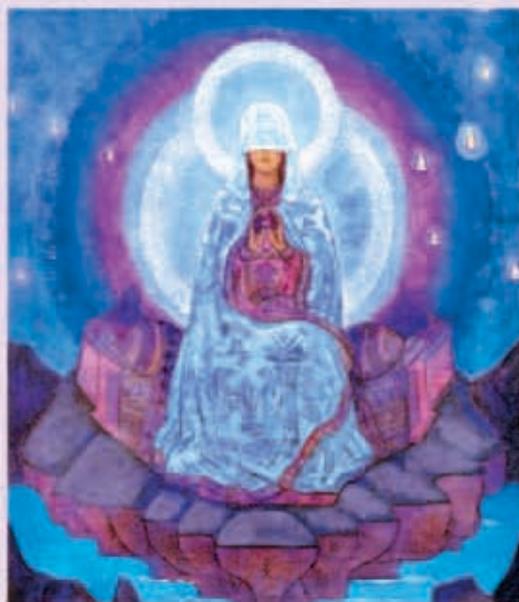


Mary Magdalene and the Divine Feminine



Jesus' Lost Teachings on Woman

How orthodoxy suppressed Jesus' revolution
for woman and invented original sin

Elizabeth Clare Prophet
author of *The Lost Years of Jesus*
with Annice Booth

Mary Magdalene and the Divine Feminine

Jesus' Lost Teachings on Woman

**Elizabeth Clare Prophet
with Annice Booth**

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MARY MAGDALENE AND THE DIVINE FEMININE
JESUS' LOST TEACHINGS ON WOMAN
By Elizabeth Clare Prophet with Annice Booth
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Introduction

The almost forgotten story of Mary Magdalene is one that has intrigued many throughout the last two thousand years. Hers is the poignant tale of one who sinned and was redeemed. Somehow, we can all relate to Mary Magdalene—the plight of her soul helps us to have compassion for our own.

Now once more, Mary Magdalene steps into the glare of the spotlight after centuries of neglect. Unexpectedly for some, but in reality long overdue, she emerges from the dusty corners of forgotten churches and even from the hidden recesses of our own memory.

Authors and scholars have explored Mary Magdalene's renewed importance. New evidence has come to light about her role in the early Church, and many have asserted that she had a much more prominent role than we have been led to believe over the centuries.

One key source for this new study is the Gnostic Gospels,¹ some of which speak of Mary Magdalene as the principal disciple of Jesus. Early Gnostic Christian texts describe Mary Magdalene as “the woman who knew the All”;² she was the

one whom Christ loved more than all the disciples.³ She was the apostle endowed with knowledge, vision and insight far exceeding Peter's.

For some, she is seen as the centerpiece of an underground stream of mystical Christianity, emerging once more on the world scene. This radical reinterpretation of Christianity has been found in several best-selling books.⁴ There have also been documentaries that aired on television—*The Two Marys* and *Jesus, Mary and DaVinci*.⁵

According to these hypotheses, Jesus was the rightful heir to the Palestinian throne, married Mary Magdalene, had several children and fled either to Kashmir, India; Alexandria, Egypt; or France following the crucifixion. Meanwhile, Magdalene and the other disciples sought refuge in southern France, where Jesus' bloodline became the foundation of the French Merovingian dynasty of kings of the fifth to the eighth century. The authors of these books propose that the *Sangreal*, the Holy Grail of Arthurian legend, is a code for the *sang real*, the "blood royal," of Jesus and his descendants, and they claim to trace this royal bloodline of the House of David down into modern times.

While we neither affirm nor deny these claims, and while the definitive proof of many of these theories may be lacking, we provide in *Mary Magdalene and the Divine Feminine* another side of the story of Mary Magdalene, as it has been told by Elizabeth Clare Prophet. Through her personal reading of the akashic records* of the events of history and in the teachings released through her by the great masters of wisdom, Mrs. Prophet has new perspectives and much to offer devotees of Mary Magdalene.

* The akashic records are the impressions of all that has ever transpired in the physical universe, recorded in the etheric substance and dimension known by the Sanskrit term *akasha*. These records can be read by those with developed soul faculties.

She opens a door to the soul of Mary Magdalene and her relationship with Jesus—a relationship that transcends the historical details that may be argued by scholars for decades or centuries to come.

Mary Magdalene is one of the most controversial figures of the New Testament. Even in the Bible itself, there is much uncertainty about her. Was she the woman with the alabaster box who anointed Jesus' feet in Luke's gospel? Was she the woman in Matthew, Mark and John who anointed Jesus with the oil of spikenard? Was she the woman taken in adultery whom the scribes and Pharisees wanted to stone and whom Jesus forgave, saying, "Go, and sin no more"?⁶

Jesus has revealed to Mrs. Prophet that all of these are indeed episodes in the life of the Magdalene.⁷ While modern scholars may debate, the story written on the ethers—and in the soul memory of those who were there—reveals the true life of a soul redeemed through her love for her Saviour and his love for her. For the love between Jesus and Mary Magdalene was not something that was defined by a flesh-and-blood relationship. Whether they were married or not, the inner record is clear that Mary Magdalene was the twin flame⁸ of Jesus, and together they shared a profound and deep love—one that extends beyond that lifetime and into eternity.⁹

Some of the controversy over Mary Magdalene and her role has arisen because of a misunderstanding (and even suppression) of Jesus' true teaching on Woman. Jesus honored Woman. He had women in his closest circles of disciples—a radical liberation of Woman for his day. Yet many in the early Church were not ready to accept this liberation, and therefore Jesus' teachings on Woman did not make it into the Bible. Many were lost and are only now being rediscovered.

Magdalene's role as a disciple has been controversial; the evidence for this survives in the orthodox scriptures—she was,

after all, the first to see the risen Christ.¹⁰ Even more controversial is the idea that she and Jesus may have been married. William Phipps addresses this question in his book *Was Jesus Married?* But why should this be so controversial? Is it necessary for Jesus to be so unlike us as to be unapproachably perfect? And in any case, why should perfection necessarily entail not being married?¹¹

Elizabeth Clare Prophet asserts that if Jesus were married, it would not in any way detract from his mission or his role as the Piscean conqueror. In her best seller *The Lost Years of Jesus*, she has published the manuscripts that reveal Jesus went to India as a youth, and these manuscripts include some of his lost teachings on Woman. Jesus' teachings on Woman are also found in many of the Gnostic gospels that have recently been rediscovered. It is a tragedy that these teachings were lost and suppressed for two thousand years. Indeed, if the true teachings of Jesus on women's rights had been known and taught in this age, the role of women and the course of civilization would most likely have been vastly different.

Perhaps most importantly, Mrs. Prophet explains that Jesus came to reveal a spiritual path and called us to walk in his footsteps. Whether any of these new theories about his life that are circulating are true or not, it would make no difference to the true spiritual understanding of the path that Jesus and his disciples taught and lived—including the crucifixion, resurrection and ascension that he demonstrated. These are spiritual initiations.

She cautions us not to indulge in a flesh-and-blood religion. Your spiritual body is more real, more solid, more vibrant than the physical body you wear, which is simply a vehicle for the spirit. One day you will lay down your physical body. If you are a true disciple of Christ and have walked in his ways and fulfilled the requirements of the Law, you also can be resurrected—your soul in its spiritual body, wed to

Christ, will be infilled with the upward spiraling resurrection flame. The flame of life can fill your being, and you will find that your sense of immortality and everlasting life is not wed to the flesh—nor is the process of the ascension. Rather, you can live forevermore apart from the clay vessel, just as Jesus demonstrated—“Jesus Christ the same yesterday, and to day, and for ever.”¹² And the proof of this path is also seen in the souls of Mary Magdalene, Mary of Bethany,¹³ Mary, the mother of Jesus, John the Beloved and others of the apostles who have followed in the footsteps of their Lord and demonstrated this same ascension process.

Jesus’ life and mission did not end on the cross. He was indeed resurrected, and he made his exit from a very controversial situation. The second-century Church Father Irenaeus wrote that Jesus taught until he was forty or fifty years old.¹⁴ The third-century Gnostic text *Pistis Sophia* records that after the resurrection, Jesus “passed eleven years discoursing with his disciples.”¹⁵ And the Bible itself records that Paul received his teaching directly from Jesus.¹⁶ In fact, for two thousand years, the Master has not ceased to walk and talk with his disciples.

But what of Mary Magdalene? Perhaps the mystery of Mary Magdalene is like the black keys on the piano. It is possible to make music without them—but a tune played only on the white keys may be a very different melody. The adoration of Mary Magdalene has long been in secret and deeply devotional. Some claim that the mysterious Black Madonna, found in so many of the great cathedrals in Europe, is really Mary Magdalene. There has long been a hidden stream of devotion to her, but now the underground stream is returning to the surface.

Much of what is now coming to light about Mary Magdalene is well out of the realm of the traditional Catholic and Protestant faith. When seen from a different perspective,

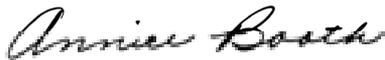
the history of persecution within Christianity is more readily explained—the churches have often felt threatened by the power of the divine feminine in both man and woman. And sometimes in trying to stamp out the vestiges of Babylon, the Great Whore, and the misuses of the light of the Mother in ancient pagan cults, they also suppressed the emergent light of the Woman Clothed with the Sun.¹⁷

Yet given all this, while scholars debate and students research, some things remain.

Mary Magdalene lived and still lives, and it is time for the secrets of her life to be revealed.

Who, then, was Mary Magdalene? What was her role in the early Church and in the last two thousand years? Who is she now and what can she teach us today? And what relevance does the message of her life have for our own soul?

Mary Magdalene and the Divine Feminine reveals this enigmatic and yet strangely familiar character. Now at last, the long-lost Magdalene, the Black Madonna if you will, can emerge from the shadows to unveil herself as someone we have all known intimately after all. Perhaps now that she is “redeemed” once more, our own souls can find the answers and the acceptance we seek. For when one soul is restored to her rightful place, the feminine aspect in all of us can be raised up once again.



Managing Editor, Summit University Press
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Foreword

As a well-known female religious leader of the latter twentieth century, the subject of Woman's role in the Church was something that was very important to Elizabeth Clare Prophet—not only on a personal level, but also as she defined her role and calling in her own organization and on the world scene. She spoke on this subject many times during her nearly forty years of active ministry. The material in this book is compiled from many sources in her lectures and published and unpublished works, particularly a series of lectures she delivered on “The Lost Teachings of Jesus on Women's Rights.”

Since those lectures were delivered, the subjects of Mary Magdalene and Jesus' teachings on Woman have come to the forefront of popular and scholarly debate.

Central to the whole question about the role of Woman in Christianity is Mary Magdalene. Was she a leader in the early Church? What was her role in relation to the twelve apostles? Was she, as some have claimed, the wife of Jesus? What is the role of Woman in the Church? And what is the spiritual understanding of male and female?

With all that has been written in recent years on Mary Magdalene and the divine feminine, the question arises as to whether there is anything new that can be said. Mrs. Prophet brings a unique perspective to the subject. In her lectures, writings and reconstructions of Jesus' lost teachings on Woman, Mrs. Prophet draws on historical sources, including the Gnostic texts. But most importantly, she brings an understanding of the Gnostics and their teachings that comes not only from a study of their texts but that is also deeply rooted in her own spiritual experience.

Like the Gnostics, she believes in the present possibility of contacting Jesus, even after his ascension (in her terms, as an ascended master). She therefore approaches the Gnostic texts not just through an analysis of their teachings but as someone who has sought and personally experienced the path of which they spoke. Gnosticism for her is not simply an ancient spiritual tradition but a path that she can understand and know more deeply because it parallels her own life and path. Her lectures include the results of her research, but her understanding of the Gnostic teachings is also drawn from her own inspiration and revelations from Jesus.

This, of course, may make her conclusions controversial for some. Not everything will be open to historical verification and analysis. Some things must remain matters of faith and belief and of what rings true in one's heart and in one's personal experience. Some scholars are not comfortable entering this realm. Yet it really is the essence of what the Gnostics taught: their path could not really be understood from an intellectual level but only by entering deeply and *experiencing* it from within. Mary Magdalene did not become "the one who knew the All" by study and analysis but by the closeness of her heart to the Saviour.

We invite you similarly to seek to enter in, to join with Mrs. Prophet in her journey to find the essence of Mary

Magdalene and Jesus' teachings on the divine feminine. And above all, we invite you to weigh these things in your heart as well as your mind.

The Editors
Summit University Press

CHAPTER 1

*Jesus Prepares
for His Mission*



Previous page: *Jesus Approaching Ladakh as a Youth*,
by J. Michael Spooner

Jesus Prepares for His Mission

The Lost Years of Jesus

This book, *Mary Magdalene and the Divine Feminine: Jesus' Lost Teachings on Woman*, is not only about women or for women. It is a book about your right to become who you really are, whether you are in a male or a female body. The leaders of the early Church did not accept this message. And so for more than two thousand years, Jesus' teaching on Woman has been lost. His message on reverence for Woman and on the feminine potential of both man and woman was almost unknown until recently, when newly discovered texts have brought to light some of Jesus' lost teachings.

One source of these teachings is found in manuscripts that speak of Jesus' "lost years" in the East. His profound reverence for Woman has been captured in an ancient Eastern text written down by Buddhist historians. These historians chronicled Jesus' words and deeds during what are called his "lost years." I have published this text in my book *The Lost Years of Jesus*,¹ which tells the story of these documents, how they were found and what Jesus did during the years that are not mentioned in the recorded scriptures that the Church councils put together.

We have absolute silence in the gospels as to where Jesus was from age thirteen to twenty-nine. It is pure speculation that he was a carpenter in Nazareth all of that time. But it is no longer speculation what he did elsewhere, because these documents, discovered in Ladakh in a monastery, tell the whole story. The people who went there and saw them and wrote down what they saw are all profiled in my book. This is not a book on religion; it's a book on history, the most important history of our time.

As you know, there is no record in our Bible of Jesus' whereabouts between the age of twelve (when he was found at the Temple discoursing with the doctors²) and about age thirty (when he was baptized by John the Baptist in the Jordan River³). Ancient Buddhist manuscripts say Jesus spent these "lost years" in the East, where he was known as Saint Issa.

Saint Issa

In my book, I have published three independent translations of the manuscript about the life of Saint Issa. The first was made by Nicolas Notovitch, a Russian journalist who, in 1887, found the manuscripts in a Buddhist monastery near Leh, Ladakh (a region in northern India bordering Tibet). He published his text in 1894 as *The Life of Saint Issa: Best of the Sons of Men*.

Swami Abhedananda, a scholar and a disciple of Rama-krishna, saw the document at Himis in 1922. Abhedananda journeyed to the Himalayas, determined to find a copy of the Himis manuscript or to expose the "fraud." His book of travels, entitled *Kashmir O Tibbete*, tells of a visit to the Himis *gompa* and includes a Bengali translation of portions of a manuscript that he saw there that closely paralleled the Notovitch text. I had Abhedananda's version of the manuscript translated from Bengali into English for the first time



Nicolas Notovitch



Swami Abhedananda



Nicholas Roerich



Elisabeth Caspari

Four eyewitnesses to the Buddhist manuscripts
that describe Jesus' "lost years" in the East

specifically for my book.

The same, or a similar, text was seen by the Russian artist, archaeologist and author Nicholas Roerich in 1925. Roerich, who spent more than five years traveling through central Asia, also found accounts of Jesus' journey to the East recorded in the oral tradition of the region.

The Lost Years of Jesus also includes the eyewitness account of Dr. Elisabeth Caspari.⁴ In 1939, she was at Himis and the librarian presented a set of parchments to her with these words: "These books say your Jesus was here!"



"These books say your
Jesus was here!"

In 1951, we find Supreme Court Justice William O. Douglas traveling to Himis. He later wrote in his book *Beyond the High Himalayas*:

There are those who to this day believe that Jesus visited the place, that he came here when he was fourteen and left when he was twenty-eight, heading west, to be heard of no more. The legend fills in the details, saying that Jesus traveled to Himis* under the name of Issa.⁵

For more than a century, these documents have been known to be there and have been seen. The manuscript and oral tradition about Saint Issa reveal that the seventeen years Jesus spent in the East were a dress rehearsal for his Palestinian mission.

* Some authors prefer this alternate spelling.



Monks at Himis Monastery

Jesus' Preparation for His Mission

According to Notovitch's translation of the Buddhist texts, Jesus left home with the goal of "perfecting himself in the Divine Word and of studying the laws of the great Buddhas."⁶ Think of this! He had the goal of perfecting himself in the Word! It is a liberating statement! It tells us that Jesus walked a path of discipleship under the great lights of the East—Lord Maitreya, Gautama Buddha and Sanat Kumara, who is known as the Buddha Dipamkara.



Maitreya

Jesus is our role model. The Jesus of the New Age movement, the Jesus who is the universal avatar of all ages is far grander, far more profound than the Jesus of orthodox Christianity. That Jesus sought the perfecting of his heart and mind, his soul and spirit tells me that although he was born an avatar—truly the incarnation of God—he still had to take the necessary human footsteps. And if he had to do it, we also have to do it. He had to do this to accomplish his soul's integration with the Word in preparation for his baptism, his transfiguration, crucifixion, resurrection and ascension.

The Gospel of Luke testifies to this growth process. I emphasize it because orthodox Christianity tells us today that Jesus was born a god, far removed from all of us. And yet we see that he unfolded that God flame throughout his life. He reached the culmination of its manifestation when he began his Palestinian mission.

To know that he was not simply that God, with nothing to do about realizing or integrating with God, we simply need to read Luke: "And the child grew, and waxed strong in spirit,

filled with wisdom: and the grace of God was upon him.”⁷

Waxing strong in spirit means that from the time of your conception, through all of the stages of growth, your spirit and your soul are integrating with your mind, your heart, your physical body, your chakras. A little baby cannot contain the fullness of God that is there at age thirty-three. And so we see that Jesus is the role model from birth for us to externalize our personal Christhood, our personal God-manifestation.

Writing of him at age twelve, Luke again observes the increase of his soul’s integration with the Word: “And Jesus increased in wisdom and stature, and in favor with God and man.”⁸



Jesus journeyed to the East to study and to prepare for his mission. This is a Jesus much closer to our hearts. We understand how arduous the journey, how difficult the soul testing, that he had to face the forces of hell and of darkness as well as the greatest light and keep his balance between both. If he could do it, we can do it also, because he said, “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”⁹ Jesus is a how-to teacher. He teaches us by example, and he expects us to follow.

Jesus prepared for his mission with all due diligence. It is not blasphemy to affirm that Jesus had to work to internalize and bring forth the fullness of his Christhood. He said it himself: I must work the works of him that sent me. My Father worketh hitherto, and I work.¹⁰

What Jesus learned in the East he has brought back today. I have published his teachings in *The Lost Teachings of Jesus*.¹¹ You can learn how to do the things Jesus did, and that is the

reason for being. That's why you came into embodiment at the conclusion of the twentieth century, because God needs you to manifest your own Christ perfection.

The Son of God, the Christ Incarnate, knew all these things, the things that he went to the East to perfect. But Jesus, the evolving Son of man, must learn through the mastery of the lower bodies what his soul had known from the beginning. So it is with you. The God Presence is with you and in you. The Christ light is the flame in your heart. Your soul has existed for aeons, but when you come into a new body, you must integrate with the physical body and brain and mind. You must integrate with the desires that you bring back with your karma. You must bring down from your Higher Self momentums of the past of mastery, of creativity. And all of this you put together.

So we have to go to school and study and learn all over again what is in the memory bank of our beings. That doesn't mean to say that God is not perfect in us already. It means we, this outer mind and soul, have to once more mesh with the Reality of being.

Jesus moved among Hindus, Buddhists, Zoroastrians and pagans while he was in the East. He championed the poor, taught the people to stop worshipping idols and challenged the false priests who subjugated the people. He told the lower castes: "God the Father makes no difference between his children; all to him are equally dear."¹² The text also says: "He denied with his full force the right of man to take upon himself the power to deny his fellows of human dignity."¹³

Now that wasn't exactly a message that the priest class wanted to hear. During his sojourn in the East, Jesus' life was threatened more than once for his outspoken challenges of the priesthood. But each time, he escaped.

A Chronology of Jesus' Life as We Know It

It is your divine right to know where Jesus was between the ages of thirteen and twenty-nine. Scripture makes no mention of these years, and yet those who have come back from the East with the message of his journey, reporting this to Rome, were told a century ago that there are at least sixty-three documents in the Vatican brought back by various travelers speaking of Jesus' journey.¹⁴ We have a right to know why Rome did not impart this information to us and to think for a moment why the most powerful Church in the world would not want its members to know what Jesus did during those "lost years."

Before we continue with Jesus' pilgrimage in the East, let us review his early years and the chronology of his life as we know it. He was born sometime between 8 and 4 B.C.¹⁵ He spent his early life in Palestine. He may have moved to Memphis, Egypt, shortly after his birth and lived there until the death of Herod. You remember it is written: Out of Egypt have I called my son.¹⁶ So the scripture was fulfilled; he was called out of Egypt upon the death of Herod.

Legends from the British Isles say that his great-uncle Joseph of Arimathea, who took care of him after the death of his father, Joseph, was a tin merchant who, with a fleet of ships, regularly sailed to the Isles.¹⁷ It is said that he took Jesus to Glastonbury as a youth to be educated before we read about him in the temple at the age of twelve. At that time, the most famous universities in Europe were in Britain. They were the Druid universities.

Sometimes we overlook the normal questions we should be asking. Where did Jesus learn and study to be so wise at the age of twelve? If you are of the view that, contrary to all of the laws of our own lifetimes, he automatically had the knowledge of his time, had mastered other languages, memorized the Old

Testament and even Apocryphal books that are not in the Old Testament that he quotes—the knowledge that Jesus had is a knowledge that is gained through education. Wisdom is gained from God, but knowledge comes through education.

I believe that Jesus had a very rich childhood, was watched over carefully by his mother, by his father, Joseph, and then by his great-uncle Joseph of Arimathea and that he was fully prepared with all of the knowledge that our teenagers must wait till they are eighteen to receive and much, much more by the time he was age twelve.

We look, then, elsewhere for proof, for some clue to the mystery of our Lord's doings. And we find our answers in the ancient Buddhist manuscripts that say that Jesus spent his “lost years” in the East. These texts were originally recorded by Buddhist historians in Pali, the sacred language of the Theraveda Buddhist canon. Later they were translated into Tibetan.

Jesus' Travels in the East

From the texts themselves, we have pieced together a chronology of Jesus' travels. It begins at age thirteen: he set out towards the Sind (a region in present-day southeast Pakistan in the lower Indus River valley).

The Life of Saint Issa records:

When Issa had attained the age of thirteen years, the epoch when an Israelite should take a wife, the house where his parents earned their living by carrying on a modest trade began to be a place of meeting for rich and noble people, desirous of having for a son-in-law the young Issa,



already famous for his edifying discourses in the name of the Almighty. Then it was that Issa left the parental house in secret, departed from Jerusalem, and with the merchants set out towards Sind, with the object of perfecting himself in the Divine Word and of studying the laws of the great Buddhas.¹⁸

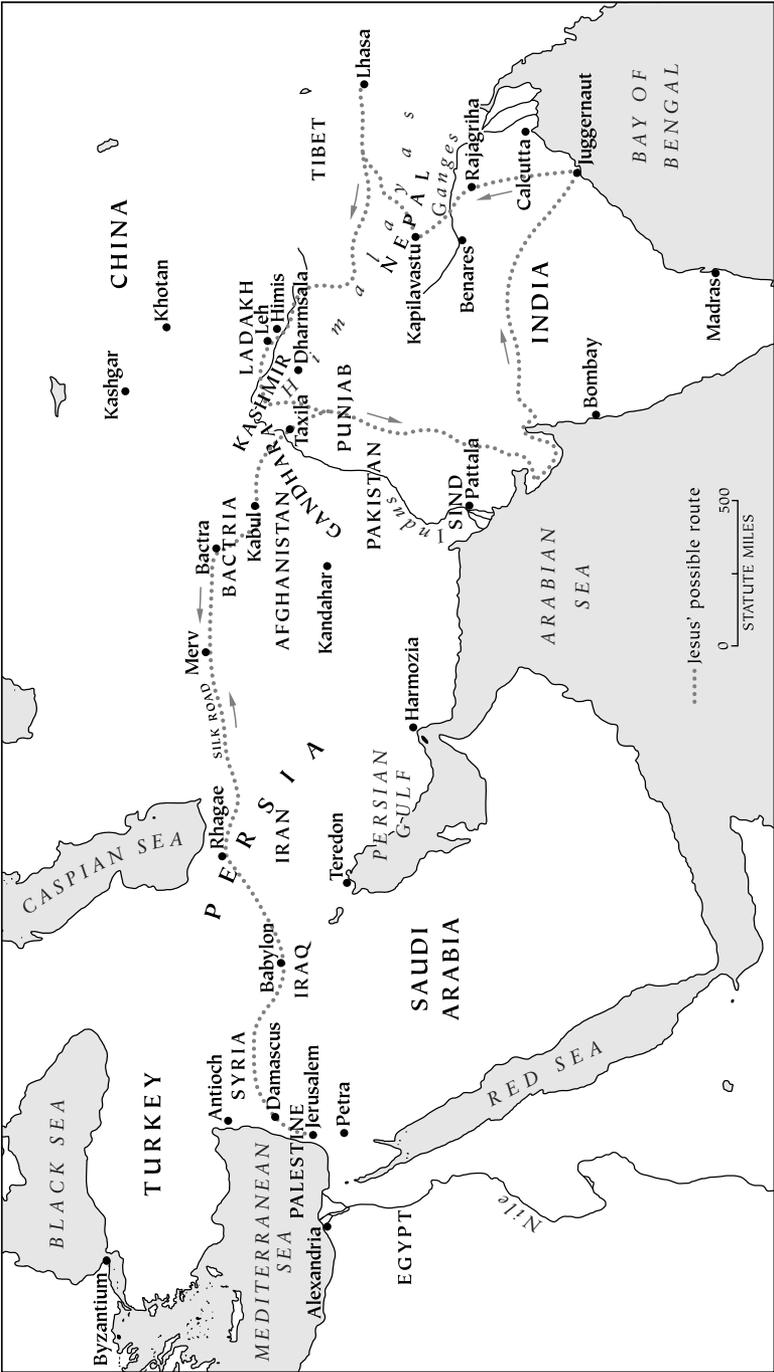
Who are the great Buddhas? They are simple people and lifestreams like you and me who sought to embody that Universal Christ. And the term *Buddha* means one enlightened by that Universal One, one whose consciousness has budded and opened, whose seven chakras (see page 83) have become orifices for the receiving and the distributing of that light.

At the age of fourteen, Jesus crossed the Sind. His fame spread far and wide. The Jains asked him to stay, but he went instead to Juggernaut “where the white priests of Brahma made him a joyous welcome.” The priests “taught him to read and understand the Vedas,” the ancient scriptures of the East. They taught him “to cure by aid of prayer, to teach, to explain the holy scriptures to the people, and to drive out evil spirits from the bodies of men, restoring unto them their sanity.”¹⁹

Most of us have believed that Jesus did not need to be taught anything. And yet his entire childhood is a record of learning and receiving the Word of God and of mastering the Old Testament scriptures and the prophets and texts that were a part of the Essene community at Qumran.

Jesus was familiar with all of the background and history of his people. Somehow we are led to believe in a magical Jesus, someone entirely different from the laws of life on earth.

What Jesus did and what he said between these ages, these “lost years,” is priceless, essential and fundamental to our own evolution and our psychological development. We do not understand our psychology if we assess it only as ourselves being humans, subject only to the conditions of this life.



Psyche is from the Greek, meaning “soul.” Psychology is the study of the soul, not in one life but in many lifetimes, which culminate at the conclusion of the final incarnation in reunion with God. Jesus, the Son of God in the Son of man, did determine to demonstrate for us all this union with the light, producing works out of it, establishing the Word that is the divine direction for us.

The Buddhist texts say Jesus spent six years at Juggernaut, Rajagriha, Benares and other holy cities. He eventually became embroiled in a conflict with the Brahmins and Kshatriyas (the priestly and warrior castes) for teaching the holy scriptures to the lower castes. His enemies plotted to kill him. He left Juggernaut by night and went to the foothills of the Himalayas in southern Nepal, the birthplace of Gautama.

Five hundred years before, Gautama Buddha had taught, had achieved enlightenment, had internalized the Word. Does that detract from the Son of God? No, it enhances the Son of God, because it tells us that what man has done, man can do—that along the lines of history for millions of years throughout a Matter cosmos, the soul that descends has found a way to internalize a higher light and to ascend. There is hope for all of us, not merely because we believe in Jesus Christ, but because we believe in the Christ of him²⁰ and in his promise that we must do the greater works, for he has ascended to the Father.²¹

Gautama had lived and preached a way of peace, an Eightfold Path. He had the same desiring that Jesus did. He saw human suffering. He wanted to find its cause and its cure. He said that the cause of human suffering is wrong desire, inordinate desire. Don't we all suffer when we can't have our desires fulfilled until we recognize



that that it is not possible in life? We begin to sublimate desires and to have wisdom and maturity in determining goals that we can make happen.

Inordinate desire, then, must be conquered. But right desire, the desiring to embody the light, is the reason for being. And therefore, Gautama defended his right to be doing what he was doing, and he ascended that golden crystal coil of light. He went into samadhi. He brought back the understanding of the cause of suffering and his Eightfold Path, which is a path of exercises for the balancing of the seven chakras and the eighth chakra—the eight-petaled chakra, the secret chamber of the heart.

What did Jesus do next? He spent six years in Nepal. He mastered the Pali language and became “a perfect expositor of the sacred writings” of Buddhism.

According to tradition, sometime during his sojourn in the East, Jesus also traveled to Lhasa, Rajputana and Ladakh. Between the ages of twenty-seven and twenty-nine, he left the Himalayas and journeyed west, preaching along the way. He passed through Kabul in Afghanistan and through Persia, where he rebuked the false priesthood of Zoroastrianism even as he had rebuked the false priesthood of Hinduism. They cast him out of their town, leaving him prey to the wild beasts.

Was Jesus’ Revolution for Woman Founded in the Concepts He Learned in the East?

If Jesus indeed journeyed to the East, he would have come into contact with several different cultures and peoples, including Hindus, Buddhists, Zoroastrians, Greeks and possibly even Egyptians. These cultures had a radically different view of women and of God—one that honored the feminine. Was the revolution for Woman that Jesus began in Palestine founded on these concepts?

At some time during his journey, Jesus may have traveled through Alexandria, a Greek city in Egypt. Alexandria was a main port of travel to and from the East. It was a meeting place not only of travelers and traders from East and West, but of their philosophical ideas as well.

God as Mother—Isis: The Universal Mother

One idea that was prominent in Alexandria and in the East was the concept that God had a feminine side—a stark contrast to the Jewish depiction of an exclusively patriarchal God.²² Alexandria was the center of devotion to the goddess Isis, the best-loved representative of the Divine Mother in the ancient civilizations of the Mediterranean. Isis was a healer, a champion of justice and the embodiment of Divine Wisdom and philosophy. Isis was known as the “Universal Mother.” She was able to perform miracles by using “words of power.” Through her words of power, she restored her husband (and by extension all men) to life.

In the ancient world, women were more highly respected in Egypt than in the Middle East or in the Greek or Roman cultures. An Egyptian woman’s legal rights were equal to those of a man of the same social class. Unlike Greek or Jewish women, Egyptian women were permitted to appear in public with their husbands.

Women in Rome also held greater freedom than in Greece or Israel. John Temple Bristow, author of *What Paul Really Said about Women*, writes,

A woman living in Rome . . . often accompanied her husband on outings and to social affairs. Roman women of the upper class were allowed to organize meetings and pursue academic studies.

The spread of the Isis cult from Egypt affirmed these freedoms for women as they gathered together (without

men) and learned to offer thanks to this goddess, who—they were taught to say—“gavest to women the same power as to men.”²³

Jesus Returns to Palestine

And we pick up with his life story as we find him being baptized by John in Jordan, the Holy Spirit descending upon him and the approbation given, “This is my beloved Son, in whom I am well pleased.”²⁴

When he arrived in Palestine, at the age of twenty-nine, Jesus found the people of his native land in despair. He adjured them not to give up their faith in God, not to resort to debauchery or the worship of idols, “but be imbued with hope and with patience.”²⁵



The Baptism of Jesus,
by Gustave Doré

the worship of idols, “but be imbued with hope and with patience.”²⁵

Now, Pilate didn’t like Jesus any better than the priests of India did. The Buddhist historians, who chronicled all of this, recorded that “Pilate, ruler of Jerusalem, gave orders to lay hands upon the preacher Issa and to deliver him to the judges without, however, arousing the displeasure of the people.”²⁶ In short, Jesus ruffled the feathers of both Church and State.

But Issa taught: “Do you not see that the rich and the powerful ones are sowing the spirit of revolt against the eternal consciousness of heaven? Lo, I tried to revive the laws of Moses in the hearts of the people. And I say that you do not understand their true meaning because

they do not teach revenge but forgiveness. But the meaning of these laws is distorted.”

But the ruler, waxing wroth, sent to Issa his disguised servants that they should watch his actions and report to him about his words to the people. “Thou just man,” said the disguised servant of the ruler of Jerusalem approaching Issa, “teach us, should we fulfill the will of Caesar or await the approaching deliverance?”

But Issa, recognizing the disguised servants, said, “I have not said unto you that you would be delivered from Caesar; but I said that the soul which was immersed in sin would be delivered from sin.”

At this time, an old woman approached the crowd, but was pushed back by one of the disguised ones.²⁷

“Reverence Woman, Mother of the Universe”

The text that follows is the most important document in existence that establishes Jesus’ revolution and reverence for Woman:

Then Issa said, “Reverence woman, mother of the universe. In her lies the truth of creation. She is the foundation of all that is good and beautiful. She is the source of life and death. Upon her lies the life of man, because she is the succor of his labors. She gives birth to you in travail, she watches over your growth. Until her very death you bring anguish to her. Bless her. Honor her. She is your only friend and sustenance upon earth. Reverence her. Defend her. Love your wives and honor them, because tomorrow they shall be mothers, and later—the mothers of the human race. Their love ennoble man, soothes the embittered heart and tames the beast. Wife and mother—invaluable treasure. They

are the adornments of the universe. From them issues all which peoples the universe.

“As light divides itself from darkness, so does womankind possess the gift to divide in man good intent from the thought of evil. Your noblest thoughts shall belong to woman. Gather from them thy moral strength, which you must possess to sustain your near ones. Do not humiliate her, for therein you will humiliate yourselves. And through this shall you lose the feeling of love without which naught exists upon earth. Bring reverence to thy wife and she shall defend you. And all which you will do to mother, to wife, to widow or to another woman in sorrow—that shall you also do for the Spirit.”²⁸

That was Jesus Christ. That is his liberating revolution. That flame he ignited has never truly gone out except through ignorant pronouncements of ignorant men. I want to remind you that those statements were not made by Gloria Steinem or Betty Friedan.²⁹ They were made by Jesus Christ for you and for me.

The Meaning of “Mother of the Universe”

The true meaning of the title *Mother of the Universe* is that it belongs to every woman. Every incarnation of the feminine ray is the keeper of the *Mater* (which is Latin for “mother”), or the Matter, universe. And she is sent into life to keep the flame of the Divine Mother as well as of the Trinity on behalf of her children, her father, her husband, her brothers, her friends. This is the role and office of Woman and it is the role and office of Woman in the Church.

Therefore, the primary destiny of everyone who incarnates as a woman (and we all do at one time or another though we

may be wearing a masculine body at this time³⁰) is to keep the flame of the Mother and to raise up that Mother flame.

It is the Divine Mother, Omega, whom we ought to worship just as we worship our Divine Father, Alpha. The worship of the Divine Mother and our absolute oneness with her enable the raising of her sacred fire in our temple whereby we achieve a state of being androgynous.



Mother of the World,
by Nicholas Roerich

We can affirm in our heart that every woman, no matter what her station, is yet the Mother of the Universe in the sense of bringing forth life and in the sense of keeping the flame of life. Only one who possessed the highest love and the

highest respect for Woman could speak such words of transcendent tenderness in her defense. Let us be comforted by them.

Jesus Walked a Path That We Can Follow

We find these footsteps of Jesus in the East ones in which we can comfortably place our own feet because we can understand that there is a salvation to be won before we have the full realization of the Christ within this body, within this mind, within this temple. Jesus walked a path that we can follow.

We can know him as a teenager, and he is a role model for our teenage years and for our years when we prepare for our profession and study—the years of his twenties. This account shows that he was not just born a god but that he descended into human form and had to prepare for that mission and that he did so diligently.

I believe that orthodoxy has removed this path from us because they wanted to make Jesus into a flesh-and-blood god to be worshiped instead of seeing him as a brother and a friend and someone who is approachable and reachable. This does not detract from the divinity of Jesus, but it restores the divinity of yourself. It doesn't make you equal to Jesus, for he is the avatar, but he gives us the example that we can follow.

It is no blasphemy to affirm that Jesus was God incarnate and yet that he came toward that route and toward that goal in the same manner as we have, even by reincarnation. We see signs of him in the Old Testament³¹ and even all the way back to Atlantis,³² always the one who comes as the great Saviour and the great converter of our souls back to God.

That Jesus was a diligent student means that we must also be diligent students and not dilettantes, not going here and there but recognizing that the kingdom of God is within us. The light is there, and those who have gone before us, our elder brothers and sisters—the ascended masters—are guiding us every step of the way. This is my mission, to bring to you the understanding of the ascended masters' teachings. This message on Woman is central, but only one chapter in those teachings.

Jesus gives us the same message today as he did in the East and in Palestine. He is our Lord and Saviour, and no one can take his place. Yet all can follow him to arrive at that kingdom of God and to be part of the company of saints robed in white who come from every religion and every creed who gather around the throne of God.³³ And they are known as the Great White Brotherhood.*

* A spiritual fraternity of ascended masters, archangels and other advanced spiritual beings. The term "white" refers not to race but to the aura of white light that surrounds these immortals. The Great White Brotherhood works with earnest seekers of every race, religion and walk of life to assist humanity.

The Beginning of Our Own Quest

We have a trek to make, not necessarily physically to the Himalayas, but we must climb the highest mountain of being;³⁴ we must accelerate and go beyond the consciousness and worldliness. We must find the inner teachers, and this through the Holy Spirit. We must drink of their cups, walk in their footsteps, be willing to understand that there is a price to be paid to carry the light, and pay it.



Someone has paid the price that you could be reading this book. We must be ready to pay the price for our children and our youth. Therefore, because Jesus submitted to John the Baptist,³⁵ that tells me he also submitted to the great lights of the East, because he is the greatest light, the *summum bonum* of all the world's religions. He rises to the highest awareness of all peoples' sense of the divine man incarnate. Notovitch referred to him as "the best of the sons of men."

Sometime, somewhere every one of you must come to that moment and that lifetime when you are called to embody that light. This could be that lifetime. This could be why you are reading this book, because this is the end of the Piscean age and the beginning of the age of Aquarius. It is a time of the harvest of souls and a great awakening.

Some of you are old souls. You have been on this planet a long time. You want to get on with your reason for being. You sense the call of higher octaves. You know you must access the light of that great causal body (shown as the spheres of light surrounding the upper figure in the Chart of Your Divine Self, page 80).

Then begins the quest. How? Why? How to call forth that light? How to feel more of that light and Reality here below? All of this is a part of the lost teachings of Jesus. The ascended masters³⁶ who have followed in his footsteps have also given that teaching to us by the Holy Spirit. And it is all the same teaching of the path of the soul. It is rich and full of treasure, and it covers whatever you might face on your path of overcoming.

You might experience exactly what happened to Jesus between the age of fourteen and twenty when he traveled to Juggernaut, Rajagriha, Benares and other holy cities and came into conflict with the Brahmins and Kshatriyas. This might happen to you when in the firmness and in the fire of youth, you take a stand against entrenched materialism or a dead-lettered orthodoxy or any other limitation that may be imposed upon the people. Youth have a great sense of justice and, correspondingly, a sense of injustice. It is the fire in us that impels us to change and uplift life, to make things better.

Jesus took their holy scriptures and gave them to the lower castes. It was unthinkable and unheard of—that they should be given the means to implement the Word and one day to fully embody that light. The priests said, “They are not worthy.” Therefore his enemies plotted to kill him. He was warned by the people and escaped by night.

The encounter with Darkness or Evil that denies the Light within us all is something that we all come to when we are the servants of truth, when we know the truth and have that truth and see it. We want to champion the cause of those who are oppressed, whether by big government or big business, whether by World Communism or any of the other forces that deprive the individual of his right to be the fullness of that light.

This is a part of the experience of overcoming as you move through the institutions of higher learning and the professions

and see the limitations imposed in every field—if you don't think a certain way and write a thesis a certain way, you're not accepted in that field or institution. When you see the limitations of science, if you have a new idea, you may be outside of its community.

There is a fire that burns in us, and we say we must take our stand for Truth. Because somehow we know that Truth translates as the person of Christ and that the person of Christ emerging in every single man, woman and child upon earth will be crushed, will be denied, will be set aside if we don't say, "Here I stand. And I will stand for this light, so help me, God." And by that individual stand, the world moves up in the spiral.

We need to know that all the revolutionaries of the Spirit who have ever gone before us have come to that crossroad: whether to go the way of mediocrity, to not make waves, to just do everything the way everybody else is doing it and has ever done it—or to say, "There is a better way. And I will fight for the right of people to know that better way."

That's what the life of Jesus is telling us. That is what we have to know. We have to know how he dealt with all these specific situations that we are facing. That's why we need his lost years and his lost teachings.

Jesus, being the world teacher and the Saviour in Pisces, came to show the people the way of the internalization of this light from their own scriptures. Jesus, achieving the highest manifestation and goal of all religions, our reunion with God, must speak to the people in their own language, in their own traditions, must live with them, love them, be trusted by them and trust them, heal them and give to them the lost Word, awaken their memory to their origin in the heart of the Great Central Sun and tell them that all that he was, they, too, can become.

Part history, part meditation, part revelation ...

Mary Magdalene and the Divine Feminine Jesus' Lost Teachings on Woman

is not only about women or for women. It is a book about your right to become who you really are, whether you are in a male or a female body. The leaders of the early Church did not accept this message. And so for more than 2,000 years, Jesus' teaching on Woman has been lost. His message on reverence for Woman and on the feminine potential of both man and woman was almost unknown until recently, when newly discovered texts have brought to light some of Jesus' lost teachings.

Elizabeth Clare Prophet, author of *The Lost Years of Jesus*, answers controversial questions being asked today.

What was Jesus' relationship with Mary Magdalene?

Were they married?

Who were the Gnostics?

What was Jesus' teaching on women's roles in church and society?

Why was Jesus' teaching on Woman/Divine Feminine suppressed?

Why was the concept of original sin invented?

Does gender have a bearing on spiritual attainment?

Who is the Divine Mother?

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