

The Master Rakoczi: An Inquiry Concerning His Identity

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He is a Hungarian, and has a home in the Carpathian Mountains, and was at one time a well-known figure at the Hungarian Court. Reference to Him can be found in old historical books, and He was particularly before the public eye when he was the Comte de St. Germain, and earlier still when he was both Roger Bacon and later, Francis Bacon.¹

Alice A. Bailey: *Initiation, Human and Solar*

Abstract

This article is an attempt to investigate the claim made by Alice A Bailey in *Initiation, Human and Solar* that the Master Rakoczi is an incarnation of Roger Bacon, Francis Bacon, Francis Rakoczi II and the Comte de St. Germain. This is done by means of a closer examination of the essence of the lives of Roger Bacon, Francis Bacon, Francis Rakoczi II, the Comte de St. Germain, and lastly Master Rakoczi, especially as he is perceived in esoteric circles. The intention is to find an underlying link or pattern between these lives, no matter how flimsy or speculative, and then conclude, even if only hypothetically, with enough evidence that suggests a plausible case that one is, indeed, dealing with an individual progression of lives through several incarnations.

Introduction

To try and trace the history of an individual through several incarnations is, to say the least, a problematic task. Even the strongest indicators to be deduced from biographies and historical records in trying to make one's point can only be hypothetical. All else must remain hidden behind the veils of Akasha, which can only be penetrated by those whose intuitional faculties are functioning in equal degree to a fully awakened mind. Yet, the introductory quotation by Alice A. Bailey regarding Master Rakoczi gave rise to an idea, which gradually developed into a challenge, and this challenge is now being taken up in the body of this article.

The four short biographies that follow are those of Roger Bacon, Francis Bacon, Francis Rakoczi II, and the Comte de St. Germain, followed by a description of Master Rakoczi in the context in which he is presented by Alice Bailey as an important member of the Spiritual Hierarchy. To find a conclusive thread connecting these incarnations is not possible, but working with the assumption that one may well exist, there is enough putative information that the four biographies may well be the history of a Master in the making.

One can trace certain underlying connections regarding these four incarnations that will provide ample material for the enquiring and contemplative mind. Whereas Roger Bacon can be considered as an advocate for gaining knowledge by means of experimentation, Francis Bacon is indubitably someone who showed the way in which such an idea or theory can be achieved, and developed a methodology on how this was to be realized in actual practice.

Another underlying connection can be made between the highly probable, but officially

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unacknowledged parentage of Francis Bacon as the son of Elizabeth I, and thus potentially legitimate heir to the throne, and the Francis Rakoczi II incarnation. In the latter incarnation his royalty as Prince of Transylvania and Ruling Prince of the Confederated Estates of the Kingdom of Hungary, at least as far as Hungary and Transylvania are concerned, are fully endorsed and acknowledged. As Francis Bacon he was destined to anonymity as far as his royal lineage is concerned. As Francis Rakoczi II, he consciously and willingly assumed his role as Hungary's and Transylvania's chosen ruler.

Finally, the Comte de St. Germain, also fondly known as "Europas Wundermann", often preferred to travel incognito and resorted to various assumed names, including "Graf (Count) Tzarogy", which is but a thin disguise regarding his alleged connection to the Rakoczis.

The above examples are but the most obvious that come to mind. A closer look at these four lives intends to reveal each one as truly remarkable in its own right, and in their totality hopefully show up their complementarity and interconnectedness.

Roger Bacon

Since Roger Bacon is the earliest mentioned incarnation that leads up to the adeptship of Master Rakoczi, its treatment is consequently of lesser importance and thus more concise than the others. Nevertheless this life is an important link in an unfolding chain of events which finally leads an individual out of the human and into the Spiritual Kingdom in which the Masters have their rightful place.

Roger Bacon (c. 1220 – 1292), also known as Doctor Mirabilis ("Wonderful Teacher"), was born in Ilchester, Somerset, into a wealthy family. He first studied and then became a master at Oxford, where he lectured on Aristotle. Roughly between 1237 and 1245 he also started lecturing at the University of Paris, which at the time was considered the center of intellectual life in Europe.²

It was around 1256 that he became a friar in the Franciscan Order, after which he no longer held a teaching post. A Franciscan statute forbade friars from publishing books without special

approval, a restriction which Bacon circumvented through his acquaintance with Cardinal Guy le Gros de Foulques, who in 1265 became Pope Clement IV. It was with the approval of the new Pope that Bacon wrote about the place of philosophy within theology, resulting in his *Opus Majus* ("Great Work"), in which he presented his views on how the philosophy of Aristotle and the new science could be included into a new Theology. *Opus Majus* was shortly supplemented by *Opus Minus* ("Lesser Work"), and the *Opus Tertium* ("Third Work"). The *Opus Majus* is an 840-page treatise that ranges over all aspects of natural science, from grammar and logic to mathematics, physics, and philosophy. *Opus Minus* is a summary of the longer work, and *Opus Tertium* is an introduction of the other two.³

Unfortunately after the death of Clement IV, Bacon's hopes of gaining for the sciences their rightful place in the curriculum of university studies were extinguished, but this did not stop him from starting on yet another encyclopedia, the *Communia Naturalium* (General Principles of Natural Philosophy) and the *Communia Mathematica* (General Principles of Mathematical Science), which were written circa 1268. In 1272 yet another work of his appeared, the *Compendium Philosophiae* (Compendium of Philosophy), while his last work, dated 1292, the year of his death, was incomplete.⁴

Although Bacon was an exponent of experimentation, his experiments were restricted to some alchemical work and studies with mirrors and lenses. His writings anticipate later inventions such as microscopes, telescopes, spectacles, flying machines, hydraulics and steamships, but his most notable "experiments" were merely described and never actually carried out.⁵

Bacon stated that "argument is conclusive, but does not remove doubt, so that the mind may rest in the sure knowledge of the truth, unless it finds it by the method of experiment" and then reinforced this statement at another time with little variation by saying that "reason draws a conclusion, but does not make the conclusion certain, unless the mind discovers it by the path of experience." He defined experimental science as "the queen of sciences and the goal of all speculation."⁶

Writers of earlier times have elevated Bacon to the level of a wise and subtle possessor of forbidden knowledge, similar to Doctor Faustus, who had been so dramatically portrayed by Christopher Marlow in his fascinating and highly entertaining play. An interesting, although not vital bit of information is the story about Bacon in which he was alleged to have created a brazen talking head which could answer any question. This legendary story has a central role in Robert Greene's play "Friar Bacon and Friar Bungay" which was written in about 1589.⁷

Francis Bacon

As one considers the life of Francis Bacon, Viscount Saint Alban, (January 22, 1561 – April 9, 1626), controversy already presents itself regarding his birth. A considerable number of people believe that his true parentage is traceable to Queen Elizabeth I and Robert Dudley, 1st Earl of Leicester, and that Sir Nicholas Bacon and Lady Anne Cooke were his appointed foster parents. There are various sources dealing with this controversial issue, but one of the most convincing studies is to be found in Amelie Deventer von Kunow's book, *Francis Bacon, Last of the Tudors*. This study not only deals with Francis Bacon's alleged parentage, but also deals extensively with the Bacon–Shakespeare controversy, positing that the true author of what we know as the Shakespeare plays was, in fact, Francis Bacon himself.⁸

Already in the Foreword to *Francis Bacon, Last of the Tudors*, Willard Parker, the translator of the book and erstwhile President of the Bacon Society of America, writes that: "The fact of Francis Bacon's parentage – the legitimate son of Queen Elizabeth and therefore the legal heir to the throne – is indubitable, supported as it is, not only by a mass of circumstantial evidence, but by such direct testimony as Leicester's letter to Philip of Spain, which Madame Deventer discovered among the Spanish State Archives, begging Philip to use his influence with Elizabeth to secure his public acknowledgment as Prince Consort."⁹

In the first chapter of *Francis Bacon*, entitled *Who was Francis Bacon*, Von Kunow refers to *Leicester's Commonwealth*, and the *Dictionary of National Biography*, and draws attention to

the fact that Queen Elizabeth was secretly married to Robert Dudley on January 21, 1561 in the house of Lord Pembroke, before a number of witnesses, and that on the following day the birth of Francis, called Bacon, was registered "in London." She further states that many years later the words "in York House" was added to the register, but that Francis was, however, not entered in the family genealogy of Nicolas Bacon. It was only the after note "Born in York House" which created the impression that Francis had been born at the official residence of the Lord Keeper (i.e. Nicolas Bacon).¹⁰

On the website, *Bacon's Royal Parentage*, it is further stated that Lady Anne Bacon was to have written in a letter to Anthony Bacon on April 18, 1593 that "... it is not my meaning to treat him (Francis) as a *ward*: such a word is far from my motherly feeling for him. I mean to do him good."¹¹ Furthermore, when Nicholas Bacon died in 1579, he left Francis, his second son, no money in his will, assuming that Queen Elizabeth would provide for him instead. It has also been observed that Francis Bacon bore no resemblance to Sir Nicholas Bacon, but that he did look like the Earl of Leicester, as can be seen from the miniatures of Nicholas Hilliard, a goldsmith and limner, and best known for his portrait miniatures.¹²

One wonders about all the secrecy regarding the Queen's offspring which, as history has shown, had never been publicly acknowledged. The reason given for this is that when the Queen addressed her first Parliament she had said "she desired to appear in the Annals of History as the Virgin Queen, and therefore wished no Tudor as successor to the Throne."¹³

Regarding the Bacon–Shakespeare controversy, there is no concrete proof that the person named William Shakespeare of Stratford-upon-Avon had written any of the so-called Shakespeare plays. As far as his intellectual knowledge and interests are concerned, all we have are assumptions that have been arrived at from the content of the plays themselves. This strongly suggests that in his own time he was recognized as no more than an actor without any poetic talent. Also, when one considers his five existing signatures, each of them is in a different and obviously unskilled handwriting with the side note:

“‘bloted’ by William Shakspere.”¹⁴ “Bloted” signified the same then as it does today, namely the mark in the form of a cross made by an illiterate, which stands in the stead of a signature. In fact, in Shakespeare’s case, this is nothing more than a heavy point with a diagonal stroke. Thus, one can conclude that he was an illiterate who had to make his “mark” instead of a proper signature. Everything else that has been said about him consists of suppositions and conjectures.¹⁵

In support of the view which proposes Francis Bacon as the true author of the Shakespeare plays, the American sage and occultist, Manly P. Hall, shares his enthusiasm in equal measure to Amelie Deventer von Kunow’s, and also expresses his undisguised admiration for Francis Bacon’s genius. In his book *The Secret Teachings of All Ages*, he devotes an entire chapter to this issue, proposing that the Bacon-Shakespeare controversy “involves the most profound aspects of science, religion, and ethics; he who solves its mystery may yet find therein the key to the supposedly lost wisdom of antiquity.”¹⁶ He regards Sir Francis Bacon as unquestionably possessing the range of general and philosophical knowledge necessary to write the Shakespearian plays and sonnets, and states that it is usually conceded that he was a composer, lawyer, and linguist. Hall also states that Francis Bacon’s chaplain, Doctor William Rawley, and Ben Johnson both attest to his philosophic and poetic accomplishments. The former he quotes as having paid Bacon the following remarkable tribute: “I have been enduced (sic) to think that if there were a beame (sic) of knowledge derived from God upon any man in these modern times, it was upon him. For though he was a great reader of books; yet he had not his knowledge from books but from some grounds and notions from within himself.”¹⁷ Hall furthermore writes that the extensive library which was at Sir Francis Bacon’s disposal contained all the necessary literature which he needed for his quotations that were to appear in the Shakespeare plays. Hall suggests that Bacon made use of plots in earlier writings that had not yet been translated into English at the time, but which he had been able to read in their originals because of his extensive scholastic achievements. This is something that William Shakespeare would most likely not have had the ability to achieve.¹⁸

Manly P. Hall also observes that the general tendency of the Shakespeare plays coincides with Bacon’s viewpoints, in particular politically, and that Bacon’s enemies are often caricatured accordingly. He further claims that Bacon’s personal opinions are reflected in the religious, philosophic, and educational undercurrents of the plays. Hall points out that there are obvious similarities of style and terminology between Bacon’s writings and the Shakespeare plays and, in particular, certain historical and philosophical inaccuracies, such as identical misquotations from Aristotle, which are to be found both in Bacon’s writings as well as the plays.¹⁹ Yet, in trying to maintain an unbiased view, it needs to be admitted that an equal number of scholars do not agree that William Shakespeare is a pseudonym for Francis Bacon, but a poet and playwright in his own right.

When all the various talents that are attributed to Francis Bacon, whether scientific, philosophical, juristic, political, or poetic are taken into consideration, it becomes apparent that he was one of the greatest geniuses of his time, and the most appropriate example of a Renaissance man. He had served variously as Attorney General and Lord Chancellor of England, and has been called the father of empiricism. Introducing the inductive method for scientific inquiry, also called the Baconian method, he revolutionized scientific thinking to such an extent that it paved the way for the Age of Enlightenment, and directly influenced the methodology of people like Isaac Newton who, in turn, developed the law of universal gravitation and the laws of motion.

Bacon expounds this new standard for scientific thinking in his *Novum Organum*, or “new instrument”, and as far as his scientific and philosophical writings are concerned, it is his magnum opus. Writing about Bacon’s thought and writing, Anthony M. Quinton has the following to say about his new method:

The core of Bacon’s philosophy of science is the account of inductive reasoning given in Book II of *Novum Organum*. The defect of all previous systems of beliefs about nature, he argued, lay in the inadequate treatment of the general propositions from which deductions were made. Either they were the result of precipitate generalization from one or two

cases, or they were uncritically assumed to be self-evident on the basis of their familiarity and general acceptance.²⁰

More explicitly, Quinon explains the Baconian method as follows: “In order to avoid hasty generalization Bacon urges a technique of ‘gradual ascent’, that is, the patient accumulation of well-founded generalizations of steadily increasing degrees of generality. This method would have the beneficial effect of loosening the hold on men’s minds of ill-constructed everyday concepts that obliterate important differences and fail to register important similarities. The crucial point, Bacon realized, is that induction must work by elimination not, as it does in common life and the defective scientific tradition, by simple enumeration.”²¹

Another important statement about Bacon and his work is made by Loren Eisely in his book *The Man Who Saw Through Time*²² in which he writes: “Bacon was the first great statesman of science; he saw its potentiality in the schools; he saw the necessity of multiplying researchers,

establishing the continuity of the scientific tradition, and promoting government-supported research for those studies which lay beyond private means and which could not be accomplished ‘in the hourglass of one man’s life.’”

Bacon’s own words leave no doubt about his views and intentions when he says: “The universe should not be narrowed down until it fits our vision, but our vision should be expanded until it takes in the universe.”²³ “Science” he writes “is not a belief to be held but a work to be done”²⁴ and “the foundation of learning is to discover, not to suppose or imagine.”²⁵

Francis Bacon died on April 9, 1626 of pneumonia at the age of 65 while at Arundel mansion in Highgate outside London. At his funeral, over thirty great minds collected together their eulogies of him, which was then later published in Latin in a volume entitled *Manes Verulamani*. His peers referred to him as “a supreme poet” and “a concealed poet”, and also linked him with the theatre, which is but another allusion pointing to the Bacon-Shakespeare controversy.²⁶

Francis Rackoczi II



(Portrait of Francis Rakoczi II by Iván Kovács, 2011; after Adam Manyoki’s original of 1724.)

Francis Rakoczi II, Prince of Transylvania and Ruling Prince of Hungary (March 27, 1676 – 8 April 1735) was born fifty years after the death of Francis Bacon, and in the same astrological sign, Aries, in which Francis Bacon had died. If, indeed, we are dealing with the rebirth of Francis Bacon in the person of Francis Rakoczi II, the astrological data favoring such a claim would not contradict this. Although we have no direct proof that Rakoczi gained adeptship as a Fifth Initiate in this incarnation, Aries is primarily a sign which is the agent of the first Ray of Will or Power, and as such the provider of ideal conditions for an incarnation in which a candidate is about to gain adeptship as a Fifth Initiate or Master. In his capacity as an Imperial Prince, a military leader,

and as a member of the Order of the Golden Fleece (which is an order of chivalry, and one of the most prestigious orders in Europe that was founded by Duke Philip II of Burgundy in 1430), Rakoczi can be said to have conformed to the four keynotes of Aries, which are listed in Alice A. Bailey's *Esoteric Astrology* as follows: "express the will to be and do - unfold the power to manifest - enter into battle for the Lord - and arrive at unity through effort."²⁷

When a present-day Hungarian mentions the name Rakoczi, it is self-evident that he is referring to Francis Rakoczi II, because if any other Rakoczi were intended, he or she would specify with a Christian name, or a reigning serial number. After more than two-and-a-half centuries since his death, Rakoczi is still regarded with just as much awe and admiration as when he addressed and inspired his troops before going into battle against Austria to try and throw off the Hapsburg yoke.

His popularity as a national hero and freedom fighter is imbedded in the Hungarian consciousness to such an extent that countless statues have

been erected in his honor; and streets, city squares, schools and villages named after him. In the portrait painted of him by Ádám Mányoki, Rakoczi looks every bit as imposing as his Indian and princely counterpart, Master Morya,

whose likeness has so artfully been captured by the German artist, Hermann Schmiechen. Rakoczi's portrait can also be seen on the current 500-forint Hungarian banknote. The well-known patriotic tune known as the Rakoczy March, which dates back to the 18 – 19th century, was orchestrated by Hector Berlioz, and was also used by Franz Liszt as the basis for his Hungarian Rhapsody No.15.²⁸

Regarding his parentage and family background, Rakoczi is descended from a line of ruling

princes going back several generations. His father, Francis Rakoczi I, was a leading conspirator who came up against Hapsburg rule, and was married to Ilona Zrinyi, daughter of Peter Zrinyi, a co-conspirator and freedom fighter. Ilona Zrinyi was also the niece of Miklós Zrinyi, who is remembered as a general, politician and the most notable Hungarian poet of the 17th century. Francis Rakoczi II had a brother, George, who died before Francis was born, and a sister, Julianna, who was four years older than Francis. Francis's father died when he was only four months old.²⁹

Having been left fatherless, Rakoczi had various guardians before coming of age, and when he came under the guardianship of Lipót Kollonich, Bishop of Győr, he was sent off to Prague to be educated by the Jesuits. Rakoczi would always remember this period of his life as being cold, unfriendly, and devoid of love.³⁰

While under the guardianship of Leopold I, Holy Roman Emperor, and member of the Hapsburg family, the young Rakoczi lived in Vienna. When he turned 17, he was allowed to own

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property. A year later he married the 15-year-old Princess Amelia, daughter of the Landgrave of Hesse-Wanfried, and a descendant of St. Elizabeth of Hungary. They moved to the Rakoczi castle at Sárospatak, where Rakoczi finally took over the management of his estates.³¹

A momentous rebellion against Hapsburg rule broke out in 1703 in the Hungarian region called Tiszahat, and the representatives of the people convinced Rakoczi to stand at their helm. This led to a nationwide war of liberation, where the country's commoners were joined by a significant number of the nobility. The peasant warriors, or Kuruc forces, as they were known, exploited the War of the Spanish Succession, in which the Hapsburgs had a major interest, and thus were forced to withdraw Austrian troops from Hungary, resulting in the liberation of the greater part of Hungary and Transylvania.³²

In 1704, the Transylvanian Diet elected Rakoczi as their Ruling Prince, and in 1706, Rakoczi was elected as the Ruling Prince of the Confederated Estates of the Kingdom of Hungary. This was the time when the previously unknown rebels, Sandor Forgach, Lorinc Pekry, Laszlo Ocskay, and Adam Vay came to the foreground. Another significant representative of the rebellion, and Rakoczi's best friend and right-hand man, was Count Miklos Bercsenyi. The rebellion was successful, and the French king, Louis XIV, gave his support in equal measure militarily, technically and financially. The Buda and Pest regions, the border regions, and Transylvanian towns, however, remained conquered.³³

The Austrian Emperor's forces gradually consolidated, and the rebellion's economic basis started to decline. The time had come for the first serious military defeats, and the rebellion, resulting in the national assembly of Onod in 1707, became radicalized. The crushing of the rebellion came to pass on August 3, 1708, when the Kuruc forces suffered a defeat at Trencseny. After that the Kuruc forces were in decline. Rakoczi tried to unite his troops, still believing in a final victory, but the Emperor's troops gradually conquered historic Hungary's various regions, such as Transdanubia, the central regions of Hungary, and what is today known as the Western and Central Slovakian region. From now on the Kuruc forces suffered successive

defeats. In the years following 1709 the entire Central Europe suffered from an outbreak of the bubonic plague, which slowed down the Austrian conquest of Hungary, and consequently the suppression of the rebellion.³⁴

Rakoczi's war of independence was restricted more and more to the eastern parts of the country, and it became obvious that final defeat was imminent. Louis XIV withdrew his support, and any attempts to engage the help of foreign powers failed. In the spring of 1711 the rebellion petered out, and one of the Kuruc leaders, Count Sandor Karolyi, was already engaged in peace talks with the Emperor. On May 1, 1711, the remaining Kuruc forces surrendered at Szatmarnemeti, which brought the Rakoczi rebellion to its end. The peace conditions extended to the Kuruc by the Emperor were generous.³⁵

Prince Rakoczi, Count Bercsenyi and several of their companions, however, did not accept the Emperor's offered clemency, and even before the complete suppression of the rebellion, went into exile. First they went to neighboring Poland, where they remained until 1712, hoping that the military position might change for the better. Later they visited France, spending some time at the French court in Versailles. Rakoczi also resided in the monastery of Gros Bois, and during his stay, adopted the lifestyle of the resident monks. After the death of Louis XIV, which occurred on September 1, 1715, Rakoczi had lost his significance in the political playing field, and at the invitation of the Sultan of Turkey, he and his entourage left France in 1717, and relocated in Rodosto, a Turkish town situated on the northern coast of the Sea of Marmara. It was there where Rakoczi and his faithful companions in exile found their new home, and where Rakoczi lived out the remainder of his years. He died on April 8, 1735, and was laid to rest in the Christian quarter of Constantinople, in the Church of St. Benedict, next to his mother's tomb.³⁶

Even such a short biography as the present one would be deficient unless some mention was made of Rakoczi as a writer. Born a Roman Catholic and educated by the Jesuits, Rakoczi nevertheless changed his religious ideology to that of a Jansenist, i.e., a Catholic whose beliefs had much in common with Calvinist teachings,

which was also the ideology of the two great French progressives, Blaise Pascal, a philosopher, and Jean Racine, a dramatist. The highly cultured Rakoczi was fluent in Hungarian, Latin, German and French, and was as familiar with antique literature as he was with French classicism. Neither was he lacking in knowledge of the foremost Hungarian writers of the previous generation, which included Zrinyi, Báthori and Lórántffy. Had he not been forced to take command as the head of his nation, he might well have become one of the greatest leading literary figures of Hungary.³⁷

As a writer, he is known for two major works, the first entitled *Prince Rakoczi II's Memoirs of the Hungarian War, from 1703 until its End*, which was originally written in French, and his *Confessiones* or *Confessions*, an autobiographical narrative which took its example from St. Augustine's *Confessions*, and was originally written in Latin. These works, in their Hungarian translations, are now considered as classics in Hungary. Both works were written when Rakoczi was already in exile. His less well-known works consist of his extensive correspondence, meditations, and a political study on power. Among his contemporaries he was undoubtedly the greatest and most important Hungarian writer.³⁸

The Comte de St. Germain

The most comprehensive attempt at a biography concerning the Comte de St. Germain has been made by Isabel Cooper-Oakley (1853 – 1914), a prominent Theosophist and author. In her book *The Comte de St. Germain: The Secret of Kings*, she makes extensive use of references concerning the Comte de St. Germain as they have been recorded by a wide variety of people who knew him. The most eminent among these people were connected to the French court and various European principalities. In rarer cases reference is also made to St. Germain from a Rosicrucian and Freemasonic context.³⁹

There have been various suggestions concerning the Comte de St. Germain's parentage. Among the people claimed to be his parents are the widow of Charles II, King of Spain, a Madrid banker; a Portuguese Jew; an Alsatian Jew; a tax-gatherer in Rotondo; the King of Portugal (natu-

ral son); and Francis Rakoczi II, Prince of Transylvania.⁴⁰

Unfortunately any attempt by the earnest seeker who tries to put a date to his birth, or a definite name to his parentage, will be frustrated, as none of the claims that have been made by various authors can be substantiated. The *New World Encyclopedia* assigns the approximate year of his birth as 1710,⁴¹ yet in Isabel Cooper-Oakley's biography about him the old Countess v. Georgy remembers having met the Comte de St. Germain in the same year in Venice, where he appeared to be about 45–50 years old. Meeting him fifty years later, she was greatly astonished at the fact that his appearance, as far as his age was concerned, had not changed at all.⁴²

The Hungarian Wikipedia website, *Saint-Germain gróf*,⁴³ is likewise misleading when it comes to his alleged parentage. It claims Francis Rakoczi II as his father, and an unnamed woman descended from the Thököly family, allegedly Rakoczi's first wife, as his mother. This is simply not true, because any legitimate biography of Francis Rákoczi II will attest that he was married to Princess Amelia, daughter of the Landgrave of Hesse-Wanfried when he was 18 years old.

As there is no reliable chronological timeline available regarding the life of the Comte de St. Germain, all that the investigator is left with are isolated incidents that bear witness to his extraordinary feats and wondrous existence. It is, however, worth mentioning that he made his first public appearances at the French court in 1735, the same year in which Francis Rakoczi II died. If, indeed, he had picked up the thread where Rakoczi had left off, it still leaves one peculiar factor unexplained, namely the fact that the earliest sighting of his existence was recorded by Countess v. Georgy, who allegedly remembers having seen him in Venice in about the year 1710.

Amongst his many accomplishments, St. Germain was known to have played several musical instruments, one of these being the violin, which he apparently played so superbly that he was favorably compared to Paganini. He spoke several languages fluently, including French, English, German, Italian, Spanish and Portuguese,

as well as Greek, Latin, Sanskrit, Chinese and Arabic.⁴⁴

He was allegedly ambidextrous to such a degree that he could write the same letter with both his right and left hands on two separate pieces of paper, and when these were placed on top of each other and held up against the light, their scripts overlapped with such precision that not the slightest difference between them could be detected. He also painted with great mastery, depicting the precious stones in his paintings in such a way that they had a highly realistic brilliance which he apparently achieved by mixing powdered mother-of-pearl in his pigments. He was also known to have possessed the power to correct the flaws in diamonds which would greatly increase their value.⁴⁵

A friend of princes and kings, St. Germain undertook secret diplomatic missions for Louis XV, which finally resulted in the Treaty of Paris that ended the colonial wars, and was reported to have been actively involved in deposing Peter III of Russia and helping Catherine the Great to the throne. He foresaw the impending danger of the French Revolution and repeatedly warned Louis XVI and Marie Antoinette to take precautions, but unfortunately his words went unheeded.⁴⁶

Although St. Germain's death was recorded in the Church Register of Eckernförde as February 27, 1784, he allegedly appeared at the beheading of Marie-Antoinette and again in 1804, 1813 and 1820. In 1789 he had written to the Comtesse d'Adhemar, a well-known figure at the French court, and author of *Souvenirs de Marie-Antoinette*: "All is lost Countess! This sun is the last which will set on the monarchy; tomorrow it will exist no more, chaos will prevail, anarchy unequalled. . . . Now it is too late."⁴⁷

Several writers of the time suspected that St. Germain had been actively involved in an advisory and beneficiary capacity with Freemasonic and secret spiritual societies. His name has been mentioned in connection with the Frates Lucis, the Knights Templar, the Asiatic Brothers, the

Order of Strict Observance, and various Rosicrucian groups.⁴⁸

One book of an esoteric nature survived which is attributed to St. Germain. It is entitled *The Most Holy Trinosophia*, and consists of an obscure text and a series of puzzling illustrations.⁴⁹ In 1933 Manly P. Hall published a parallel French and English edition of *The Trinosophia*, together with his introductory chapters "The Man Who Does Not Die" and "The

Rarest of Occult Manuscripts" and a concluding chapter of "Notes and Commentaries" which follow the text of *The Trinosophia*.

A first reading of this obscure text will most likely leave all but the very few baffled and frustrated, but in his "Notes and Commentaries" Manly P. Hall manages convincingly to make the text intelligible, and to identify it as having been written in three different keys, namely Alchemy, Essenian Cabbalism, and Alexandrian Hermetism.⁵⁰ As he applies these keys to the text it reveals a story of rituals and trials of a high initiation which, once they are successfully passed, welcome the initiate as an equal into the company of Masters.⁵¹

As far as the Rakoczi - St. Germain identity is concerned, the Theosophist and writer E. Francis Udny, in his *Later Incarnations of Francis Bacon*, says the following: "It will be observed that the Commentary on The Comte de Gabalis mentions two kinds of mysterious deaths - one which is merely feigned, the man changing his name (and perhaps his personal appearance as far as may be) and going to live among strangers; the other a true death though not quite an ordinary one." This latter death, Udny claims,

[T]he Master Rakoczi is a prime example of the flower of humanity, as it is exemplified by all individuals who have striven for human perfection, and are now part of the company of those exalted beings who fall under the authority of the greatest of them all -the Christ—also known as the Master of Masters.

can only be assumed by someone who is a member of the great Brotherhood, the “Order of Philosophers.” Such a person apparently has power to choose the time of his own death, then leave his physical body deliberately, and then enter immediately another body which has previously been prepared for him. Udney surmises that the death of Francis Rakoczi II in 1735 must have been of this kind and not merely a feigned death, as the faces of Rakoczi and St. Germain, reproduced in his book, differ. He seems to have left the Rakoczi body only to immediately enter another in which he called himself the Count St. Germain.⁵²

As Udney gives no valid explanation how such a far-fetched feat might be carried out in practice, this article aims to give an alternative explanation concerning the Rakoczi - St. Germain connection which, no doubt, will raise some eyebrows among more skeptically inclined readers, but one which is nevertheless in accord with esoterically feasible possibilities. Rather than trying to find a physical parentage for the Comte de St. Germain, or even attribute a flesh and blood existence to his person, it is suggested that Francis Rakoczi II’s life was the final incarnation of the Master, and that St. Germain was his mayavirupa, or body of illusion, whereby he achieved such tasks on the physical plane that were necessary to his objectives and aims.

The mayavirupa should not be mistaken for what is commonly understood by the ethereal phenomenon known as a ghost, but rather as the deliberate and chosen vehicle of a Master whereby he intends to interact with disciples and co-workers on the physical plane. Thus, for all appearances, it would most likely possess all those lifelike qualities that we would ascribe to a real person, with whom we could converse and interact as if the Master were present in a physical vehicle. As a deliberately created vehicle of energy and power, would it be any wonder that it could perform such extraordinary feats like correcting the flaws of diamonds, exhibit perfect ambidextrousness, or be capable of those sudden and inexplicable appearances and disappearances for which the Comte de St. Germain was so famous? It would also account for the fact of why St. Germain has never been seen eating, even when he was an invited dinner guest, and

rather chose to entertain his fellow guests with interesting anecdotes and stories, which diverted their attention from the fact of his abstinence. The fact that in all those years during which he was known he always appeared to be no older than 45 – 50 years old is also suggestive that the Comte de St. Germain was Master Rakoczi’s mayavirupa.

Master Rakoczi and the Spiritual Hierarchy

It is common knowledge that the first definitive mention of the Masters of Wisdom and the existence of the Spiritual Hierarchy dates back to the beginnings of Theosophy and its major exponent, H. P. Blavatsky. The existence of the Masters and the Hierarchy was reaffirmed and elaborated upon by Alice Bailey when she started writing her books for the Tibetan Master, Djwhal Kuhl. All such information had always been free of any sensationalism, and always carefully worded and on a need-to-know basis. This was done to protect the Masters’ privacy, and to help people not to form unrealistic or idealized conceptions about them.

Thus, to avoid the cranks and false prophets, and gain a sane perspective about the Masters and the Hierarchy, it is safer to satisfy oneself with less, but more reliable, information. The most practicable manner in which one can assess Master Rakoczi’s office and function as a senior member of the Spiritual Hierarchy is to examine those passages in Alice Bailey’s books that make direct reference to Him, and then reflect on them in the context of our times, and try to understand how His aims and purposes are to be assisted and realized in terms of the rapidly unfolding objectives of the New Age.

In Alice Bailey’s *The Externalization of the Hierarchy*, page 667, Master Rakoczi’s office and function are defined as follows:

He is the Lord of Civilization and His is the task of bringing in the new civilization for which all men wait. It is a third ray Ashram, and therefore enfolds within its ring-pass-not all the Ashrams to be found upon the third Ray of Active Intelligence, upon the fifth Ray of Concrete Science and upon the seventh Ray of Ceremonial Order. All these

Ashrams are working under the general direction of the Master R. He works primarily through the Masters of these three types of ray energy. He Himself at this time is occupied with seventh ray energy, which is the order-producing energy upon the planet.⁵³

In this brief passage alone there is a wealth of information which, provided that one takes the needed effort, will yield not only material for serious reflection, but also provide several signposts by which one's insights may be increased. The Mahachohan, or Lord of Civilization, is a Distributor of the Hierarchy's Intelligence Aspect, thus a focus point of the Third Ray, and as such, in a ruling position in relation to the Heads of the Ashrams governed by the Fifth Ray and the Seventh Ray. As one of the three Department Heads, Master Rakoczi is known to work in close collaboration with the Christ, also known as the World Teacher, and Distributor of the Love- Wisdom Aspect, and the Manu, the Distributor of the Will Aspect, and thus occupied with the science of divine government, and with politics and law. Master Rakoczi's involvement with the Seventh Ray is elaborated by Alice Bailey in *The Externalization of the Hierarchy*, pages 667-668, as follows:

This is the ray of Ceremonial Order, and through the activity of this energy, when correctly directed and used, a right rhythm is being imposed upon all aspects of human living. All effort is being constantly made to arrest the ugly chaos of the present and to produce the ordered beauty of the future. The major weapon now being used by the combined Forces of Evil is chaos, disruption, lack of established security, and consequent fear. The potency of these evil forces is exceedingly great because they belong to no one group of people and to all the ideologies. The chaos produced by indifference, the chaos produced by uncertainty, the chaos produced by fear, by starvation, by insecurity, by watching others suffer innocently, and the chaos produced by the warring and conflicting ambitious elements in every nation (without exception) – these are the factors with which the Master R. is attempting to deal; the task is one of supreme difficulty. The entire rhythm of international thinking

has to be altered, and that constitutes a slow and arduous task; the evil personalities which, in every country, are responsible for the chaos and uncertainty, have eventually to be replaced by those who can work in cooperation with the rhythm of the Seventh Ray, and thus produce ordered beauty.⁵⁴

The relevance of the above words is spelt out in no uncertain terms, and the drama is being played out before our very eyes. "The entire rhythm of international thinking" is gradually being changed with each passing day. The masses the world over are starting to awaken and making their voices heard, whether instigated by economic or political reasons, and with one voice insisting on a fairer deal. What currently is known as the Arab Spring is but a united appeal to overthrow long-entrenched dictatorships in Muslim countries, while organized demonstrators marching on Wall Street, representative of the 99%, demand justice from the 1%. Caution, however, needs to be exercised whereby those points of tension which inevitably lead to points of crisis do not lead to anarchy and chaos, but points of resolution, and thereby replace what is unwanted and obsolete, with what is new and viable. Therefore, Alice Bailey concludes with the following words (*The Externalization of the Hierarchy*, page 668):

The task is further complicated by the fact that in the substitution of order for chaos, national cultures must be preserved and the outline of the new civilizations presented to the people. This major Ashram is therefore confronted with two elements in every land and nation: those people who hold on to the bad old things of the past, and those who work for the extreme opposite of this point of view and for that which is new. Under the influence of this Seventh Ray energy balance has to be brought about and preserved, so that the "noble middle way" of right action and of right human relations can be safely trodden. The task of Master R. is, however, lightened by the fact that the Seventh Ray is now coming into activity and its potency is increasing year by year. His task is also aided by the intelligent work done by the Ashram of the English Master Who works consistently with the awakening of the masses.⁵⁵

Besides its order-producing quality the Seventh Ray is an expression of the Divine Will which drives through into outer manifestation and thereby creates an unimpeded and harmonious relationship between “that which is above and that which is below” so that the concrete world of manifestation can mirror the “good, the beautiful, and the true” in all its glory. Such a stupendous task the skeptic might well write off as a goal that is impossible to achieve, but those who keep faith and are able to read the signs of our times know that the Spiritual Hierarchy is there to inspire and guide. All those who maintain the link with their subjective selves know that a new age is dawning and that the gateway to that new age is the ever widening portal of Aquarius.

Conclusion

In light of the above biographies it becomes apparent that each one of them in turn contributes to a more rounded out picture of what is to be understood by a Senior Member of the Spiritual Hierarchy, or a Master. In the Roger Bacon incarnation we have a person who is an exponent of scientific experimentation, but not necessarily its active practitioner. He is someone with high aspirations and far-reaching ideas, but nevertheless restricted to a life wherein his aspirations have to remain potential projects only to be realized in an unspecified future.

In the Francis Bacon incarnation much of the emphasis was laid on intellectual accomplishments and the full awakening of the mind as it is inspired by abstract concepts and consequently developed in the field of science, and the utility of the intuition as it manifests in philosophical pursuits and literary excellence. Hence we have his comprehensive methodology of induction regarding scientific experiments, and his literary genius as it allegedly manifests in the Shakespeare plays.

The Francis Rakoczi II incarnation allowed the surfacing of the leader, whose charisma affected, besides his countrymen, everyone that he came into contact with, whether in Hungary, France, Poland or Turkey.

As the Comte de St. Germain his field of influence extended even further, because apart from England and the continent, he was known to

have been familiar with Russia, Persia, India and China, while his present office as the Lord of Civilization emphasizes his significance on a global and international scale.

Seen in this light, the Master Rakoczi is a prime example of the flower of humanity, as it is exemplified by all individuals who have striven for human perfection, and are now part of the company of those exalted beings who fall under the authority of the greatest of them all—the Christ—also known as the Master of Masters.

¹ Alice A. Bailey, *Initiation, Human and Solar*, (1951; reprint; New York: Lucis Publishing Company, 1977), 58.

² “Bacon, Roger.” *Encyclopedia Britannica. Encyclopedia Britannica Ultimate Reference Suite*, Chicago: Encyclopedia Britannica, 2010.

³ Ibid.

⁴ Ibid.

⁵ <http://www.crystalinks.com/bacon.html> , (accessed November 22, 2011)

⁶ Roger Bacon, *Opus Tertium*. Translated as quoted in *Popular Science* (August, 1901), 337.

⁷ http://en.wikipedia.org/wiki/Roger_Bacon, (accessed November 21, 2011)

⁸ <http://www.sirbacon.org/vonkunow.html> , (accessed August 4, 2011.)

⁹ Ibid.

¹⁰ Ibid.

¹¹ <http://www.sirbacon.org/links/parentage.htm>, (accessed August 8, 2011.)

¹² Ibid.

¹³ <http://www.sirbacon.org/vonkunow.html> , (accessed August 4, 2011.)

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Manly P. Hall, *The Secret Teachings of All Ages*, (New York: Jeremy P. Tarcher/Penguin, 2003), 542-543.

¹⁷ Ibid, 543.

¹⁸ Ibid.

¹⁹ Ibid. 546.

²⁰ “Bacon, Francis, Viscount Saint Alban (or Albans), Baron of Verulam.” *Encyclopedia Britannica. Encyclopedia Britannica Ultimate Reference Suite*, Chicago: Encyclopedia Britannica, 2010.

²¹ Ibid.

²² Loren Eiseley, *The Man Who Saw Through Time*, (New York: Charles Scribner’s Sons, 1973), 37.

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- 32 <http://www.rakoci.webex.sk/hu/rakoci.php> (accessed October 7, 2011.)
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- 35 Ibid.
- 36 Ibid.
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- 40 Ibid., 5-6.
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- 42 Cooper-Oakly, *The Comte de St. Germain*, 15-16.
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- 51 Ibid., 70-110.
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- 53 Alice A. Bailey, *The Externalization of the Hierarchy*, (1957; reprint, New York: The Lucis Publishing Company, 1972), 667.
- 54 Ibid., 667-668.
- 55 Ibid., 668.