WHERE DID THE "FACE" OF JESUS COME FROM?

The information below is a summary of where MAN got the face or picture of Jesus from. Jesus did not look like ANY of the pictures. His appearance is unknown to us. The only Biblical information we have on Jesus appearance is that he was born of a Jewish mother and father. The Jewish race does not resemble the pictures below. READ, RESEARCH, and RECOVER the Truth!

What many Christians believe of what Jesus looked like is a lie. Many people take the paintings and sculptures of the renaissance Artist. Every wonder where they got their information form. PLEASE READ BELOW!
Jesus: What Catholics Believe

What do Catholics really believe about Jesus?

Dr. Alan Scheck offers a thorough answer to this question. Jesus is central to everything the Church believes and teaches, yet few people really understand the significance of who Jesus is in their own lives. Dr. Scheck explains when and how Jesus lived, what he taught, his human and divine nature, and how the Risen Jesus continues to act today in the sacraments, through the Holy Spirit, and in his people and ministers. Written in an engaging, straightforward style, this is a book for anyone wanting to know more about Jesus.

DR. ALAN SCHRECK is a professor of theology at Franciscan University of Steubenville, specializing in Catholic doctrine, Church history, and the teachings of Vatican II. He is the author of several books including Catholic and Christian: An Explanation of Commonly Misunderstood Catholic Beliefs and The Compact History of the Catholic Church. He and his wife, Nancy, have raised five children and reside in Steubenville.
Ascended Master Serapis Bey

Serapis Bey[1][1], sometimes written as Serapis, is regarded in Theosophy as being one of the Masters of the Ancient Wisdom: and in the Ascended Master Teachings is considered to be an Ascended Master and member of the Great White Brotherhood. He is regarded as the Chohan (or Lord) of the Fourth Ray[2] (see Seven Rays). C. W. Leadbeater wrote that Henry Steel Olcott was given occult training by Serapis Bey when his own master, Morya, was unavailable.[3] A series of alleged letters from Serapis to Olcott encouraging him to support Blavatsky in the founding of the Theosophical Society were published in the book Letters from the Masters of the Wisdom.[4]

Contents

- 1 Incarnations
- 2 Ascension
- 3 Identification with the Hellenistic deity Serapis
- 4 Function in the spiritual hierarchy
- 5 Skeptical view
- 6 Notes
- 7 Sources
- 8 Further reading

Incarnations

It is thought that Serapis Bey was incarnated as a high priest in one of the "Temples of the Sacred Fire" on Atlantis who migrated to Egypt at the time of the destruction of Atlantis.[5] It is also
believed that he was incarnated as the Egyptian Pharaoh Amenhotep III (who constructed the Temple of Luxor to the god Amun) and also as Leonidas, the King of Sparta, who was killed in 480 BC defending the pass of Thermopylae against the invasion of Greece by Emperor Xerxes I of Persia. According to the teachings of Agni Yoga, Serapis Bey was in past lives the Roman King Numa Pompilius, the philosophers Confucius, Plato and Lucius Anneus Seneca. He is referred in the book Supermundane as "The Thinker".

Ascension

Adherents of the Ascended Master Teachings believe that Serapis Bey, after being killed as Leonidas in the battle of Thermopylae, immediately reembodied as Phidias (c.480 BC - c.430 BC), the greatest of all classical Greek sculptors. He then attained his Ascension, becoming an Ascended Master about 400 BC.

Identification with the Hellenistic deity Serapis

Serapis Bey has been identified by Theosophists and those adherent to the Ascended Master Teachings with the god Serapis who was the syncretic Hellenistic/Egyptian god created by King Ptolemy I to be the deity of his capital city of Alexandria. Serapis was the patron deity of the Library of Alexandria.

Function in the spiritual hierarchy

C. W. Leadbeater wrote that many artists are on the fourth ray of harmony and beauty, which Serapis Bey is said to oversee as Chohan. In the teachings of Alice Bailey the fourth ray is called the ray of harmony through conflict. Ascended Master Teachings organizations consider Serapis Bey to be the Chohan of the Fourth Ray of Purity, Harmony, and Discipline.

Skeptical view

The scholar K. Paul Johnson maintains that the "Masters" that Helena Blavatsky wrote about and produced letters from were actually idealizations of people who were her mentors.

Also see the article “Talking to the Dead and Other Amusements” by Paul Zweig New York Times October 5, 1980, which maintains that Helena Blavatsky's revelations were fraudulent.
Kuthumi

Koot Hoomi (also spelled Kuthumi, and frequently referred to simply as K.H.) is one of the Mahatmas that inspired the founding of the Theosophical Society. He engaged in a correspondence with two English Theosophists living in India, A. P. Sinnett and A. O. Hume, correspondence was published in the book The Mahatma Letters to A. P. Sinnett.

Contents

- 1 Personal features
- 2 Education in Europe
- 3 Belief about evidence of his existence
- 4 K.H.'s retreat and initiation
- 5 Account by C. W. Leadbeater
- 6 Notes
- 7 Additional resources

Personal features

Little descriptive references to K.H. occur in The Mahatma Letters to A. P. Sinnett and the writings of Mme. Blavatsky. The name Koot Hoomi seems to be a pseudonym. We find a reference to a "Rishi Kuthumi" in several Puranas, as for example in the Vishnu Purana (Book 3, Chapter 6) where he is said to be a pupil of Paushyinji. In reference to this Mme. Blavatsky wrote:
The name of Rishi Koothumi is mentioned in more than one Purana, and his Code is among the 18 Codes written by the various Rishis and preserved at Calcutta in the library of the Asiatic Society. But we have not been told whether there is any connection between our Mahatma of that name, and the Rishi, and we do not feel justified in speculating upon the subject. All we know is, that both are Northern Brahmans, while the Môryas are Kshatriyas.[1]

K.H.'s early letters to Sinnett are signed with the name Koot Hoomi Lal Sing. However, later in the correspondence, he says the "Lal Singh" was an addition made by his disciple Djwal Khool:

Why have you printed the Occult World before sending it to me for revision? I would have never allowed the passage to pass; nor the "Lal Sing" either foolishly invented as half a nom de plume by Djwal K. and carelessly allowed by me to take root without thinking of the consequences. . .[2]

In an interview by Charles Johnston [disambiguation needed] to H. P. Blavatsky, he described the handwriting of Master K.H. in the following way:

. . . evidently a man of very gentle and even character, but of tremendously strong will; logical, easy-going, and taking endless pains to make his meaning clear. It was altogether the handwriting of a cultivated and very sympathetic man.[3]

Master KH is said to live in a house in a ravine in Tibet, near the house of Master Morya. In 1881, Colonel Henry S. Olcott wrote to A. O. Hume:

I have also personally known [Master Koot Hoomi] since 1875. He is of quite a different, a gentler, type, yet the bosom friend of the other [Master Morya]. They live near each other with a small Buddhist Temple about midway between their houses. In New York, I had . . . and a colored sketch on China silk of the landscape near [Koot Hoomi]'s and my Chohan's residences with a glimpse of the latter's house and of part of the little temple.[4]

Mme. Blavatsky, in a letter to Mrs. Hollis Billings wrote:

Now Morya lives generally with Koot-Hoomi who has his house in the direction of the Kara Korum [Karakoram] Mountains, beyond Ladak, which is in Little Tibet and belongs now to Kashmire. It is a large wooden building in the Chinese fashion pagoda-like, between a lake and a beautiful mountain. . . .[5]

This is confirmed by a reference given by Mahatma K. H. himself, in a letter to A. P. Sinnett:

I was coming down the defiles of Kouenlun — Karakorum you call them . . . and was crossing over to Lhadak on my way home.[6]

**Education in Europe**

Apparently before being an Adept, Master Koot Hoomi visited Europe and studied in some of the Universities there. Mme. Blavatsky said that Mahatma K.H. "is a Kashmiri Brahman by birth . . . and has travelled a good deal in Europe."[7]
Mr. A. O. Hume, in his "Hints on Esoteric Theosophy," wrote:

Take a case said to have occurred many years ago in Germany, in which a Brother, who has corresponded with us, is said to have taken part. He was at this time a student, and though in course of preparation was not then himself an Adept, but was, like all regular chelas, under the special charge of an Adept. A young friend of his was accused of forgery, and tried for the same. Our Brother, then a student as above explained, was called as a witness to prove his friend's handwriting; the case was perfectly clear and a conviction certain. Through his mentor, our Brother learnt that his accused friend did not really deserve punishment that would necessarily fall on him, and which would have ruined not only him, but other innocent persons dependent on him. He had really committed a forgery but not knowingly or meaningly, though it was impossible to show this. So when the alleged forged document was handed to the witness, he merely said: "I see nothing written here," and returned the deed blank. His mentor had caused the entire writing to disappear. It was supposed that a wrong paper had been by mistake handed to the witness; search was made high and low, but the deed never appeared, and the accused was perforce acquitted.

Maybe it is because of this that the Master Morya refers to K.H. as "a fine scholar". Master K.H. speaks English and French well, which in one letter led Master M. to call him "Frenchified". He probably knew German also.

Belief about evidence of his existence

In a letter received by Mr. Sinnett in July 5, 1881, Master K.H. wrote:

I may answer you, what I said to G. Th. Fechner one day, when he wanted to know the Hindu view on what he had written — "You are right;... 'every diamond, every crystal, every plant and star has its own individual soul, besides man and animal...' and, ‘there is a hierarchy of souls from the lowest forms of matter up to the World Soul,’ but you are mistaken when adding to the above the assurance that ‘the spirits of the departed hold direct psychic communication with Souls that are still connected with a human body’ — for, they do not."

In 1883 C.C. Massey, leader of the British Theosophists, tried to test this evidence of the existence of the Mahatmas by writing to Dr. Hugo Wernekke, who lived at Weimar, Germany, and was in touch with Professor Fechner. He wanted "to find out whether Professor Fechner ever had such a conversation with an Oriental." The answer from Professor Fechner to Dr. Hugo Wernekke dated "Leipzig, April 25th, 1883" said:

What Mr. Massey enquires about is undoubtedly in the main correct; the name of the Hindu concerned, when he was in Leipzig, was however, Nisi Kanta Chattopadhyaya, not Koot Humi. In the middle of the seventies he lived for about one year in Leipzig and aroused a certain interest owing to his foreign nationality, without being otherwise conspicuous; he was introduced to several families and became a member of the Academic Philosophical Society, to which you also belonged, where on one occasion he gave a lecture on Buddhism. I have these notes from Mr. Wirth, the Librarian of the Society, who is good enough to read to me three times a week. I also heard him give a lecture in a private circle on the position of women among the Hindus. I remember very well that he visited me once, and though I cannot remember our conversation, his statement that I
questioned him about the faith of the Hindus is very likely correct. Apart from this I have not had personal intercourse with him; but, after his complete disappearance from Leipzig, I have been interested to hear about him, and especially to know that he plays an important role in his native country, such as undoubtedly he could not play here.

**K.H.'s retreat and initiation**

*Mme. Blavatsky* in Oct 2, 1881 described this to Mrs. *Mrs. Hollis Billings* as follows:

K. H. or Koot-Hoomi is now gone to sleep for three months to prepare during this Sumadhi or continuous trance state for his initiation, the last but one, when he will become one of the highest adepts. Poor K. H. his body is now lying cold and stiff in a separate square building of stone with no windows or doors in it, the entrance to which is effected through an underground passage from a door in Toong-ting (reliquary, a room situated in every Thaten (temple) or Lamisery; and his Spirit is quite free. An adept might lie so for years, when his body was carefully prepared for it beforehand by mesmeric passes etc. It is a beautiful spot where he is now in the square tower. The Himalayas on the right and a lovely lake near the lamisery. His Cho-han (spiritual instructor, master, and the Chief of a Tibetan Monastery takes care of his body. M. . . also goes occasionally to visit him. It is an awful mystery that state of cataleptic sleep for such a length of time. . .

*Master Morya* in a letter to *A. P. Sinnett* described K.H.'s retreat as follows:

At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and with a raging torrent beneath. The bravest member of your Alpine clubs would scarcely dare to venture the passage, for it hangs like a spider’s web and *seems* to be rotten and impassable. Yet it is not; and he who dares the trial and succeeds — as he will if it is right that he should be permitted — comes into a gorge of surpassing beauty of scenery — to one of our places and to some of our people, of which and whom there is no note or minute among European geographers. At a stone’s throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisatwas. It is there, where now rests your lifeless friend — my brother, the light of my soul, to whom I made a faithful promise to watch during his absence over his work.

**Account by C. W. Leadbeater**

*C. W. Leadbeater* describes the physical appearance of Master KH as follows:

The Master Kuthumi wears the body of a Kashmiri Brahman, and is as fair in complexion as the average Englishman. He, too, has flowing hair, and His eyes are blue and full of joy and love. His hair and beard are brown, which, as the sunlight catches it, becomes ruddy with glints of gold. His face is somewhat hard to describe, for His expression is ever changing as He smiles; the nose is finely chiselled, and the eyes are large and of a wonderful liquid blue.
El Morya

Morya is one of the "Masters of the Ancient Wisdom" within modern Theosophical beliefs.

Contents

- 1 History
- 2 Incarnations
- 3 Ascension
- 4 References
- 5 Sources
- 6 Further reading
- 7 External links

History

In the Ascended Master Teachings Morya is considered one of the "Ascended Masters," also known as the "Chohan of the First Ray" (see Seven Rays). H. P. Blavatsky originated the belief, professing that Morya and Master Koot Hoomi were her guides in establishing the Theosophical Society. Blavatsky also wrote that Masters Morya and Koot Hoomi belonged to a group of highly developed humans known as the Great White Brotherhood. Although Master Morya's personality has been depicted in some detail by various theosophical authors, critics point out that there is little evidence that Blavatsky's Masters, including Morya, ever existed.[1] Author K. Paul Johnson wrote that Blavatsky gave conflicting versions of her meeting with Morya and suggests Blavatsky fictionalized the story, basing it on her encounter with an Italian political activist.[2][3] Author Paul...
Zweig writing in the New York Times characterized Blavatsky's claims as fraudulent, saying they were invented "out of whole cloth."

After Blavatsky's death, theosophists and others continued claiming to have met Morya or to have received communications from him. William Quan Judge, the leader of the American Section of the Theosophical Society, stated privately that he had received letters from Morya and other Adepts. Annie Besant, head of the European Section and co-head of the Esoteric Section with Judge, made public statements supporting the genuineness of those letters; but she later accused Judge of falsifying them, asserting that her suspicions of him were confirmed by the visitation of a Mahatma, presumably Master Morya, to whom she was linked.[4] The ensuing controversy led to the break-up of the Society in 1895, but leaders in the increasingly fragmented movement continued making claims about having received communications and visitations from the Masters connected with the cause. Theosophical writings offered vivid descriptions of Morya, his role in the Brotherhood, and his past lives. [5]

**Incarnations**

Morya's earliest notable claimed incarnation is recorded by Annie Besant and C.W. Leadbeater (from, the source states, their research into the "akashic records" at the Theosophical Society headquarters in Adyar (Tamil Nadu), India conducted in the summer of 1910) as having been the Emperor of Atlantis in 220,000 BC, ruling from his palace in the capital city, the City of the Golden Gates.[6]

According the Ascended Masters teachings, some of the later incarnations that Morya is said to have had include:[7][8]

- **Melchior** (one of the three wise men--the one who gave myrrh to Jesus)
- **King Arthur** of Camelot
- **Thomas Becket** (Archbishop of Canterbury)
- **Thomas More**
- **Akbar** (Mogul Emperor)
- **Shams Tabrizi**

**Ascension**

Students of Ascended Master Activities believe that Morya ascended in 1898, becoming an Ascended Master and Chohan of the First Ray, and that his spiritual retreat is located at Darjeeling, India.[9][10][11]

**References**

1. ^ Philip Jenkins, Mystics and Messiahs, p.41-42. Oxford University Press, 2000, NYC  
4. ^Annie Besant, The Case Against W. Q. Judge (1895), p. 13. About Besant’s closeness to Morya, in a letter of 27 March 1891 to Judge, Blavatsky writes: “She is not psychic nor spiritual in the least—all intellect—and yet she hears the Master's voice when alone, sees His Light, and recognises His Voice from that of D____.”
5. ^Letters of the Masters of the Wisdom: Second Series Nos. 69 and 70; First Series No. 19; Wachtmeister, op. cit., Chapter 5.
6. ^Besant, Annie and Leadbeater, C.W. Man: How, Whence, and Whither? Adyar, India:1913 Theosophical Publishing House Page 122 Note: On page xii of the introduction it is explained that the name Mars is used to refer to the reincarnating soul entity now known to Theosophists as Morya in his various incarnations.

Sources

- Prophet, Mark L. and Elizabeth Clare Lords of the Seven Rays Livingston, Montana, U.S.A.:1986 - Summit University Press

Further reading

- Campbell, Bruce F. A History of the Theosophical Movement Berkeley:1980 University of California Press

**External links**