

FRANCIS BACON
SECRETS OF THE GOLDEN AGE PRINCE

APPENDIX B
THE KNOWN HISTORY OF SAINT GERMAIN'S SOUL

*All the world's a stage,
And all the men and women merely players,
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages.*
~ *As You Like It*, act 2, sc. 7

UNDERSTANDING REINCARNATION
THE HERO'S JOURNEY OF A SOUL

The belief in reincarnation is ancient and widespread. Despite modern interpretation, it can even be found in Christianity. In 1886 the Reverend W. R. Alger wrote *A Critical History of the Doctrine of a Future Life*. It became the standard Christian work on the subject of immortality.

In his book, Alger wrote: “No other doctrine has exerted so extensive, controlling, and permanent an influence upon mankind as that of...metempsychosis—the notion that when the soul leaves the body it is born anew in another body, its rank, character, circumstances, and experience in each successive existence depending on its qualities, deeds, and attainments in its preceding lives.”¹

* reincarnation

Before Roman Christianity, reincarnation was a part of the spiritual beliefs of many of the peoples of Europe, including the early Teutonic tribes, the Finns, Icelanders, Lapps, Norwegians, Swedes, Danes, early Saxons, and the Celts of Ireland, Scotland, England, Brittany, Gaul, and Wales. The Welsh have even claimed that it was the Celts who originally carried the belief in reincarnation to India.² Author Ignatius Donnelly suggests that the Celts' belief in reincarnation was derived from the inhabitants of the lost continent of Atlantis who migrated to Ireland.³

In ancient Greece, both Pythagoras and Plato believed in reincarnation. In the sixth century B.C., Pythagoras taught that the soul had many incarnations, which were opportunities for the soul to purify and perfect herself. "The human soul is immortal," he said, "for it resembles the heavenly stars, and (like them) is involved in perpetual motion."⁴ According to biographer Diogenes Laërtius, Pythagoras claimed that he had been embodied in the past as Aethalides and Euphorbus, who died at the hands of Menelaus at Troy.⁵

In the fourth century B.C., Plato taught that the soul is immortal and that its circumstances in its current life depend on its disposition formed in a previous life. In book 10 of *The Republic*, he tells the story of a group of souls about to embody who are advised by a prophet: "Virtue owns no master. He who honors her shall have more of her, and he who slights her less. The responsibility lies with the chooser. Heaven is guiltless."⁶

According to some scholars, statements made by the first-century Jewish historian Josephus indicate that the Pharisees and Essenes also believed in reincarnation. Reincarnation was also taught by students of the Kabbalah, a system of Jewish esoteric mysticism that flowered in the thirteenth century. Reincarnation is still a part of the religious beliefs of the Jewish Hasidic movement, founded in the eighteenth century.

The most elaborately developed concepts of reincarnation are found in the religious traditions of India, especially in Hinduism, Buddhism, Jainism, and Sikhism. In these religions, reincarnation is linked with the law of karma. *Karma* is a Sanskrit word meaning “act, action, work or deed.” In Hinduism, karma originally referred to sacred actions performed in Vedic rituals and later evolved to mean moral deeds. Karma then became associated with the concept of reincarnation in another body. The cosmic law of reincarnation allows for a soul with free will to slowly evolve towards integration with her Higher Self within the great schoolroom of life.

Then there is the spiritual path of initiation of the soul. For when the soul chooses to take that evolution more swiftly, that one begins the “spiritual path” and evolves under the watchful presence of spiritual masters. The path of initiation involves advancing more rapidly as a spiritual being and becoming one of humanity’s helpers.

Initiation and the tests of free will are the means that the Divine Presence allows for the testing of our souls. These trials teach us lessons. When we pass through them without compromising our light or our honor, we are ready for the next trial and the next until we graduate from earth’s schoolroom. Each life’s purpose is to gain God consciousness within oneself, to complete the sacred marriage of our soul with our Christ Self. This concept was taught in the early Christian mysteries.

The soul of Saint Germain, who would become the great catalyst for change as Francis Bacon in 1561, incarnated many times before that, undergoing tests and preparations for the perfecting of his soul.

The akashic records—the vibrational imprint of all events that have ever transpired anywhere and everywhere in the physical universe—reveal his story.

A SOUL ON THE PATH OF ADEPTSHIP

He lived to make men free. That, in a phrase, sums up the embodiments of Saint Germain. Although his soul has played many parts, in each life he brought the Christ light in prophecy, brotherhood, and the alchemy of freedom to liberate the people of earth.

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

The majority of his subjects retained full, conscious use of the wisdom and power of God. They possessed abilities that today would seem miraculous. They knew they were extensions of the Central Sun—lifestreams issuing from the Great Hub of the Spirit-Matter cosmos. For their wise ruler had charted for them on a great mural in the center of the capital city, “the City of the Sun,” their cosmic history—that they should not forget the Source whence they had come nor their reason for being: to become sun centers in this distant galaxy they now call home, extensions of the Law of the One. For they were part of an expanding universe. Their sense of co-measurement with the One sustained an ever-present cognition of the I AM THAT I AM.

Saint Germain was a master of the ancient wisdom of the Matter spheres. He ruled by light in every area of life; his empire reached a height of beauty, symmetry, and perfection unexcelled in the physical octave. Truly the heavenly patterns were outpictured in the crystal chalice of the earth.

Guy W. Ballard, under the pen name of Godfré Ray King, recounted in *Unveiled Mysteries* a soul journey in which Saint Germain conducted him through the akashic records of this civilization and its decline. Godfré learned that as in all ages past, there was a portion of the people who became more interested in the temporary pleasures of

the senses than in the larger creative plan of the Great God Self. This caused them to lose consciousness of the God-Power throughout the land until it remained active in little more than the (capital) city itself, those governing realized they must withdraw and let the people learn through heard experience that all their happiness and good came from the adoration to the God within, and they must come back into the Light if they were to be happy.7

Thus the ruler understood that he must withdraw from his empire and his beloved people; henceforth their karma would be their Teacher and Lawgiver, and free will would determine what, if any, of his legacy of light they would retain.

At his final banquet, the king gave of his own light essences as an elixir to those who had faithfully served the realm to the glory of God. As they drank to the “Flame of the Most High Living One,” they knew they could never completely forget the divine spark of the inner God Self. This soul-protection, afforded them through the ever-grateful heart of this magnanimous soul, would be sustained throughout the centuries until, once again, they should find themselves in a civilization where the cosmic cycles had turned, and they would be given the full knowledge to pursue the Divine Union—this time nevermore to go out from the Golden City of the Sun.

With a last reminder to the people to follow the Law of the One, which is Love, the king and his children disappeared from the physical realm. The next day a visiting prince arrived and took over without opposition.

The next known life of Saint Germain is as a high priest on the mainland of Atlantis. As the High Priest of the Violet Flame Temple, he sustained by his invocations a pillar of fire, a fountain of violet-singing flame, which magnetized people from near and far to be set free from every binding condition of body, mind, and soul. This they

achieved by self-effort through offering of invocations and the practice of seventh-ray rituals.

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

The temple was built of magnificent marble ranging in hue from brilliant white, shot through with violet and purple veins, to deeper shades of the violet spectrum. The central core of the temple was a large circular hall lined in ice-violet marble set upon a rich purpled marble floor. The priests and priestesses who officiated at this altar were schooled in the universal priesthood of the Order of Melchizedek.

When Atlantis fell to the weight of her people’s karma, Saint Germain traveled with Master R, his spiritual teacher, taking the violet flame from the temple altar on Atlantis to the safety of the Carpathian Mountains.

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

Standing on the platform of basic human rights for a responsible, reasoning public educated in the principles of liberty and equal opportunity for all, he has ever taught us to espouse our inalienable divine right to live life according to our highest conception of God.

Returning to the scene of the karma of his people, this time as Samuel, prophet of the LORD and judge of the twelve tribes of Israel (c. 1050 B.C.), Saint Germain was the messenger of God's liberation of the seed of Abraham from bondage to the corrupt priests, the sons of Eli, and from the Philistines by whom they had been defeated. Bearing in his heart the special sign of the blue rose of Sirius, Samuel delivered to the recalcitrant Israelites a prophecy inextricably linked with God's covenants concerning karma, free will, and grace: "If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hands of the Philistines."⁸

Later when King Saul disobeyed God, Samuel freed the people from his tyranny by anointing David king.

True to the thread of prophecy that runs throughout his lifetimes, Saint Germain embodied as Saint Joseph of the lineage of King David (son of Jesse), chosen vessel of the Holy Ghost and father of Jesus in fulfillment of the word of the LORD to Isaiah: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots..."⁹

Mother Mary appeared at Knock, Ireland, in 1879 with Saint Germain in his appearance as Saint Joseph. This apparition is incredibly symbolic and important, for it was the announcement of the coming New Age of which Saint Germain is the avatar.

Mother Mary came to Knock to fulfill the spiral of the chalice that was brought to the British Isles by herself. She came and planted the Grail. She stood with the hierarch of the New Age, Saint Joseph—the one who has the key and who is the Father of the Church, both of the Christian dispensation and of the inner mystical Church Universal and Triumphant.

To her left stood John the Revelator, showing us that locked in the Book of Revelation are all the real teachings of the New Age and of the ascended masters. So, her message is that the next two-thousand-year dispensation is heralded and inaugurated by Saint Germain with the teachings of the Book of Revelation illumined. Mother Mary announced the coming of the new Church, the New Age, the new ministry. And she gave us in her visitation to Knock the dispensation for the Aquarian age—right there in the final quarter of the century.

In each of Saint Germain's embodiments there is present the quality of alchemy—a conveyance of Godly power. So ordained as the instrument of the LORD, Samuel transferred his sacred fire in the anointing of David, and just as scientifically withdrew it from King Saul when the LORD rejected him from being king over Israel.

This unmistakable sign of the adept of the seventh ray, God's ray of freedom and alchemy, often in humble garb, was also present as the Holy Spirit's power of the conversion of souls and the control of natural forces in his life as the third-century Saint Alban, first martyr of the British Isles.

As a Roman soldier, Alban hid a fugitive priest, was converted by him, then sentenced to death for helping him escape by disguising himself as the priest. A great multitude gathered to witness his execution—too many to pass over the narrow bridge that must be crossed. Alban prayed and the river parted—whereupon his executioner, being converted, begged to die in Alban's place. His request was denied, and he was beheaded that day alongside the saint.

Saint Germain was not always counted in the ranks of the Church nor was all his work done in the physical. He fought tyranny wherever he found it, including in false Christian doctrine. As the Master Teacher behind the Neoplatonists, he was the inner inspiration and

spiritual teacher of the Greek philosopher Proclus (c. A.D. 410–485). While not in embodiment, he revealed on the inner to his pupil a previous life as a Pythagorean philosopher, the sham of Constantine's Christianity, and the worth of the path of the individualism (leading to the individualization of the God flame), which Christians called "paganism." Though this was not a physical embodiment it is important to note for Neoplatonic philosophy was incredibly important to Francis Bacon and shaped much of his own philosophy.

As the highly honored head of Plato's academy at Athens, Proclus based his philosophy upon the principle that there is only one true reality—the "One," which is God, or the Godhead, the final goal of all life's efforts. The philosopher said, "Beyond all bodies is the essence of the soul, and beyond all souls the intellectual nature, and beyond all intellectual existences the One."¹⁰

Throughout his incarnations, Saint Germain demonstrated tremendous breadth of knowledge in the mind of God; therefore, not surprising was the range of his pupil's awareness. His writings extended to almost every department of learning.

Proclus acknowledged that his enlightenment and philosophy came from above—indeed he believed himself to be one through whom divine revelation reached mankind. "He did not appear to be without divine inspiration," his disciple Mainus wrote, "for he produced from his wise mouth words similar to the most thick-falling snow; so that his eyes emitted a bright radiance and the rest of his countenance participated of divine illumination."¹¹

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

The next known lifetime of Saint Germain was again in the role of teacher as the Druid Merlin. The unforgettable, somehow irretrievable figure who haunts the mists of England is about to step forth at any moment to offer us a goblet of sparkling elixir. He is the “old man who knows the secret of youth and alchemy, who charted the stars at Stonehenge, and moved a stone or two,” so they say, by his magical powers.

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

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

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

“I was taken out of my true self,” he said. “I was as a spirit and knew the history of people long past and could foretell the future. I knew then the secrets of nature, bird flight, star wanderings and the way fish glide.”¹²

Both his prophetic utterances and his “magical” powers served one end: the making of a united kingdom of the tribes of the old Britons. By advising and assisting Arthur in establishing his kingship, Merlin

sought to make of Britain a fortress against ignorance and superstition where Christ achievement could flower, and devotion to the One could prosper in the quest for the Holy Grail.

In the thirteenth century, this wise soul appears again in Britain, this time as Roger Bacon (c. 1214–1294). Reenter Merlin—scientist, philosopher, monk, alchemist, and prophet—to forward his mission of laying the scientific moorings for the age of Aquarius that his soul would one day sponsor.

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

He was also a prophet of modern technology. Although it is unlikely he did experiments to determine the feasibility of the following inventions, he predicted the hot-air balloon, a flying machine, spectacles, the telescope, microscope, elevator, and mechanically propelled ships and carriages, and wrote of them as if he had actually seen them! Roger Bacon was also the first European to write down the exact directions for making gunpowder, but kept the formula a secret lest it be used to harm anyone. No wonder people thought he was a magician! He meant, however, for his prophecies to demonstrate that flying machines and “magical” apparatus were products of the employment of natural law which men would figure out in time.

From whence did Roger Bacon believe he derived this amazing awareness? “True knowledge stems not from the authority of others, nor from a blind allegiance to antiquated dogmas,” he said. Two of his biographers write that he believed knowledge “is a highly personal

experience—a light that is communicated only to the innermost privacy of the individual through the impartial channels of all knowledge and of all thought.”¹³

So Roger Bacon, who had been a lecturer at Oxford and the University of Paris, determined to separate himself and his thoughts from the posing and postulating residents of the academic world. He would seek and find his science in his religion. Entering the Franciscan Order of Friars Minor, he said, “I will conduct my experiments on the magnetic forces of the lodestone at the selfsame shrine where my fellow-scientist, Saint Francis, performed his experiments on the magnetic forces of love.”¹⁴

But the friar’s scientific and philosophical world view, his bold attacks on the theologians of his day, and his study of alchemy, astrology, and magic led to charges of “heresies and novelties,” for which he was imprisoned in 1278 by his fellow Franciscans. They kept him in solitary confinement for fourteen years,¹⁵ releasing him only shortly before his death. Although the clock of this life had run out, his body broken, he knew that his efforts would not be without impact on the future.

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

I believe that humanity shall accept as an axiom for its conduct the principle for which I have laid down my life—the right to investigate. It is the credo of free men—this opportunity to try, this privilege to err, this courage to experiment anew. We scientists of the human spirit shall experiment, experiment, ever experiment. Through centuries of trial and error, through agonies of research...let us experiment with laws and customs, with money systems and governments, until we chart the one

true course—until we find the majesty of our proper orbit as the planets above have found theirs... And then at last we shall move all together in the harmony of our spheres under the great impulse of a single creation—one unity, one system, one design.¹⁶

To establish this freedom upon earth, Saint Germain's lifestream took another turn—as Christopher Columbus. He believed that God had made him to be “the messenger of the new heaven and the new earth of which He spake in the Apocalypse of St. John, after having spoken of it by the mouth of Isaiah.”¹⁷ Contrary to the “biographies” mandated for public consumption in our time, Christopher Columbus is not the abusive man they portray. He was a historian, a mystic and a visionary.

His vision went back as far as ancient Israel, perhaps even further. For in discovering the New World, Columbus believed that he was the instrument whereby God would, as Isaiah recorded around 732 B.C., “recover the remnant of his people...and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”¹⁸

Twenty-two centuries passed before anything visible happened that seemed to be the fulfillment of this prophecy. But late in the fifteenth century, Christopher Columbus was quietly preparing for its fulfillment, certain that he had been divinely selected for his mission. He studied the biblical prophets, writing passages relating to his mission in a book of his own making entitled *Las Proficias* or *The Prophecies*—in its complete form, *The Book of Prophecies concerning the Discovery of the Indies and the Recovery of Jerusalem*. Although the point is seldom stressed, it is a fact well rooted in history that “Columbus discovered America by prophecy rather than by astronomy.”¹⁹

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

The history of Saint Germain’s lifestream shows that time and time again, the master and his way of God-mastery have been rejected by the very ones he sought to help; notwithstanding the fact that his gifts of light, life, and love—fruits of his adeptship freely given—his alchemical feats, elixir of youth, invention, and prognostications have been readily received.

The goal of his embodiments extending from the golden-age civilization of the Sahara to the final hour of his life in the 1600s was always to liberate the children of the light, especially those who in their carelessness in handling fiery principles of the Law had been left to their own karmic devices—in whose vices they were often bound—his aim was to see the fulfillment of his prayer offered at the final banquet of his reign those thousands of years ago.

Lifetime by lifetime, whether his outer mind was cognizant of it or not, the soul of Saint Germain was re-creating that golden pathway to the Sun—a destiny come full circle to worship the God Presence and reestablish a lost golden age in the land where this age would dawn.

¹ W. R. Alger, *A Critical History of the Doctrine of a Future Life* (Boston: Roberts Brothers, 1886), p. 475, quoted in Joseph Head and S. L. Cranston, comps. and eds., *Reincarnation: The Phoenix Fire Mystery* (New York: Julian Press/Crown Publishers, 1977), p. 8.

² David Christie-Murray, *Reincarnation: Ancient Beliefs and Modern Evidence* (1981; reprint, Bridport, Dorset: Prism Press, 1988), p. 17.

³ Ignatius Donnelly, *Atlantis: The Antediluvian World*, rev. ed., Ed. Egerton Sykes (New York: Gramercy Publishing Company, 1949), pp. 251, 254–55.

⁴ Pythagoras, quoted in *Continuum: The Immortality Principle*, (San Bernardino, Calif.: Franklin Press, 1978), p. 19.

⁵ Diogenes Laërtius, *Lives of the Eminent Philosophers* 8.8.4.

⁶ Plato, *The Republic* 10.617, trans. Josiah Wright, quoted in Head and Cranston, *Reincarnation: The Phoenix Fire Mystery*, p. 216.

⁷ Godfré Ray King, *Unveiled Mysteries*, 3rd ed. (Chicago: Saint Germain Press, 1939), pp. 39–61.

⁸ I Sam. 7:3.

⁹ Isa. 11:1.

¹⁰ Thomas Whittaker, *The Neo-platonists: A Study in the History of Hellenism*, 2nd ed. (Cambridge: Cambridge University Press, 1928), p. 165.

¹¹ Victor Cousin and Thomas Taylor, trans, *Two Treatises of Proclus, the Platonic Successor* (London: n.p., 1833), p. vi.

¹² Geoffrey of Monmouth, *Vita Merlini*, in Nikolai Tolstoy, *The Quest for Merlin* (Boston: Little, Brown & Co., 1985), p. 217.

¹³ Henry Thomas and Dana Lee Thomas, *Living Biographies of Great Scientists* (Garden City, N.Y.: Nelson Doubleday, 1941), p. 15.

¹⁴ *Ibid.*, p. 16.

¹⁵ *Ibid.*, p. 17; David Wallechinsky, Amy Wallace, and Irving Wallace, *The Book of Predictions* (New York: William Morrow and Co., 1980), p. 346.

¹⁶ Thomas, *Living Biographies*, p. 20.

¹⁷ Clements R. Markham, *Life of Christopher Columbus* (London: George Philip & Son, 1892), pp. 207–8.

¹⁸ Isa. 11:11, 12.

¹⁹ *Encyclopaedia Britannica*, 15th ed., s.v. “Columbus, Christopher.”