the "dioceses of Seville and Córdoba", with the initial "*auto de fe*" being "celebrated in Seville on February 6, 1481." Celebrate is a strange way to describe the "ritual of public penance of condemned heretics and apostates", which occurred under the Spanish Inquisition. I say strange, as although the term *auto de fe* translates as "act of faith," it really refers to a heretic "burning at the stake for heresy." In fact, six people were burnt alive on that day, with the instigator of the Spanish Inquisition Alonso de Hojeda, who first brought the "heresy" to the attention of Queen Isabella, presiding over the "ceremony" and giving the sermon. This *auto de fe* in 1481 opened the flood-gates for the Spanish Inquisition, and "by 1492, tribunals existed in eight Castilian cities" including Córdoba and Toledo.

Despite the former Kingdom of Castile being under the scrutiny of the Spanish Inquisition, the former Kingdom of Aragon was more resistant to it moving into their region. King Ferdinand II paid little attention to his "people's" concerns and "simply resuscitated the old Pontifical Inquisition, submitting it to his direct control." When Pope Sixtus IV learned of the Inquisition being established in Aragon, he issued "a new bull categorically prohibiting the Inquisition's extension to Aragon."

It is hard to see Pope Sixtus as being influenced by the "*Shadow*", because the contents of the "bull" seemed more conducive to the objectives of the "*Light*." For example, an excerpt from the entry relates "the Pope unambiguously criticized the procedures of the Inquisitorial court." The Pope's main concern was the false "testimony of enemies, rivals, slaves and other low people" against "true and faithful" Christians. He saw the victims as "lapsed heretics" and thought imprisonment and torture would create a "great danger to their souls, giving a pernicious example and causing scandal to many." Unfortunately, the Pope's complaint fell on deaf ears, because Ferdinand succeeded in having the bull suspended, and the appointment of Tomás de Torquemada as "Inquisitor General of Aragón, Valencia and Catalonia."

In 1484 Pope Sixtus' successor, Pope Innocent VIII also attempted to curb the power of the Spanish Inquisition, by permitting "appeals to Rome against the Inquisition." Alas, this was also unsuccessful, because King Ferdinand "decreed death and confiscation for anyone trying to make use of such procedures without royal permission."

The contest between King Ferdinand II and Popes Sixtus IV, and Innocent VIII reflected the struggle between the "*Shadow*" and the "*Light*." As history records, in the late 15th and early 16th centuries the "*Shadow*" prevailed, primarily due to Ferdinand's defiance of the pope's bulls, resulting in the Spanish Inquisition gaining more power, so much so that "the Inquisition became the only institution that held authority across all the realms of the Spanish monarchy." As a result, it became "a useful mechanism at the service of the crown." According to the entry, the Spanish Inquisition "was extremely active between 1480 and 1530." Since this encompassed the rule of the two Hapsburg kings, Charles I (1516–1556) and Philip II (1556–1598), the "*Shadow*" obviously influenced them. Evidently, "Different sources give different estimates of the number of trials and executions in this period; Henry Kamen estimates about 2,000 were executed, based on the documentation of the Autos de Fé, the great majority being conversos of Jewish origin."

I will refrain from getting into the nature of the torture inflicted by the Spanish Inquisition or the number of people who fell victim to it. Suffice to say, it was several thousand. For those interested in learning more about the Spanish Inquisition, I would recommend the entry for them on Wikipedia, which is a thorough and intensive study on this atrocious organization.

In considering the Spanish Inquisition, one might wonder where the "*Light*" was during this dreadful time. Afterall, Sophia clearly influenced, Michelangelo and Leonardo Davinci, so where was "Wisdom" during this wholesale torture and murder of innocent people. The problem was that these atrocities happening in Spain created such an environment of hate that Sophia could not tolerate it, so like during the Crusades, at the end of the 15th century, "she" was forced to withdraw from the Earth Plane and return to the Divine realm. Nonetheless, "her" partner, Melchizedek remained and although unfortunately helpless to stop the inquisitors in Spain, because of the printing of the *Kabbalah*, *Zohar*, and *Sepher Yetsirah*, reestablishing Jewish mysticism, Melchizedek was able to move the Plan forward within the Jewish community. Yet, as I said, any Jew that did not convert to Catholicism was expelled from the Iberian Peninsula in 1492, so how did the "*Light*" turn to the Jewish community in Spain, and what happened to the Spanish Kabbalists? To answer that question, we need to track the development of Kabbalism in the 15th and 16th

centuries. As we will see it will bring us to intersect with perhaps the most successful conquerors in Islamic history, the Ottoman Empire. Have a great night, love always, Suzzan.



**Tomás de Torquemada** was a Dominican friar and the first grand inquisitor in Spain. His homogenizing religious practices led to the expulsion of thousands of Muslims and Jews from Spain in the late 15th century. The nephew of a noted theologian, Juan de Torquemada, he initially joined the San Pablo Dominican monastery. In 1452, Torquemada became the prior of Santa Cruz at Segovia and went on to hold the office for 22 years. During his tenure, he became familiar with Queen Isabella I and soon became her confessor and adviser. He was convinced that the existence of Islamic converts and Jewish converts would hinder the social and religious life of Spain. As a result, he became a supporter of the Alhambra Decree that resulted in banishment of the Jews from Spain in 1492. His final years were marked by widespread complaints which led Pope Alexander VI to employ assistant inquisitors. Torquemada died in 1498, after spending fifteen years as Spain's grand inquisitor.

Post October 13th

Hello everyone, before we get to today's post in our guided journey, I want to explain why I changed the Forum's profile picture. The previous picture was of a ruined temple of *The Mysteries*, but now this Forum is focused on preparing 777,000 to become the tools of the Divine Universal Plan to transform this world into the peaceful paradise it was intended to be. Since Craig and I created this picture, we

feel it is the perfect representation of Humanity's role in being co-creators of our world on *Globe E*.

Returning to our journey and the fate of the Jewish community exiled from Spain, I discussed the relocation of the Jewish population to Israel, in the chapter *The Crusades to WWI in LOVE: The Common Denominator LCD*. Relating that:

*“After the Jews were expelled from Spain in 1492 C.E., many Kabbalists traveled to their ancestral home, Jerusalem. Later, a devout mystic group of Kabbalists set up a community in the village of Safed overlooking the Sea of Galilee. In the sixteenth century, a leader called Moses Ben Jacob Cordovero, 1552 to 1570 C.E. had a remarkable student. His name was Isaac Ben Solomon Luria, and it was through him that The Kabbalah would gain respect and prominence throughout the Jewish world.*

*Luria was born in Jerusalem in 1534 C.E. After his father died, his mother took the young Luria to live with her rich brother in Egypt. Later, he spent “a considerable time in seclusion on an island in the River Nile, near Cairo.” While living on the secluded island, he searched for spiritual truth by studying The Zohar and the writings of Cordovero, the most prominent Kabbalist of the time. Around 1569 C.E., Luria traveled to Safed to study with Cordovero. Matt believes that Luria's impact on Kabbalism lay in “his saintly behavior, his occult powers, and his novel teachings,” and that he allegedly possessed divine inspiration. One of Luria's “powers” was the uncanny knack of being able to trace the various incarnations of his disciples. Unfortunately, sometimes the brightest stars are also the briefest, as evinced by Luria's premature death at the age of 38, the victim of an epidemic, which hit Safed in the summer of 1592 C.E. Like many great teachers before, most of what we know about Isaac Luria is derived from his disciples/students. As a result, we owe the recording of Luria's teaching to his star pupil Hayyim Vital.”*

However, there was another player in the fate of the Spanish Jewish community, because soon after the Jewish population was forced to convert to Catholicism or face exile, the same fate befell the Muslims of Spain, but there was a difference. The Muslims were able to choose where they went. Their ability to choose was because of an Islamic Empire rising in the east, which emerged from the ashes of the Byzantine Empire's collapse.

During the Crusades, Constantinople was sacked by Latin Crusaders, but as I have covered this episode in LCD, I will not repeat the details here. It is enough to say, it was a time when the “*Shadow's* influence held full sway. The relevance of the sacking of Constantinople, according to the Wikipedia entry for the Byzantine Empire, was the presence of the Sultanate of Rûm (Turkish for Rome) in Anatolia (Asia Minor or Modern Turkey). Its author explains, “In its final decades, the territory ...saw the emergence of a number of small principalities” one of them being the Osmanoglu, (Ottomans), rising to dominate the region. As a result, in 1453 the



Ottoman Empire conquered Constantinople, ending the Christian rule of Asia Minor for all time. The “conquest cemented the status of the Empire as the preeminent power in southeastern Europe and the eastern Mediterranean.” It also launched “a long period of conquest and expansion” for the Empire, with it “extending its borders deep into Europe and North Africa.”

As the Ottoman Empire “expanded”, they encountered other “growing” empires, namely the Europeans. Excerpts from the entry relate how the Muslim Empire was in competition with several Christian Empires during the 16th century. Dominating both land and water, the Ottoman “navy also contested and protected key seagoing trade routes, in competition with the Italian city states in the Black Sea, Aegean, and Mediterranean seas.” In the Red Sea and Indian Ocean, they were in competition with the Portuguese. That said, empires need strong leaders to thrive and at its height of expansion, the Ottoman Empire thrived “under the rule of a line of committed and effective sultans.”

One of the strongest sultans, was the famous Sultan Selim I (1512–1520), who “dramatically expanded the Empire’s eastern and southern frontiers...” During the 16th century, Suleiman continued to grow his empire, making his conquests “tributary principalities of the Ottoman Empire.” When Suleiman turned his attention to the very heart of the Hapsburg dynasty in 1529, he aroused the Holy Roman Emperor Ferdinand 1.

(Note: Despite being born in Spain, Ferdinand 1 was never King of Spain, instead he was King of Hungary and Bohemia from 1526, and Emperor Elect from 1558. However, Ferdinand was never the sole Emperor, because he shared the throne of the Empire with his nephew, Philip, Charles V’s son, until his death at 61 in 1564.)

Following that clarification, I return to Ferdinand’s nemesis, Suleiman. The Ottoman Empire under Suleiman also made inroads into the East, when it “took Baghdad from the Persians in 1535.” With the conquest of Baghdad, the Ottoman Empire now controlled “Mesopotamia and naval access to the Persian Gulf.” Suleiman the Magnificent is aptly named because when his successor Selim II took over as Sultan of the Ottoman Empire, Selim ruled approximately fifteen million people.

Due to the wars and conquests, I was not sure whose influence Suleiman was under, the “*Light*” or the “*Shadow*.” The fact that according to his entry, it was under his reign that both the Muslims and the Jews were saved from the Spanish Inquisition is telling. Apparently, he saved the Jews by evacuating them “from Spain to the safety of Ottoman lands (particularly Salonica, Cyprus, and Constantinople).” This action

goes a long way to demonstrate the tolerance of Suleiman, but it is the author describing Suleiman's rule as the entry of the "Golden Age", which clearly indicates that the main influence on Suleiman was of the "*Light*." For example, during Suleiman's reign "Hundreds of imperial artistic societies were administered at the Imperial seat, the Topkapı Palace." Known simply as "the Ehl-i Hiref", which translates as the "Community of the Talented", following their "apprenticeship, artists and craftsmen could advance in rank within their field and were paid commensurate wages in quarterly annual installments." The author explains there is evidence to support Suleiman's patronage and support.

*Payroll registers that survive testify to the breadth of Suleiman's patronage of the arts, the earliest of documents dating from 1526 list 40 societies with over 600 members. The Ehl-i Hiref attracted the empire's most talented artisans to the Sultan's court resulting in a blend of Islamic, Turkish and European cultures. Artisans in service of the court included painters, book binders, furriers, jewelers, and goldsmiths. The Sultan sought to turn Istanbul into the center of Islamic civilization by a series of projects, including bridges, mosques, palaces, and various charitable and social establishments.*

In respect to Suleiman or (Süleyman) the Magnificent, I was amazed to learn that his wife was known as Hürrem Sultan because she helped rule the empire. The author relates that she was "known to Europeans informally as simply Roxelana." Evidently Roxelana was born in the Ukraine to an "Orthodox priest" and as the entry reports, "According to late-16th-century and early-17th-century sources" she was "taken as a slave" by "Crimean Tatars", who eventually took her "to Istanbul" where she "was selected for Süleyman's harem."

Islamic harems have a kind of pecking order, with the Sultan's "favorite concubine" ruling the harem. When Roxelana caught the eye of the Sultan, it made her the "favorite", who at the time was "Mahidevran" jealous, which resulted in a fight between the two women. Roxelana lost the fight and was "badly beaten." Like something out of a romantic novel, when Suleiman discovered what happened to Roxelana he "banished Mahidevran to the provincial capital of Manisa, together with her son, the heir apparent, Prince Mustafa." This is when she becomes known as Hürrem.

As in so many cases of people inspired by the "*Light*", the "*Shadow*" schemes to cause them to act in an unspiritual way. The most effective way for the "*Shadow*" to achieve "his" goal was to instill fear. In the case of Suleiman and Roxelana, "he" used the threat to their children. Consequently, when she became afraid that her son, Selim II's succession may be challenged by his older half-brother Mustafa, she persuaded Suleiman to have Mustafa "strangled." Yet, before we condemn the

woman as hopelessly corrupted by the “*Shadow*” for this action, overall Roxelana’s considerable influence over her husband was more in line with the “*Light’s*” objectives. I see this like the situation of Sarah and Hagar, Ishmael’s mother. An angel told Abraham that his descendants would be as numerous as sand particles. At the time, the couple were old, and Sarah doubted the prophecy, especially as nothing happened for many years. This allowed the *World-Soul*, the “*Shadow’s*” progenitor, to suggest to Sarah that she help matters along by persuading Abraham to lie with her handmaiden, Hagar, which resulted in the birth of Ishmael. Twelve years later, Sarah conceived and gave birth to Isaac. Afterwards, the *World-Soul* worked on Sarah’s fear of Ishmael usurping his younger half-brother, Isaac “suggesting” she persuade Abraham to send both Hagar and Ishmael away. Since, Ishmael became the ancestor of all Arabs and Isaac the Jews, we can see the motive behind the *World-Soul* using Sarah’s fear. I think the same can be said of Roxelana, because excerpts from her entry on Wikipedia explain she represented the “*Light*” by influencing among other things the slave trade.

Apparently, it is possible that Roxelana could have been a political adviser to Sulieman, as according to the entry, “Two of her letters to the Polish King Sigismund II Augustus have been preserved.” Moreover, “during her lifetime”, the Ottomans and Poland were at peace with one another. Her entry reports that “some historians” speculated that Roxelana “intervened with her husband to control Crimean Tatar slave-raiding in her native land.” Apart from involving herself in the slave trade, Roxelana participated in the organization of “several major works of public buildings, from Mecca to Jerusalem.” The author suggests that may be her “charitable foundations” were “modeled” on the caliph’s consort Zubeida’s charities. Regardless, history records that Roxelana was responsible for “a mosque, two Koranic schools (madrassa), a fountain, and a women’s hospital near the women’s slave market ... in Istanbul.” For me, it was the author of the entry reporting that in 1552, she was responsible for the “Haseki Sultan Imaret”, in Jerusalem, which was “a public soup kitchen to feed the poor and the needy.”

In essence then, Roxelana was like most human beings at that time saddled with the false self, sabotaging their spiritual progress at every turn, a flawed human trying to do their best. Her primary influence is seen by her contribution to promoting the Mysteries through is seen Considering what is occurring in the Holy Lands today, I find it remarkable and extremely hopeful that less than 500 years ago a Muslim ruler saved Jews from being tortured and burnt alive by the Spanish Inquisition. It’s all a matter of choice. Have a great night, love always, Suzzan.



Sultan Ahmed Mosque, also known as the Blue Mosque, in Istanbul, Turkey.

Post October 16th

Hello everyone, although the 16th century saw the rise of the Islamic Ottoman Empire, this century was most famous for the shakeup of the Christian Church through the Reformation, instigated by the Augustinian monk Martin Luther. It started when he posted 95 theses against indulgences on the door of Castlechurch, Wittenberg, Germany in 1517. To explain, in order to raise money, the Church told Christians they could literally “pay” penance for their “sins” reducing the time they needed to spend in Purgatory (the temporary place of punishment, for individuals who had committed other than “mortal” sins). Catholics were told that not only could they benefit but their dead loved ones could also have their “sentence” in Purgatory reduced, through them buying indulgences from the Church.

Appalled at the commercialization of salvation, Martin Luther argued that it was faith, and faith alone that determined a Christian’s fate. The Pope only had the power

to remove the punishments imposed by the Church. The monk considered the proposal that anyone could buy extra credit from the holy personages as blasphemous. Instead of assisting salvation, Luther believed that the practice encouraged people to think that they could buy their way to heaven; therefore, they would not try to earn salvation with good works and a pious life.

Ultimately, Martin Luther came to view the Pope as the Anti-Christ and determined to destroy the state Church's hierarchy. However, the most radical effect Luther had on the Church was doctrine because he denied that the Mass was a repetition of the crucifixion, effectively nullifying the importance of the priest. Moreover, his assertion that the doctrine of transubstantiation was false struck at the very heart of the priesthood. Obviously, the Church did not stand idly by while Luther attacked them and true to form, excommunicated him in October 1520 C.E. Unperturbed, Luther simply openly burned the document of excommunication.

When ordered to appear before the Emperor Charles V, Martin Luther complied. Consequently, he found himself at Worms on April 18, 1521, C.E., in front of an assembly of state and clerical judges, being asked to recant his teachings. First, he argued that the only authority to convict him was the Scriptures, and that the Pope and other church officials could not to be trusted. After which, he ended his testimony by saying that he was bound to adhere to the "word of God", as it was dangerous to do otherwise. Following this statement, Martin Luther was convicted of heresy by the emperor and banned from the Empire. After reading Luther's vehement defense of his position, I was surprised to learn from Walter Nigg, in *Heretics* that Martin Luther joined the Church, "not out of love of God, but out of fear of the flames of hell..." It seems that the monk's terror "drove him to such extremes of asceticism" that he fainted in his "monk's cell in Erfurt.

Evidently, Martin Luther could not understand the seeming injustice of "God." To this Augustinian monk, no matter how saintly he lived, he felt a sinner in "God's" eyes, and that nothing was good enough for this unjust "God." Eventually, his fear and self-recrimination led to him hating the deity, which was untenable for Luther and so like his order's patron Saint Augustine he searched the Scriptures for justification. According to Mr. Nigg, he justified his feelings with the injustice of the curse of "original sin," which in his eyes, made it impossible for humanity to redeem itself. Despite his anger and resentment of "God", Luther continued to search the scriptures.

Walter Nigg believes, Martin Luther's "sense of terror" and the spiritual battle he waged, threatened the monk's sanity. Nevertheless, he cautions us not to make the

judgment that he was suffering from a psychotic episode. Instead, Mr. Nigg sees Luther's experience as the result of a truly religious incident. He explains that the monk was overwhelmed by what he saw as the unreasonable demands of God on a human soul. Mr. Nigg also, relates that Martin Luther described that he "felt as if his bones had been burned to ashes." This state of affairs continued for several years, until one day the monk saw the light, so to speak. In reading Romans, he finally understood that Paul was referring to "merciful justice," and that the gift of God was for us to live by faith.

After Martin Luther was branded a heretic, Walter Nigg informs us he looked at past "heretics" with new insight. We see evidence of this when Luther wrote, "unequivocally: 'To burn heretics is against the will of the Holy Ghost.' He also preached, "What wrathful folk have we been so long a time, we who have sought to compel the Turks by the sword, the heretics by the fire, the Jews by slaughter to come to the faith, and have uprooted the tares by violence, just as if we were folk who could reign over hearts and minds...They burn the true saints and are themselves heretics."

Martin Luther, like his patron Saint Augustine advocated "A different touch" with heretics. Sadly, also like Augustine, after a while Luther forgot his own teaching. The ordained minister Walter Nigg regretfully believes that Luther's renunciation of the "different touch" for the traditional treatment, made him guiltier of blasphemy of The Holy Spirit than the Inquisitors. After all, the author reasons, Martin Luther possessed the enlightenment that the Inquisitors lacked. Reminding us that Luther was once a heretic, he relates the monk's own words "Everyone who hath the Gospel groweth too sure; thereby the spirit waxeth sluggish, careless, and slothful."

Like Saint Augustine, when Martin Luther met "heretics" who did not respond to the "different touch" he copied the very actions he so vehemently condemned, and increasingly reverted to the behavior of an ecclesiastical churchman. There was no greater example of his abandonment of the "different touch" than in his dealing with the "peasant's war." It began in the summer of 1524 C.E., in the region around the Black Forest. At first, Martin Luther tried to reason with the peasants, by appealing to the fact that they were fellow Christians. However, he did not endear himself to the "peasants" when he informed them that inequality was a necessary aspect of the worldly kingdom. Believing that "God" instituted the inequality, Martin Luther expected all Christians to accept their position in life. Unfortunately, the "peasants" did not see things his way. Disheartened, and seeing that his "different touch" was failing, he urged the state to quell the rebellion by reminding them that no one was

more dangerous than a “rebel.” Clearly, Martin Luther forgot that he was once a rebel himself.

With the Reformation, the Christian Church was changed forever. Alongside the Catholic Church and its doctrines, another official Church was rapidly growing to equal the Catholics in numbers. Repercussions of the split resound to this very day. For example, the terrorist war throughout the 20th century in Northern Ireland between the Catholic Irish Republican Army, and the Protestant Orange Men. Even today, the two sides are not completely in accord. Even so, the “Troubles” in Northern Ireland, as they were called, were not the most important result of the “split” in the Christian Church. The main result was that the Reformation acted as a kind of springboard for other Christian sects to separate and form new Churches.

The question here, is which “side” instigated the Reformation? Interestingly, there is no clear answer, as both “sides” benefited to some degree. Obviously, the “*Light*” would have been in favor of Martin Luther correcting the corruption of Christians through selling “indulgences” to escape or lessen the time of “Divine punishment” in purgatory. First, as there is no such thing it was outright fraud on behalf of the Church, however, much worse was that it perpetuated a deliberate misconception introduced by the “*Shadow*” to keep Christians fearing “God.”, which benefited “him.” Even so, the “*Light*” would never advocate or condone violence of any kind, so Martin Luther’s decision to form a separate church was driven by his false self. We only have to look at the terrible violence this division generated and is still generating. The problem was that Humanity was still spiritually evolving and although *Root-race 7* had emerged in 1300, the majority of the population were of *Root-race 6* consciousness. Consequently, oftentimes as we will see, correcting an error would have disastrous consequences. Nonetheless, the Reformation resulted in splintering the Church, at first in two but as we know, over time the newly formed Protestant Church continued to splinter into different sects.

Talking of different protestant sects, one was forming in England almost simultaneously to Martin Luther’s Reformation in Germany. However, the “Reformation” of the Church in England was not driven by religious fervor, but the fervor of a king for a lady. That king was the infamous King Henry VIII, and the object of his desire was Anne Boleyn. Nonetheless, we first need to examine how the House of Tudors came to rule England, which involves a brief return to the investigation of the Wars of the Roses. Have a great night, love always, Suzzan.



Augustinian monk Martin Luther  
nailing 95 theses to Castlechurch in Wittenburg, Germany 1517

Post October 17th

Hello everyone, in this treatise I have focused on people and events that led to an important aspect of both the “*Shadow’s*” agenda and *Great Spirit-Mind’s* plan. As a result, I have had to skip over a lot of kings and rulers. Nonetheless, as Britain was vital to both sides, a key event was the outbreak of the Wars of Roses between the Houses of Lancaster and York.

To give a little background, as I wrote, this innocuous sounding conflict arising from the 100-Years War, was a civil war from 1455 to 1487 between two feuding houses intent on claiming the English throne. These were the House of York (white rose) and the House of Lancaster (red rose). Before we delve into the Wars of the Roses themselves, let us take a moment to examine the two sides.

Starting with the House of Lancaster, according to the entry, this house “provided” England with three kings named Henry. These were Henry IV, who ruled from 1399 to 1413, Henry V 1413–1422, and Henry VI who took the throne twice in 1422 until 1461 and again in 1470–1471. In the entry we learn that the House of Lancaster was



a part of the House of Plantagenet, which of course connects the House to among others King Richard I the Lionheart and his successor and brother King John I.

Wikipedia provides the key points to our discussion on the House of Lancaster, which interestingly originated from King John's son, yet another Henry, King Henry III of England, when as monarch he established the Earldom of Lancaster, and named it after his "second son" Edmund. However, our interest here is with King Henry III's grandson Edward II, who was removed from the throne twenty years later for marrying Isabella of France, the daughter of King Philip IV. Edward's motive in making Isabella his queen, according to the author was an attempt to ease the tension with France. This obviously failed because three decades later, in 1337, Edward's son and namesake King Edward III started the 100-Years War with his grandfather King Philip.

Without going into the details of the downfall of King Edward II, Queen Isabella betrayed her husband by mounting a successful invasion of England with Roger Mortimer, an enemy who the king had exiled. As a result, Edward was forced to abdicate the throne in favor of his 14-year-old son, Prince Edward, who would reign under his mother Isabella and Roger Mortimer as co-regents, until the boy seized power when he was only 17 to become King Edward III.

King Edward III reigned for 50 years from 1327 to 1377, but unlike his father's reign, his was exemplary. Nevertheless, in respect to this treatise, this king's reign is notable for his role in the English Parliament, first introduced by his great grandfather King Henry III who reigned from 1216-1272. Even so, it wasn't fully developed and established until his grandfather's reign (1272 to 1307), when King Edward I encouraged people to send petitions to parliament stating their complaints for the officials to address, in essence giving every Englishman and woman a voice in their government. Although, parliament initially deferred the complaints, as they focused on their own affairs, this landmark decision changed the way the country was governed forever. It created a system where every citizen has recourse to petition parliament with their complaint, not only in Great Britain, but in general throughout the Commonwealth. As stated, it took time for parliament to fulfil its intended role, but the Parliament of England's entry explains that in 1341:

*The Commons met separately from the nobility and clergy for the first time, creating what was effectively an Upper Chamber and a Lower Chamber, with the knights and burgesses sitting in the latter. This Upper Chamber became known as the House of Lords from 1544 onward, and the Lower Chamber became known as the House of Commons, collectively known as the Houses of Parliament.*

*The authority of parliament grew under Edward III; it was established that no law could be made, nor any tax levied, without the consent of both Houses and the Sovereign. This development occurred during the reign of Edward III because he was involved in the Hundred Years' War and needed finances. During his conduct of the war, Edward tried to circumvent parliament as much as possible, which caused this edict to be passed.*

Jumping forward to the cause of the War of the Roses, we see that it was ostensibly a fight between the descendants of the sons of King Edward III. However, the match that ignited this famous war, was Henry VI marrying Margaret of Anjou, the niece of the French King Charles VII. Such a union drew condemnation from his cousin Richard, the Duke of York, because it meant “an extended truce with France.” Richard’s disapproval brought him into conflict with Queen Margaret, which only got worse after her husband’s mental health began failing in 1453. By this time, many nobles saw the Duke of York as a viable replacement for the ailing king and appointed him Lord Protector. On the other hand, Margaret wanted to preserve the throne for her son Edward, who she had just given birth to, and it was her resistance to removing Henry as king that led to civil war in 1459.

Nevertheless, Henry VI was deposed two years later following a crushing defeat of his forces by the Duke of York’s son, who took the throne as King Edward IV in 1461. Although Henry reclaimed the throne in 1470, it was a brief victory because the York King Edward IV was restored to the throne the next April. This time, the deposed king was imprisoned in the Tower of London where he died that May under suspicious circumstances as the last Lancaster king. As for the Duke of York, Richard was killed before his son became king in 1461. Nonetheless, his contribution to history is significant, as not only did he play a pivotal role in establishing the royal House of York, Richard provided no less than three York Kings of England through his sons, Edward IV, and Richard III, and his grandson Edward V.

With the sudden death of King Edward IV from a short illness on April 9th, 1483, his son the Prince of Wales as his heir should have taken the throne as Edward V. However, the boy was only 12 years-old when his father died, so could not rule alone. His father had obviously foreseen this, as he left provisions in his will naming the boy’s uncle, Richard, the Duke of Gloucester as the Lord Protector of Edward, until the boy was of age. This brings me to the mysterious affair of the Princes in the Tower. The entry on Wikipedia relates that the plans for the late King Edward’s son and namesake immediate coronation was “postponed” for a month. In the meantime, as was protocol, the boy was moved to royal quarters in the Tower of London to await his coronation. After Edward’s younger brother, Richard of Shrewsbury, and

the current Duke of York, joined him in the Tower, their uncle postponed the coronation “indefinitely.”

Explaining how the boy’s uncle Richard was able to snatch the throne from his nephew, the author reports that on June 22, Gloucester arranged for himself to be proclaimed as “the only legitimate heir of the House of York” in a sermon “preached at Saint Paul’s Cross.” The official reason for the sermon was that his brother, King Edward’s marriage to Elizabeth Woodville, the boy’s mother, was “invalid”, because the late king had been betrothed to Lady Eleanor Butler in a “pre-contract of marriage.”

Evidently, in the Middle-Ages, marriages between nobles were seen as contracts, because they usually involved land as well as money. The implication that there was such a contract automatically made Edward’s marriage to Elizabeth bigamous and their children illegitimate. As a result, the late king’s brother Richard was the rightful heir to the throne, as the only surviving male heir. Following this “revelation”, the author relates that three days later several noble men, “petitioned Richard to take the throne.” Still, before Richard could oblige the nobles, both of Edward’s sons had to be “declared illegitimate by Parliament.” Therefore, when Parliament “confirmed” the illegitimacy of Elizabeth’s sons in 1484, in what was an “Act of Parliament known as Titulus Regius”, the prince’s uncle the Duke of Gloucester and Lord Protector was “crowned King Richard III of England” and neither of his nephews were ever seen again.

There has been a great deal of speculation over the fates of the two “Princes in the Tower”, with most believing both boys were murdered, most probably by their uncle Richard. Yet, as a boy claiming to be Richard of Shrewsbury surfaced years later, some historians believe that at least one escaped. Regardless, what happened to the princes is moot because they were never officially seen again, and their uncle Richard took the throne. However, not all nobles in Britain were happy with the turn of events.

According to King Richard’s entry, his reign was plagued by “two major rebellions” protesting his right to the throne. The author tells us that supporters of his late brother, King Edward IV led the first rebellion barely four months after Richard’s coronation. This one failed, but the next one organized and led by Henry and Jasper Tudor two years later succeeded. It succeeded because the Tudors had been in exile in France for 14 years and had enlisted the help of French troops in their battle with King Richard. Moreover, after landing a “small contingent” in Wales, while making their way to England, Henry recruited soldiers along the way, so that by the time the

Tudors confronted King Richard's forces in Leicester, they had amassed an army. As a result, in the ensuing battle, known as the Battle of Bosworth Field, the last York king lost his life. Interestingly, the author comments that Richard was the last English king to "die in battle."

Although technically the Tudors were fighting under the Red Rose of Lancaster, neither were from that house. Jasper was the Duke of Bedford and Henry was the Earl of Richmond. Therefore, when Henry took the throne as Henry VII, it was as the first Tudor. In researching the history of the Tudors, I wondered why the younger Henry took the throne. Jasper, who was half-brother to King Henry VI was born in 1431. On the other hand, Henry was born in 1457.

The entry for Henry VII explains that his primary claim to the throne of England derived from his mother Lady Margaret Beaufort. Apparently, she was the great-granddaughter of John Gaunt, Duke of Lancaster and fourth son of King Edward III and his third wife Katherine Swynford. Evidently, Katherine had been Gaunt's mistress for approximately 25 years before they were legally wed in 1396. By this time, John had fathered four children, including Henry's great-grandfather John Beaufort. This extremely flimsy claim plagued Henry and is probably why he married Elizabeth of York, uniting both Plantagenet Houses under his reign, thereby cementing his claim.

The ironical thing was that the War of Roses wiped out both Plantagenet houses, as there were no male survivors from either side. Nonetheless, according to Richard the 3rd Duke of York's entry, "By the marriage of his granddaughter Elizabeth of York to King Henry VII, he (Richard) became an ancestor to all subsequent English monarchs."

Due to the Wars of the Roses resulting in the birth of the great proponent of the "*Light*" in the Middle Ages, I felt the creation of the two Houses was a key part of the Divine Plan, or was it? Something that became apparent through my research for the treatise, is that the "*Light*" would often use the "*Shadow's*" actions to their advantage, thereby portraying *Great Spirit-Mind* as the consummate opportunist. Therefore, I think the creation of these two enemies could be an example of this.

I found it curious that the King who established the Order of the Garter, was the cause for the creation of the two Houses. Growing up in the UK, I knew that Prince Andrew, as the younger brother of the heir to the throne the Prince of Wales, was also the Duke of York. Doing a little digging, I found out that he is the inheritor of

the eighth creation of the title Duke of York. In that the title is now assigned to the second eldest son of the ruling king or queen.

With the airing of Starz' "*The White Princess*", the intrigues of the two Plantagenet houses became current. The plot for the drama follows the story-line that Richard the Duke of York was replaced by another boy, a commoner, so that he could survive to reclaim his throne from the Lancasters. Although, there is no evidence that either he or his brother was murdered, a recent discovery indicates something happened in the Tower of London. Apparently, the remains of two children were found in the Tower, which seems to point to the probability that at least one of the brothers was murdered. If the plot of the new drama is correct, then the younger brother was swapped out for another boy. However, the plot also suggested that King Henry VII and his wife Queen Elizabeth may have been responsible for the prince's deaths in order to protect their sons' claim to the throne.

All sinister maneuverings aside, for the treatise's purpose, I was intrigued at the outcome of the War of Roses. Namely, the unification of the Lancaster red rose and the York white rose into the combined symbol of a Tudor rose. In looking at this symbol, I was struck by its similarity to the Rosicrucian symbol because the only difference between the Tudor and Rosicrucian Roses is that the white center has been replaced with a gold cross within a red heart in the latter. Everything else is the same. For instance, five green leaves placed at the five points in the pentagon.

We will return to the Rosicrucians a little later, but first I want to investigate the man who would father the greatest advocate for the "*Light*" in the Middle Ages, a descendant of Saint David, King Henry VIII. This important figure was the second son of Henry VII and founder of the House of Tudor, which as stated originated in Wales with Saint David. On the maternal side, Henry's mother was the York Princess Elizabeth (*White Princess*), who his father Henry VII married to unite the House of Lancaster with the House of York. Initially, his young wife was bent on her new husband's destruction. Eventually though, Elizabeth became a dutiful wife and mother. It is her second son, Henry, who interestingly also held the title Duke of York before his older brother's death, famous for his marital escapades in search of an heir, who interests us here and who we will investigate next. Have a great day, love always, Suzzan.



Tudor rose



Rosicrucian Rose

Post October 18th

Hello everyone, historians report that Henry VII and Elizabeth's second son, came to the throne of England on April 21st, 1509, at the tender age of 17. Henry's early ascension to the throne was because in 1502, just 20 weeks after marrying the daughter of King Ferdinand II and Queen Isabella, Arthur, the Prince of Wales died of an illness aged 15. Since Arthur had married the heir to the Spanish throne, not to mention wishing to preserve the potential alliance between England and Spain, King Henry maneuvered to replace Arthur's younger brother, Prince Henry, as the husband in the "marital alliance." To that end Henry VII approached Catherine and proposed she marry her late husband's brother. Catherine and her parents obviously agreed, as the couple were betrothed just two days after signing the marital alliance. According to the entry for Henry VIII, despite the later dispute over the legitimacy of the Pope's dispensation, which allowed Henry to marry his brother's widow, Catherine and Henry only required the dispensation for the "impediment of public honesty." This was because, due to Prince Arthur's age and health, it was believed that the marriage was not consummated. Even though Catherine maintained that she was still a virgin, the author tells us that "Henry VII and the Spanish ambassador set out instead to obtain a dispensation for 'affinity', which took account of the possibility of consummation."

Due to Prince Henry being only 12 years of age at the time, the couple could not marry immediately, and the question arose as to where Catherine would live, as with a signed marital alliance in place, Henry and Catherine to all intents and purposes were already married. Initially, "Her father preferred her to stay in England."

However, by this time the English king's "relations with Ferdinand had deteriorated." Consequently, separated from his betrothed, two years later when he was 14, Henry rejected the marriage alliance with Catherine.

The author relates that "Ferdinand's solution was to make his daughter ambassador, allowing her to stay in England indefinitely." While in England, as a devout Catholic, Catherine came "to believe that it was God's will" that she and Henry wed, irrespective of her fiancé's reticence. Unexpectedly, she got her wish, when the king died on April 21st, 1509. Evidently, following "his father's burial on 10 May, Henry suddenly declared that he would indeed marry Catherine, leaving unresolved several issues concerning the papal dispensation and a missing part of the marriage portion."

Henry explained his change of heart was because, "it had been his father's dying wish that he marry Catherine." Due to the "unresolved issues" surrounding the papal dispensation, the couple would need a special "dispensation" in order to "overrule the impediment of affinity." Regarding this rule, I gather it has something to do with incest. Yet, as Catherine and Henry were not blood relatives, it is difficult to see a problem, but this was a different time and people had strange ideas about what "God", *Great Spirit-Mind* wanted. Regardless, protocol demanded this "problem" be addressed, which of course it was, since Catherine and Henry were crowned king and queen of England that same year on June 24th.

The newly crowned King Henry VIII celebrated his nuptials by having his father's "two most unpopular ministers" arrested and "groundlessly charged with high treason", just two days after the wedding. As the two men were executed a year later in 1510, the author of the entry believes this demonstrates "Henry's primary tactic for dealing with those who stood in his way."

From the spiritual perspective Henry VIII was one of those rulers that made it difficult to determine which influence he was under, the "*Light*" or the "*Shadow*", because at times he was a ruthless despot. Then again, "Henry was also a Renaissance Man", as well as "an accomplished musician, author, and poet."

Before the enlightenment of the female rulers, Queens Elizabeth and Victoria, monarchs of England wanted a male heir to succeed them, Henry hoped for a boy when Catherine conceived, but her seven pregnancies only produced a girl, Princess Mary in 1518 with her fifth pregnancy. Three of Catherine's pregnancies ended in the death of the hoped-for male heir, the first from the queen's second pregnancy surviving long enough to be christened before dying, having lived less than two months. Catherine's next two pregnancies were also boys, but both were stillborn.

As Henry had endured the loss of three sons in succession, he grew despondent. Seeking solace, he turned to his mistress Bessie Blount and predictably sired a son with her in 1519. As the child was illegitimate, Henry could not openly claim him as his son and heir. Still, this did not stop him trying to circumvent convention. Six years later in June of 1525, in his position as King, Henry declared the boy “Fitzroy” be given the title “Duke of Richmond”, which was viewed by some as “one step on the path to legitimatizing him.”

Amazingly at only 14 years of age, in 1533 Henry’s illegitimate son, Fitzroy married Mary Howard, Anne Boleyn’s first cousin. However, the marriage was never consummated, and he died three years later without any successors. At the time of Fitzroy’s death, the king was trying to pass a law that would allow his otherwise illegitimate son to become king. Nonetheless, with the mention of Anne Boleyn, we come to Henry’s most famous second wife, but first I need to address her sister Mary Boleyn.

In history class, the six wives of Henry VIII were covered extensively, but until recently I was unaware that Anne Boleyn’s elder sister Mary was also involved with Henry VIII. I learned of Mary’s connection to Henry through the film *The Other Boleyn Sister* and was curious to its historical accuracy. Looking her up on Wikipedia I learned that Mary was the oldest daughter of a “wealthy diplomat and courtier” named Sir Thomas Boleyn, who was married to Lady Elizabeth Howard. Tradition states that the year Mary was born is unknown and historians date it anywhere between 1499 and 1508. However, as historians believe she was around 15 in 1514, when her parents sent her to Paris with the intention of finding her a husband, her birth is unlikely to have been after 1501. Although Mary was in France to find an eligible husband, her father found his daughter a position among the entourage of Henry’s sister, Princess Mary, who was betrothed to King Louis XII of France. Despite numerous affairs, Mary Boleyn was unable to find a suitable match and upset with his daughter’s behavior, Thomas Boleyn called her home in 1519 to become one of Queen Katherine of Aragon’s ladies in waiting. Then in 1520, aged 21, Mary wed William Carey. At the wedding, was the honored guest, King Henry VIII.

It seems that the king was enamored by the bride, as it is believed that Henry and Mary began “an affair” within a year of her marriage. Apparently, her husband was aware of the affair, as according to William Carey’s entry, Henry in essence paid him off with “manors and estates” Even so, most historians believe the affair between his wife and the king was over before the birth of Mary’s “second child,



Henry Carey, in March 1526.” The reason being, her sister Anne had caught the eye of Mary’s lover the king.

Following the death of William Carey in 1528, Mary found herself in trouble, as Carey had left “considerable debts.” Since, by this time the king was determined to marry her younger sister, Anne, her sister was able to appeal to Henry to make Anne a ward of Mary’s son, Henry Carey. As her ward, according to Mary’s entry, “Anne arranged for her nephew to be educated at a respectable Cistercian monastery. Anne also interceded to secure her widowed sister an annual pension of £100.”

Years after the death of her husband William Carey, Mary fell in love with the “second son” of a modest Essex landowner, William Stafford. As he was only a soldier, and also not expected to inherit his father’s estate, her sister Anne, and the Boleyn family saw the marriage as doomed from the start. Regardless, as the couple were in love, they “secretly married” in 1534. Once the union was discovered and Anne learned her sister Mary was pregnant again, the new Queen was “furious”, and she banished both her sister and brother-in-law from the court. Like something out of an Amish “Shunning” a family member who has left the fold, Mary’s entire family completely disowned her.

According to the author of the entry the couple’s “financial circumstances” were so dire that Mary was compelled to plead with King Henry’s adviser Thomas Cromwell, to intercede with the king and her sister “on her behalf.” Evidently, Mary later said of William “that she might have chosen ‘a greater man of birth’ but never one that should have loved her so well, nor a more honest man. And she went on, ‘I had rather beg my bread with him than to be the greatest queen in Christendom. And I believe verily... he would not forsake me to be a king’.”

It seems that King Henry failed to be moved by his former lover’s predicament. Therefore, Mary asked Cromwell to approach “her father, her uncle, and her brother”, but they also refused to help. In the end, her sister Anne’s heart melted, and she sent Mary “a magnificent golden cup and some money.” Nonetheless, Queen Anne “refused to reinstate” Mary’s “position at court” and this “partial reconciliation was the closest the two sisters attained”, because historians believe they “did not meet again.” After Anne’s execution and her parent’s death, Mary and her husband William retired to Rochford Hall in Essex, where she died July 19, 1543. Next we turn to Mary’s sister Anne Boleyn and examine the ramifications of Henry marrying her, have a great day, love always, Suzzan.



Henry Tudor born June 28th, 1491 – King Henry VIII of England from 22 April 1509 until his death in 1547.

Post October 19th

Dear friends, having covered Mary Boleyn in the previous post, it is time to address her sister Anne's role in history. After Queen Catherine failed to give King Henry a living male heir, his eye turned toward a "charismatic young woman in the Queen's entourage." However, although Lady Anne accepted the king's advances, she refused to become his mistress. According to the entry for Henry VIII on Wikipedia, Anne said "I beseech your highness most earnestly to desist, and to this my answer in good part. I would rather lose my life than my honesty." With her refusal Anne became irresistible to the king and he determined to have her at any costs. The entry insightfully explains that "Eventually, Anne saw her opportunity in Henry's infatuation and determined that she would only yield to his embraces as his acknowledged queen." Obviously, the only way this could happen was if his marriage to Catherine was annulled.

Initially Henry approached Pope Clement VII to annul his marriage, claiming that Clement's predecessor Pope Julius had been duped, arguing that "The bull of Pope Julius II was obtained by false pretenses", because Catherine's marriage to his sickly brother Arthur had been "consummated." Assured of his success, King Henry also petitioned the Pope, "in the event of annulment" that he be given "a dispensation" to marry any woman of his choice, "even in the first degree of affinity, whether the affinity was contracted by lawful or unlawful connection." In this respect, the author points out "This clearly had reference to Anne."

After much intrigue "accurately related in Shakespeare's play *Henry VIII*, "Queen Catherine was banished from court and her old rooms were given to Anne." Adding insult to injury, "Catherine was formally stripped of her title as queen" and their daughter Princess Mary's title "downgraded" to Lady Mary when she was "declared illegitimate", leaving only Anne's future children "next in the line of succession."

King Henry's "annulment" of his marriage to Catherine cleared the way for Anne to be "crowned queen consort" on June 1st, 1533. Just three months later, she gave birth to their daughter, Princess Elizabeth, whose birth identifies Anne Boleyn as an instrument of the "*Light*", even if unwittingly. With the legitimate crowning of Anne as Queen Consort "Parliament validated the marriage of Henry and Anne with the Act of Succession 1533." Most notable in this declaration was a clause repudiating "any foreign authority, prince or potentate." All adult citizens of the realm were obliged to swear an oath to the Act's provisions and anyone refusing to do so was sentenced to life in prison. Publishers and printers risked death in publishing any material claiming, "the marriage was invalid" as they were deemed "guilty of high treason."

The marriage of Henry and Anne led to the permanent separation from Rome because the Act of Succession was endorsed by the House of Commons, thereby preventing the Church from making any regulations without the king's consent. This action prompted Pope Clement VII to begin the process of excommunication, by declaring the "decree of annulment invalid" nullifying Henry's marriage with Anne. Even more serious was that the "papal nuncio", the term for the Vatican's ambassador, was recalled, and all "diplomatic relations with Rome were broken off." Unfazed, the House of Commons passed "several more laws." The most relevant being "The Ecclesiastical Appointments Act 1534", which decreed the election of "bishops" was "nominated by the Sovereign." If this was not defiance enough, the next three acts passed by Parliament sealed the deal, so to speak. "The Act of Supremacy in 1534 declared that the King was 'the only Supreme Head in Earth of

the Church of England' and the Treasons Act 1534 made it high treason, punishable by death, to refuse to acknowledge the King as such. In response to the excommunications, the Peter's Pence Act was passed." This act "reiterated that England had 'no superior under God, but only your Grace' and that Henry's 'imperial crown' had been diminished by 'the unreasonable and uncharitable usurpations and exactions' of the Pope."

Like the movie title *Anne of a Thousand Days* portrays, the honeymoon between Henry and Anne did not last long. The entry relates that "As early as Christmas 1534, Henry was discussing with Cranmer and Cromwell the chances of leaving Anne without having to return to Catherine." True to form, when Henry grew tired of his wife, his eyes wandered to other women. Repeating the same behavior, the king found his quarry among Anne's ladies in waiting, with Lady Jane Seymour. The entry records the king's callousness towards his queen. "As Anne recovered from what would be her final miscarriage, Henry declared that his marriage had been the product of witchcraft."

Satisfied that he was free from Anne, the "King's new mistress, Jane Seymour, was quickly moved into new quarters." Anne Boleyn's sad brief tale ended with her conviction of adultery, incest, and High treason with five men. The charge of incest was because one of the five men named was her brother George. Naturally, these were bogus charges, but Henry was determined to free himself of Anne so that he could marry Jane Seymour. All five men were "condemned to death and executed on 17th May 1536." In a rare act of mercy, Henry brought in an expert swordsman to behead Anne, just two days later.

Before moving on from Anne Boleyn, I think I should confess that initially this whole debacle raised serious questions for me. "If Princess Elizabeth was intended to be the "*Light's*" representative, what about Catherine's other pregnancies? Did the "*Light*" cause the miscarriages and stillbirths, not to mention the death of Henry's baby son?" Since I suspect some members may have the same questions, I felt it important to share how I resolved it. It started when I learned an important rule of Life, which is that due to free-will, no-one dies from natural causes unless they are ready to leave the earth. Therefore, the infant-child's death was the decision of the boy's soul. However, in the case of miscarriages, stillbirths, and infant death there are other considerations, which I will address later. Regarding Elizabeth's birth, whenever a great soul is to incarnate, it waits until all the conditions are met for its birth. As this involved the consciousness of Sophia and Melchizedek, they had the advantage of *Great Spirit-Mind's* omniscience in respect to the child's future. Even

so, the “*Light*” was not involved in anything that is not spiritual and merely takes advantage of people’s choices.

Returning to the actions of Henry VIII, foregoing all decency, the king “became engaged” the day after his wife’s execution and married Jane just “10 days later.” According to the entry, Henry did not miss a beat in state affairs, annexing Wales so that England and Wales became one kingdom. The annexing of Wales was quickly “followed by the Act of Succession of 1536”, creating the same situation for his daughter with Anne, Princess Elizabeth as the former Act of Succession created for his daughter with Catherine of Aragon, Princess Mary. Now both princesses were “declared illegitimate” and only his future children with “Queen Jane” were considered legitimate heirs to the throne of England and Wales.

Henry’s third marriage did not mellow the king, because in the same year as the execution of Anne Boleyn and his marriage to Jane Seymour, he sought to avenge himself on a perceived traitor. His victim was “Protestant Bible-translator” William Tyndale, who spoke out against the legitimacy of his divorce from Catherine six years earlier in 1530. Therefore, next we will investigate this great tool of the “*Light*.” Have a great day, love always Suzzan.



Anne Boleyn awaiting her execution in the Tower of London  
Born in 1501 or 1507 - Queen of England from 1533 until May 19<sup>th</sup>, 1536.

Post October 21st

Hello dear friends, as stated, soon after executing his second wife Anne Boleyn, Henry VIII targeted a great tool of the “*Light*”, who I identified as Doctor William Tyndale. He was a great tool because he translated the Pentateuch (five books of Moses) and the New Testament from the Latin of the Catholic Vulgate, into English. Nonetheless, when Dr. Tyndale wrote *The Practyse of Prelates* criticizing the king’s action in annulling his marriage to Catherine, he incurred Henry’s wrath. Attempting to save himself, Dr. Tyndale “fled to Antwerp, which was known for its gracious tolerance and where he carried on the work of the Reformation.”

While in Europe, Dr. Tyndale continued with his practice of “writing essays and books that were smuggled back over the Channel.” Alas, the good doctor offended the Catholic Church, because his English translation changed some of the words in the Vulgate. Despite King Henry breaking ties with Rome and insulting Catherine’s parents, he still maintained cordial relations with the Holy Roman Emperor, which at that time was Charles V of Spain. Consequently, Henry was able to persuade Emperor Charles to have Dr. Tyndale extradited back to England. This was obviously influenced by the “*Shadow*”, because the last thing “he” wanted was non-clerical people reading the words of Jesus.

The apparent derailing of Dr. Tyndale’s work was facilitated using the Hapsburg family/dynasty because Charles V was the grandson of Queen Isabella and King Ferdinand II. As stated, apart from being Catherine’s parents, they were also the sponsors of the Spanish Inquisition. Consequently, I was not surprised to realize that their grandson was obviously a tool of the “*Shadow*” too, especially after he delivered Dr. Tyndale into the hands of his Aunt’s ex-husband, Henry VIII.

Once in England, Henry ordered Dr. Tyndale “tried on a charge of heresy and summarily condemned to death.” The entry records that Tyndale was strangled at the stake before his body was burnt. Before his death Tyndale uttered his last words. However, unlike Jacques de Molay they were not a curse, but a prayer: “Lord! Open the King of England’s eyes!”



William Tyndale: born circa 1494 executed October 6th, 1536. English biblical scholar and linguist who became a leading figure in the Protestant Reformation in the years leading up to his execution. He is well known as a translator of the Bible into English and was influenced by the works of prominent Protestant Reformers such as Martin Luther.

Fortunately, Dr. Tyndale's work survived among the reformers, which meant that Jesus' teachings were circulating in the mass consciousness. I'll explain how later. For now, let's return to the marital exploits of Henry VIII.

To reiterate, King Henry married his third wife, Jane Seymour, just 10 days after Anne Boleyn's execution. Even so, his third marriage appeared to be the charm, so to speak, and the couple proved to be truly in love with each other. Moreover, Henry did not have to wait long for his new wife to provide him with an heir, as the next year Queen Jane presented him with a boy, Prince Edward, who would become King Edward VI. In the 16th century, childbirth was a risky business, and many women did not survive the experience. This was the case for Queen Jane and after a difficult birth, she developed an infection and died.

Evidently, King Henry mourned the death of Queen Jane for a considerable time. His grief might explain why three years later in "In 1540, Henry sanctioned the destruction of shrines to saints." Perhaps he was angry at "God" *Great Spirit-Mind* and wanted to lash out. Anyway, this action seems to have snapped him out of his grief, because he told his advisors that he wished to remarry. His choice for his fourth wife was suggested by "Thomas Cromwell", who Henry had "promoted to 1st Earl of Essex." According to the entry, Cromwell urged the king to marry "Anne, the sister of the Protestant Duke of Cleves," because Cromwell saw the Duke as "an important ally in case of a Roman Catholic attack on England." Making the decision from "a portrait of Anne" that the king "had commissioned", Henry agreed to the

marriage. However, when Anne arrived at court, Henry discovered that the portrait of Anne was nothing like the real woman. To put it as delicately as possible, Anne of Cleves was plain. Henry was less diplomatic, referring to Anne as a “Flanders Mare.”

Unable to get out of his betrothal to Anne of Cleves, Henry married her on January 6th, 1540. The wedding was held in Greenwich, London by Archbishop Thomas Cranmer. After a disastrous wedding night, according to the entry “Henry confided to Cromwell that he had not consummated the marriage.” This was of course grounds to have the marriage annulled, which was finalized on July 9th, 1540 “on the grounds of non-consummation and her pre-contract to Francis of Lorraine.” Having instigated the marriage to Anne of Cleves, Thomas Cromwell lost favor with King Henry. We know this because nineteen days later, on July 28th the king had him beheaded.

It seems that for Henry VIII, executions and weddings went hand in hand, because the day that his former trusted advisor was beheaded, he married his fifth wife, Catherine Howard, who was “Anne Boleyn’s first cousin and lady in waiting” when Anne was the queen. Clearly, King Henry’s fifth wife was not besotted with her bridegroom, because the young Queen Catherine “had an affair with the courtier, Thomas Culpeper.” Catherine also showed poor judgment in appointing a former lover, Francis Dereham “as her secretary.” Although Henry seems to have been quite enamored with his new wife, she was unpopular with Archbishop Thomas Cranmer, who was antagonistic to Catherine Howard, because of her “powerful Roman Catholic family.” The archbishop’s animosity toward Catherine and her family, caused Cranmer to alert the king to his wife’s “activities”, providing “evidence” of her betrayal.

Even though the king was reluctant to consider that Catherine betrayed him, Henry consented to an investigation. Not surprisingly, when Catherine’s lovers were confronted (tortured) the queen’s betrayal was confirmed. The entry relates: “Catherine was executed on 13th February 1542” less than two years after her wedding to King Henry. Historians disagree over how old Catherine Howard was when she was executed, with the consensus being that she was “between 17 and 22” years of age.

Queen Catherine’s execution seems to have stirred King Henry to attack “England’s remaining monasteries”, since “that same year” the remnants of Catholicism in England was “dissolved”, not to mention confiscating all “their property”, which was subsequently “transferred to the Crown.” Henry did not stop with just the



dissolution of the monasteries. All “Abbots and priors lost their seats in the House of Lords; only archbishops and bishops came to comprise the ecclesiastical element of the body.”

The sixth and last wife of Henry VIII was the “wealthy widow Catherine Parr”, who he married a year after Catherine Howard’s execution in 1543. This Queen Catherine was no pushover, but she was no fool either. When she realized that her opinions on religious reform were angering Henry, she backed off and made “a show of submissiveness.”

I think that this last wife of Henry was influenced by the “*Light*”, because Catherine Parr was instrumental in Henry “reconciling with his first two daughters, the Princess Mary and the Lady Elizabeth.” We see this demonstrated when a year after their marriage, king Henry authorized an “Act of Parliament”, which declared that Mary and her younger half-sister, who was now Princess Elizabeth, were heirs to the throne following their half-brother “Edward, Prince of Wales.” Despite this “Act”, the princesses “were still deemed illegitimate”, because the “same act allowed Henry to determine further succession to the throne in his will.” Even though Henry appeared to have mellowed in his reconciliation with his daughters, historians deem his final years as “tyrannical.” An excerpt in the entry relates, the “cruelty and egotism of Henry became more apparent as he advanced in years and his health began to fail.”

On balance, the reign of Henry VIII was mainly under the influence of the “*Shadow*”, because he is “accredited” with executing 72,000 people during his 38-year reign. Nonetheless, the “*Light*” was not wholly absent in England during his reign. For instance, the “*Light*” inspired Anne Boleyn to insist on being married to Henry before she would succumb to his advances. I believe this was because she was to bring forth a powerful monarch of the “*Light*” that would spiritually advance England before it colonized America. Therefore, the child needed to be born legitimately, even if her father had her mother beheaded and the child declared illegitimate. Still before we discuss how the “*Light*” influenced England and brought Princess Elizabeth to the throne of England, I need to discuss the 16th century as the gateway for the first *sub-race* of *Root-race* 7. Have a great weekend, love always, Suzzan.



Post October 23rd

Dear friends, in this “upstepping”, the Tree of Reason in my vision became fully manifested in the Earth Plane. Interestingly, Craig and I understood why the designation “Tree of Reason” while watching the movie *The Day After Tomorrow* on TV. A scene in the movie, has the characters urgently gathering books in a library to burn, in order to keep warm before an ice storm hits. When one of the characters, a librarian, suddenly sits down clasping a large book to his chest, the other characters ask him why he is holding on to a book that would be excellent material for burning. He answers them by saying that it is the Gutenberg Bible, adding that it represents the Age of Reason.

To be honest, I did not have a clue when the Age of Reason was, so I researched it on the web. I learned that although it is mostly associated from 1600 to 1699, it is also associated with two other periods. The Renaissance – from 1400 to 1599, and the Age of Enlightenment, which was from 1700 to 1799.

In thinking about the Renaissance, I had a vision of a six-pointed star and was reminded of the Astrological phenomenon called a Grand Sextile, I remembered it is the technical term for six planets aligning to form a six-pointed star or a Star of David.

(Note: Craig created the Diagram below to depict the vision, showing two portrayals of the dramatic rise in Spiritual Evolution and consciousness during *Globe D.*)

Although a Grand Sextile alignment happens regularly and can be a visual confirmation of the existence of Divine forces, there are times when the alignment marks a shift in consciousness. Such a time occurred during the Renaissance, when as well as a Grand Sextile, an extremely rare conjunction of seven planets was observed.

I will cover the Astrological conjunctions a little later, but for now I wish to discuss the “shift in consciousness.” Although this “shift” occurred through *Root-race 5* evolving into *Root-race 7*, it was also because the energetic and consciousness of the planet rose exponentially, with the consciousness of Humanity entering the Alpha wavelength.

Since the Schumann Resonance is a scientific representation of Spiritual Evolution, I think it will help to review an explanation of the phenomena. To help understand the importance of this time, it may be beneficial to refer to the diagram below showing the shift into the Alpha wavelength.

The Renaissance created an atmosphere where anyone could receive inspiration, because as the Millers say, “the Alpha level (7-13 cycles per second) is present during dreaming and light meditation.” They also tell us that the majority of “neurons” adapt to the Alpha wavelength. Consequently, as alpha waves rotate over the entire brain, it is during the Alpha wavelength that people tap into their “creativity,” which resides immediately beneath the waking consciousness.

In essence then, the alpha wavelength is the “gateway” or “entry point” to “deeper states of consciousness.” This wavelength is “the home of the window frequency known as the Schumann Resonance.

As there was no way to measure the Schumann Resonance until the 20th century, there can be no definitive proof of what level the Earth was in previous centuries. For instance, Gregg Braden, on his site tells us: “the Schumann Resonance (or “heartbeat” of Mother Earth) has been 7.8 cycles for thousands of years.”

However, as shown in the diagram (below), my vision appears to contradict Mr. Braden’s assessment on the resonance having remained at 7.8 cycles “for thousands

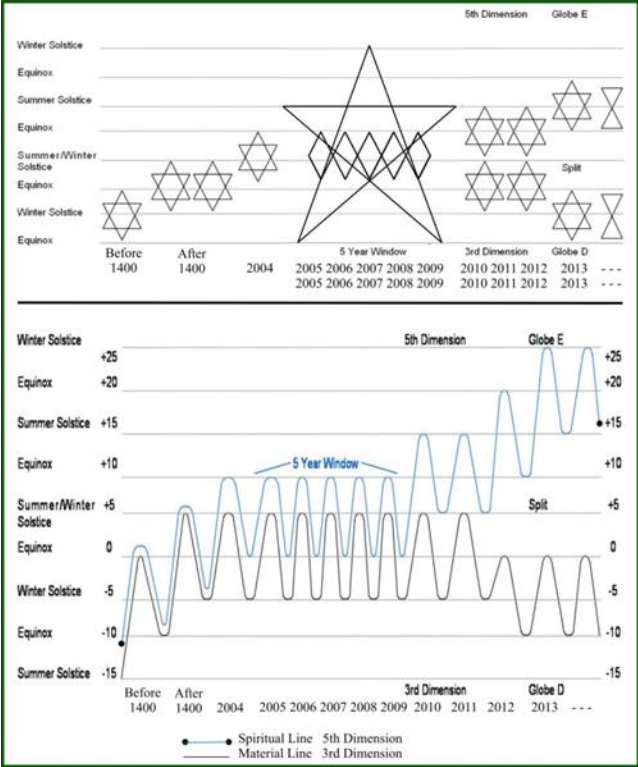
of years”. Therefore, I believe that when we consider all the factors involved, the data reflects a drastic change occurring during the Renaissance. Before we proceed with what changed consciously during the Renaissance, let us take a moment to consider the relevance of the Schumann Resonance.

I would have just accepted Mr. Braden’s statement that the Resonance has remained at 7.8 cycles for thousands of years, if I did not have the vision reproduced in the diagram above. Irrespective of this, the most important aspect to the rise in the Schumann Resonance, was that it coincided with the start of the Age of Reason. As I said, this in turn coincided with a major planetary alignment known as a Grand Sextile where the planets form a six-pointed star.

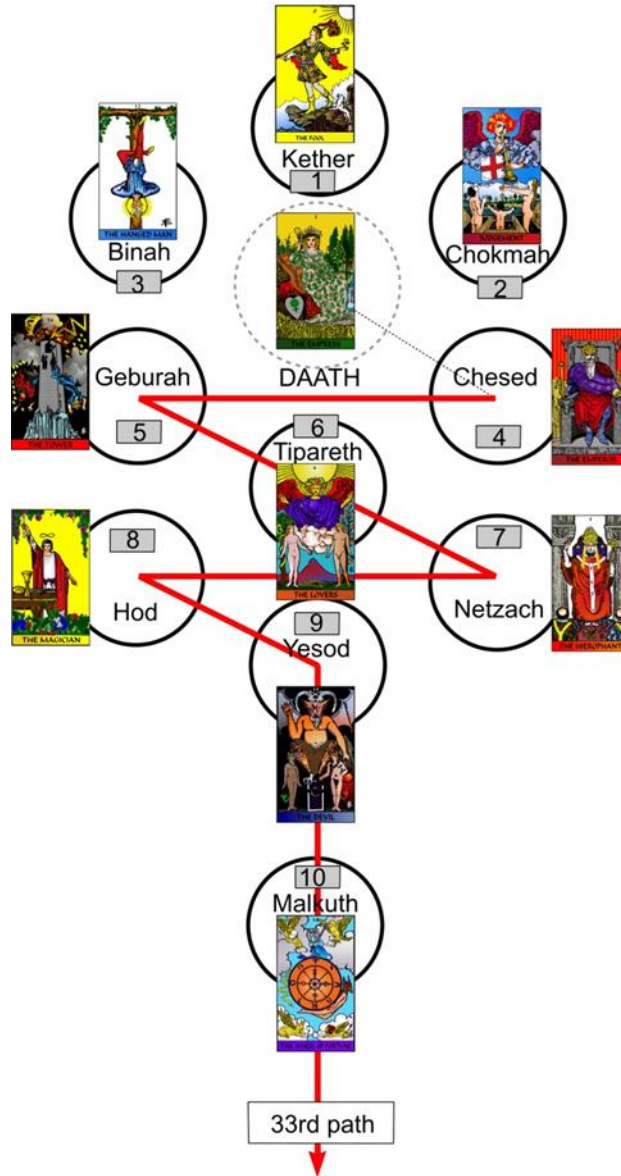
Regarding the Schumann Resonance during the Renaissance, although there is no way to prove this, I learned through my vision that up until 1400 C.E. the Schumann Resonance was in the Theta level at 4-7 cycles per second. As the diagram above relates, it rose after 1400, entering the Alpha brain wave cycle of 7-13 cycles per second. Theta level occurs most often in sleep but is also dominant in the deepest state of mediation (body asleep/mind awake).

The optimum level for deep thought is the realm of Theta. In Theta, “the senses are withdrawn from the external world and focused on the mindscape, internally originating signals. Theta waves are associated with mystery, an elusive and extraordinary realm a person can explore.” In addition, the Millers relate that “In theta, a person is in a waking dream, vivid imagery flashes before the mind’s eye and they are receptive to information beyond their normal conscious awareness. Theta has also been identified as the gateway to learning and memory.” This consciousness level also “awakens intuition and other extrasensory perception skills.”

The “*Watcher’s mistake*” of revealing sacred knowledge to the native species too soon, altered the brain waves to the alpha-wave level in 40,000 B.C.E. Even so, this change to the basic consciousness of humans did not become a factor until the Renaissance in 1400 C.E., because when the “*Watcher’s mistake*” occurred, the Schumann resonance was at the Theta level. As a result, only trained ascetics in meditation would be able to receive controlled communication from the Divine forces, except in a dream. Could this have been why so many prophets gained direction through dreams? Have a great day, love always, Suzzan.



## THE TREE OF REASON



Post October 24th

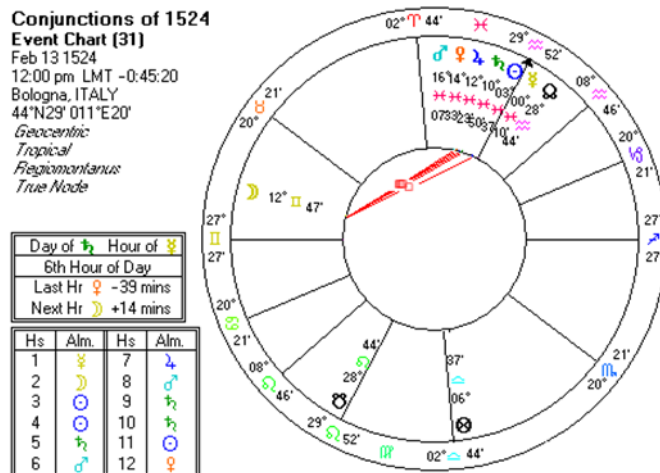
Dear friends, turning to other Astrological conjunctions occurring in the Middle, we find a particularly interesting conjunction lasting for eight years between 1391 and 1399. In this conjunction, the planet Neptune -  $\Psi$  was in conjunction with Pluto -  $\Upsilon$  in Gemini -, as well as opposite Uranus -  $\Upsilon$  in Sagittarius -  $\♐$ . This major alignment of the three outer planets, long before their discovery, signaled “the birth-point of the European Renaissance and age of exploration.” That said, at this time we are interested in the year 1524.

In 1524 there was an even greater Astrological event, a “Great Conjunction in Pisces”, which included Jupiter and Saturn. This was especially powerful because it occurred in the Age of Pisces. From the chart below, we can see that Mars, Venus, Saturn, the Sun, and Mercury are in alignment in the sign of Pisces. This means six of the Sacred Seven ancient planets were involved in the conjunction, because the Moon is not involved. Nonetheless this was a very powerful conjunction. Adding extra power is the North Node, which although being in Aquarius, is still a part of the conjunction.

I was interested in how the astrologers of the Renaissance would interpret this astrological conjunction. Modern Astrology says that the tenth house represents a person’s career and reputation. Today’s astrologers believe the 10th house can also represent a parent. Regardless, Renaissance astrologers used a completely different interpretation for the houses of the chart. Evidently, they believed the 10th house represented “Kings, Princes, Dukes, Earls, Judges, prime Officers, Commanders in chief, whether in Armies or Towns.” According to Renaissance Astrology’s website, the 10 house has a long list of attributes:

*All sorts of Magistracy and Officers in Authority, Mothers, Honour, Preferment, Dignity, Office, Lawyers; the profession or Trade anyone useth; it signifies Kingdoms, Empires, Dukedoms, Countries...It’s called the Medium coeli, or Mid-heaven, and is Feminine. Its cosignificators are Capricorn and Mars; either Jupiter or the Sun doe much Fortunate this House when they are posited therein, Saturn or South Node usually deny Honor, as to persons of quality, or but little esteem in the world to a vulgar person, not much joy in his Profession, Trade or Mystery, is a Mechanic.*

Chart below planetary conjunction in Pisces from the web site “Renaissance Astrology”: [www.renaissanceAstrology.com/Astrologyinrenaissancefour.html](http://www.renaissanceAstrology.com/Astrologyinrenaissancefour.html)



The final thing I looked at in regard to the 1524 conjunction, was where the four extra modern-day planetary elements were located on the chart. These elements are of course, Uranus - ♅, Neptune - ♆, Pluto - ♇, and Chiron - ♄. Although these four planetary orbs would not be discovered for another 257, 318, 409, and 453 years respectively, because of the rise in the Schumann resonance their influence would still be relevant during the conjunction.

When I used my Astrological program, Solar Fire, I was amazed to see Neptune ♆ in Pisces - ♷ and in conjunction with the Sun - ☉, Mercury - ☿, Venus - ♀, Jupiter - ♃, and Saturn - ♄. Moreover, Chiron - ♄ was in Aquarius - ♒ and in conjunction with the Sun - ☉, Mercury - ☿, and Neptune - ♆. There were multiple square aspects between the Moon - ☾ and Uranus - ♅, which are both in the 12th house, the house that is traditionally ruled by Pisces - ♷.

Despite the amazing conjunction of 1524, an even more relevant event was about to happen, which was announced by Benedictine Abbot Trithemius, which we will examine next. Have a great day, love always, Suzzan.



Post October 25th

Dear friends, there is one more Astrological element that is relevant to the shift in consciousness during the 16th century. This event occurred a year after the great conjunction in 1525 and was promoted by Benedictine Abbot Trithemius. Although



I mentioned him earlier in connection with the Médicis it was not until I read *THE SECRET ARCHITECTURE OF OUR NATION'S CAPITAL: The Mason's and the Building of Washington DC*, by David Ovason that I discovered his true relevance to this “upstepping.” Mr. Ovason relates that the year 1881 held particular significance because:

*“Esotericists (of which there were many in the United States at that time) knew that this was the year which the great fifteenth century abbot and occultist, Trithemius von Nettesheim, had predicted would mark a fundamental turning point in history...Trithemius claimed that the era which had commenced in 1525, under the guidance of the Planetary Angel of the Moon, would come to an end in 1881.”*

After researching this enigmatic figure of the Renaissance, I concluded that Johannes Trithemius, who was born in 1462, was a member of the “*Orders of the Quest*.” Turning to the ever-helpful Wikipedia site for historical data, I learned more details. For instance, Johannes Trithemius “was born Johann Heidenberg.” and the name Trithemius “is derived from his native town of Tritenheim on the Mosel in Germany.” There were two notations in the entry that revealed Trithemius as a tool for the “*Light*.” The first involved his election as abbot at the Benedictine abbey of Sponheim in 1483 when he was only twenty-one. After his election, “He set out to transform the abbey from a poor, undisciplined and ruinous place into a center of learning.” Noteworthy is that his efforts resulted in the library quadrupling in size from “around fifty items to more than two thousand.”

Trithemius had a “reputation as a magician”, which brings me to the second notation that confirms he was a member of the “*Orders of the Quest*”, in that he taught probably the most famous alchemist in history, Paracelsus. Even if I was unaware of the connection to alchemy through Paracelsus, I would have been alerted to Trithemius being a tool of the “*Light*.” I know this because his entry reports that a century later his “most famous work” entitled *Steganographia* was considered a forbidden book by the Church. Consequently, in 1609 it was placed on the “*Index Librorum Prohibitorum*”, which roughly translates as forbidden books.

Today Trithemius is recognized for cryptography and stenography, rather than as a teacher of magic. His book cited above is seen to contain a “*formulae*”, which “cover texts for yet more cryptography content. The work has lent its name to the modern field of steganography.” In looking up “Steganography”, I discovered it is the “art and science of writing hidden messages.” It is important to remember, it was extremely dangerous for anyone to disagree with the Church in the Middle-Ages. Anyone caught promulgating a different doctrine was condemned as a heretic and

burnt at the stake. Trithemius' role was to invent a means for enlightened scholars and philosophers to communicate and share ideas with one another safely, thereby promoting the advancement of knowledge. The entry for Steganography relates how Trithemius achieved this, in that he simply "disguised a treatise on cryptography and steganography." Amazingly, since this treatise was also "a book on magic", its existence would suggest that the Inquisition was not concerned with magic, surprising to say the least, considering they burnt thousands of women for using magic.

According to his entry, "Trithemius claimed that the era which had commenced in 1525, under the guidance of the Planetary Angel of the Moon, would come to an end in 1881." This appeared to be cause for celebration, but why was the Planetary Angel of the Moon's era ending, a cause for celebration for him? After all, in 1525 Trithemius had been dead for nine years. Perplexed by this fact, I looked for confirmation, but found it very difficult to find any information on the "Angel of the Moon." Following an extensive web search for this elusive angel, I found a brief reference to its connection with an archangel called Qaphsiel.

Fortunately, we have several books on angels, including David Godwin's, *Godwin's Cabalistic Encyclopedia: Complete Guidance to Both Practical and Esoteric Applications*. Looking up Trithemius' Angel of the Moon in the book's index, I discovered that it is one of the designations Mr. Godwin assigns the Archangel Gabriel.

Assigning Gabriel to the role of Planetary Angel of the Moon is problematic at best because this archangel is associated with some of the most important religious events, such as revealing the Quran to Mohammed. I mentioned earlier my problem with the Archangel Gabriel, so I will not repeat it here. However, it is thought provoking that even though he was long dead, Trithemius considered the era of the Planetary Angel of the Moon's end a cause for celebration. Obviously as a member of the "*Orders of the Quest*", Trithemius knew of the problem in connecting to the Astral plane, due to the possibility of connecting with the reverse side of the Sephiroth, the Qliphoth, not to mention the "*Shadow*."

If we examine the Tree of Life, we will see that the Sephirot *Yesod* (English Foundation) is assigned to the Moon, and in the Plane of *Yetzirah* or the Astral Plane, which is also the Emotional Plane of Water. Owing to Jacques de Molay's curse the reverse side of the Sephiroth, the Qliphoth, came into play, so to speak, because of the shift in consciousness. At that time, through the rise of the Schumann Resonance,

the Qliphoth and other spiritual entities in the Astral Plane were able to have direct contact with anyone who sought them out.

Consequently, I believe the main reason for Trithemius informing his future fellow members of the “*Orders of the Quest*”, the era of the Planetary Angel of the Moon was about to begin in 1525, did not concern the Archangel Gabriel. It was to warn them that there would be access to the realm of the Moon. Yet the era of the Angel of the Moon was not all bad, simply because there is always balance in the Soul Plane. So, although the shift in consciousness resulted in the increase of the practice of black magic, it also advanced the cause in spiritual knowledge. This was due to the presence of the “*Light*” in the Astral Plane. Looking at the Plane of *Yetzirah* in the Tree of Life, we observe that apart from the Sephirot *Yesod*, there are two other Sephirot in the plane, *Hod* and *Netzach*. Astrologically, the Sephirot *Hod* and *Netzach* represent the planets Mercury and Venus respectively. As stated these are also the planetary energies for Melchizedek and Sophia. What this means is that when the astrological and consciousness energies shifted in 1525, the “*Orders of the Quest*” received a clearer connection to Melchizedek and Sophia.

However, there was another aspect to 1525 in the Renaissance that we need to consider. The energetic effect of the emergence of the last *Root-race* on *Globe D*, *Root-race 7*, because it revealed the next stage in my vision. Have a great day, love always, Suzzan.



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<https://commons.wikimedia.org/w/index.php?curid=7474171>

Johannes Trithemius (February 1<sup>st</sup>, 1462 – December 13<sup>th</sup>, 1516), born Johann Heidenberg. German Benedictine abbot and a polymath who was active in the German Renaissance as a lexicographer, chronicler, and cryptographer. He is considered the founder of modern cryptography (a claim shared with Leon Battista Alberti) and steganography, as well as the founder of bibliography and literary studies as branches of knowledge. His students included Heinrich Cornelius Agrippa and Paracelsus.

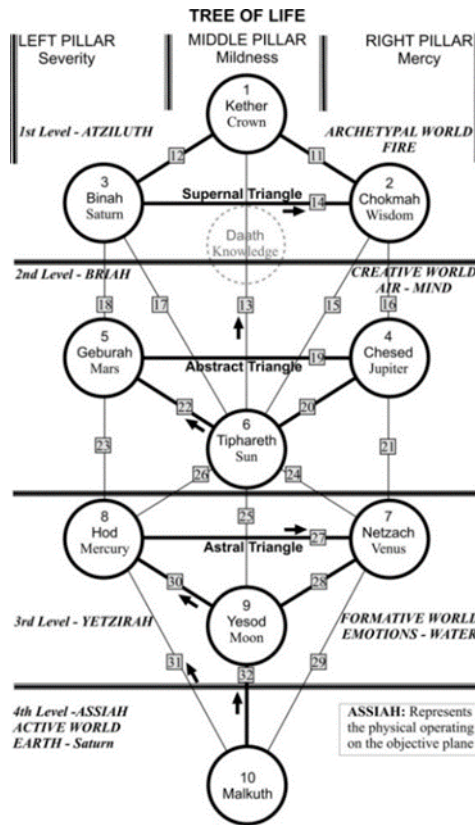
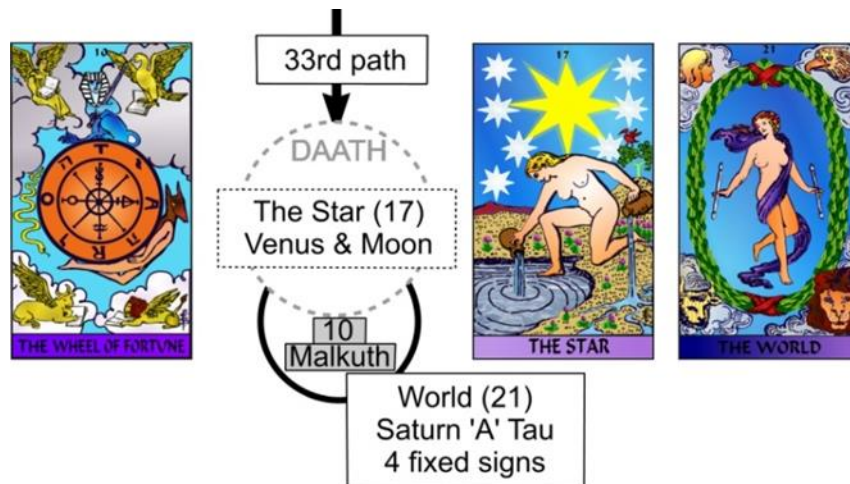


Diagram showing reverse paths representing the Qliphoth.

Post October 26th

Dear friends, as I said in the previous post, there was another aspect to 1525 in the Renaissance that we need to consider. The energetic effect of the emergence of the last *Root-race* on *Globe D*, *Root-race 7*. This was when the next stage in my vision became manifested, namely, the 33rd pathway through *Daath* from the Tree of Reason to the Tree of Truth. An interesting point here is that my vision of the Tree of Reason occurred over a decade before I learned of the Age of Reason. Moving on, the graphic below is a blow-up, as it were, of the transfer between the two trees.



There were several changes brought about by the shift in energy that occurred in 1525. The most important was that the “*Light*” could influence people without them necessarily being aware of it. Putting it another way, because of the shift, the “*Light*” could work with many individuals, inspiring and guiding them; some for a propitious moment. This change appeared to give the “*Light*” the advantage and in many ways, it did, because although the “*Shadow*” used this ability from the onset, “he” was limited by the size of “his” consciousness.

Let me explain the above statement, the Divine Forces are universal and therefore “unlimited” so to speak. However, the “*Shadow*” as the “*prince of this world*” was created by the consciousness of Humanity, which was contained to our Solar System and therefore finite.

Unfortunately, because of the different goals of the “*Light*” and the “*Shadow*”, “he” still had the advantage. This was because “he” was “free” to contact and manipulate individuals into furthering “his” agenda. Utilizing free-will, the “*Light’s*” objective was/is always to empower Humanity by self-development. As a result, most of the time “they” would not interfere.

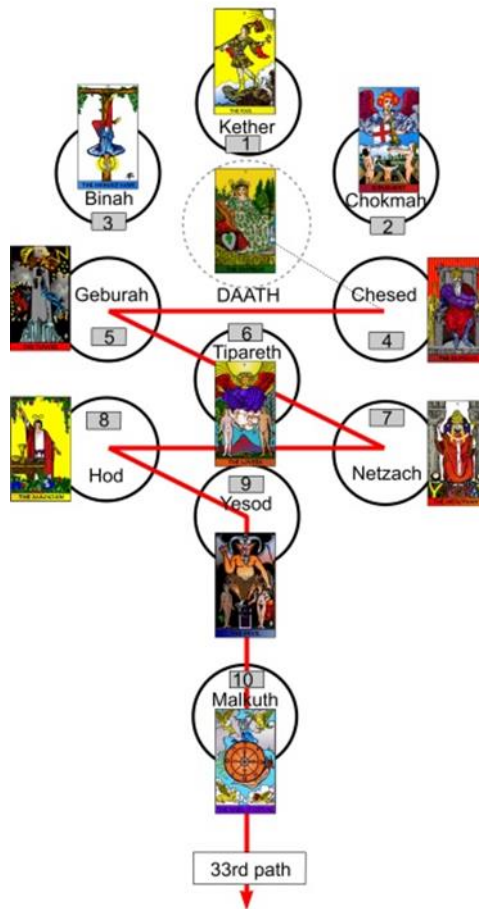
Nonetheless there was another change resulting from the consciousness shift of 1525, which concerned Sophia and her partner What-has-been-Willed. From this time, they were able to fully incarnate as a normal man and woman and begin their reconnection through multiple lives. Most of the incarnations were inauspicious, however, there was one distinct difference between their multiple reincarnations and other human souls. Sophia and her partner never switched gender.

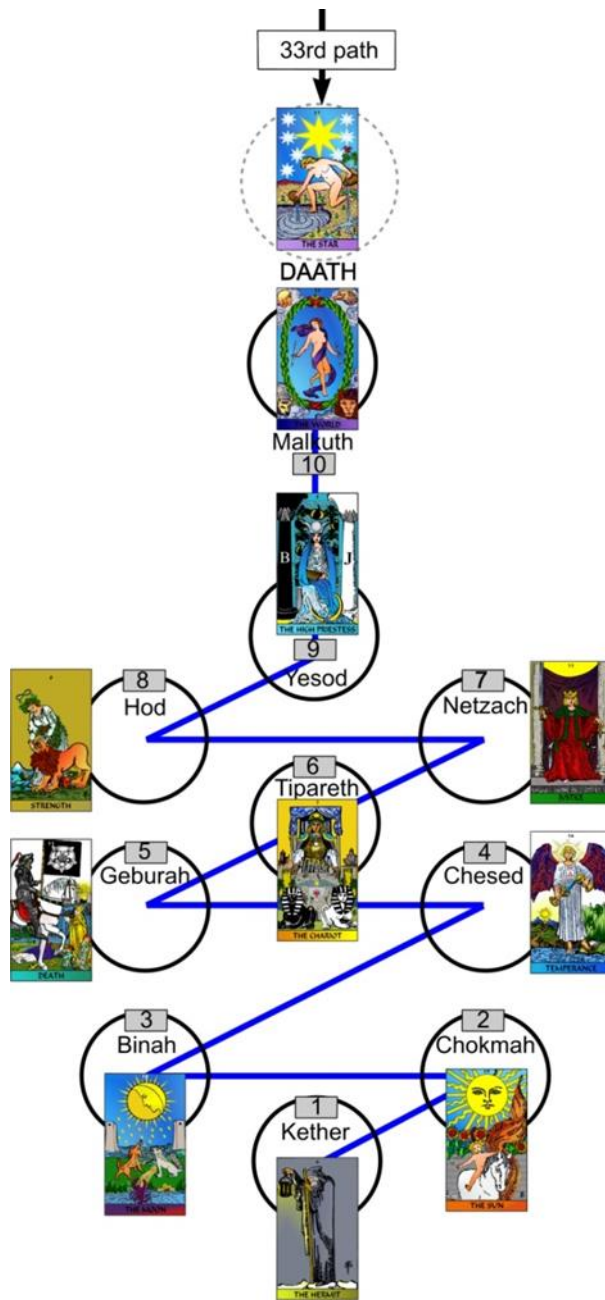
For a soul to reincarnate normally the masculine and feminine principles divide, meaning the soul can be born as either a man or a woman. Since the purpose for Sophia and What-has-been-Willed incarnations were to reconnect as partners, they remained in their own spiritual principles, incarnating together in every relationship a male and female can have with each other. (mother-son, father-daughter, husband-wife etc.) Melchizedek was also incarnating on Earth to help assist the “*Light*,” but his incarnations mainly involved the “*Orders of the Quest*.”

Considering how we reported that What-has-been-Willed rejoined Sophia as Melchizedek after assisting the *World-Soul* to divest itself of its worst parts, which became the “*Shadow of Deception*”, the above statement implying that Melchizedek was somehow a separate consciousness, might be confusing. To clarify these statements concerning the physical incarnations of Divine beings, as I said above, their consciousnesses are “unlimited” and therefore it is only a microscopic portion that incarnates because the majority remains in the Soul Plane, guiding the representatives of the “*Light*”, including their individual incarnations. Therefore, the aspect of What-has-been-Willed/Melchizedek and Sophia that began incarnating as fully human beings was an infinitesimal part of their consciousnesses. A good analogy of this is to think of the Earth as representing the portion of the consciousness that incarnates, whereas the entire Universe represents the rest that remains in the Soul Plane. This is the main reason why I have continually said that it is impossible to understand the spiritual workings of the Divine Plane.

Sophia did not incarnate as an important figure for the “*Light*” during the Renaissance. Still, as I said, there was an outstanding female representative of the “*Light*” already born in the 16th century. As such, the “*Shadow*” did everything to prevent her fulfilling her incarnation’s purpose. The individual I am referring to was of course King Henry VIII and Anne Boleyn’s daughter, Princess Elizabeth. Have a great day, love always, Suzzan.

# THE TREE OF REASON





THE TREE OF TRUTH

Post October 27th

Dear friends, before I get to today's post, I need to clarify my statement that Sophia did not incarnate as an important figure for the "Light" during the Renaissance. As I've said earlier, whenever there was a surplus of active energy, especially when it was expressed in a violent manner, Sophia would be forced to withdraw to the Soul



Plane. The fifteenth and sixteenth centuries were extremely violent with the “work” of the Inquisition, especially the Spanish version, and the struggle within Christianity. However, Sophia’s withdrawal did not mean that the Divine Feminine was completely absent from the Earth during this time, as She has always inspired and guided us in Her many forms throughout time. In fact, by the 16th century shift, She was more present than ever before, because the mass consciousness had shifted from worshipping the “Male” divinity to venerating the Mother. Of course, this was focused on Jesus’ mother, who had become both the Virgin/daughter and Mother. This was reinforced by the magnificent Cathedrals erected in her name, such as Notre Dame in Paris. Even with the Reformation, bringing Jesus Christ to the forefront, the majority of the world’s population venerated and prayed to some form of the Divine Feminine. Unfortunately, this led to the “*Shadow*” unleashing an all-out attack on all femineity through the so-called “witch trials.” I will come back to this later, now lets move onto the most powerful woman of the Renaissance.

Before we discuss Lady/Princess Elizabeth, let us take a moment to catch up on the events after the death of her father King Henry VIII in 1547. Her entry on Wikipedia reports that Henry “was buried next to his wife Jane Seymour,” with their son Edward VI taking the throne at only nine years of age that same year. Obviously, a child that young could not rule the country, consequently his executors were in control. According to Elizabeth’s entry, Henry’s last will and testament assigned “16 executors to serve on a council of regency” until Edward’s 18th birthday. These 16 executors chose his uncle, and his mother Jane’s older brother, Edward Seymour as the “Lord Protector of the Realm.” In the meantime, his younger brother Thomas Seymour married Henry’s widow Catherine Parr, but unfortunately his eye was on her young step-daughter Lady Elizabeth, third in line for the throne of England.

To be honest, I had no idea that Elizabeth was pursued by Thomas Seymour until watching a recent documentary on the queen. In the documentary I learned that Catherine Parr became the mother the young Elizabeth always craved for and after Henry’s death, Catherine kept her young stepdaughter with her. Evidently, the situation with Katherine Parr’s fourth husband, Thomas Seymour and Elizabeth has come to light due to records kept by Elizabeth’s governess, Kat Ashley. The author of Katherine Parr’s entry tells us that when the former queen conceived, Thomas made his move on the 14-year-old Lady Elizabeth. Apparently, “Seymour had reputedly plotted to marry her before marrying Katherine.” In her disposition, Kat wrote that Katherine supposedly caught Seymour embracing Elizabeth. Consequently, in order to protect her step-daughter, Catherine sent her away in May 1548 to stay at Cheshunt with Kat’s sister, who was married to Sir Anthony Denny. Tragically, as Katherine died shortly after giving birth, Elizabeth “never saw her

beloved stepmother again.” Seemingly, Kat Ashley, “had developed a crush on Seymour”, and encouraged Elizabeth to “play along”, with his flirtations. The author relates that Kat “even made a comment at how lucky Elizabeth would have been to have a husband like Seymour.” Helping Thomas, Kat “told Lady Elizabeth that Seymour had confided his sentiments to her of wanting to marry Elizabeth before Katherine.”

In the documentary on Queen Elizabeth, the two presenters stated that Thomas Seymour renewed his pursuit of the teenager after his wife’s death. In his entry, I found that it was Thomas’ obsession with one-upping his older brother Edward, the Lord Protector that led to his downfall. For some time, Thomas had been trying to curry favor with the young king Edward, and on January 16th, 1549, he foolishly tried to break in to Hampton Court Palace to see his nephew that night. In his attempt Thomas woke one of Edward’s spaniels and the dog started barking. Afraid that the barking would rouse the guards, he panicked and shot the dog.

Although Thomas escaped, he was seen by one of the guards and recognized, as a result the “next day, he was arrested” on the charge of treason and taken to the Tower of London. The author of the entry explains the fact that Thomas was caught “outside the king’s bedroom, at night, with a loaded pistol”, it was seen as threatening the king’s life. Moreover, it also involved Elizabeth and the teenage girl fell under suspicion. Unfortunately, the Seymour and Boleyn families were rivals, and as Elizabeth’s mother was Anne Boleyn, she had serious enemies in the court of her younger brother. Both the commentators on the documentary and the author of Thomas Seymour’s entry relate that Elizabeth was in real danger, as the king’s advisors were convinced of her involvement. As was the usual practice, investigators tried to get to Elizabeth through her servants, including her loyal governess Kat. Consequently, when they were arrested, the peril of her situation struck home. When the investigators failed to get Elizabeth’s household to betray her, they turned their attention to the 15-year-old girl. According to the author, “She was interrogated relentlessly for weeks.”

Regardless of the interrogations, I believe the young Elizabeth had help from *Great Spirit-Mind*, because although she was destined to be a great representative for the “*Light*”, at this time she was a vulnerable teenager. The “*Shadow*” manipulated Edward’s advisers to use this advantage, to bully a young girl into implicating herself in a plot to kill her brother and take the throne. We see how she was helped in the author’s comment that “the council found itself in a sharply defined game of wits with Elizabeth, who proved to be a master of logic, defiance, and shrewdness.” Clearly, it is highly unlikely that a 15-year-old could match wits with seasoned

negotiators, so I believe for these interrogations the “*Light*” gave her access to her previous life’s adult knowledge. Consequently, although the exploits of Thomas’ actions in his attempt to win Elizabeth’s affections, while his wife was still alive surfaced, the investigators bullying was to no avail and they could find no evidence that “Elizabeth had conspired with him”, and Thomas went to his death in silence.

The whole debacle with Thomas Seymour provided an explanation why Elizabeth never married. Apart from the fact that she did not want to share power with a husband, I believe her experience with Thomas Seymour at such a young age, made her wary of men in general. Next, we will examine how Elizabeth came to the throne of England. Have a great day, love Always, Suzzan.



Lady/Princess Elizabeth as a young teenager.

Post October 28th

Dear friends, before I continue with how Lady/Princess Elizabeth came to the throne of England, our member Meylora Moon alerted to me an important representative of the “*Light*” during the 14<sup>th</sup> century who I overlooked. Her name was Caterina di Jacopo di Benincasa, and she was born March 25th, 1347, in Siena, Italy. Catherine was canonized by Pope Pius II in 1461, becoming Saint Catherine of Siena, and she

epitomizes how Divine Feminine quietly worked within people, inspiring them to assist with the Divine/Universal Plan.

Without realizing it, I had investigated the circumstances of Catherine's contribution while discussing The Knights Templar and the Médici bankers. October 5th, I posted:

Still, I think there may be a more logical explanation for the apparent disappearance of the Templar gold, as I think the Médici bankers may have been the heirs to the Knights Templars banking empire. I say this because according to an entry on Wikipedia for the History of Banking: "The Templars' wide flung, large land holdings across Europe" arose at the same time (1100 C.E. to 1300 C.E.) that "Europe-wide banking" first appeared. The entry explains, "their practice was to take in local currency, for which a demand note would be given that would be good at any of their castles across Europe, allowing movement of money without the usual risk of robbery while traveling."

The above description sounds an awful lot like the banking system of today, but the most relevant point is that if the Templars initiated a "Europe-wide banking" system, one would assume that Italy was included in "Europe-wide" which could explain the "missing" Templar "gold." The entry for the History of Banking on Wikipedia encapsulates how finances worked in the Middle-Ages. Ironically, the "Papal bankers were the most successful of the Western world." We see this in the ease that Pope John XXII, "crowned in Lyon in 1316", was able to "set up residency in Avignon."

What I did not realize was that Catherine of Siena was instrumental in Pope Gregory XI returning the Church to Rome. An excerpt from her entry on Wikipedia encapsulates the important event, and this remarkable woman's contribution:

"...Catherine of Siena, was an Italian mystic and devout laywoman... she is revered as a saint and as a Doctor of the Church due to her extensive theological authorship. She is also considered to have influenced Italian literature.

Born and raised in Siena, Catherine wanted from an early age to devote herself to God, against the will of her parents. She joined the "mantellates", a group of pious women, primarily widows, informally devoted to Dominican spirituality. Her influence with Pope Gregory XI played a role in his 1376 decision to leave Avignon for Rome. The Pope then sent Catherine to negotiate peace with Florence. After Gregory XI's death (March 1378) and the conclusion of peace (July 1378), she returned to Siena. She dictated to secretaries her set of spiritual treatises, The Dialogue of Divine Providence. The Great Schism of the West led Catherine of Siena to go to Rome with the pope. She sent numerous letters to princes and cardinals to promote obedience to Pope Urban VI and to defend what she calls the "vessel of the Church". She died on 29 April 1380, exhausted by her rigorous fasting. Urban VI celebrated her funeral and burial in the Basilica of Santa Maria sopra Minerva in Rome.

Devotion around Catherine of Siena developed rapidly after her death. ...she was declared a patron saint of Rome in 1866 by Pope Pius IX, and of Italy (together with Francis of Assisi) in 1939 by Pope Pius XII. She was the second woman to be declared a "Doctor of the Church", on 4 October 1970 by Pope Paul VI – only days after Teresa of Ávila. In 1999 Pope John Paul II proclaimed her a (co-)patron saint of Europe.



Saint Catherine of Siena by Giovanni Battista Tiepolo

Returning to the 16th century and continuing on from yesterday's post. Despite the "*Shadow*" attempting to have the young fourteen-year-old princess executed, Elizabeth survived the experience and continued to mature throughout her brother Edward's reign. Speaking of which, during his reign, the Church of England was fully established. However, there were still Catholic factions in England hoping to place a Catholic monarch back on the throne of England. The likeliest candidate for this was Princess Mary, the daughter of the Catholic Queen Catherine of Aragon. The entry for Edward VI reports that after Edward fell terminally ill in January 1553, he worked with his Council to draft "a 'Devise for the Succession' in an attempt to prevent a Catholic backlash against the Protestant Reformation."



Edward VI (12 October 1537 – 6 July 1553) was King of England and Ireland from 28th January 1547 until his death in 1553. He was crowned on 20th February 1547 at the age of nine. The only surviving son of Henry VIII by his third wife, Jane Seymour, Edward was the first English monarch to be raised as a Protestant. During his reign, the realm was governed by a regency council because Edward never reached maturity.

Determined to not let either of his half-sisters take the throne, the ailing young king named his “Cousin Lady Jane Grey as his heir.” This is surprising to say the least, as England had never had a woman ruling it before, but perhaps the king thought as the throne was going to go to a woman anyway, maybe Lady Jane would be the better choice. Regardless, Edward did not do his cousin a favor when he named her as his heir, because it cost Lady Jane her life, as when the king died on July 6th, 1553, at age fifteen, having “reigned” for only six years, Edward’s choice for successor was never accepted. As a result, after just nine days Lady Jane Grey was supplanted by Edward’s half-sister, who was declared Queen Mary (I) on July 19th, 1553. Henry VIII and Queen Catherine’s daughter became known as Bloody Mary, due to her determination to rescind her half-brother “Edward’s Protestant reforms.”

Interestingly, despite initially supporting King Edward’s choice by declaring Lady Jane queen four days after his death on July 10th, when it became clear that the country wanted Mary to take the throne, the Privy Council of England quickly reversed their position, declaring Mary queen nine days later. Initially after being

tried and convicted of high treason, the deposed queen was imprisoned in the Tower of London. However, when her father openly supported the rebellion against Queen Mary marrying the King of Spain, Jane became a liability and was subsequently executed February 12th, 1554. Once again we see the “*Shadow’s*” machinations, in Elizabeth’s life, which only got more intense when her half-sister took the throne. Next we will see how Elizabeth survived, have a great weekend, love always, Suzzan.



Lady Jane Grey born 1537 was a grandniece of Henry VIII, and a first cousin once removed to his three children, Edward, Mary, and Elizabeth. Lady Jane Grey was also known as Lady Jane Dudley after her marriage to Lord Guildford Dudley, a son of John Dudley, 1st Duke of Northumberland, who was Lord President of the King’s Council from late 1549. However, her most famous nomenclature was the “Nine Days' Queen”, because after taking the throne on July 10th, 1553, she was removed and replaced on July 19th by her cousin Mary. Imprisoned in the Tower of London, she was executed a little over 6 months later on February 12th, 1554.

Post October 30th

Dear friends, regarding how Anne Boleyn’s daughter Elizabeth came to be a powerful queen, earlier I said that the “*Light*” inspired Anne to insist on marriage before “succumbing” to Henry VIII’s advances, to ensure the legitimacy of her

children, which turned out to be her daughter Princess Elizabeth. The entry reports that Anne's coronation was different from other queen consort coronations, because: "Anne had been crowned with St. Edward's crown" while carrying Elizabeth, which was unprecedented for a queen consort. Historian Alice Hunt has suggested that this was done because Anne's pregnancy was visible at the moment of coronation, and she was carrying an heir who was presumed to be male."

To reiterate, after the death of her mother, Elizabeth "was declared illegitimate and deprived of the title of princess." She was reconciled to her father with the help of his sixth wife, Queen Catherine Parr. According to Catherine Parr's entry on Wikipedia, "Elizabeth's first Lady Mistress, Lady Margaret Bryan, wrote that she was "as toward a child and as gentle of conditions as ever I knew any in my life." Elizabeth's education was reportedly extensive, particularly after Blanche Parry became the "Chief Gentlewoman of the Privy Chamber" in 1565. Blanche must have been an accomplished teacher, because when "William Grindal became her tutor in 1544, Elizabeth could write English, Latin, and Italian. Under Grindal, a talented and skillful tutor, she also progressed in French and Greek." Obviously, these languages would serve her well in her future role as Queen of England. Summing up Elizabeth's education, the author of the entry adds, "By the time her formal education ended in 1550, she was the best educated woman of her generation."

Following Lady Jane Grey's removal to the Tower of London, Mary as Queen, "rode triumphantly into London", with Elizabeth by her side. Irrespective of this apparent comradery, Mary's entry relates this "show of solidarity between the sisters did not last long." Almost immediately the Catholic Queen Mary "was determined to crush the Protestant faith in which Elizabeth had been educated." To that end she decreed that everyone "attend Mass", including her half-sister Elizabeth. Mary's determination to reinstate Catholicism was so intense that as I said, she acquired the nomenclature, Bloody Mary. If this seems harsh, consider what the author of her entry reports. "During her five-year reign, Mary had over 280 religious dissenters burned at the stake in the Marian persecutions."

Above I mentioned that the "*Shadow*" did everything to prevent Elizabeth fulfilling her incarnation's purpose, at first through her half-sister, Mary. We see the "*Shadow's*" influence in Queen Mary's intention to unite England with Spain by marrying "Prince Philip of Spain, the son of the Holy Roman Emperor Charles V." Nonetheless, as the English populace was none too happy with the prospect of returning to Catholic domination, they began to see Elizabeth as the savior of the Protestant Reformation in England.



Elizabeth's entry recounts that "In January and February 1554, uprisings broke out." throughout England and Wales. "Known as Wyatt's rebellion", despite wide spread support it still failed. Holding Elizabeth responsible for the rebellion, Queen Mary summoned her to the "court" to be "interrogated." It seems that Elizabeth was unable to convince her half-sister of her innocence, for in March of 1554 Elizabeth was "imprisoned in the Tower of London." This did not bode well for Elizabeth, as Lady Jane Grey had spent time in the Tower earlier that year before her execution on February 12th.

Although two of Queen Mary's advisors, who were tools for the "*Shadow*", tried to persuade her to execute Elizabeth, other advisors, who were tools for the "*Light*" were able to convince the queen otherwise. Ironically, the argument that ambassador for Charles V, Simon Renard, and the Chancellor Stephen Gardiner, the "*Shadow's*" tools brought to Queen Mary that she would not be safe while Elizabeth lived, was correct. Elizabeth enjoyed wide public support, as seen during her transfer from the Tower of London to Woodstock, when the "crowds cheered her all along the way." Consequently, after spending a year under house arrest at Woodstock, on April 17<sup>th</sup> 1555, Elizabeth returned to the royal court. Queen Mary's change of heart was brought on because she believed she was about to give birth and wanted Elizabeth present in case she did not survive the birth. However, it seems that Mary was not even pregnant, she was gravely ill, which the author of her entry speculates may have been, "ovarian cysts or uterine cancer." Once this was revealed, support for Mary's reign evaporated and "Elizabeth's succession seemed assured."

Elizabeth's claim was even supported by Queen Mary's husband "Philip, who became King of Spain in 1556." It seems that Philip's support was pragmatic, since he preferred Elizabeth's occupation of the English throne, rather than the "alternative", Mary Queen of Scots, because the latter was "betrothed to the Dauphin of France." Anyway, Philip's support was not needed because Elizabeth gained the support of her half-sister, when in 1558 Queen Mary recognized Princess Elizabeth as her rightful heir.

Queen Mary's change of heart, along with her terminal illness, demonstrates how the Higher Self and Spirit can help us, even when we are unaware. At the conscious level, Mary's false self was bound and determined to cause as much damage as possible, seen in her "nickname" Bloody Mary, through her persecution of Protestants. Regardless, her Spirit knew that her sister Elizabeth needed to take the throne to help *Great Spirit-Mind's* plan, so, when Mary made her half-sister her heir, it reveals that the queen's Spirit won out. Subsequently, just "Eleven days later", Elizabeth took the throne on November 17th, 1558 "when Queen Mary died at St.

James's Palace." Consequently, Sophia and Melchizedek, working through the "*Orders of the Quest*", succeeded in infusing England and Wales with the "*Light*."

As we have seen, the 15th and 16th centuries in England, were a game of cat and mouse between the forces of the "*Shadow*" and forces of the "*Light*." It began with Henry VII taking the throne in 1485. To recap, Henry VII harbored a desire to unite Spain and England through the marriage of his eldest son, Prince Arthur, and Princess Catherine of Aragon, the daughter of Queen Isabella I and King Ferdinand II. After the premature death of Prince Arthur, Henry VII was unfazed, and simply replaced Catherine's husband with Arthur's brother and King Henry's new heir, his second son, Henry.

On the face of it, the above report does not appear too Machiavellian. Even so, making the daughter of Queen Isabella I and King Ferdinand II the wife of King Henry VIII and Queen of England, was a powerfully strategic move on the "*Shadow's*" part. Catherine was thoroughly infused with the "*Shadow*", since she was exposed to the energies of Spain that were contaminated by the energies of the Spanish Inquisition. As for Henry VIII, he was a very weak character who was easily subverted. We see this in his actions with women. In fact, it was this very weakness that allowed the "*Light*" to use Henry to put one the most powerful promulgators of the Divine/Universal Plan on the throne of England. Henry was affected through Catherine by the energies of Spain. To see what I mean, let us compare Henry's actions with his father-in-law King Ferdinand II. Both monarchs became the supreme power over religious authorities in their kingdoms. Ferdinand controlled the Spanish Inquisition, whereas Henry was the Supreme ruler of the Church of England. Also, both were tyrants and responsible for thousands of people's deaths. Nonetheless, the "*Light*" succeeded in subverting the "*Shadow's*" agenda in England during the 16th century. Unfortunately, the "*Shadow*" retired to Europe, so to speak, to mount a counter-attack against the "*Light*." I will examine "his" success or failure in the next "upstepping." First though we will discuss the reign of Queen Elizabeth and how she advanced the objectives of the "*Light*", not just in England, but for the entire world. Have a great day, love always, Suzzan.



Mary (1) Tudor – born February 18<sup>th</sup>, 1516 – Died November 17<sup>th</sup>, 1558.  
Daughter of King Henry VIII and Katherine of Aragon.  
Queen Mary I of England and Ireland (AKA Bloody Mary) from 1553 to 1558  
Following her marriage to King Philip II, was Queen of Spain from 1556 -1558

Post October 31st

Dear members, following our timeline in this “upstepping”, which runs from 1558 to 1750 C.E., we see the driving force to build Civilization, the 6th Wave/Long Count, move into its active phase or Day 7. Even so, for the first fifty-nine years of this “upstepping” the energy remains in Night 6, or as Carl puts it, the Wave is “turned off.” As I mentioned earlier, I believe the “*Light*” chose this time to advance their objectives, because when the primary Wave is “turned off”, the driving energy reverts to the highest previous Wave in its active or Day phase. In 1558 when Elizabeth was crowned Queen of England the previous wave was the 5th Wave, which was in its Day 7. Looking at Carl’s chart (below in comments), the 5th Wave has the same polarity as the highest 9th Wave. Therefore, it favored spiritual and higher philosophy, something we see in spades during Elizabeth’s long reign.

To reiterate, the previous “upstepping” during the Renaissance was very important, because of the emergence of the first *sub-race* of *Root-race* 7. As was shown there

were several reasons for its importance, with one of them being the conjunction of 1525, which caused a shift and rise in the vibration and energy of the mass consciousness. Another reason was the initiation of The Buddha's plan B, where we saw The Holy Spirit/Guan Yin working with the Dalai Lamas to transmute emotions. However, the most important reason was the change in reincarnation, both for Humanity and the Divine consciousness of What-has-Been-Willed, Sophia, and Melchizedek. With such an important and major "upstepping" occurring before this one, we could be tempted to think this one would be almost anti-climactic, but that would be a mistake. From a consciousness perspective, this "upstepping" was also important, because it marked a unique change in Spiritual Evolution, which concerned the role *Root-race 5's* consciousness played in *Globe D*. To help visualize this, I have combined two Craig's two diagrams below:

After the emergence of the 2nd *sub-race* of *Root-race 7* in 1558, evolution changed, because there were only two *Root-races'* consciousnesses affecting the world, instead of three. Although *Root-race 5's* consciousness was still present in the populace, it was no longer a part of the driving impetus for the Life-Principle or Life. Let me explain, as I have said, throughout Spiritual Evolution the development of the consciousness is driven by the energy of Life, which has evolved through multiple forms. At every stage of Spiritual Evolution, the Life-Principle is intertwined with the highest consciousness on Earth and when it evolved into *Homo sapiens*, the highest consciousness became the modern Human Race, which were evolving through the *Root-races*.

Prior to the separation of *Globe D*, and after the emergence of *Root-race 3* on *Globe C*, there was always the consciousness of three *Root-races* driving Life on Earth. The highest *Root-race's* consciousness was always the governing influence. However, the diagram above has only two *Root-races*. This is because after the Life-Principle in Humanity transferred from *Root-race 5* into *Root-race 7* through *Root-race 6*, there is a change. In the next "upstepping" (this one) the Life-Principle was now being driven by only two *Root-races*, 6 and 7.

Having only two *Root-races* driving the mass consciousness is not a detriment, because it denotes an advance in Spiritual Evolution and is how we fulfill our purpose on Earth. Without the "*Watcher's mistake*" everything would have been fine. Regrettably though, everything was not fine because of the saboteur within, the false self (ego/counterfeit-spirit). Without its influence there would have been no wars or conflicts with other human beings, and we would have started working with the Divine and Universal forces to improve both ourselves and our home long ago.

Following that digression, back to the plan. By the time one of the greatest proponents for the “*Light*”, Queen Elizabeth came to the throne in 1558, evolution had changed, because three years earlier, Humanity’s consciousness made a great leap. Unfortunately, everyone still had to deal with their false or lower human egos and the “*Shadow’s*” ally, the counterfeit-spirit or pain-body. Yet it was during that “upstepping” that the “*Light*”, through the “*Orders of the Quest*”, provided the means for human beings to transform. Everything was prepared in the previous “upstepping”, with the physical changes in frequency through the Astrological influences and the rise in the Schumann Resonance. Still, it was the drastic change to the rules in reincarnation that had the greatest effect. To recap, before 1525 and the shift, people always reincarnated within their gender and there were no cross-gender reincarnations. However, after the shift, and the emergence of the last *Root-race* for *Globe D* that no longer applied and both males and females could reincarnate in either gender.

Another point that makes this “upstepping” especially significant, is that the field of play for the proverbial “chess game” expanded to include two more continents, through the European colonization of North and South America. As a result, both sides were “busy” trying to influence/inspire all the nations that would be involved in the colonization. Therefore, this “upstepping” is jam-packed with individuals and events that were relevant to the founding of America. Because of this, like the previous “upstepping”, I have divided this “upstepping” into separate parts, but instead of two, I have divided it into three parts.

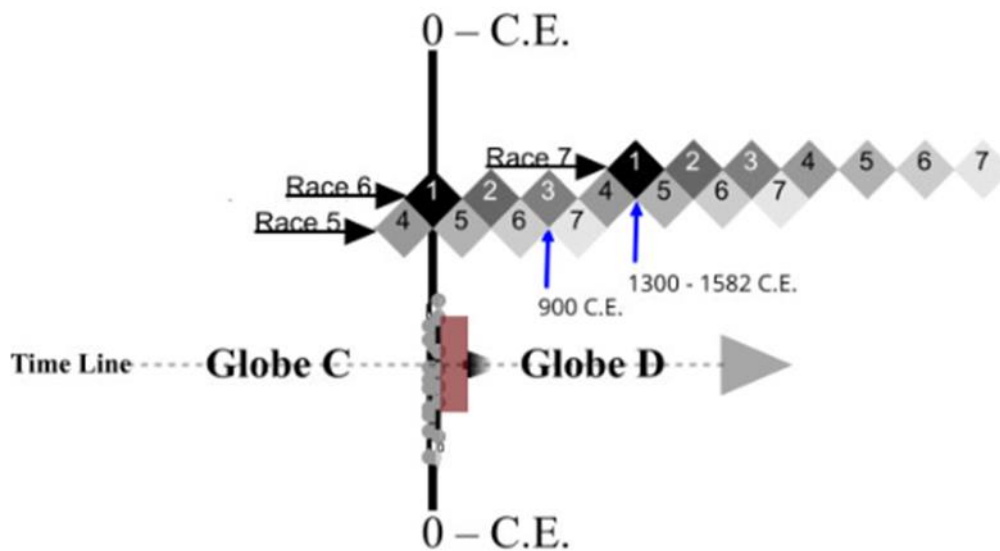
One more important distinction in this “upstepping” is that it does not always follow a chronological order, because the three-parts concern specific “campaigns” launched by both sides. The first part (A) will include the initial colonization of Mexico and South America by the Spanish Conquistadors and the fall of the indigenous empires in the New World. Part A will also discuss how the “*Light*” ensured the preservation of ancient sanctuaries. The dominant persons for this part are the three Spanish conquistadors and the Jesuits that led the expeditions to the Americas, together with Queen Elizabeth (I), William Shakespeare, and Sir Francis Bacon.

Part (B) deals with developments in Europe during the Catholic Counter-Reformation and the Baroque Era. It also addresses the “*Light’s*”, or rather *Great Spirit-Mind’s* plan for Europe and how that plan was thwarted by the “*Shadow.*” Some of the most influential people in this part are King James I of England, Galileo, Giordano Bruno, Gian Bernini, the Borgias of Italy, Emperor Rudolph II, and the King and Queen of Bohemia.



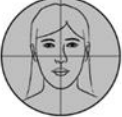
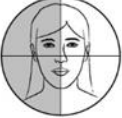

The final Part (C) of this “upstepping” focuses on the first English Colonies in the New World and the different influences on those colonies in North America. It also includes the English Civil War and the Puritans of New England. Some prominent figures for this part include the English Kings Charles (I), Charles (II), together with King William and Queen Mary, and King George (III). Other influential characters of this time include Catherine the Great, John Calvin and Sophia of Hanover. Having laid out this “upstepping”, we will leave it there. Have a great day, love always, Suzzan.



**Diagram of the Root Races and approximate dates of their sub-races**



**Diagram of the overlapping of the Root-Races**

- 9<sup>th</sup> Wave  “Self-Transforming” approach to Life
- 8<sup>th</sup> Wave  Self-Authored approach to Life
- 7<sup>th</sup> Wave  Socially based approach to Life
- 6<sup>th</sup> Wave  “Imperial” relationships
- 5<sup>th</sup> Wave  Primal Unity Consciousness