

Chapter 16 Green and Lilac

There are further stages of alchemy that move beyond red to green and eventually lilac substances. Green has always been at the centre of alchemical mysteries as a Green Lion. The sixteenth century treatise *Esh M'saref* or *The Refiners Fire* discusses the Green Lion:⁸⁴⁴

And it is known in the metallic mysteries that at the very outset there occurs the enigma of the Lion of the green growth, which we call the Green Lion, which, I pray you, do not reckon that it is called for any other reason but its colour. For unless your matter be green, not only in that immediate state before it is reduced to water, but also after the water of gold is made thereof, you must remember that you must thus amend your universal dry process."

The manuscript also notes that the true healer, that is the expert alchemist, must be as *contemptuous of riches as the Prophet Elisha*.⁸⁴⁵ Michael Maier's *Septimana philosophica* links the Green Lion to an alchemical rose:⁸⁴⁶

The centre of the rose is green and is emblematical of the Green Lion.

Basil Valentine also discusses the Green Lion in his *Twelve Keys*:

This is feeding, the Red Lion with the blood of the Green Dragon. The Green Lion you know what it is, it's the crude antimony. And the Red Lion is the Regulus.

His words are mischievously obscuring because the Green Lion is not crude antimony as he says and the Red Lion is quite apparently not the Star Regulus of antimony. Though a master of misinformation, Basil Valentine skillfully leaves an important clue to those who can understand. The words are *you know what it is*. Of this, we shall have much more to discover in Chapter 19.

The Green Dragon exists within the alchemists' flask. It is crucial in preparing the Green Lion and often compared to the human characteristic of jealousy. Shakespeare's Othello says:⁸⁴⁷

IAGO O, beware, my lord, of jealousy:

It is the Green-ey'd monster which doth mock

The meat it feeds on.

Minna Antrim (b1861) argues similarly in *Naked Truth and Veiled Allusion* that the absence of the Green Dragon means the alchemical reaction is not working:

The Green-Eyed Monster causes much woe, but the absence of this ugly serpent argues the presence of a corpse whose name is Eros.

The emergence of a green substance beneath the red was one of the most hidden secrets of the Great Work. Fulcanelli said of the red substance:⁸⁴⁸

*... according to the sacred language, the term philosopher's stone, means the stone which bears the sign of the sun. The solar sign is characterized by its red coloration, which can vary in intensity ... and*⁸⁴⁹

...the philosopher's stone appears in the shape of a crystalline, diaphanous body, red in the mass, yellow after pulverization ..

David Hudson says of the chemistry of the Green substance:⁸⁵⁰

Monatomic gold as a chloride has a forest green color; commercial gold chloride is gold or a light green depending on how much you dilute it. No one offers monatomic gold commercially. Edgar Cayce says you should use gold chloride solution in his Wet Cell Appliance. When you put the green gold chloride solution in the wet cell it works about twenty times better ... When you dissolve metallic gold into aqua regia, you convert to chloride to get rid of all the nitric. All you really have is a cluster of metallic gold. I do not care how long you boil this; it never will dissolve to the monatom. The diatomic bonds of gold are so profoundly strong, and if you really think about it, gold has an electronic structure of 5d106s1 and that in itself tells you it will never go to the monatom. All of the other s1 elements are lithium, sodium, potassium, rubidium, cesium; these are explosively reactive substances that we call the alkaline metals. If you throw them in water, they burn. Gold has the same structure as these alkaline metals. Gold gets a hold of itself and it will not let go. You can get it down to the diatom, but it will never go farther than that, so the best that you can ever hope for, is Au_2Cl_6 . You never lose the diatomic bond, and that's why when you refine gold, you always get 99.9% recovery, because it's real easy to recover, it never loses its metallic character. But if you know how to take those metallic bonds apart and get monatomic gold, which is what mother nature did by literally dissolving it to a single atom when it comes up out of the earth, about ninety eight percent of the gold comes up as monatomic gold, about two percent comes up as metal.

Others have suggested that green gold is formed from gold isotope 192, while red is from the 195 isotope and white from 197. In contrast to the difficulty in raising green and red to white, white gives rise

to both red and green. It is possible that a collapsing magnetic field or accurate chemical pH control also can remove neutrons to form the green.

The importance of both Red and Green may be seen in the mystery passion play of the Egyptian *Sed Festival*, which dates back to the first Egyptian dynasty. In this play, the Spirit of the Pharaoh Unas figuratively dies and then is reborn. Renewed, he rules Egypt wisely. The name Unas means *Existence*. The Pharaoh's Spirit or *ka* passes through the phases of the silvery white crown of the south (*Mercury*) representing the soul and the golden red crown of the north (*Sulphur*) representing the spirit, thereby uniting them:⁸⁵¹

Unas has sustained himself on the Red Crown; he has swallowed the Green One... The signatures do not weaken in his hand for he has swallowed the wisdom of all Neters [Principles].

The Pharaoh is himself the great house. He is the living image of reincarnation and of return to the source of the divine Word. He represents the resurrecting Osiris. The image of the Pharaoh as the great House is similar to the early Persian meaning of *Freemason*, which is *Master of the House*. In the ceremony dedicating a new temple, the Pharaoh orients the temple, symbolically prepares the foundations and passes *the house to its Master*.⁸⁵²

The resurrection ceremony of Anubis for the Unas Pharaoh continues:⁸⁵³

Unas is liberated from the humanity that is within his limbs. This Unas seizes the great white crown from the hands of the two divine Enneads. Isis nurses him, Nephthys suckles him. Horus takes him in his fingers, eternally living. He purifies Unas in the Jackal Lake, he delivers the Ka of Unas in the lake of the Netherworld, he destroys the flesh of the Ka of this Unas for his body of resurrection, by means of what is on Ra's arms.... The two lands shine forth and the face of the Principles radiates while he leads the Ka of this Unas and his own body of resurrection toward the great mansion..... Perfect is this Unas in his perfection, he is no longer corruptible.... In this country to which Unas is going, he will know neither hunger nor thirst, throughout eternity. God appeared to Unas and Unas is seated upon the great throne at the side of the great God.... It is Unas who is at the head of the Kas, who united hearts in the face of the supreme Sage, bearer of the divine scroll the Knower of wisdom at the right hand of Ra....

Although this ceremony dates from the first Egyptian dynasty, the above description is from the Saqqara temple of Pharaoh Unas, the

last king of the fifth dynasty. The Egyptians may have lost the secret of the green substance during the Hyksos invasion.⁸⁵⁴

Pre-Islamic Persian Sufism provides a guide to the full significance of green:⁸⁵⁵

Ours is the method of alchemy. It involves extracting the subtle organism of light from beneath the mountains under which it lies imprisoned.

The Iranian Sufis drew not only on Islam, but also on the Zoroastrian, Manichaean, Hermetic, Gnostic and Platonic traditions that flourished in Persia. Sohrawardi the Martyr, who lived from 1153CE to 1191CE, was the chief Sufi *Philosopher of the Orient*. He carried out the great project of reviving the wisdom of pre-Islamic Zoroastrian Iran in Sufism.

This wisdom traced the *Orient* of pure light to the celestial pole, the double constellation of the *Bear* and *Pole* Stars. In an important Sufi vision, oil collected from the constellation of the *Bear* is a pure spiritual substance given as initiation into the mystical rank of *Ecclesia Spiritualis*, the seven masters of initiation and intercessors.⁸⁵⁶

The *Great Bear*, otherwise known as the *Great Chariot*, *Arktos*, the *Big Dipper* and *Charlie's Wain* is the most prominent constellation in the Northern Hemisphere.

The Little Bear or Little Chariot is the labourer's *Plough* or *Phoenix*, which is reborn from ashes.

Each night the *Great Bear's* seven principal stars pivot around the axis of the North Pole. This axis is now located near the star *Polaris* but six thousand years ago the star *Dracos* was the axis. *Dracos* lies in between the two *Bears* so that the *Bears* appeared to dance around the pole as the earth rotated.

Ruzbehan of Shiraz, on turning his attention to the *Great Bear*, saw its seven stars as seven apertures through which God directly showed himself. Similarly, in Taoist tradition, the *Ecclesia Spiritualis* are the seven spiritual rulers in the constellation of the Bear and the *Bear Star* is the *Pivot of Jade*.⁸⁵⁷ Confucians call *Polaris* the Emperor and the *Great Bear* his Chariot.

In Zoroastrianism, Ahura Mazda and Spenta Mainyu together evoked the bounteous septet of *Amesha Spentas*, the *Beneficent* or *Holy Immortals*.⁸⁵⁸ These spiritual beings exorcise the devas, who are major demons committed to ruination.⁸⁵⁹ Jewish and Christian traditions adopted the seven Amesha Spentas as seven archangels.

At the extreme east of the Iranian world is Transoxiana, very near Bactria, the *Jewel of Iran* that cradled Indo-Hittite Zoroastrianism. There, Sufi Najmoddin Kobra (d1220CE) made clear the pre-eminence of Green Light as the mystic *Orient*, light of the North or the heavenly pole. He writes that initiation in the lower mysteries merely takes the candidate from the dark night of unconsciousness to the *luminous black night* of superconsciousness, which is only to the realization that one is actually unknowing.⁸⁶⁰

This is the same as the *Tenebrae* or *Darkness* in the Roman Catholic Matins and Lauds of Holy Week.⁸⁶¹ Lulled into psychological quiescence by Gregorian Chants and the gradual extinguishing of candles, an individual can find nothing in the empty silence and darkness except memories. Deprived of light, the individual is dispossessed of all that is Good. This is the doctrine of *privato boni*. Memories cannot help to grasp the current situation. The individual is said to be in the *cloud of unknowing*. St Dionysius referred to it as *divine darkness* and others as *nigredo*. The individual loses complacency and becomes one of the *parvulis*, poor in spirit, exiled or orphaned. The magnificent *Miserere* describes this experience:

*But what a mystery my life is,
What a mystery!
... But where am I and what am I doing,
how do I live?
... I see myself.
I live in the soul of the world
Lost in the depths of life!
Miserere, miserable me,
But I toast life!
If there is night dark enough
To hide me, hide me,
If there is a light, a hope,
Magnificent sun that shines inside me,
Give me joy to live
That is not yet there.
... That perhaps is not yet there.*

A sharp sound cracks the darkness. Light is reborn. A priest returns a single candle to the stand. The candle symbolizes each individual's *magnificent sun*, the knowledge of God that dispels the darkness of ignorance and despair. All then leave the Church in silence.

Sufism identifies the state of *Luminous Night* with mystical poverty, described as *poor in spirit*. People in this stage have nothing with which to be, they cannot be sufficient unto themselves in order to be what they have to be. It is the *in-essence* of their essence. The Sufi philosopher Semnani said that passing from the *Luminous Night* to the brilliance of emerald vision is a sign of the completed growth of the subtle organism, the resurrection body hidden in the visible physical body.⁸⁶²

The initiated know this experience as the *happy gate of blackness ... which art the passage to this so glorious change*.⁸⁶³ It is the gate of Saturn. Apuleius describes his experience of *Luminous Night* with the mysterious words:

At midnight, I saw the sun shining brightly with a splendid light.

Installed master freemasons will know what he means.

Red, the colour of ardent pure fire, is the sign of vitality of spiritual energy, signifying the power to actualize. The importance of the colour green is that it is the colour of the heart and the sign of life of the heart. It is the colour of resurrection, the celestial pole and the highest light of the Mystery.⁸⁶⁴ It is the colour of Mohammed.⁸⁶⁵ It is also associated with the Great Mother Goddess in her Egyptian aspect as Isis, the Lady of Nature. Sohrawardi said in his *Recital of the Exile*:⁸⁶⁶

Green is the color that outlasts the others. From this color emanate flashing, sparkling rays. This green may be absolutely pure or it may become tarnished. Its purity proclaims the dominant note of the divine light; its dullness results from a return to the darkness of nature.

Goethe was a practical alchemist and he studied the *Aurea Catena Homeri* or *Golden Chain of Homer* by Anton Joseph Kirchweger and *Opus magocabbalisticum et theosophicum* by Georg von Welling. Much of his interest in alchemy comes through in his opera *Faust*:⁸⁶⁷

If the polarity of yellow and blue has truly been grasped, if in particular their intensification into red has been well noted and it has become clear how these opposites tend toward one another and reunite in a third colour, then it cannot be doubted that the intuition of a profound secret is beginning to dawn in us, a foretaste of the possibility that a spiritual meaning might be attributed to these two separate and mutually opposed entities. When they are seen to produce green below and red above, one can hardly refrain from thinking that one is contemplating here the earthly creatures and there the heavenly creatures of the Elohim.

Goethe's third substance that forms from green below and red above is lilac. The purple colour of lilac or lavender is the colour of wisdom and the end of the work. If the *rock* of the Green Lion is broken open, lilac is inside.

Appendix 4 contains an excerpt from a very old hermetic document called the *Virgin of the World*, handed down to us by Stobæus. It may well be the most esoteric institution of the Mysteries of Isis.⁸⁶⁸ In the *Virgin of the World*, Isis pours knowledge over Horus in preparation for the *Black Rite of Perfection*, which she has already received.⁸⁶⁹ Isis begins with an alchemical allegory of the creation of the world. In her story, the Philosophers' Stone is in *compost*.⁸⁷⁰

The great French protégé poet, Arthur Rimbaud (1854-91), similarly describes in his *Sonnet of the Vowels* how each of the five vowels in the alphabet has a different colour.⁸⁷¹ These are sequentially the alchemical stages of black (nigredo), white (albedo), red (rubedo), the peaceful pastures of green and finally OMEGA blue, or rather *the violet of His Eyes*. Buddhists similarly chant the vowels: *Hum* (black), *Ni* (yellow), *Me* (red), *Pad* (green), *AUM* (white) and *Ma* (blue).⁸⁷²

The Roman Catholic Church has a systematic colour symbolism for High Mass. Deacons wear a green *tunicle* or *dalmatic* over a white tunic when serving the Host at the altar.⁸⁷³ The Priest wears a white linen robe, hood and girdle. He also wears a short band of silk called an *orarium* around the neck and a silk *chasuble* or *poncho*. While the colour of the silk *chasuble* varies with feasts and seasons, it is purple for the most important High Mass on Maundy Thursday of the Easter Holy Week.

These colour sequences glow in an alchemists' flask. The reaction phases have many romantic names.⁸⁷⁴ Virgil, Homer and Nicholas Flammel talk of the *Palm of the Valley of Oddy*, *Mystic Rose of Kab*, *Tower of Ugolin* and plant *Moly*. The roots of the plant *Moly* were black, the five leaves green and flowers white. Homer's description in the *Odyssey* suggests *Moly* is the sweet scented wild cyclamen.⁸⁷⁵ Ovid identifies *Moly* as the plant that defied moon-magic by protecting Ulysses from the wiles of Circe, allowing him to wed her and rescue his men.⁸⁷⁶

The *Palm in the Valley of Oddy* was *Tamar* the date palm. Ovid describes this lofty swaying palm in The *Doctrines of Pythagoras*.⁸⁷⁷ The Phoenix builds a nest in the palm. This nest is both the tomb of its father and its own cradle. He also describes it as the plant of Myrrah, the beautiful daughter of Cinyras that lay with him as an instrument of the

three Sisters (the Furies), who are of couse the Triple or Mother Goddess.⁸⁷⁸

Pregnant, Cinyras flees her father's wrath to Saba's soil (southwest Arabia), where she becomes a tree. Weeping, as does Isis, she bears a son. Using magnificent double entendre, Ovid observes:

... Those tears in truth

Have honor; from the trunk the weeping myrrh

Keeps on men's lips for aye the name of her.

Her son, child of his sister and grandfather, is the beautiful Venus of *Venus and Adonis*.⁸⁷⁹

The Hebrew Tamar derives from the ancient practice of forcibly fertilizing date palms. The palm is dioecious and requires artificial pollination. Grove keepers bind the male flowers to the female flowers, once more representing the sacred marriage of the Triple Goddess.

Judah's union with Tamar in the Book of Genesis alludes to Tamar as a holy prostitute. As we might expect of the Mysteries, her payment is a young goat.⁸⁸⁰

Similar visual images in Pompeii date from 15CE. These images show a tree between two columns at which a sacrifice is about to take place. The Goddess of death lies in wait between the columns. Her robe conceals the sickle with which she will emasculate the sacrificial king and he will bleed to death. These images are in the Black Room of the Imperial Villa of the Emperor Augustus at Boscotrecase and at Pompeii's Casa dei Cubicoli Floreali.⁸⁸¹

In the Book of Genesis, Tamar is at first a regular prostitute beside the road called a *zonah* (ZNH). Later, Adullamite seeks her as a temple prostitute.⁸⁸² In this holy context she is a *Holy, Dedicated or Consecrated One* or *Qdeshah*, the feminine form of QDSH. This derives from the Akkadian *qadishtu* and *Qudshu*, the Syrian love and fertility goddess.⁸⁸³ A monument in Memphis calls *Qudshu* 'the prostitute'. The holy prostitute Tamar offers cakes, presumably barley cakes, to Amnon before intercourse.⁸⁸⁴ The Israelites eventually banned ritual or holy prostitution ruling *there shall be no QDSH of the daughters of Israel*.⁸⁸⁵

It is also interesting to note that the Greek word for a Palm Tree is *phoi'nix*. Chapter 15 discussed the rebirth legend of the Phoenix. Shakespeare's curiously alchemical poem *The Phoenix and the Turtle* echoes the profound role of the Araby tree. It begins:

Let the bird of loudest lay

On the sole Arabian tree



**Archaic Temples of the Mysteries
One of three shown in the Black Room of
Emperor Augustus' Imperial Villa
at Boscotrecase**

*Herald sad and trumpet be,
To whose sound chaste wings obey.*

*But thou shrieking harbinger,
Foul precurer of the fiend,
Augur of the fever's end,
To this troop come thou not near.*

*From this session interdict
Every fowl of tyrant wing,
Save the eagle, feath'ed king:
Keep the obsequy so strict.*

Only the eagle, feathered king is included in the ceremony. The poem ends with the *Threnos* in three-three time, the meter of the Triple Goddess:

*Beauty, truth and rarity,
Grace in all simplicity,
Here enclosed in cinders lie.
Death is now the phoenix' nest,
And the turtle's loyal breast
To eternity doth rest,
Leaving no posterity:
'Twas not their infirmity,
It was married chastity.*

The turtledove is Astarte's bird and the song of the turtle is the ritual song or liturgy of Astarte wooing Tammuz to the sacred marriage and his death.⁸⁸⁶ This is the Biblical Song of Songs or Song of Solomon.

In alchemy, vile terms about excretions tend to repel the non-adept. However, they bring humorous delight to the alchemist who even uses dung's soft exothermic heat to warm his flask and urine to provide nitrate and ammonia. The alchemist also calls his reaction residues by the name faeces or excrement. Nicholas Flamel's 1629 *Original du Désiré or Thrésor de Philosophie* identifies that the Philosophers' Stone is in the messy chemical substrate of the Alchemists' crucible.⁸⁸⁷

There is an occult stone, concealed and buried in the depths of a fountain, which is vile, abject and valued not at all; it is also covered with filth and excrement, to which all names are given, although there is really only one.

The same sort of imagery occurs when Samson of Dan scoops honey from the carcass of a lion and riddles:⁸⁸⁸

Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

It is exactly the same riddle as *rose logic*. That which the rose embraces, in-turn embraces the rose, as we shall see in Chapter 17.

Although the Green Lion often occurs, only one technique in the literature uses the green substance to make another, lilac coloured substance. This is in a seventeenth century manuscript in the Berlin Staatsbibliothek, suggestively called the *Messiah of the Righteous*. The name invites us to reflect both on the *Teacher of Righteousness* in the *Dead Sea Scrolls* and Melchizedek, the *King of Righteousness* and *Priest King to the Most High*.⁸⁸⁹

This operation is the Messiah of the Righteous, and it is forbidden to give it to the ignorant. Take smooth green sulphur and quicksilver [never use this substance] and mix them together and grind them well, and cook them together with rosewater at night in a glass vessel, and the fire should be gentle, and the vessel should be sealed on top, and in the morning take it out and grind it and mix it with strong vinegar, and then return it to the vessel as it was. Do thus six times until the quicksilver dies. Then take these powders and grind them and distil them in a distillation, and of twelve ounces three ounces will remain. Then take one part of sal armoniaque [sal ammoniac or ammonium chloride] and one part of saffron of iron and úbr [A., eagle, sal ammoniac], and one part of linseed oil, and grind it all and mix it with what you obtained from the distillation, and grind and mix it well, and put these powders into a new flask, and put it into a pit full of dung, and cover it well for seven days and you will find in the flask something like a piece of metal, and make a powder and take the metal, whatever it may be, and heat it and put [some] of this powder on top and [word illegible] it, and then take of lead one part, and cut it up and throw its powder upon two parts of quicksilver, and when you see the smoke from the quicksilver rising, throw on it [some] of this powder, and take of this quicksilver one part, and one part of gold, and mix them together, and it will colour it to gold which will be good for all tests, and try it. And he who understands from this will be right, and will live to the end of days.

The method is in code, which we learned of in the last chapter: Quicksilver is not metallic mercury but Philosophers' *Mercury*, *Sulphur* is gold, *vinegar* is something equivalent to aqua regia and the mysterious *úbr* [A., eagle, sal ammoniac] is not sal ammoniac or ammonium chloride. The term *úbr* probably derives from the ancient Egyptian word

for gold, *nub*. Egyptian gold mines were predominantly in *Nubia*. The emblem of royalty, the *eagle*, and A for aurum or gold confirms that *úbr* is the red powder of the Philosophers' Stone made from gold.

Chapter 3 compared the lilac Philosophers' Stone with the lilac plant or *Syringa vulgaris* of the Olive family. The lilac is a native of Persia and some mountainous regions of Eastern Europe. It arrived in Britain in the sixteenth century. Lilac found uses in homoeopathic alchemy and medicine. It dispelled parasitic worms, reduced fever, and treated malaria. Sometimes, lilac substituted for aloe vera.

Scottish legends abound with alchemical symbolism and purple flowers such as the lilac. One Scottish folktale recounts how a young bride-to-be died on the eve of her marriage. She asked that lilacs grow on her grave. The lilacs bloomed white and remained so even after transplanting. This pure young girl clearly represents the female essence of philosophic Mercury. We saw the same white maiden as Ophelia in Hamlet and Portia in the Merchant of Venice.

Another legend tells of a falcon dropped the first lilac seeds in an old woman's garden. The seed sprouted and grew into a beautiful bush, but it did not bloom. One day a young prince stopped to admire the bush. As he was leaving, a plume from his cap fell on the bush. From that day, the bush had plumes of purple flowers.

This legend refers to the Rosicrucian symbol AA, which derives from the Apollo's anguished cry at the accidental death of the youth Hyacinth, described by Ovid (see Appendix 4).⁸⁹⁰ The drops of Hyacinth's blood became rich purple flowers, albeit not the modern hyacinth but the blue *larkspur* or *hyacinthos grapta*, which has markings on the base of its petals resembling the early Greek letters AI.⁸⁹¹ Similarly, the Salaminians reported a new flower when Ajax died.⁸⁹² It was smaller than a lily, white, tinged with red and like the hyacinth bore the letters Ai! Ai! or woe! woe!

With the death of Hyacinth, Apollo also uttered the distraught cry from his heart, Ai, Ai, which are formed on the leaves of the hyacinth.⁸⁹³ For boy and man alike these letters are the wail of woe foreshadowing ritual death. Ovid prophesies that Hyacinth will return a second time as a very powerful hero.⁸⁹⁴

Elizabethan works refer to the Hyacinth as the *herb* or *weed*.⁸⁹⁵ In Greek Ai is written as U, or upsilon, and corresponds to the English letter V, the invert of A. As we shall see in the next chapter, Sir Francis Bacon first used the AA sign in his literary headpieces, from 1577 on the

Continent and 1579 in England. He later entwined the two letters with hyacinth flowers representing the *golden flower of alchemy*. This flower, though golden in nature, is the hyacinthine colour of blue or the *sapphire blue of the hermaphrodite*.⁸⁹⁶

The appearance of the lilac Philosophers' Stone in the *compost* fulfills the twofold axes of the cross of *Light* and *Life*. The great hermetic maxim *as above, so below* applies in the reaction vessel and time cyclically returns us to where we started. Alchemists think of this as an *ouroborus*, the symbol of Saturn, which is a snake curled in a complete circle holding its tail in its mouth.⁸⁹⁷ To the hermetic alchemists, the two axes of the cross represent the *All in One*.

In the next chapter, we look more deeply at the many allegories of the rose and how they apply to the enigmatic Rosicrucians.

Chapter 17 Roses and Rosicrucians

In previous chapters, it has begun to emerge that the symbolism of the rose, like that of goats and honey, has two very different meanings. The first is related to the Afro-Asiatic sacrificial king myth, with its inherent carnality, and the other to Indo-Hittite mythology of purity, morality, virtue and longevity. We see the former evidenced in Canaanite rituals and the latter in Israelite rituals of Righteousness.

In this chapter, we will look closely at the many layered and diverse symbolism of the rose beginning with perhaps the earliest Indo-Hittite reference to the rose on Tablet X of the Mesopotamian *Epic of Gilgamesh*. Here the Mesopotamian Noah tells Gilgamesh:

*Gilgamesh, I will reveal to you a hidden thing,
a secret of the Gods I will tell you:*

*There is a plant like a thorn,
like a rose its thorns will prick your hands.*

If you hold that plant in your hand, you will find new life.

Michael Maier's *Septimana philosophica* provides a complete example of alchemical rose symbolism:⁸⁹⁸

The rose is the First, most beautiful and perfect of flowers.

It is guarded because it is a virgin, and the guard is thorns.

The centre of the rose is green and is emblematical of the Green Lion,

That even as a natural rose is a pleasure to the senses and life of man, on account of its sweetness and salubrity, so is the Philosophical Rose exhilarating to the heart and a giver of strength to the brain.

That as the natural rose turns to the sun and is refreshed by rain, so is the Philosophical Matter prepared in blood, grown in light, and in and by these made perfect.

The rose is a special key in Apuleius' *The Golden Ass*. The hero Lucius became an Ass. He implored the Goddess Isis for help and she appeared to him. The hero became a man once more when he ate some roses:

Then also the priest, all the profane being removed, taking hold of me by the hand, brought me to the penetralia of the temple, clothed in a new linen garment. Perhaps, inquisitive reader, you will very anxiously ask me what was then said and done? I would tell you, if it could be


lawfully told; you should know it, if it was lawful for you to hear it. But both ears and the tongue are guilty of rash curiosity. Nevertheless, I will not keep you in suspense with religious desire, nor torment you with long-continued anxiety. Hear, therefore, but believe what is true. I approached to the confines of death, and having trod on the threshold of Proserpine, I returned from it, being carried through all the elements. At midnight, I saw the sun shining with a splendid light; and I manifestly drew near to the Gods beneath, and the Gods above, and proximately adored them. Behold, I have narrated to you things, of which, though heard, it is nevertheless necessary that you should be ignorant. I will, therefore, only relate that which may be enunciated to the understanding of the profane without a crime.

An elegantly beautiful depiction of *rose logic* dates from the three thousand BCE Sumerian settlement at Ur of the Chaldees.⁸⁹⁹ There a jeweler modeled two golden rams in white shell and Lapis Lazuli. They stand on their hind legs and are bound with silver chains to a tall golden thorn bush, where blooms a golden rose.

The identical use of *rose logic* occurs at Abraham's sacrifice of Isaac:⁹⁰⁰

The angel of the Lord called out to him from heaven 'Abraham! Abraham!' He replied 'Here I am.' 'Do not lay a hand on the boy. Do not do anything to him. Now I know that you fear God because you have not withheld from me your son, your only son.' Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over, took the ram, and sacrificed it as a burnt offering instead of his son.

The ram is the sacrificial son-lover of the Goddess, the bush is the symbol of the Goddess Wisdom who tangles the lover to embrace him and the rose is the symbol of the womb of transformation that will produce the resurrected son.

The sign of the ram  is equivalent to the Tau-cross on which the sacrificial king met his death. It is also the traditional sign of a Master of the Mysteries. In the Druidic alphabet the Tau-cross is the symbol for a *holy man*. The Druids show it as a "Y" because it depicts a man standing erect with his hands raised in grand and royal adoration to receive the divine Light.⁹⁰¹

From its sacrificial context, a sprig of acacia has become the universal symbol of consigning the prematurely dead into the care of the Goddess. Abraham's bush is the Hebrew hawthorn (*Sant*) or wild acacia with golden flowers and thorns. This shittim-wood still grows in

Cyprus.⁹⁰² In midrashic tradition, Moses asked Bezaleel to make the Ark of the Covenant. Jacob obtains the wood by felling the sacred acacia grove at Migdal, beside Lake Gennesaret. Felling of the sacred groves with their Ashera poles is a reference to the overthrow of the Mother Goddess.

The essential feature of *rose logic* is embracing. The lover embraces the rose and the delicate bud of the rose embraces the birth of the young lover, spiritually refreshed by passing through the womb. The rose is both a symbol of premature death and purity of rebirth.

The ritual death of Jesus clearly uses rose logic. Mary Magdalene anointed Jesus in the same way that Sumerian priestesses anointed kings before sacrifice.⁹⁰³ Jesus was also to carnally know Mary. He engaged her with kisses on the mouth that upset the disciples:⁹⁰⁴

But Christ loved her more than all the disciples and used to kiss her often on the mouth. The rest of the disciples were offended by it and expressed disapproval.

Mary Magdalene is then present at Jesus' crucifixion.⁹⁰⁵ Later at the tomb she mistakes Jesus as a *gardener*, which was the name given to the son-lover in Sumeria.⁹⁰⁶ At the time she is weeping as the Sumerian sacred high priestess weeps for the son-lover:⁹⁰⁷

The harlot who anointed you with fragrant oil laments for you now.

The *harlot* in this context is an honorable role. As with the Church, she receives all men as lovers for spiritual rebirth. Jesus interrupts Mary Magdalene's approach to further *embrace* him, which is the meaning of the Greek, saying:⁹⁰⁸

Touch me not; for I am not yet ascended to my Father.

Pope Gregory the Great (AD590-604) partly settled the vexed question of Mary's complex character. This influential Pope declared that Mary Magdalene, Lazarus' sister Mary of Bethany and the sinner woman in Luke were all the same person.⁹⁰⁹

Salome incongruously mirrors Mary Magdalene in the Gospel of Mark. Both women are present at the crucifixion and then the empty tomb.⁹¹⁰ Together the Gospels of Mark and Mathew suggest Salome is the wife of Zebedee. Yet, this is not at all conclusive. Comparing the Gospels of Mark and Luke shows Salome associated with Joanna.⁹¹¹

The only other Salome is the stepdaughter of Herod Antipas, the tetrarch of Galilee and Perea. Salome performed the dance of the seven veils. In return for her dance of the Mysteries, Salome requested the head

of John the Baptist.⁹¹² This is the sign of a sacrifice to a divinity.⁹¹³ While this Salome is not mentioned by name in the biblical texts, Josephus does make mention of her.⁹¹⁴ The Romans later exiled Herod Antipas to Vienne in France for his execution of John the Baptist.

Salome's dance of the seven veils is reminiscent of Ishtar's descent into the underworld. Ishtar's journey to the Underworld required her to remove an item of clothing at each of seven gates. Naked and defenseless, she entered the realm of the dead to plead for the rebirth of her lover Tammuz. While Ishtar is away from Earth, the crops fail, cattle become sterile and men and women lose the ability to procreate. With her plea granted, Ishtar returned to Earth and restored fertility to the land. The legends of the Holy Grail repeat this ancient story. The land wastes while Perceval struggles to answer the question: *What is it the Grail has served and what is it it serves?* When he successfully answers this question, Perceval's earthly and heavenly spirits are reunited and the land recovers its fertility.

Scholars have long recognized the theatrical nature of Jesus' passion accounts, the Gospel of Mark in particular.⁹¹⁵ On the broad sweep of Mark's stage, it is immediately apparent that he has introduced Salome to reinforce the *rose logic* of Mary Magdalene through Salome's role with John the Baptist. The Gospel of Thomas completes the triangle, stating that Jesus' wife was Salome.

The Virgin Mary is the goddess of birth and Mary Magdalene is the goddess of carnal love. Salome completes the triad of the Triple or Mother Goddess. She is placed at Jesus' crucifixion and empty tomb to contribute the Hecate or Demeter aspect of the Triple Goddess.

We can see the *rose logic* symbolism exquisitely carved in Michelangelo's *Pietà*, originally sculptured in 1499CE for St Peter's Basilica in Rome. With breast exposed to suckle the newly born infant, the Virgin Mary nurses the crucified Jesus. She represents the Church at the precise moment of her transformation from the lover who has just presided over his death, to the tender mother present at his birth. Michelangelo's *Pieta* is the most loved statue of Jesus. Its number of copies is almost countless.

The botanical characteristics of roses bear considerable relevance to their historic importance. The earliest three roses, from which all other roses are derived, are the *Rosa caninae*, which is the five petal *dog rose*, *Rosa gallicanae*, also called the *gallica rose*, and the musk rose *Rosa synstylane*.

Herodotus, who lived from 485BCE to 425BCE, visited the fabled gardens of the Phrygian King Midas in northern Greece.⁹¹⁶ He noted that King Midas had taken with him roses having sixty petals that were perhaps the double *Rosa gallicanae* or *Rosa damask*.

Some Egyptologists recognize a rose in Ptolemaic texts. This is probably *Rosa sancta* or the *Holy Rose of Abyssinia*.⁹¹⁷ It was formerly *Rosa richardii*, the symbol of reincarnation. For one thousand five hundred years Christian sanctuaries in Ethiopia planted *Rosa sancta* as a symbol of reincarnation.

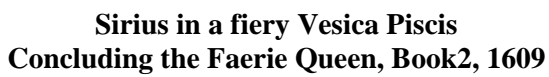
Crucaders in Palestine also held the Cruciferae or cruciferous flower in high esteem as a symbol of resurrection because it could revive after being dried. While not a rose, they called it the Rose of Jericho or Cruciferous Rose.

Roses entered royal heraldry in 1200CE and immediately became highly popular. Edward I of England (1272-1307) first adopted a golden rose in his heraldic crest. Later Henry IV (1399-1413), who issued many royal licenses for the practice of alchemy, chose a red rose. Edward IV (1461-83) selected a white rose framed in a circle of sunrays. This is a *rose en soleil*.

Shakespeare writes of the *dog rose* or *eglantine* in *The Noble Two Kinsmen*. It is a story based on Chaucer's *Palamon and Arcite*.⁹¹⁸ In the Temple of Diana, a rose falls from its tree as a sign to the Vestal Virgin Emilia that she may marry. Shakespeare explains *why a rose is best*:⁹¹⁹

*It is the very emblem of a maid:
For when the west wind courts her gently
How modestly she blows and paints the sun
With her chaste blushes! When the north comes near her
Rude and impatient, then, like chastity,
She locks her beauties in her bud again
And leaves him to base briars.*

The dog rose, *Rosa caninae* is associated with the *Dog Star* Sirius, which is the brightest star in the sky. It represents the love of Venus, Ishtar and Isis. The five white petals are symbols of virginity. They are also the pentagon traced out in the night sky by the planet Venus in its eight year cycle. In Zoroastrian tradition, the *dog rose* also stands for the illumination of love.⁹²⁰ In contrast, a red rose represents the womb, its menstrual blood and the ardor of carnal love. It symbolizes the bloom of puberty.



The Egyptians knew the constellation of Sirius as *Apes*, meaning *the Head*. Sirius was the Hawk, or sign of Horus. Chapter 14 showed Horus was a Christ-soul that fights the evil serpent and conquers it.⁹²¹

Professors Giorgio de Santillana of Massachusetts Institute of Technology and Hertha von Dechend of Frankfurt University have shown in *Hamlet's Mill* that astronomical events provide the source of many ancient myths.⁹²²

The rising and setting of Sirius and the constellation of Orion are particularly fertile sources of myth. One of the most intriguing and prevalent ancient beliefs is that there is a star gate at each end of the Milky Way. The southern gateway is near Spica at the tail of Sagittarius. The northern gate is close to the *shake-hands* position above Orion in Gemini.

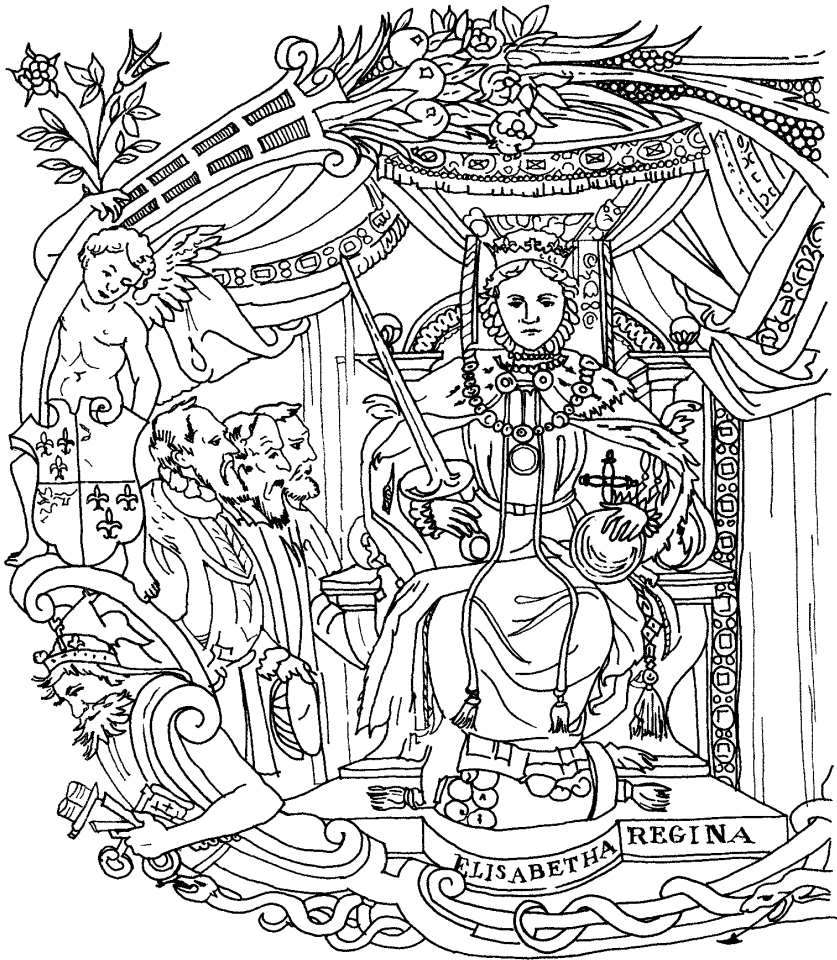
In the tradition of the African Dogon tribe, Sirius is *Nommo*.⁹²³ *Nommo* is also the name of the three Great Initiates or happy astronomers of the Christ Brotherhood of Sirius. One of these is the prophet Idris or Enoch. This inseparable trio of honorable sages is reminiscent of the Three Principals in Royal Arch Freemasonry.⁹²⁴

The importance of the *Three Great Initiates* can best be understood by analogy with the three great Indo-Hittite Principles of Creation and Truth (*Brahmâ*), All Pervading Light (*Vishnu*) and Transformation, Destruction and Regeneration (*Shiva*). Sir John Dee employed this early Indo-Hittite symbolism in his 1577 freemasonic tract *General and Rare Memorials pertayning to the Perfect Arte of Navigation*.

The three Great Initiates of Sirius supposedly came to earth eighteen million years ago, bearing the threefold Light of Love.⁹²⁵ They inhabited Hyperborea, the fabled land of rebirth beyond the North Wind. These creatures from Sirius were amphibious men giving Sirius the soubriquet of the *Land of the Fish*.

There is a surprising confirmation of this mythology with the two goddesses of Anubis. The headdresses of Isis and Nephthys each contain fish tails that demonstrate a supreme *fish* lineage.

The Mesopotamian Creation Epic provides further evidence of a *fish* lineage. Men wearing fish-coats depict Supreme fish-beings called *Oannes*. Many believe the name *John*, meaning *man*, derives from *Oannes*.



Queen Elizabeth 1 attended by the Three Great Initiates
Act and Monuments by John Fox, 1563

In Egypt, early Christians identified John the Baptist with the Chaldean God *Oannes*. They believed he appeared regularly in the Persian Gulf to renew the revelation to the faithful.⁹²⁶

Every initiate of the Eleusian Mysteries was also required to pass through a love-right with the mermaid Love Goddess.⁹²⁷ She would hold a round mirror and golden comb. The mirror stands for *know thyself*, a maxim attributed to the Egyptian Pharaoh Sesôstris I and later to Socrates. It reflects one's past and seeks motives of hope in virtue for the future.⁹²⁸ In the words of Woody Allen: *Know yourself, accept yourself and get on with life.*⁹²⁹ We shall look more closely at the love-right in Chapter 18.

The embellished letter *C* of John Fox's *Acts and Monuments* of 1563 emphasizes that Elizabeth I is the true successor of Emperor Constantine. So revered was the book that it was placed on the altar, alongside the Bible, in every church in Britain.

Within the letter *C*, the three Great Initiates are advising Queen Elizabeth I on her role of Priest Queen of the original British Church and restorer of the pure and true religion.⁹³⁰ In both the Zohar and Mandaen sources these are the three messengers, or uthras, that preceed the *master of mysteries* who brings the book of Wisdom to Adam.⁹³¹

The Virgin Queen, *Astraea*, symbolized Elizabeth I. Romantic Elizabethans thought that *Astraea*'s return to earth would inaugurate a golden age of virtue, justice, peace and plenty. This age, the *Age of Aquarius*, is nowadays approaching.

So enthusiastic were the portrayals of Elizabeth I as the legendary *Virgin* or *Faerie Queen* that there was a great outpouring of literature. As an icon for the new Age of Aquarius, every possible venue celebrated the Queen. One such venue was as the great public holiday Tournament declared to mark Queen Elizabeth I's Accession Day. Increasingly lavish spectacles at Kenilworth and Woodstock matched even the *Magnificences* of Catherine de Medici.⁹³²

Tudor monarchs, epitomized by Elizabeth I, held the rose in especially high esteem as the symbol of their ancient British heritage. It was a period when genealogy governed one's legitimacy in royal circles. The genealogy of the Tudor family was impeccable. Bardic genealogies showed they possessed three particularly fine lineages.

The first of these was to the Kings of Judah through Joseph of Arimathea. The second was to the Roman Emperor Claudius through



**Elizabeth I commanding the Ship Europa,
guided by Zeus the Bull⁹³³ &
advised by the *Three Great Initiates of Sirius***

From: *General and Rare Memorials pertayning to the
Perfect Arte of Navigation* by Dr John Dee, 1577.

Bottom: Minerva Britannia
Middle Left: Fortuna with a Laurel for the Courageous Victor
Top Left: St Michael with the Cross of St George defending
Britain

Emperor Constantine and Ambrosius Aurelianus. Ambrosius Aurelianus was the Prince of the Sanctuary.

The last of the key lineages was through the Romans to the ancient Great British High Kings. These included Cunobelinus, called Bran the Blessed, Caradoc, King Lear and Beli the Great.⁹³⁴

The Church anointed the Tudors at their coronations as Priest-Monarchs in true Davidic tradition. Thus, the Tudors regarded themselves as carrying with them the halo of light that signified they had received the full ancient initiate's knowledge of *Truth*.⁹³⁵ The College of Heralds in London also believes Queen Elizabeth II to be the one hundred and forty fourth direct descendant of King David.⁹³⁶

The Tudors were also able to claim primacy in the Christian religion. They were relations of Linus, the priestly second son of King Caradoc. In tradition, St Paul appointed Linus as the first Bishop of Rome in 58CE.

Iltigius wrote that St. Peter said:⁹³⁷

Concerning the Bishops who have been ordained in our lifetime, we make known to you that they are these. Of Antioch, Eudoius, ordained by me, Peter. Of the Church of Rome, Linus, son of Claudia, was first ordained by Paul, and after Linus's death, Clemens the second, ordained by me, Peter.

Emperor Claudius then granted the British King Caradoc a palace in Rome in 52CE, called the *Palatium Britannicum*. It allegedly became the first organized Christian Church. Both St Peter and St Paul often enjoyed happy lodging at this *British Embassy*. Their impressive patronage led to its alternative name, the *Home of the Apostles*. More fortuitous still, this was in writing. St Paul had confirmed his familiarity with the British entourage in the closing paragraph of his second letter to Timothy. There he passed on the good wishes of Linus, Linus' sister Claudia and her husband, the Roman Senator Rufus Pudens:⁹³⁸

Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

This odd paragraph has, of course, all the hallmarks of later insertion into the text of St Paul's letter, in order to associate the Tudors with St Paul. Perhaps the helpful clerics could not resist overkill. As Roman Senator Rufus Pudens was a relative of St Paul, the letter pressed the inescapable conclusion that the Tudors' ancestors not only knew and worked with St Paul, but also were *related* to him. Sadly, there is no

information concerning Linus that provides an independent verification of these claims in either Vatican or British royal records.

It is here that Joseph of Arimathea enters the legend. He supposedly instructed the three Bishops of Rome: Linus, St. Clement and Mansuetus. Mansuetus was a constant visitor at the Palace of the British at Rome after Claudia had married Pudens. Indeed there is some influential confirmation of Joseph of Arimathea's role from four Church Councils: Pisa in 1409, Constance in 1417, Sienna in 1424 and Basle in 1434. These Church councils yielded antiquity and precedence to the Church in Britain because Joseph of Arimathea founded the Church in Britain immediately after the passion of Christ.

The fruitful Bardic genealogies of Elizabethan times, based on their Druidic histories, also encompassed the original settlement of Britain. It derived from a megalithic Hyperborean *Bear Race* from the Aegean in the fourth millennium BCE. This migration reputedly occurred because the Black Sea flooded Peloponnese Arcadia. The *Odyssey* points to the home of the Hyperboreans, Boreas the North Wind and his brother winds, as being an Aeolian island, perhaps the Aegean island of Tenos north of Delos.⁹³⁹

Druidic tradition held that Britain was *Alba*, the land of Albion. Albion was the tribe leader who led this fourth millennium BCE migration from the Aegean to Britain. Upon their arrival, the *White Land of Albion* became a special country of God.

As we saw in Chapter 12, tradition also held that a second Trojan migration from Thrace, Greece and Asia Minor occurred in the second millennium, about 1115BCE.⁹⁴⁰

Because of the two Trojan migrations from Arcadia, the Tudors identified closely with the ancient people of the Peloponnese. The Tudors also believed the Trojans to be the great ocean navigators, the Phoenicians, and the descendants of the *Cymry*. Ancient legends of giant Cornish megalithic builders, cherished as *Cymry*, confirmed this story.

The pure *White Land of Albion* was Mary's Dowry or marriage offering. Mary was in this sense *Minerva Britannia*, the daughter of the Triple Goddess in her guise of Anna.⁹⁴¹ The nine Muses that interplay throughout Shakespeare's Histories, Comedies and Tragedies represent this same goddess.

Minerva Britannia is the sacred Muse of the Knight of Holiness.⁹⁴² She represents his perfect and holy intelligence. *Minerva* is the patron goddess of Britain, who as *Pallas Athena* sprung from the head

of Zeus *shaking the spear* of illumination at the dragon of ignorance, vice and selfishness.⁹⁴³ The *nom de plume* Shake-speare derives from this astonishing and beautiful British *spear shaker*.

The various writing styles evident in Shakespeare suggest the *nom de plume* was for a team. Probable members include Richard Field, Richard de Vere 17th Earl of Oxford, Gabriel Harvey, Edmund Spenser, Sir Edward Dyer, Sir Philip Sidney and Sir Francis Bacon. Their interest seems focused around the players companies that performed each year on St John the Evangelist's Day, December twenty-seventh, a traditional assembly day of Freemasons.

Minerva is the light of the countenance of God.⁹⁴⁴ She bore the *Word* and *Light of God* as a *Seed of Light* from the heavenly Father to impregnate the Earthly Mother in the same way as the *Shekhinah*, or *Immanent Principle of God*, fell from the highest heaven to the abyss.⁹⁴⁵

Athena's helmet and Minerva's veil only conceal in order to reveal and thus are equivalent to the white *dog rose*.⁹⁴⁶ Quite aware of this delicate *hermetic drift*, the Tudor Kings and Queens adopted the white rose as their symbol, as did the Calebites who adopted the white rose as the symbol of their heritage and their special land. Britain also adopted Michael directly as its patron protector in the same way as the Essenes had looked to Michael for protection of their land.

Michael's name means *He who is like unto God*. Michael is the pre-eminent angel of the Heart of God.⁹⁴⁷ He carries the flaming sword of truth and a shield emblazoned with the red cross of St George.

The companionship of the angel Michael and St George is not by chance. They are twin aspects of one. St George is the counterpart that is the human soul. We shall see this duality of twins in more detail in Chapter 22. Suffice that for the Tudors, the angel Michael and Knight St George were both reminders that Britain is the land of the radiant heart and Rosy Cross, symbolized by the roses of Sharon and Minerva.

This dual symbolism of rose colours fitted appropriately with the unification of the Houses of York and Lancaster. The unification followed the bloody Wars of the Roses from 1455 to 1485, finally ending on Bosworth Field. After this decisive battle, King Henry VII ascended the throne and married the daughter of Edward IV.

From the union of the White Rose of York or *Rosa alba semi-plena* and the Jacobite Rose, *Rosa alba maxima*, the Tudor Kings Henry VII and Henry VIII created the unique *Tudor Rose*. This was a five petal

white rose placed in the centre of a five petal red rose, surmounted by a crown.

The union of the roses had meaning in a more esoteric context. It represented both the image of the rose of Minerva and St George, and the unification of the lineage of ancient Calebite-Zaddoki bloodlines with those of the Christian Church.

The Tudor rose of Edward VI emerged from a pomegranate, the Israelite symbol of royalty and fertility. Queen Elizabeth I's Tudor rose bore the motto *Rosa sine spina* or *rose without a thorn*. It symbolized her identification with the Virgin Queen.

The Stuarts followed the trend with their own rose, divided into two halves, with the thistle of Scotland added. The Stuarts issued many alchemical licenses and it is hardly surprising that they chose the spiny purple Scottish Thistle as their alchemical image of the Philosophers' Stone. Queen Anne's personal badge was also a rose and thistle, in this case growing from the same stalk.

The Golden Rose became an Ornament presented personally by the Pope as the symbol of the living Church and its mysteries. The Count of Anjou first received it in 1096.⁹⁴⁸ This may have been *Rosa gallica*, the only wild rose found in the Papal States.⁹⁴⁹ The Greeks and the Median fire worshippers of Azerbaijan and Persia knew the legendary medical properties of *Rosa gallica* as far back as 1100BCE. Roman military doctors grew it on campaigns as well as in Provins, near Paris, for over seven hundred years.

Throughout history few flowers have received the elevation of the rose and been so laden with symbolism. Now we can proceed to unravel some further paradigms of esoteric importance.

The *Dog Star* Sirius symbolizes the great Triple Goddess in more than her aspect of love. The constellation of *Canis Major* has 64 stars and Sirius represents the mouth and tongue of the Dog.⁹⁵⁰ Therefore, the celestial interpretation of the Triple Goddess is a *dog*. The analogy is further extended because of her promiscuity in love and because she eats corpses.⁹⁵¹ Dogs such as the Egyptian Anubis have always guarded the land of the dead. The ancient initiates of Ishtar and Isis, the *q'deshim*, wore the dog mask of *Anubis* to honour her beauty.⁹⁵² Traditionally, wherever three roads met, followers of the Triple Goddess sacrificed dogs to her as the deathly *Hecate* or *Sheol*.

The Kenite Calebites, or Dog-men of Hebron and Ephrath, called themselves *Sons of the Dog Star*. They claimed to be the original people

of Yahweh and the traditional landowners of Hebron, Jerusalem and Ephrath.⁹⁵³ The *Dog Star* was their Calebite badge for the House of David.⁹⁵⁴

Although generally regarded as a son of Judah, an old legend from Egypt holds that King David was a Calebite descended from Hur, suggesting the Hurrians. This is what Geoffrey of Monmouth, seems to imply in 1136CE.⁹⁵⁵

Gwendolen's intention was that this everlasting honour should be done to Habren because her own husband had been the girl's father. It thus comes about that right down to our own times this river is called Habren in the British language, although by a corruption of speech it is called Sabrina in another tongue.

The Calebites and Israelites remained close allies as shown at the Battle of Rephadim. There, Hur and Aaron, representing the Calebites and Israelites respectively, assisted Moses' victory over the Amalekites.⁹⁵⁶ Somewhat oddly, this battle with the Amalekites at Jehovah-Nissi, close to the Mount of God, is Hur's only recorded appearance in the Pentateuch.⁹⁵⁷

The memorable victory of Moses is a retelling of Abraham's defeat of the Elamite king, Kedorlaomer, following Abraham's own departure from Egypt.⁹⁵⁸ In Moses' tale Amalek is probably the god *Melek Taus* also known as 'Azâzil or the *Peacock Angel*.⁹⁵⁹ He is reputedly the chief of the giant *Nephilim*, described as *Watchers* in the *Judaic-Christian* apocryphal Book of Enoch, and their offspring from the *Daughters of Man* called the *Anakim*. *Melek Taus* is equivalent to Ahriman, Satan or Lucifer. In the same way, the battle between the people of Amalek and the Israelites is equivalent to the ever-pervasive battle between good and evil.

The *Nephilim* had many different names.⁹⁶⁰ They were called the Fallen Ones, Terrors (*Emim*), Weakeners (*Repha'im*), Giant Heroes (*Gibborim*), Achievers (*Zamzummim*), Long-necked (*Anakim*) or Wearers of Necklaces, Devastators (*Awwim*) and Serpents. These were the seven-foot tall Neolithic tribe that flourished in Europe, of whom the Hamitic Watusi in Equatorial Africa are an offshoot.⁹⁶¹ After removing the *Anakim*, Joshua conceded Hebron to Caleb as his inheritance. It was the *Nephilim*, Arba, who established Kiriath-Arba or Hebron.

Of all the Children of Israel that came out of Egyptian bondage, it was only Caleb and Joshua who crossed to the Promised Land following the death of Moses.⁹⁶² Caleb then seized Hebron and ousted the four

tribes of the Anakim, known as Arba's son Anak and grandsons Sheshai, Ahiman and Talmai.⁹⁶³

Caleb conveyed the *Holy Spirit* to Hebron. In Hebron, Caleb the Hurrian ousted Mother Goddess worship.⁹⁶⁴ For the Calebites, the religion of Yahweh continued as a patriarchal and stridently anti-mother right.⁹⁶⁵ This is to say, deriving from the Indo-Hittites above Israel, in the Indo-Hittite crucible of the Commagene, rather than from the Afro-Asiatic Semites.⁹⁶⁶

In this story, we can dimly perceive the occupation of Hebron by the Hurrians, which has always been such a mystery to scholars. The Hurrian Calebites of Hebron, the *Kirjath-arba*, *Dog-men* or *Children of Heth*, are therefore the mysterious roses on the Plain of Sharon. David's battles with the Philistines also symbolize the ongoing process of eliminating the *Anakim* from Israel.

Eventually the Israelites absorbed the Calebite heritage, as can be readily detected in one of the greatest guilt-myths of all time, that of Jacob and Esau. These brothers represent the smooth peoples of Judah and rough Calebites of Edom respectively.⁹⁶⁷

The Calebites of Hebron merged with tribe Judah, and the Calebites of Ephrath with the tribe of Benjamin. From this amalgamation of the tribes, the Pentateuch was to become a unique blending of both Israelite and Calebite history and religious development. This was the key period when the Indo-Hittite compression finally fused the Hurrians and Israelites into the unique religious society we know today.

The Calebite peoples were probably the group that avoided transportation to Babylon in the Exile. They were the *remnant*. Instead, these tented-peoples returned to their Kenite mother tribe in Edom for protection. There they retained the essential purity of the early Israelite-Calebite religion. This was in contrast to the main body of Israelites. Persian philosophies influenced them greatly during the Exile in Babylon.⁹⁶⁸

Six hundred years later Jesus was to continue the ferocity of the Calebite attack on the Canaanite religion of the Great Triple Goddess saying:⁹⁶⁹

I have come to destroy the works of the Female.

Although Jesus participated in the ancient laming rituals of royalty, he rejected the Mother Religion immediately afterwards.⁹⁷⁰ In doing so, he also rejected his Kenite wife Mary Magdalene and never consummated the sacred marriage with her.⁹⁷¹

For this reason Paul's adoption of Afro-Asiatic sacrificial king rituals, using *Jesus* as his archetype, was a direct affront to much Jesus stood for in his own country. The furor that ensued nearly led to the hanging of Paul and in fact resulted in his deportation from Israel.⁹⁷² Nevertheless, the Roman Church was to further entrench this ritual by incorporating Afro-Asiatic carnal symbolism of *rose logic* into its buildings and ceremonies. We must defer this intriguing topic until later in this chapter.

The Book of Matthew describes Jesus' second coming, drawing heavily on events of about 165BCE in the Old Testament Book of Daniel.⁹⁷³ The Book of Luke follows on to note that Jacob's throne and royal line would continue in existence through the centuries and would be taken over by Jesus Christ at the second coming.⁹⁷⁴

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Just as Samson was a Nazarite of the tribe of Dan who judged Israel during the period of Philistine domination, Jesus was from Nazareth, which means he was a Nazarene or Danite. His father was of Judah and his mother a Kenite. So Jesus fulfilled the prophecy of the Midrash, the Messiah will have the reverse parentage to Samson. The Messiah would come from Judah and his mother will be of the Tribe of Dan.⁹⁷⁵

Returning to groups that used the rose as their symbol, we turn to the Prieure du Notre Dame du Sion. Claude Antoine Thory, the famous French Masonic Historian who co-founded the *Rite Ecossaise Philosophique* in 1775, tells us that the Essenes and Jews founded a School of Solomonic Wisdom in Alexandria.⁹⁷⁶ The School later divided into a variety of Orders known as the *Conservers of the Mosaic Secrets*, the *Hermetic Secrets* etc.

This School reunited with Ormus. According to the French *Rite of Memphis*, Ormus was an Egyptian priest in Alexandria baptized by St. Mark in 46CE.⁹⁷⁷ His school was probably the sole trustee of the ancient doctrines of Egypt. The Knights Templar received these secrets from the Knights of Palestine, the latter day followers of Ormus.⁹⁷⁸

It is worth briefly diverting to understand the *Rite of Memphis*, which identified Ormus. Marconis was inspired to create his own system

of ninety degrees in 1839 called the *Rite of Memphis*. It was essentially the defunct *Rite of Mizraim*, which probably dissolved because the final parts of its ritual had become unacceptably occult.⁹⁷⁹ While initially the *Grand Orient of France* supported the *Rite of Memphis*, it ultimately suspended this rite as well. The exoteric portion of the Rites of Memphis and Mizraim became the *Ordo Templi Orientis*. The *Hermetic Brotherhood of Light* reserved the more occult inner teachings. The two orders merged by about 1917.

Notwithstanding the passing of the *Rites of Mizraim and Memphis*, these degrees quite possibly included elements of scarce Rosicrucian histories gleaned by the Jesuits, such as the *Initiation of Plato*.⁹⁸⁰

While Ormus may have been an Egyptian priest, his name is likely to be an abbreviation for *Ahura Mazda* in the same way as Ohrmazd.⁹⁸¹ In other words, his School reunited with the religion of Ormus, the Good Religion of Zoroaster. The symbol adopted by the *Conservers of the Hermetic Secrets* was a rose on a cross.⁹⁸²

The Prieure du Notre Dame du Sion claims its original foundation in this Alexandrian School of Wisdom. However, the mediaeval form dates from about 1090CE and later became public when the Knights Templar annexed it to accommodate Jews and Muslims within their Christian organization.⁹⁸³ By this time, the Prieure du Notre Dame du Sion had inherited the Alexandrian Jewish knowledge of alchemy, which was also flourishing in the Jewish communities of France and Spain.

The Knights Templar and Prieure du Notre Dame du Sion shared the same Grand Master until 1188. In this year, the Orders separated to allow the Order of Sion to focus on the restoration of the Merovingian lineage in France. This separation occurred at Gisors as the *Splitting of the Elm*. The Elm is the tree that supports the young vine.⁹⁸⁴

Some legends say the Rosicrucians originated with one of the Gisor elm's branches, known as Ormus. The priory of St Samson d'Orleans, so they say, protected the members in the priory of Mount Sion at St Jean Le Blanc. The emblem of Ormus was a red cross in a white rose. Since 1188 and to this day, a Supreme Master, called the *Nautonnier* or Navigator, has led thirteen members in their worship of Notre Dame.

The Knights Templar and Prieure du Notre Dame du Sion effectively reunited at the marriage of Count René d'Anjou.

At least three Grand Masters of the Prieure du Notre Dame du Sion were well-known practitioners and publishers of alchemy: Nicholas Flamel (1398-1418), Robert Boyle (1654-1691) and Sir Isaac Newton (1691-1727). Although these Grand Masters were familiar with Jewish alchemy and Gnostic philosophy, they probably were not accomplished adepts of practical alchemy. Isaac Newton seemed very frustrated. Perhaps the Grand Masters suffered a similar vacuum of knowledge as the Rabbis who supposedly lost the secret at the destruction of the Temple. Nor were these Grand Masters of the Prieure du Notre Dame du Sion privy to the secret philosophy of the Sharon's Rose.

The Rite of Memphis always held that the real principles of masonry were Chaldean.⁹⁸⁵ Their Rosicrucian ancestors had supposedly preserved this knowledge in the Temple of the Rose Cross at Damascus.⁹⁸⁶ Their alleged preservation in Edinburgh, and at an unknown convent of the Maronites on Mount Liban, parallels the old Scottish tradition of a Syriac Christian or Culdee heresy surviving in Scotland for some centuries after the Knights Templar suppression.⁹⁸⁷ Chapter 18 returns to this old tradition.

A 1660 Rosicrucian poem to the *Societie* by Francis Thynne honors the dedication of the Rosicrucians.⁹⁸⁸

*The purple Rose which first Damasco bredd,
adorn'd with cullor grateful to the sight...
Soe two faire dowries which man doth enjoye –
true perfect love, and suer fidelite...
both which. This damask rose doth well unfolde,
as honest hart, which faith and love doth houlde.*

There is an important parallel between the stories of Arcadia in the Aegean Peloponnese and Damascus. The renowned alchemist Michael Maier writes that the Temple of the Rosy Cross is located by the spring Helicon on the double peaked mountain of Parnassus.⁹⁸⁹ This corresponds with the Greeks who originally worshiped the Muses at Mount Pieria in Thessaly but transferred to Helicon.⁹⁹⁰ Later they relocated to Delphi on the slopes of Mt Parnassus.⁹⁹¹

The legendary winged-horse Pegasus sprung the well called *Hippocrene* at the sacred spring of Helicon, by striking his moon-shaped hooves on the ground.⁹⁹² He was the native European pony. Because of his moon-shaped hooves, he was sacred to Demeter, the mare-headed Moon Goddess. She gave him the power to bring rain and install kings.⁹⁹³

Because of his abilities, Pegasus' spring was sacred to the Triple Goddess and her Muses as a source of poetic inspiration.⁹⁹⁴ The dialogue between Moth and Adriano de Armado (initials AA) in Shakespeare's *Love's Labours Lost* refers to it:⁹⁹⁵

Moth ...the dancing horse will tell you.

Adriano de Armado A most fine Figure!

Moth: To prove you a cipher.

A huge painting of the winged horse Pegasus was the principal feature of the Hall of the Inner Temple, an ancient mansion of the Knights Templar in London.⁹⁹⁶ It hung there for many centuries.

The gushing spring of Helicon is equivalent to the source of the Jordan River at Paneas, sixty-three kilometers south of Damascus and twenty kilometers from the triple peaked Mount Hermon. As previously mentioned, Mount Hermon has more than twenty ancient temples, which is unusual for a Phoenician coastal site. However, many regard another mountain, the triple-peaked Mount Lebanon, as the legendary Mount Hermon. Mount Lebanon is also called the *White Mountain*, the *Old White-headed Man*, *Jebel esh Shiekh* or the *Mountain of Ice*, *Jebel-el-Tilj*.

Josephus writes that the source of the Jordan is in fact even closer to Mount Hermon:⁹⁹⁷

There is a mountain here whose top is lost in the clouds; in the lower slopes is a cavern with its mouth concealed by vegetation, inside which a sheer precipice descends, nobody knows how far, to a cavity filled with still water: no plummet has ever reached the bottom, however long the cord. From the roots of the cavern well up the springs, which some consider the headwaters of the Jordan. ... The Jordan appears to rise at Paneum, but actually it flows out of sight underground from the pool called Phiale, 'the Bowl', to Paneum. Anyone going up into Trachonitis will find this pool fourteen miles from Caesarea Philippi, not very far to the right of the road. It is very aptly called 'the Bowl' because of its shape, which is a perfect circle. The water always remains level with its brim neither sinking nor running over.

Panias was progressively renamed Caesarea Philippi, Neronias, then and Arabic Banias. At the Crusades, it became Belinas. The Jews called the city Dan or *Mizvar Dan*, meaning Fort of Dan. The Fort is still the most remarkable in the Holy Land.⁹⁹⁸ Syrians or Phoenicians originally built it and the Saracens and Franks added to it.

The River Jordan is named after the Tribe of Dan. *Jordan* means *the going down of the Dan*.⁹⁹⁹ It flows through Galilee to the Dead Sea bringing extraordinary fertility to the land.¹⁰⁰⁰

Josephus describes how Galilee was excellent for crops, cattle and rich in forests of every kind.¹⁰⁰¹ Its enormous agricultural productivity studded thickly the land with towns and villages, the smallest of which had fifteen thousand inhabitants.

The Jordan River flows into *Lake Gennesaret* or the *Sea of Galilee*, which Josephus describes as delicious and pure with a sandy beach on every side.¹⁰⁰² He tells us that the species of fish in the lake differ in taste and appearances from those found elsewhere, but are very like the perch in the lake of Alexandria. Alongside the Lake is an abundant stretch of country that Josephus calls *nature's crowning achievement*. Plants of every variety grow in its rich soil. Even those naturally opposed elsewhere flourish together. Walnuts, grapes, figs and palms produce fruit all year around.

As one of the many rewards for their successful revolution, the Maccabean-Hasmonaeans received the exquisite Plain of Gennesaret on the West side of Lake Gennesaret in Galilee.¹⁰⁰³ Thereafter it became the heartland of Jewish royalist resistance to the Romans.

Finally, Jericho, at the approach to the Dead Sea, is renowned for its fertility. It is rich in palms and balsam.¹⁰⁰⁴ Cleopatra coveted the Jericho palm grove for its richness and finally received it as a gift from Antony.¹⁰⁰⁵

The Greek shrine to Pan gives Paneas its name as the legendary source of the marvelous Jordan River. It marks the site of transformation of man from the lowest earthly to the highest celestial form. Sir Francis Bacon was to write that what we know as the *Church of Christ*, was once the *Brotherhood of Pan*.¹⁰⁰⁶

Pan is the anthropomorphic or archetypal image of the evolution of the Spirit of Man. The waters of Pan are therefore an agent of evolution or regeneration. John the Baptist conducted his baptism rituals in the Jordan and even today people of some religions return there to immerse themselves in its waters for extraordinarily long periods, even to the point of almost drowning.

The Nile and the Jordan River are similar in more than fine fish and fertile floodplains. The renowned alchemist, Zosimus of Panopolis, was to write:¹⁰⁰⁷

Go to the waters of the Nile; there you will find a stone which has a spirit; take it, cut it in two; put your hand in its interior and draw out its heart: because its soul is in its heart.

There is a purpose for the forgoing description of the bounty of the Jordan River. This is to outline that the fertility of the river's valley is quite possibly due to an exceptionally high level of gold and other regenerative elements. Its waters yield these metals by precipitation with sodium hydroxide, as shown in Appendix 3.

With the Nile and Jordan Rivers, we just are beginning to understand the volcanic vent, riverbed and seabed sources of the Philosophers' Stone, which we shall return to in Chapter 19. The author is indeed indebted to a certain thirty-third degree freemason who grew dog roses in his front garden and many years ago related his excitement about the unusual topic of Jordan River water.

While the term *Rosy Cross* has engulfed esoteric rose symbolism, it really has little to do with roses in any direct botanical sense. The term *Rose Croix* derives from the Latin *ros* meaning *dew* or *Life*, and *crux* meaning *cross* that refers to the chemical sign for *Light*. As we saw in Chapter 5, the cross of *Light* and *Life* has the same meaning as the post-Exilic name of Yahweh.

Yet, the rose is an evocative symbol of many other things that have synergy with alchemy. For example, the rose also stands for secrecy and silence. Many hotels in Europe such as those in the Vienna Wood have a rose on their billboard suggesting their hotels provide confidentiality for amorous liaisons.

A rose in a dining room reminds people of the need for secrecy around the dinner table, or *sub rosa* in Latin.¹⁰⁰⁸ This reflects the *Sign of Silence*, which is a form of adoration given by raising one's finger to the lips. Historically, it is the sign of adoration of a king reborn. The rose embraces the king. In the case of Horus, it is a lotus flower. Cupid, the son of Venus, symbolizes this image of beauty and love. He presents a rose to Harpocrates as the secret symbol of his forthcoming rebirth:¹⁰⁰⁹

In many places as well in England as the Low Countries, they have over their Tables a rose painted, and what is spoken under the rose must not be revealed; the reason is this; The Rose being sacred to Venus, whose amours and stolen sports that they might never be revealed, her sonne Cupid would needes dedicate to Harpocrates, the God of Silence.

The Egyptians knew Harpocrates as *Heru-pa-khret*. It is from his Egyptian name that the Chi-Rho cross of Christ derives. *KHeru*

translates in Greek as *Criw* meaning, *I anoint*.¹⁰¹⁰ With this perspective of Harpocrates, we can again detect Indo-Hittite myth replacing Afro-Asiatic. Harpocrates, as the divine child, is victorious over the carnal lusts of Set. The Egyptian Saturnalia celebrated this event.¹⁰¹¹

In 1731CE, Corneille asserted that the great masters of the Rose Cross were *Frerés de la Rosee Cuite* or *Brothers of the Boiled Dew*.¹⁰¹² He records that they gave themselves the initials *FRC*. Masonic fringe groups such as *Fratres Rosi Crucis*, *Fraternity of the Rosy Cross* and *Fellows of the Rosy Cross* also took these initials.¹⁰¹³

The earliest written reference to the Brethren of the Rosy Cross, or Rosicrucians, is a 1638 poem that associates them with speculative Freemasonry.¹⁰¹⁴

For what we pressage is not in grosse, for we be brethren of the Rosie Cross, we have the Mason's Word and second sight, things to come we can foretell aright.

The Thirty Years War brought European Rosicrucians to England. The war lasted from 1618 to 1648. In the 1620s, Catholic Armies overran most of Germany. The Christian Unions of Johann Valentin Andrea smuggled German Rosicrucians into Flanders. From there, they formed a Rosicrucian Court in Exile in the Netherlands. James I of England, a Stuart King from 1603 to 1625, became the main bastion of protection. Most Rosicrucians moved on to England. Dame Francis Yates observes that the Thirty Years War put paid to the Rosicrucians' attempt to build a Protestant esoteric empire in Europe.¹⁰¹⁵

Johann Valentin Andrea, who organized the Christian Unions, is also considered the most likely author of the Rosicrucian manifesto *Christian Rosencranz*. He adopted armorial bearings of a St. Andrew's cross with four roses.¹⁰¹⁶

The deeply meaningful symbol of a St. Andrew's cross was proudly worn at the establishment of the Royal Society where *each fellow wore a St Andrew's cross of ribbon on the crown of his hat*.¹⁰¹⁷

The Roman Catholic Church, refers to the St Andrew's cross as the *Signaculum Dei* or *Seal of God*.¹⁰¹⁸ Yet, it remains a thorn to the established Church. It is a symbol of Archangel Michael and the lineage of Melchizedek Priests.¹⁰¹⁹ The *Testament of Amram* found among the Dead Sea Scrolls highlights the strong similarity between Melchizedek and the Archangel Michael, Protector of Israel and Prince of Light.¹⁰²⁰

England did not prove a very safe refuge for the Rosicrucians. The Government of England was unstable because Charles I, son of

James I, dismissed Parliament in 1629. He governed without Parliament for eleven years. Meanwhile the *Hammer of the Witches* organized by the Roman Catholic Church had spread to the Protestant Church in England.

The escalation of fanaticism that led to the *Hammer of the Witches* had been in progress since the time of Emperor Constantine, who reigned from 306-307CE. After his conversion to Christianity, Emperor Constantine immediately banned all magic and magicians. Under this law, the State could sentence offenders to immolation.

Shortly afterwards Constantine found it necessary to amend the law stating that his intention was only to prohibit deadly and malignant magic and that he had no intention of prohibiting magic used to cure diseases and to protect the crops from hail and tempests. Nevertheless, the Church's war on heresy and magic had begun. From 1200CE to 1500CE, the Church specifically targeted Cathars, Knights Templar, Jews, Muslims and Gypsies. It accused them of witchcraft, sorcery and satanic magic.

Chapter 13 related how Pope John XXII directed his Papal Bull of 1317, called *Spondent pariter*, against magicians and alchemists. Pope Eugene IV followed with bulls in 1437 and 1445 exhorting inquisitors to be more diligent in searching out magicians and witches who produced bad weather. Persecution of all types of magic redoubled.

Pope Innocent VIII issued the *Summis Desiderantes* in 1484. This bull sent inquisitors into Germany. The inquisitors' manual was the infamous *Malleus Maleficarum* or *Hammer of the Witches*. It ordered: *Thou shalt not suffer a witch to live.*¹⁰²¹ Pope Julius II and Pope Adrian VI reinforced the purging of witchcraft with similar bulls in 1504 and 1523 respectively.

Before Pope Innocent VIII's bull of 1484, the Church had distinguished between *magia* and *malificia*. *Magia* was acceptable magic while *malificia* was magic used with criminal intent. The Church regarded *magia* as a social ill rather than heresy and tolerated it, provided it did not invoke the devil or other evil spirits. After Pope Innocent VIII's bull, all popular magic became *malificia* and heresy.

Earlier, in 1252, the Church had sanctioned torture in Papal Inquisitions and permitted both secret trials and execution by burning. With the aid of *Malleus Maleficarum*, the inquisitors ordered ferocious witch-hunts against the rural classes. These peaked between 1580 and 1660. Inquisitors and Puritans in England, Europe and America executed

hundreds of thousands of alleged witches over a two hundred and fifty year period. Many tens of thousands of these were in Germany alone.

In concert with the widespread repression of the time, Dr John Whitgift's Star Chamber decree of 1586 restricted freedom of the press in England.¹⁰²² Published manuscripts required the assent of either the Archbishop of Canterbury or the Bishop of London. Exceedingly harsh penalties caused most writers to cease publishing entirely. Only those with implicit Royal support such as Sir Francis Bacon continued to publish and even then under pseudonyms.

By 1625, Rosicrucian scientists had also become victims of the witch-hunt. Even the fledgling Royal Society, established by Charles I on St Andrew's Day, was obliged to go underground where it became the Invisible College in 1649.¹⁰²³ The Royal Society was to eventually emerge in 1662 under the sponsorship of Charles II who was a keen alchemist.¹⁰²⁴ He had an alchemy laboratory built under his bedchamber, with access by a private staircase.

Sir Christopher Wren was a founding member of the Royal Society and frequented the Invisible College. There are scant records of Freemasonry at this time but Anderson's *New Book of Constitutions* of 1738 notes Wren, the Master of the London Operative Masons Company was a Grand Master of Freemasonry in 1685.¹⁰²⁵ Similarly, John Aubrey, an antiquary and fellow of the Royal Society, recorded that an order initiated Wren in 1691 at St Paul's Cathedral.¹⁰²⁶

The Christian Unions of Johann Valentin Andrea, who organized the mass Rosicrucian evacuation from Germany, urgently needed stability in Britain. There were a number of ready havens for them. These included nobles who had been forming *circles* for the practice of the Mysteries. Dr John Dee had refreshed this knowledge from the *Architects* in Italy and *Navigators* in Holland.

Other like-minded groups were the *Family of Love*, which we mentioned in Chapter 15, and lodges of *operative* Scottish builders and glassmakers. *Operative* Scottish builders' lodges were at the same time filtering into England as clandestine sanctuaries with unusual modes of secrecy, where the *circles* could pursue scientific discussion in the midst of widespread intellectual repression. Through their friendly joining of the operative lodge system, the Christian Unions of the Rosicrucians catalyzed speculative English Freemasonry into the grand institution it is today.

By 1717, the Rosicrucians and Freemasons found it necessary to address the profusion of groups and rites that had developed since the days of Dr John Dee and Sir Francis Bacon.¹⁰²⁷ A great convocation was organized and John Toland rationalized the various legends. He canonized their rituals to form the basis of Regular or Craft Freemasonry.¹⁰²⁸ Toland was a cosmological hermeticist who believed in the ideals of animate matter and a world spirit.

After many more attempts at standardization, the Duke of Brunswick finally addressed the profusion of esoteric rituals in the higher degrees at Wilhelmsbad in 1782.¹⁰²⁹ Thirty sittings debated whether Masonry was a continuation of the Knights Templars. At stake was the controversial point of whether every Freemason was a Knight Templar. The outcome was in the negative, however the decision applies only to the degrees of Craft Freemasonry, not to the higher degrees.¹⁰³⁰

By means of the early rationalizations, Rosicrucians helped transform English Freemasonry from its literal Roman Catholic focus into a common forum for all religions, especially Gnostic Christians and Jews. The blending of Rosicrucian Indo-Hittite myths expressed by Zoroastrianism together with Afro-Asiatic mysteries of the Mother Goddess is perhaps the major reason why the flavor of Freemasonry is so unique.

Two superimposed squares form the eight-pointed star or foliated Rosy Cross of the Rosicrucians.¹⁰³¹ Its eight points represent the traditional number of plenty. This cross was marked on the Melchizedek shewbread in the Temple.¹⁰³² Eight was the number of Osiris. It is also the special number of the Holy Ghost or Holy Breath and is the cipher number for Knowledge or Saturn.¹⁰³³ It refers to the Origin or Pole out of which the seven Spirits of God emerged. Seven is the number of holiness and ten the number of perfection.¹⁰³⁴

Many Knights Templar and St Clair gravestones in Scotland show the Rosicrucian eight-pointed cross with a sword and various masonic symbols. The eight pointed cross is also reminiscent of the Melchizedek and papal tri-railed Cross-of-Salem. The three rails represent, among perhaps many other things, the light of the sun, the light of the soul and the light of knowledge. These are the three great lights in all Mysteries.

Chapter 8 showed these three lights form an equilateral triangle with the Sun (Q're), the Moon (Ashima) and Venus (Anatha) at its

vertices. These vertices also represent Shammash, Sin and Inanna. There are many other matching triads.

The paradigm of three rails or lights has proven insightful in today's philosophy and psychology. A modern example is the philosophy of Sir Karl Popper. The three rails are equivalent to three worlds.¹⁰³⁵ *World One* is the material world; *World Two* the subjective world of each individual's mind; *World Three* is objective structures that are produced by the collective action of human minds but once produced are independent. Within *World Three* is the knowledge of books, social organizations and techniques of communication.¹⁰³⁶ The US clinical psychotherapist Albert Ellis independently developed a famous system of cognitive behavioral psychology involving Activating experiences, Belief systems and Consequences of actions that closely corresponds to Popper's three worlds.¹⁰³⁷ His system of disputation and accountability is now at the heart of most clinical therapy.

However, back to our Rosicrucian investigations. Very little information exists about the German Rosicrucian before their arrival in England. Even today, they are silent on the subject. Masons described the Rosicrucians in 1883 as follows:¹⁰³⁸

The Rosicrucians of Germany are quite ignorant of their origin; but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldeans, Magi and Gymnosophists [Indian yogis]; and this is probably true. They had the name of illuminati, from their claiming to possess certain secret knowledge, and from their secrecy, they were also called invisible brothers.

One of the very early irregular groups struggling to make the leap from Jewish alchemy to German Rosicrucianism was the *Order of the Golden and Rosy Cross* founded by Sigmund Richter in 1710. With uncertain beginnings the Order quickly collapsed because it:¹⁰³⁹

...upheld faith against skepticism, revelation against reason, Christian doctrine against deism or paganism, monarchy and established hierarchy against democracy, tradition and stability against change and progress.

The failure of conservative Freemasonry is flippantly, yet succinctly summed-up by Sir Humphrey Appleby in the British Broadcasting Commission television series *Yes Minister*:

Sir Humphrey: The issue is not good and evil, Minister - its about order and chaos.

Minister: If you believe that Humphrey, you will most assuredly go to hell.

Sir Humphrey: Minister, I did not know you were a Theologian.

Asserting the primacy of order and chaos over good and evil justified tyranny, slavery and the absence of democracy. Progressive Freemasons turned to the objects of Liberty, Equality and Fraternity. On July 4, 1776, the Congress of the United States adopted *The Unanimous Declaration of The Thirteen United States of America*, which stated:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, having its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

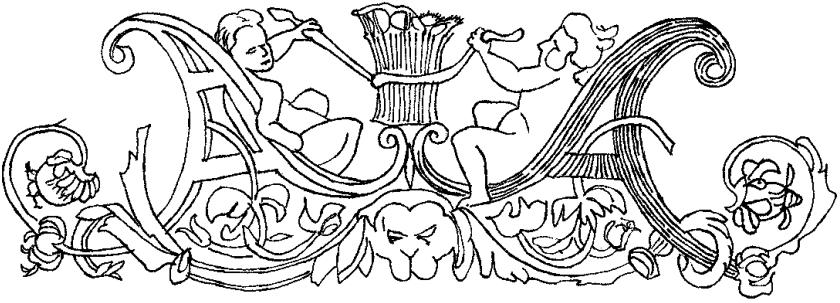
This remains a salutary warning to all literal Freemasons.

While *The Golden and Rosy Cross* dissolved, the Societas Rosicruciana in Anglia reused its rituals in 1793.¹⁰⁴⁰ The Societas Rosicruciana in Scotia and the American Societas Rosicruciana in Civitibus Foederatis are associates of this order.

One Rosicrucian group, the Societas Rosicruciana of Pennsylvania, claims lineage to the original German Rosicrucians. It also claims a heritage to the original church of Jerusalem of the Nazarenes, which we also associate with the *Great Heresy of the Bogomils*. The Societas Rosicruciana is supposedly one half of the true order with the other half being invited Grand Masters of Freemasonry. Some believe this group unified Freemasonry since John Toland rationalized and formalized its rituals in 1723.

The Rosicrucians in Europe associated with the *Family of Love*.¹⁰⁴¹ They sponsored and educated Sir Francis Bacon and appear to have facilitated the protection of Britain by giving assistance to Sir Francis Walsingham's famous network of spies.

The *Family of Love* or *Houses of Love*, a term also used recently by the *Children of God* cult, was formerly a mystery school or fellowship of scholarly adepts dedicated to preserve Mystery truths.¹⁰⁴² One of its most enthusiastic members, Christopher Plantin, was a French printer in



**The AA Device, from the Faerie Queen, Book 2, 1609
showing distinctive shading or Veil of the right A indicating
Wisdom or the meaning of life needs to be discovered**

Antwerp. He published the 1577 edition of Alicat's *Emblemata*, which first contained the Rosicrucians' enigmatic AA emblem.

The Rosicrucian *Family* promoted tolerance, friendship, learning and artistry in service of truth.¹⁰⁴³ They regarded virtue, peace and the purity and strength of a person's inner spiritual life as far more important than any outer religious or political orientation. Charity or brotherly love was the most important of the virtues, as it is in Freemasonry today.

The *Family* considered the outer form as unimportant and able to adapt to exigency. The branches of the *Family's* tree could bend in the winds of the political and religious environment in each country. However, the inner form was quite different. The *Family* united its members with a common philosophy of man's inner spiritual life.

The *Family* claimed its members led the Italian Renaissance and produced great writers, teachers, healers, scholars, poets, artists and craftsmen. They also claim credit for great charitable works and educational schemes. Dr John Dee traveled to Rome to follow the *Family* and bring their Italian Renaissance stories back to England.

The sentiment that underpinned the *Family* was only one part of society's longing for better times. Righteous social engineers constantly sought out portents of change such as comets and other signs in the sky. As if on cue, impressive supernova explosions took place that had immense meaning for the early English Rosicrucians

These supernova explosions occurred in *Cassiopeia* in August 1572 and *Ophiuchus* in 1604. These two brilliant supernovas were both clearly visible in daylight for up to one and a half years and greatly excited the Rosicrucians as *Stars of Bethlehem* ushering in the penultimate age of man. This was to be the Golden Age of Aquarius.

The supernova in *Cassiopeia* was particularly unique, as this constellation was the heavenly body specifically regarded as the *Celestial or Virgin Queen*.¹⁰⁴⁴ *Cassiopeia* is one of the titles of *Isis*, the Queen of Ethiopia who is the Popess of the Tarot.

Ophiuchus has mystical importance as *Aesculapius the Serpent Holder* and was held to be very significant because it marked the death of Queen Elizabeth I.¹⁰⁴⁵

Robert Fludd wrote that the planetary conjugations of 1603-1604 were a sign for the Rosicrucian Brotherhood to expand its membership in preparation for the great Restoration of Arts and Sciences of the World, which they called the Instauration.¹⁰⁴⁶ The Rosicrucians believed the

arrival of the Golden Age of Aquarius would lead all men to embrace Righteousness.¹⁰⁴⁷

A supernova reputedly occurs in *Cassiopeia* every three hundred years on average. Each new star that appears in *Cassiopeia* symbolizes the birth of a new Christ or *Child of Light* who will be manifest on earth.

People who received the Mysteries and put Righteousness into full practice showed the illumination of Joy in their faces. This was a *Crown of Light*. Josephus wrote that the reward for a righteous life:¹⁰⁴⁸

... is not silver or gold; it is not a garland of olive branches or of small age, nor any sign of commendation; but every good man ... shall come into being again, and at a certain revolution of things shall receive a better life than they had enjoyed before.

The Rosicrucian sign of this *Crown of Light* was the letter A given twice as AA. It derived both from the double A star formation in *Cassiopeia* and from Apollo's cry at the death of *Hyacinth*: Ai, Ai (see Appendix 4). The twin AA also represented the twin sacred mountain in Sumer called *KUR-KUR*, which we discussed in Chapter 5.¹⁰⁴⁹

Full or partial inversion of the AA device as VV or AV concealed it with greater mystery. For example, in Shakespeare's overt drama of the sacred marriage, *Venus and Adonis*, the sacrificed Adonis' blood brings forth a blood red flower, very similar to the purple flower of *Hyacinth*.¹⁰⁵⁰ Although a discus kills *Hyacinth* and a boar kills Adonis on Mount Lebanon, they represent the same individual. The AV combination, when superimposed, becomes the six-pointed Christ-star, which is the sign of a Master and symbol of a Freemason.¹⁰⁵¹

As with Adriano de Armado in Shakespeare's *Love's Labours Lost*, the Rosicrucians often showed the AA device as a name. A beautiful silk embroidery of Anna Austin's funerary urn hangs in the hallway at Woodlawn Plantation, Virginia, the home of George Washington's nephew Lawrence Lewis and Nelly Custis Lewis, George Washington's foster granddaughter. The urn for this unknown lady with initials AA bears the date November 11, 1797, age 56 years. A masonic soldier and his lady in white stand by. The lady in white is a classic white goddess. Such was the skill of the embroiderer that she disappears entirely in the reflection of a mirror.

Adepts of the AA figuratively slice their crown, in the same way as *Hyacinth* was scalped by the discus, to open the spiritual pole of the human to heaven.¹⁰⁵² This represents the unlimited and visual experience of boundless light and a knowledge that God is beyond understanding.¹⁰⁵³

To achieve this, a hairdresser arranges a square coiffure, which enables the release of spiritual consciousness through two small openings in the crown of the skull called the *parietal foramina* (see Appendix 7).¹⁰⁵⁴ A symbolic cap protects the shaven head and is a sign of the celestial vault. The cap is similar to *Pallas Athena's* glorious helmet or crown of light that is *God's Countenance, God's Word or Life*.¹⁰⁵⁵

In the same way, the ancient Jewish *Phrygian Cap* or conical cap of Hades, which usually denoted a person of Anatolian or Persian origin, has always been the Indo-Hittite sign of an initiate and protective talisman against ritual slaughter.¹⁰⁵⁶ The earliest mythical wearer was *Perseus* (or *Ptersus*) who reputedly brought *initiation and magic* to Persia, killed the Gorgon *Medusa* and founded the Magi to guard the *sacred immortal fire*.¹⁰⁵⁷ Red Phrygian caps signified liberty in the French Revolution and the wearer was highly regarded as a true revolutionary.

In the next chapter, we shall see how Freemasonry and Rosicrucianism prospered, while the Knights Templar apparently lost touch with the fine line between esotericism and heresy. The Roman Catholic Church accepted the former. It even incorporated it into its *living church* rituals. The latter included the notorious Arabic grimoire magic, necromancy and a mélange of Gnostic sexual practices.

Chapter 18 Architecture, Freemasonry & Knights Templar

The most ancient architect known to the world is Imhotep of Egypt.¹⁰⁵⁸ He was Chief Minister to Pharaoh Djoser who reigned from 2630BCE to 2611BCE. Sekhemet, who reigned in 2603BCE, last mentions him. Imhotep, also called *Imouthes*, had a number of great titles. He was *Seal Bearer* or *Grand Vizier*, *High Priest of Heliopolis*, *Chief Lector Speaker or Evangelist Priest*, *Director of the Great Mansion* and *Architect of Saqqarah and Edfu*. Later the Triad of Memphis deified him as the Son of God to replace Nefertum, the son of Ptah.

It was in Imhotep's day that the Heliopolitan cult of Amun established the primary philosophies of Old Kingdom Egypt. They formalized these philosophies in the *Pyramid Texts*, so-called because pharaohs of the fifth and sixth dynasties wrote them in seven pyramids. These dynasties existed in the period 2800BCE to 2470BCE.

The Egyptians raised Temples to Imhotep in Memphis and in Philae, on the Island of Elephantine. The Greeks subsequently worshipped him as Asclepius, the god of medicine and the son of Apollo. The great Imhotep is still highly regarded by the medical profession.

The only other mortal to share the divinity of Imhotep was a sage of the eighteenth dynasty called Amen Hetep Son of Hapu. His cult shared a healing shrine with Imhotep at the Funerary Temple of Queen Hatshepsut in 1470BCE. This was located at Deir El Bahri in the Western Desert near Thebes. It operated until Christian times.

Amen Hetep Son of Hapu was Chief of Works under Amenhotep III.¹⁰⁵⁹ He moved mountains of quartzite to erect the colossal monuments of Amenhotep III. These included the Colossi of Memnon, which are two great images of the seated Amenhotep III carved from the fine reddish sandstone of Gebel el-Ahmar. They are still at Luxor, near the road to the western desert. These statues are all that is left of Amenhotep III's mortuary temple, the largest in Thebes. Amen Hetep Son of Hapu is also famous for constructing a complex of funerary Temples under the cliffs of Western Thebes.

Freemasons have their own rudimentary chronology of Egypt, which records chief builders back to 970BCE.¹⁰⁶⁰ An ancient stonemason inscribed it in the Wadi Hammamat in 580BCE. It rivals the king lists of Manetho in importance, comparing the earliest chief builder to Imhotep.

Great and pious architects such as Imhotep and Amenhotep Son of Hapu are prominent archetypes for Freemasonry's Hiram Abiff. Tradition holds that Hiram Abiff was a member of a secret society of master builders known as the *Dionysian Artificers*. The *Artificers* appeared around one thousand BCE to erect King Solomon's Temple. From a base in Lebedos, they established builders' lodges in all Mediterranean lands, Syria, Persia and India.¹⁰⁶¹ In Persia, Cambyses gave them great marks of favour.¹⁰⁶² In Rome, the *Dionysian Artificers* became a branch of the Roman Collegia.

The archetypal Hiram Abiff was a Grand Master of this noble order of builders, which took its name from the Greek God *Dionysis*. The builders were organized into lodges, claimed to possess secret knowledge and dedicated themselves to help the poor.¹⁰⁶³ The rose is an important Dionysian symbol and the *Rosalia* was one of their most important ceremonies.¹⁰⁶⁴ The *Dionysian Artificers* likened man to a rough ashlar. Reason could fashion rude material into a perfectly square stone, the symbol of God. Thus fashioned, each man became part of the living and Eternal Temple, without the sound of a hammer. All ashlars, or squared stones, represent God.

As noted in Chapter 9, the *Dionysian Artificers* who settled in Israel reputedly founded the *Cassidens* or *Assideans* who later became the *Chassidim*.¹⁰⁶⁵ According to Philo and Josephus, the *Cassidens* joined with the *Essenes*.¹⁰⁶⁶ Both the *Cassidens* and *Essenes* disallowed women to their assemblies.

The *Dionysian Artificers* were perhaps associated with the great *Ionians* who built the Temple of Diana at Ephesus in the eleventh century BCE. This temple was one of the Seven Wonders of the World. The *Dorians* similarly built the Temple of Apollo at Tripoli.

At Marmaria, one and a half kilometers from Delphi, on the slopes of Mt Parnassus, are three *precious ornaments* also reputedly built by the *Dionysian Artificers*.¹⁰⁶⁷ These are two small Doric Temples and the famous *Tholos* of Delphi. The older of the two small temples is known as the *Treasury of Massalia* and dates from about 530BCE when the Python Priestesses moved around the hill from Delphi. Traditionally the Priestesses buried a young warrior under the temple threshold.¹⁰⁶⁸ Freemasons may recognize this practice.

Chapter 5 showed that the name *Treasury* was usually an alias for a Temple of melissae priestesses. The *Treasury of Massalia* was one of the finest examples of Ionic architecture in Greece with *spirals* and

astragals on its walls of *Parian marble*. The two columns at its entrance were Ionic. Palm leaves, the symbol of life, curved curiously downwards to decorate their capitals. This type of embellishment became the *Aeolic* style. It reflects that Priestesses of Delphi worshipped only the Fates of Birth and Death.¹⁰⁶⁹

Close by is the exquisite circular *Tholos* designed by Theodorus in the fourth century BCE. It was Doric, built from *Pentelic marble*. Twenty Doric columns once stood around the exterior. The wall and molded podium of the *Tholos* are of *Eleusian marble*. They support a labyrinth of ten Corinthian columns. Two interlocking spiral S shaped staircases may have existed inside columns, similar to the Mycenaean Treasury of Atreus and the Temple of Apollo at Didyma. The great Chateau Chambord in the Loire Valley in France, thought to be the work of Leonardo da Vinci, includes a magnificent intertwining staircase of this type.

The *Tholos* of Delphi is similar to images painted in frescoes of Pompeii. Bedroom B of the Villa of the Mysteries and Bedroom M of the Villa of Publius Fannius Synistor, at nearby Boscoreale, both show the mysterious *Tholos*, partially concealed from view by a veil.¹⁰⁷⁰ We shall have more to say of the *Tholos* and its enigmatic labyrinth of columns later in this chapter.

It is interesting to note that all three societies of architecture and building, the *Ionians*, *Dorians* and *Dionysian Artificers*, advocated generous acts of benevolence. They practiced this charity along with their architecture and building.¹⁰⁷¹ These groups were the archetypal forerunners of the Rosicrucians.

Numa Pompilius, later called Pontifex Maximus, first constituted the *Roman Collegia* in 703BCE.¹⁰⁷² Masonic tradition holds that Caesar Augustus, the first Emperor of Rome from 27BCE to 14CE, was a patron of Masons and Grand Master of the *Roman College of Architects*.¹⁰⁷³ He oversaw the Roman innovation of a new architectural order, the Composite Order, which was first apparent in 19CE.¹⁰⁷⁴ Certainly, Caesar Augustus' boast that *he had found Rome brick and left it marble* shows his high regard for architecture.

Historians know Caesar Augustus as Octavian, although his name was originally Gaius Octavius. Later he became Gaius Julius Caesar because he was the grand nephew of Julius Caesar and succeeded him. Julius Caesar claimed descent to the twin boys Romulus and Remus who founded of Rome. They were the offspring of the pious Trojan Aeneas, a

prince of the royal house of Assaracus, who bought the sacred porpoise-ivory Palladium of the porpoise cult to Rome where the Vestal Virgins' guarded it.¹⁰⁷⁵ The legendary Palladium was a legless object, three cubits high, made by Athene in memory of her dead playmate Pallas.¹⁰⁷⁶ Athene originally set the Palladium beside Zeus' throne on Mount Olympus. However, when Electra violated it with her touch, Athene violently cast it to earth.

Aeneas was the son of the Goddess Aphrodite and Anchises, King of the Dardanians and grandson of Ilus.¹⁰⁷⁷ The Arcadians and Trojans built shrines to Anchises as the god Adonis who was born from a myrrh-tree.¹⁰⁷⁸ As we saw with Tamar's *Palm in the Valley of Oddy* in Chapter 15, the drops of gum shed by the myrrh tree were the tears shed for Adonis who was born from the tree.¹⁰⁷⁹

Ovid tells the same story of a father incestuously copulating with his daughter, Myrrah, albeit unbeknownst to him.¹⁰⁸⁰ There are many stories of father-daughter incest to prolong the dynasty. In the Israelite context, the daughters of Lot lay with him at Zoar.¹⁰⁸¹ Similarly Judah lay with his daughter Tamar.¹⁰⁸² A Midrashim suggests that God assisted their incest.¹⁰⁸³

Like Horus, Aeneas was the Son of God. Both Julius Caesar and Caesar Augustus claimed descent from him.¹⁰⁸⁴ The myth of Aeneas became very important to the Rosicrucians in the seventeenth century. As previously mentioned, he is one of the *nine noble warriors*. Frederick II decorated his bedchamber at Sans Souci with esoteric reliefs of Julius Caesar and Augustus.

Diocletian, Emperor from 284 to 305CE, endeavored to suppress Christianity, yet was lenient on the *Roman Collegia* despite many members being Christians.¹⁰⁸⁵ Nevertheless, he martyred four aristocratic patrons of architecture, called the *Quatuor Coronati*, together with four sculptor masons and an apprentice. Their emblems were the saw, hammer-mallet, compasses and square, cube, plummet, circle and level. These were the same emblems revered by the *Roman Collegia* and the mysterious *Magistri Comacini*. A member of the *Roman Collegia* called Vitruvius noted that those who wore the leather apron of the craft reserved the inner mysteries.¹⁰⁸⁶

The fall of the Roman Empire was to lead to a dramatic loss of *Collegia* skills. Vitruvius described how the Romans had made extensive use of cement and even hydraulic lime and silicate mortars that could set underwater.¹⁰⁸⁷ The magnificent dome of the Pantheon built in 110CE

still stands testament to their great achievement in building technology. In contrast, the great cathedrals and public buildings of Cologne, Milan, Bologna and Seville used porous sandstone. Time has proven this material inadequate and these cathedrals now require extensive waterproofing and repair. It is surprising to most architects and engineers that the Roman's knowledge of cement and admixes was lost until the invention of Portland cement in England in the eighteenth century CE.

The same catastrophic loss of skills occurred in glazes and glass making. Vitruvius tells us of the chemically complex colour, Egyptian Blue, invented by the Egyptians before two thousand five hundred BCE.¹⁰⁸⁸ The Greeks, Romans and citizens of Pompeii enjoyed it. Rabbis once died the tassels of their tallith this blue. To this day, their tassels remain white because of its loss.

Egyptian Blue was lost to civilisation at the time of the barbarian invasions of Rome in 410CE, only to be rediscovered in the nineteenth century technology. It joined another rediscovered color, the royal *Purple of Cassius*, found again in 1685. Andreas Cassius precipitated gold, stannous and stannic chlorides with an alkali to obtain the famous glass colourant called the *Purple of Cassius*. Heating a mixture of antimony trisulfide, iron, mercury (Hg) and copper produced the violet *Purple of Cassia*.

The skills and functions of the *Magistri Comacini* appear to derive from Brotherhoods, such as the *Sarmoung Brotherhood*, that we might call *Mages of Commagene*.¹⁰⁸⁹ Their involvement in the building of the great cathedrals of France seems to have had its genesis in the visit of Louis VII to Palestine during the Second Crusade in 1147CE. Shortly after his visit, the King adopted the *Fleur-de-Lys* as both his personal heraldic device and the Royal Coat of Arms of France.¹⁰⁹⁰

The *Fleur-de-Lys* derives its name from the flower *Fleur-de-Luce*. It is the sacred narcissus or *leirion* used in the ancient wreaths of Demeter and Persephone.¹⁰⁹¹ It is the same flower that Gabriel gives to Mary signifying that a new king would emerge from her womb.

The *Fleur-de-Luce* is the striking *Nazareth Iris* or death flower of the group *Oncocyclus*.¹⁰⁹² St Bernard originally translated the word *Nazarene* as *branch of the vine*. Traditionally it means any lilac coloured flower such as the lilac, iris, crocus or even a rose. It is the ultimate lilac or purple colour that symbolizes Horus and the Philosophers' Stone.

A further intrigue in the mystery of the French cathedrals is that the *Fleur-de-Lys* astrologically corresponds to the sheaf of wheat in the

constellation of Virgo. The constellation of Virgo provides an uncanny celestial map for the terrestrial layout of the great Gothic Notre-Dame cathedrals in northern France.¹⁰⁹³ These are Rouen, Chartres, Laon, and Reims etc. In this pattern the most important cathedral in France, Reims, represents the star Spica. It therefore symbolizes the *Fleur-de-Lys* in particular.

In another surprising coincidence, the pyramids of Giza form the map of Orion over an area twenty kilometers by ten kilometers. However, the French Virgo is on a very much grander scale of two hundred and ten kilometers by one hundred and sixty kilometers. Nevertheless, both seem to express in tangible form the much clichéd dictum from the *Emerald Tablet of Hermes as above, so below*. The Virgo plan in France may either exist by chance or have been constructed to such a scale because Louis VII shared the expectancy that the next Messiah would be French and of royal blood.¹⁰⁹⁴ His adoption of the *Fleur-de-Lys* seems to confirm this and we shall see how poignant this was to be.

Architects and stonemasons of the Magistri Comacini built the great Gothic cathedrals with a previously unheard of range of structural designs and construction skills. They taught the secrets of sacred geometry and construction based on the equilateral triangle of the pointed arch, called the *ogive*, which was the upper half of a *vesica piscis*.¹⁰⁹⁵ The structural innovations developed in the Paris basin between 1140 and 1240 were unparalleled until the invention of reinforced concrete.

As we saw in the previous chapter, the ancient priests and mathematicians considered that the equilateral triangle embodied God. It was also the remarkable resolution of forces in construction that enabled the lightweight and soaring arches of the Gothic cathedrals. Knocking an equilateral triangle of bricks from a wall without compromising stability is elementary building theory today. Yet, the secret of building lightweight edifices to God, using the *ogive* principle of God, was enormously exciting to mediaeval architects. It embodied the glorious meeting of form and function. St Bernard marveled that God was *length, width, height and depth* and decreed that in his cathedrals *there must be no decoration, only proportion*.¹⁰⁹⁶ Gothic principles were certainly austere in the sense of being devoid of decoration. Yet, the new use of light in the upper sections of the cathedrals coupled with slender, logical proportions, based on the Golden Ratio, provided a delight for the senses.¹⁰⁹⁷

Simple trigonometry in Appendix 8 shows why the Knights Templar were distinguished by the *Cross Patteé* to mark their austere role as Knights of the Perfect Pyramid and Golden Ratio. St Bernard saw the Knights Templar as icons of mathematical perfection, replication and the womb of living Church regeneration.

Geometry in architecture triumphed with the creation of spectacular height and roof spans, only limited by the compressive strength of the building materials available. This found its zenith at Beauvais Cathedral, which has a nave ceiling height at the keystone of forty-eight meters compared to thirty-two meters in Paris and thirty-six meters at Chartres.¹⁰⁹⁸ Due to repeated compressive failure in the stone foundations, the nave at Beauvais was never completed. After encountering this limit, the architects of God turned to their newly discovered dimension of expression, natural light, and increased window size. Their objective was to create a thin pillar shell, as found at Saint-Denis and Sainte-Chappelle. Saint-Denis is the true diaphanous cradle of the Gothic style.

St Bernard motivated his ecclesiastical workforce by declaring that *work is prayer*.¹⁰⁹⁹ The Gothic cathedrals erected by this practical *prayer* became the magnificent *New Jerusalem*, rebuilt everywhere in Europe.¹¹⁰⁰ After St Bernard's discoveries were incorporated into the great cathedrals, the Church rapidly lost interest in Jerusalem itself. With the discoveries of the Melchizedek knights safely hoarded away, even St Bernard never saw the need to personally visit Jerusalem. Quite pointedly, he was to assert that a Cistercian monk need only travel to the Abbey in Clairvaux where:¹¹⁰¹

Even now he stands in the courts of Jerusalem ... but not of that earthly Jerusalem to which Mount Sinai in Arabia is joined, and which is in bondage with her children, but of that free Jerusalem which is above and the mother of us all. And this, if you want to know, is Clairvaux. She is the Jerusalem united to the one in heaven by whole-hearted devotion, by conformity of life and by a certain spiritual affinity.

The architect brethren of St Bernard's cathedral builders, the *Magistri Comacini*, honored the martyrs Hiram Abiff and the Quatuor Coronati. Their meeting rooms were *loggia* and their symbols included King Solomon's knot and the interwoven cord of eternity. They held that King Solomon had given them a Charge and incorporated them fraternally in the precincts of his Temple.

The *Enfants de Solomon* or *Children of Solomon* was part of the operational wing of the *Magistri Comacini*.¹¹⁰² This is the same building group as the *Sons of Solomon*, an alternate designation of the *Dionysian Artificers*. After the suppression of the Knights Templar, the *Sons of Solomon* were considered clear of ill doing and became the *Foreign Companions of the Devoir de Salomon*.¹¹⁰³ In the nineteenth century they were renamed *Les Compagnons des Devoirs du Tour de France*.¹¹⁰⁴

The *Magistri Comacini* were in existence at least as early as 643CE when given privileges by the King of Lombard.¹¹⁰⁵ Legend suggests that they lived on a fortified island in Lake Como that is now a ruin.¹¹⁰⁶ As Lake Como today has only one island and it is a swampy mudflat, the island may now be part of the shoreline.

It is most likely that Sir Christopher Wren referred to the *Magistri Comacini* when he remarked:¹¹⁰⁷

The Italians (among which were yet some Greek refugees), and with them French, German and Flemings, joined into a Fraternity of Architects, procuring Papal Bulls for their Encouragement and particular Privileges; they stiled themselves Freemasons, and ranged from one nation to another as they found Churches to be built.

The Papal Bulls alluded to by Wren are unknown and quite probably just part of the extensive folklore of the *Magistri Comacini*. They were active in Ravenna and Venice, although these cities show little evidence of the Romantic style. Ravenna is primarily Byzantine and Venice is Arabic without a single Romantic building.

The construction arm of the *Magistri Comacini*, called the *Compagnonnage*, worked under Cistercian Masons and Knights Templar Master Masons called *Fratres Solomonis* to build the great cathedrals of France.¹¹⁰⁸ The *Compagnonnage* first congregated in 1194CE to build Chartres Cathedral after a major fire. It took a mere twenty-six years to complete the great new cathedral of Chartres. Their construction philosophy was integrally associated with alchemy. Carved reliefs in Chartres and the other Notre-Dame Cathedrals of Paris, Reims, Amiens and Bourges graphically symbolize the steps of the alchemical process.

¹¹⁰⁹

In an immense accomplishment for the era, the *Compagnonnage* went on to build over one hundred and fifty monumental buildings in just one hundred years. At the time of Chartres, nearly twenty cathedrals of the same scale were simultaneously under construction in northern France.¹¹¹⁰ An impressive two thousand seven hundred churches, chapels

and cathedrals were finished in the Paris basin alone during the century from 1140CE to 1240CE.¹¹¹¹ The limestone Paris basin contains over ninety percent of all the early Gothic churches.

According to the Venerable Bede, who lived from 673CE to 735CE, the *Magistri Comacini* reached Anglo-Saxon England where they built a church in Northumbria.¹¹¹² However, there was an even earlier tradition of masonic guilds in third century England when the martyr St Alban commenced the building of abbeys.¹¹¹³ Around 935CE, Athelstan King of Wessex called an assembly of Masons at York and issued them with a charge.

These early efforts aside, it is likely that the main migration of the *Compagnonnage* building guilds into Britain was subsequent to the 1066CE Norman Conquest when they constructed Melrose Abbey and six other abbeys and churches in Scotland. These masons brought with them the basis of today's Craft Freemasonry, but this was to be developed and fashioned in a unique context.¹¹¹⁴

Although the *Compagnonnage* masons were nominally Christian, they carved a strange profusion of symbols into nearly all pre-Reformation Churches. The Reformation in England commenced about 1534 when Henry VIII prevailed upon Parliament to appoint the king and his successors to be the supreme head of the Church of England. Between 1536 and 1539, Henry VIII suppressed the Roman Catholic monasteries and seized their property.

Over six hundred pre-Reformation churches throughout England, Ireland, Spain and France contain images of the Green Man and Sheelana-gig carved in stone.¹¹¹⁵ The Green Man has always symbolized a vegetation god but he is not a happy character.¹¹¹⁶ The Greeks showed him as Tantalus dressed in fruit-hung boughs, in agony from flogging and horror-stricken by fear of drowning or immolation on a pyre.¹¹¹⁷ The Balkans flung their Green Man, whom they called *Green George* into a river as a *pharmacos* or scapegoat. People of Normandy ducked, beat and burned him at their mid-summer bonfire.¹¹¹⁸

The Green Man's image as the male counterpart in *rose logic* is less recognized. He is St Bernard's *branch of the vine*. Each year the immortal sacrificial king consummates a sacred marriage with the goddess of Wisdom who becomes his wife. He then dies, is resurrected and one year later consummates the sacred marriage again.¹¹¹⁹

As we found with the rose, the goat, honey and the dragon, similar images often have two quite different interpretations. This is the

case even with the Sheela-na-gig. Her confronting vulva is ascetic and oracular. The Afro-Asiatic sacrificial king ritual involves death brought by the Goddess Demeter, also known as Hecate and Danaë. Demeter is the barley Goddess of the witches. In Britain, a white horse often symbolizes her in the open countryside.

Before we turn to the Sheela-na-gig in particular, we need to review the practices of the Triple Goddess. At Marmaria, near Delphi, archeologists have discovered that the ancient female rites involved vulva imagery. They found gold statues of women with their faces and genitals combined. The priestesses hid these statues in the floor of the *Tholos*, a stone circle rotunda dedicated to the Barley Mother at *Temple of Demeter*. We investigated the architecture of the site earlier in this chapter.

The grim purpose of the grotesque statues discovered in the *Tholos* was to equate the right of the Goddess to bring both birth and death. The cat is a quintessential representation of a witch, and the particular symbol of the Barley goddess. The cat characterizes the dual right of birth and death because it mates openly and will devour its young.¹¹²⁰ In some modern shops that sell esoteric items, one may see statues of cats with bloody mouths.

A similar college of priestesses to that at Marmaria operated at Iolcus, the chief port of Southern Thessaly. This college demonstrated the continuum of the relationship between the priestesses and witches because its fifty priestesses maintained a close affinity with the Scottish witch cult.¹¹²¹

Near the *Temple of Demeter on the hill of females* at Marmaria lies the *Sanctuary of Athena*. There, kings contributed enormous wealth to the Python Priestesses of Demeter and were safe in the knowledge that the Goddess' priestesses would not demand their death in exchange for orgiastic favours. Instead, the priestesses sacrificed a male child each year of a king's reign.¹¹²² The ancient Greek practice of deserting unwanted children, leaving them on hillsides to die from exposure to the elements, probably provided many of the innocent victims.

Child surrogates, now called interrex, extended the period between the sacrifice of a mature male from one year to five, then to seven and eight years.¹¹²³ The priestess' euphemistic analogy for a male sacrificial victim was a piglet known as *kolabros*, which derived from the double meaning of a *pig*. The pig was the sacred son and lover. He related to the Goddess in her guise of a sow. In Thrace, the priestesses

performed the bloodthirsty dance called the *kolabros* on the skulls of their victims. Kali performed the same dance in India.

Apollo destroyed the Python at Delphi but retained the Python Priestesses. This legend, and another of the attempted rape of Daphne *the bloody one*, seems to record the capture of the Delphic shrine by the Achaeans in the thirteenth century BCE.¹¹²⁴ This ended the tradition of royal sacrifices.¹¹²⁵ Legend said that Apollo tamed the priestess' wild frenzy and led them in formal and decorous dances.¹¹²⁶ When the Dorians returned two hundred years later, patrilinear genealogy had replaced matrilinear.¹¹²⁷ A prince no longer left the house of his father to marry a foreign princess, the princess came to him. Although the Mother Goddess rite continued, it was without the overt sacrifice of men.

The image of the pig, hog or boar remained an icon of *resurrection in Wisdom* long after the time of the Python Priestesses. Ovid writes that Diana transformed Actaeon into a boar after he gained knowledge of her.¹¹²⁸ Ovid's Circe mixed an *Oimellas* of Wisdom to turn her visitors into swine.¹¹²⁹ It was a brew of barley, honey, strong wine, creamy curds and secret essences. The hog was the symbol of the initiate at Pompeii, as shown in the fresco above. Sir Francis Bacon also adopted the hog or boar as his symbol of Wisdom.

Originally the Afro-Asiatic sacrificial king ritual required the death and rebirth of the leader or king, so the land would be fertile. Medea, for example, renewed the old king Aeson:¹¹³⁰

*...She bade bring out
The old exhausted king, and with a spell
Charmed him to deepest sleep and laid his body,
Lifeless it seemed, stretched on a bed of herbs
... Meanwhile within the deep bronze cauldron, white
With bubbling froth, the rich elixir boils.
Roots from the vales of Thessaly and seeds
And flowers she seethes therein and bitter juices,
With gem-stones from the farthest Orient ...
... And behold!
The old dry stick that stirred the bubbling brew
Grew green and suddenly burst into leaf,
And all at once was laden with fat olives;
And where the froth flowed over from the pot*



**Kids entering and two Boars, representing the Sacred king and his
Tanist escaping from the Maze & the Eleusis or Arrival of the Divine
Child carried by Shepherds
Fresco from the *House of the Tragic Poet*, Pompeii¹¹³¹**

*And the hot drops spattered the ground beneath,
 Fair springtime bloomed again, and everywhere
 Flowers of the meadow sprang and pasture sweet.
 And seeing this Medea drew her blade
 And slit the old king's throat and let the blood
 Run out and filled his veins and arteries
 With her elixir; and when Aeson drank;
 Through wound and lips, at once his hair and beard,
 White for long years, regained their raven hue;
 His wizened pallor, vanquished, fled away
 And firm new flesh his sunken wrinkles filled,
 And all his limbs were sleek and proud and strong.
 Then Aeson woke and marveled as he saw
 His prime restored of forty years before.*

As we have seen, the herding, protein-eating Indo-Hittites saw little merit in the Mother Goddess' analogy of male sacrifice. Under pressure of change at Delphi, the king sacrifice became the sacrifice of any male. Later a male child became a live sacrifice or *sparagmos* in the Mysteries of Demeter.¹¹³²

Euripides' fifth century BCE play *Medea* tells of the return of Goddess worship to Athens and the inception of child sacrifice in response to desertion of the Mother Goddess religion by Jason:¹¹³³

Men say that women cannot be good at anything, therefore I will excel at wickedness .. A women gives life to her children, it is her right to take it away.

Medea's expulsion, from Corinth and then from Athens, refers to the Hellenic suppression of her Triple Goddess cult.¹¹³⁴

Philomela, the sister of Queen Procne, participated in a sacred marriage with King Tereus. Queen Procne later learnt of the affair and sought vengeance. As Hecate, she killed her son rather than the king:¹¹³⁵

*... As Procne spoke, her son
 Itys, approached – she knew what she could do!
 Looking at him with ruthless eyes, she said
 “You're so like your father!” and she planned
 In silent rage a deed of tragedy.
 ... She struck him with a knife
 Below his ribs, and never even looked
 Away; one wound sufficed to seal his fate.
 And Philomela slit his throat. Alive,*

*And breathing still, they carved and jointed him,
And cooked the parts; some bubbled in a pan,
Some hissed on spits; the closet swam with blood.
... In rushes Philomela,
Just as she is, that frantic butchery
Still spattered in her hair, and throws the head
Of Itys, bleeding, in his father's face.*

In child sacrifice, the priestesses castrated a boy, tore him apart and consumed him in a eucharist called the *omophagia*. Later, the priestesses baked his blood in baked barley cakes and ate the cakes in honour of the Barley Goddess.¹¹³⁶ This is the esoteric meaning of barley cakes.

Blood also anointed the Earth Priestess' *omphalos* stone. This was a *navel shrine* of the Earth Mother with the spiral python motif of immortality.¹¹³⁷ It symbolized both the umbilical tie to the earth and resurrection for the sacrificial king. Rosettes, the ancient symbol of sacred marriage and royal resurrection, decorated the *omphalos*. The Priestesses constantly anointed it with blood and oil mixed with strands of woven wool.¹¹³⁸

Both the city of Delphi and the influence of the priestesses at the *Temple of Demeter* declined after the Sacred Wars of 529BCE to 338BCE. The Gauls finally destroyed the Temple in 279BCE.

Yet, the practices of Triple Goddess worship were entrenched elsewhere in Europe and horrifying myths continued to circulate. While the Indo-Hittite invasions of Greece stopped the practice of male sacrifice, the Goddess Demeter's ensuing hostility to children demanded constant, covert appeasement.

In the old myths of Europe, the male oak god Janus, in his guise as an oaken door, saved children from the witch Demeter.¹¹³⁹ Another name for Demeter was Cardea. If she penetrated beyond the Oak-king, *the door*, she would steal the children to drink their blood.¹¹⁴⁰ This *Hansel and Gretel* factor, now presented as mere fairytale, is still the most entrenched, pernicious and feared aspect of witch ceremonies up until the present day. Modern witches will still talk of stealing blood for their barley cakes from the pierced finger of a child.

The Triple Goddess has constantly been with us, even if not immediately recognizable. Ludwig van Beethoven praised her in his triumphal Symphony No 9, Opus 125 *Choral*, dedicated to King Friedrich Wilhelm III of Prussia.

Beethoven composed this magnificent testimonial intermittently between 1792 and 1824. He was deaf by the time of its first performance in Vienna on 7 May 1824. In reaching the words *Tochter of Elysium*, the orchestra assumes *moestoso* and *triple time* for the crowning choral *Finale*, afterwards resuming common time. Elysium is Hera's apple orchard on Mount Atlas, guarded by the Hesperides.¹¹⁴¹ The words of the *Finale* praise the Triple Goddess while longingly searching for the lost Father:

*Joy, fair spark of the gods,
Daughter of Elysium,
Drunk with fiery rapture, Goddess,
We approach thy shrine!
Thy magic reunites those
Whom stern custom has parted;
All men will become brothers.
Under thy gentle wing.
May he who has had the fortune
To gain a true friend
And he who has won a noble wife
Join in our jubilation!
Yes, even if he calls but one soul
His own in all the world.
But he who has failed in this
Must steal away alone and in tears
All the world's creatures
Draw joy from nature's breast;
Both the good and the evil
Follow her rose-strewn path.
She gave us kisses and wine
And a friend loyal unto death;
She gave lust for life to the lowliest,
And the Cherub stands before God.*

Tenor and Choir

*Joyously, as his suns speed
Through Heaven's glorious order,
Hasten, Brothers, on your way,
Exulting as a knight in victory.*

Choir

Joy, fair spark of the gods,

*Daughter of Elysium,
 Drunk with fiery rapture, Goddess,
 We approach thy shrine!
 Thy magic reunites those
 Whom stern custom has parted;
 All men will become brothers
 Under thy gentle wing
 Be embraced, Millions!
 Take this kiss for all the world!
 Brothers, surely a loving Father
 Dwells above the canopy of stars.
 Do you sink before him, Millions?
 World, do you sense your Creator?
 Seek him then beyond the stars!
 He must dwell beyond the stars.*

Chapter 15 mentioned that the singer Madonna emulated the Triple Goddess in *Ariadne's castle of Light* at the *Corona Borealis*.

There are many other examples of the warm reception of the triple Goddess on the pop hit parade. In memory of Princess Diana, Sony Entertainment released an official compact disk of her favorite songs entitled *Diana, Princess of Wales – Tribute*. It included a hugely popular song of praise to the Mother Goddess, *Hymn to Her*, by lead singer Chrissie Hynde and the Pretenders:¹¹⁴²

*Let me inside you, into your room
 I've heard it's lined with the things you don't show.
 Lay me beside you, down on the floor
 I've been your lover from the womb to the tomb
 I dress as your daughter, when the moon becomes round.
 You be my mother, when everything's gone.
 And she will always carry on.
 Something is lost but something is found
 They will keep on speaking her name.
 Some things change, some stay the same.
 Keep beckoning to me, from behind that close door.
 The maid and the mother, and the crone that's grown old.
 I hear your voice coming out of that hole.
 I listen to you and I want some more.
 I listen to you and I want some more
 And she will always carry on.*

Something is lost but something is found
Let me inside you
Lay me beside you
I dress as your daughter
And she will always carry on.
Something is lost but something is found.

We can now turn to the *Sheela-na-gig*, which is found in churches and seems to be a crudely pornographic representation of an ugly, naked female figure displaying her genitals. It immediately suggests the pagan carnality of the Mother Goddess. Even more offensive, erotic carvings depict monks and priests performing homosexual acts, wearing the heads of animals and in sexual poses with wanton young girls. In the hallowed chamber, such pornographic lampooning of the Church and its clergy is highly incongruous.

Together with the Green Man, the presence of *Sheela-na-gig* would seem convincing evidence that the Church is little more than a pagan hall for the sacrificial king ritual. Yet, here once more, all is not as it seems. While these images do reveal a sharpened perception of the Church building as a *womb*, the *Sheela-na-gig* is remarkably specific to Indian yogic Tantrism in the same pre-Reformation period from at least seventh century CE to thirteenth century CE.

Despite its sacrificial king context in Christian Churches, the *Sheela-na-gig* is quite removed from the *Female*, Triple or Mother Goddess Demeter. It is more characteristically an Indo-Hittite icon for the ascetic yogi practice of vulva worship called *stripuja*.¹¹⁴³ Exaggerated ugliness of the female form deliberately reinforces that the sole feature of concentration is the vulva and its oracular function.¹¹⁴⁴ A Yogi adept would focus his eyes on the vulva and his mind on *Karma* or lust. The object was to achieve an ejaculation but with the semen remaining in the body. Yogis consider this to give an upward flow of sexual energy in the spinal-tree called the kundalini experience.¹¹⁴⁵ Human life force flows up the spinal-tree to the head where human consciousness and divinity meet. This meeting place is analogous to the altar in the church where the *Bread of Life* transubstantiates into God.

Wanton poses with young girls shown in the churches are similarly not of sexual indulgence but of abstinence and testing that formed part of the greater Mysteries (see Appendix 7). The skilled Initiate demonstrated that he could control his sexual urges even when in a position of power and arousal.¹¹⁴⁶

The Greater Mysteries held a similar test: seduction by the corporeal pleasures of life. A successful initiate would not divert from the true path of Wisdom:¹¹⁴⁷

I have never knowingly done wrong to any person; nor forgot the respect which I owe to my kind; nor even to myself without profound repentance. I have followed the lessons of the Stoic Socrates, and overrun the world in my exertions to attain more wisdom. After having assiduously listened to the Priests of this land of Egypt, I descended to the gloomy empire of the dead, and interrogated the illustrious shades, or otherwise collected their luminous sentiments; then I traversed the flames, combated and slew in his cavern the monster of darkness – the genie of evil. Then having ascended the course of a river by swimming, after climbing a ladder which sank under me, I arrived at a delicious place where beautiful women with naked breasts tendered me pledges of love. From thence I was conducted hither.

The most learned French masonic scholar of the nineteenth century, J-M Ragon, argued that this test of carnal desire was of the greatest antiquity and really the last degree of perfect initiation.¹¹⁴⁸ The Freemasonic *Ancients* also preserved it as the most important element of their rituals.

A true Yogi can be perpetually stimulated over a long period and yet refrain from external ejaculation. He diverts sexual energy from the physical to the psychic plane. Homosexuality and bestiality were other ways to achieve the same sexual excitement while avoiding female physical contact and the risk of conception.¹¹⁴⁹ Ritualized bestiality was also an advanced Yogi religious practice. The priests legitimized this practice with the legend that Shiva copulated with the female of each species to create the animal races.¹¹⁵⁰

From the profusion of these images in pre-Reformation churches, there is little doubt that the Roman Catholic Church understood and approved of these esoteric meanings. They are wholly consistent with a priest's vow of celibacy.

Yet, there is an even more striking element built into the most sacred part of the Church. Professor Gregory Webb of Cambridge University was Secretary of the Royal Commission on Historical Monuments. He discovered that ninety percent of all pre-Reformation churches in Britain hid pagan fertility symbols such as the stone image of a phallus in the Christian altar.¹¹⁵¹ Professor Webb's discovery is extraordinary. The builders and ecclesiastics clearly had an

overwhelming desire to model the Church as a *womb* at the instant of conception, as graphically embodied in Michelangelo's *Pieta*.

The philosophy of alchemy infused both the Church and Freemasonry over a long period. The operative lodges of stonemasons and glassmakers already had vestiges of alchemical beliefs from the *Compagnonnage*. The Rosicrucians added their knowledge to these beliefs.

This Rosicrucian model treated the sciences of alchemy and astronomy as its greatest practical secrets. The Rosicrucians had sprung from the same fundamental hermetic tree but concentrated on a higher level of *perfection of the human spirit*, through the symbolism of *perfection in metals*, rather than the traditional *perfection of geometry, architecture and building* in Craft Freemasonry. These two groups parallel the twin roles of building and alchemy in the traditional sequences of the Lesser and Greater Mysteries. These were set out in some detail in the late Renaissance *Crata Repoa* (see Appendix 7), printed in Germany in 1770. It draws on earlier sources such as the *Ritual of Initiations* by Humberto Malhandrini, published in Venice in 1657.¹¹⁵²

There is some puzzlement over the great French writers, especially the highly regarded *Ragon*, accepting both the *Crata Repoa* and *Initiation of Plato* as genuine when to English writers they appeared to be merely graceful fiction.¹¹⁵³ The idea is best summed-up by the French Protestant critic Isaac Casaubon who disputed the idea of Egyptian priestly heritage in 1614. Casaubon argued that the Corpus Hermeticum was a derivative concept as there were no references to it in other works with compellingly similar themes, such as Plato, Aristotle and the New Testament. Although his theory was widely embraced at that time, modern scholars now regard Casaubon's logic as arrogant and faulty. Casaubon's chief deficiency was that he lacked positive evidence. He also made two erroneous assumptions regarding the important theme of Righteousness. Casaubon maintained such a theme could not be widely shared. He also assumed the theme of Righteousness could not be preserved for long periods, in a single chain of succession. Modern scholars are now more inclined to accept the merit of Sir Flinders Petrie's argument that an Egyptian *prisca theologia & prisca sapientia* may date back at least to the period between the sixth and second centuries BCE.¹¹⁵⁴

The conversion of metallic gold to the Philosophers' Stone involves putrefaction, corruption, generation and ultimately perfection. Colours change from black to white, red and finally green. Color change is important symbolism in the Church, Freemasonry and in much of the Elizabethan Canon of English literature.

These colour changes are particularly important in the higher degrees of Scottish Rite Freemasonry. Chevalier Andrew Michael Ramsay, Grand Orator of the Grand Lodge of France, foreshadowed the genesis of Scottish Rite Freemasonry.¹¹⁵⁵ In a speech given on Charles Radclyffe's appointment as Grand Master in 1737, Ramsay outlined the rediscovery of Freemasonry by the Knights Templar. His speech anticipated renewed royal patronage by King Frederick II:¹¹⁵⁶

The word Freemason must therefore not be taken in a literal gross and material sense, as if our founders had been simple workers in stone, or merely curious geniuses who wished to perfect the arts. They were not only skilful architects, desirous of consecrating their talents and goods to the construction of material Temples, but also religious and warrior Princes ...

Scottish Rite Freemasonry officially commenced at the Jesuit Chapter of Clermont, which existed from 1758 to 1764, although it traced three of its four degrees of *Harodim* at least as far back as 1688.¹¹⁵⁷ This Chapter of Clermont, or Mount of Clerics, produced the first statutes of modern Knights Templar.¹¹⁵⁸ The word *Heredom* is a French derivative of *Harodim*. It was a term used by the Comacini builders of London, meaning a *Master of the Builders of the Temple*.

According to the Roman Catholic Church, the Gaelic speaking Celtic Scots of Scotland's eastern Border country were Pelagian heretics.¹¹⁵⁹ Pelagius was a Gaelic speaking Celtic from Strathclyde in 429 CE. St Jerome called him *a fat hound weighed down by Scottish porridge*. A precursor to Germany's Luther, Pelagius preached that demanding personal effort was the key to salvation, not a corrupt and morally lax Church. His libertarian concept of individual free will was at the core of all Mystery Religions that sought to make good men better by confronting them with their own mortality. In the Scottish Borders of the Dark Ages, the ancient doctrine compounded with Triple Goddess or *Virgin Worship*, in the form of a cult of Mary.¹¹⁶⁰ This powerful cocktail underpinned the mysteries of the Knights Templar learned in the East.

There is an old Scottish tradition that the Knights Templar rescued a group of Syriac Christians from the Saracens. These Syriac

Christians were disciples of the Rose Croix, who claimed descent from the Essenes.¹¹⁶¹ Hugh de Payens learned the truth of Jesus and early Christianity from Theocletes, Grand-Pontiff of the Johanite sect's Order of the Temple. We looked at the Nazarene beliefs about Jesus in Chapter 10.

The Knights Templar called those initiated into higher Johanite mysteries Knights of Palestine. The Nazarenes of Basra in Persia still have a tradition that their glorious and wealthy Brothers in Malta and Europe will eventually restore the doctrine of their Prophet Iohanan (St John), the son of Lord Jordan, and eliminate from the hearts of humanity every other false teaching.¹¹⁶² The Culdee heresy allegedly survived in Scotland for some centuries after the Templar suppression.¹¹⁶³

The Syriac Christians arrived at a mountain in Scotland called *Harodim* or *Heroden*, between the west and north of Scotland.¹¹⁶⁴ French masons record that this secret place of hiding was in the concealed valley of Genbeag, opposite the Isle of Skye, about one and a half miles south of Glenelg where there are two exceptionally well preserved Iron Age brochs called Dun Telve and Dun Troddan:¹¹⁶⁵

Here were two old castles, built in a remarkable manner, of stone, with neither lime nor mortar, and which appeared to have served as places of refuge in the wars of earlier times. It was in these castles that the masters assembled in council, and consequently they received the name of Masters of the Valley, or Scottish Masters.

These *masons of the hidden valley* survived and established a philosophical athenaeum called the *Masons of the Orient* or *Brethren of the Rosy Cross of the Orient*.¹¹⁶⁶ They held their first Chapter of the Scottish Rite degree in a castle of the Knights of the Rose Croix in Edinburgh. The Superior Sovereign Grand Chapter traditionally met there until a schism in 1322.¹¹⁶⁷

Marconis (de Negre) claims the group followed Manes' Manichean heresy. Manes propagated his sect of Magi in 304CE.¹¹⁶⁸ A Mohammedan legend says Manes was born in the year five hundred and twenty-seven of the Astronomers of Babylon, which is 215 or 216CE.¹¹⁶⁹ A more accurate date may be 257CE.

Many of the *Rose Croix Masons of the Orient* fought in the crusades, adopting the name *Knights of Palestine*.¹¹⁷⁰ Marconis notes that the Knights Templar followed this group and incorporated their ritual of the symbolic death of Hiram Abiff.¹¹⁷¹ The Rose Croix initiates within

the Knights Templar called themselves *Sons of the Widow*. The Widow was the harlot in the *Gospel of Thomas* who receives all men:¹¹⁷²

Jesus said, "He who knows the father and the mother will be called the son of a harlot."

The Rite of the Jesuit Chapter of Clermont, the *Rite of Perfection* or *Rite of Heredom* is now the eighteenth degree of the Scottish Rite. Chevalier de Bonneville of the Jesuit College of Clermont in Paris actually established it.¹¹⁷³ To this day, Scottish Rite Freemasons know their eighteenth degree ceremony as the *Jesuit degree* or *High Church degree*. The Abbé Barruel claimed that this degree was the Easter Ceremonial of the Knights Templar.¹¹⁷⁴

The Chapter of Clermont claimed to be the sole true descendant of the Knights Templar, fusing together the themes of chivalry, King Solomon's Temple and alchemy. It taught that the Knights Templar recovered dishes marked for alchemical purposes of the Royal Art from a hollow corner stone in the Temple of Jerusalem.¹¹⁷⁵ The dishes were for the preparation of an alchemical eucharist, which we looked at in Chapter 1. They hint at the real discoveries in Jerusalem, which we shall learn more of in Chapter 20. Because of the discoveries in the Temple, Scottish Freemasonry has stronger links with alchemy than does Craft Freemasonry. The Scottish Rite focus on the Greater Mysteries reinforces it further.

Frederick II (1712-86) established the thirty-third degree of the Scottish Rite in May 1786, shortly before his death.¹¹⁷⁶

He formed this new degree to cap the existing system of twenty-five degrees.¹¹⁷⁷ The number thirty-three has many esoteric associations. Chapter 7 showed thirty-three is a cabbalistic symbol of the sacred names of *BAL* and *AUM*. It is also the thirty-three year life of Jesus. Thrice three alludes to the Ennead of the Goddess, the Ennead of God and thrice through the *Valley of Death*, the third being physiological death.

Frederick II, the second King of Prussia, ruled from 1740 to 1786. *Old Fritz*, the enlightened despot, was a highly successful military leader. He proved an able administrator, lawgiver, companion philosopher to Voltaire and d'Alembert, prolific writer, musician and patron of French Rococo artists such as Watteau, Pater and Lancret.¹¹⁷⁸ Frederick was also an ardent political admirer of George Washington. While usually frugal, Frederick was an avid collector of three hundred extravagant jeweled snuffboxes.¹¹⁷⁹

He built the famous masonic Rococo palace of Sans Souci at Potsdam in 1745. *Sans Souci* means *without care*. It gained considerable attention when Joseph Stalin, Harry Truman and Winston Churchill gathered at Potsdam in 1945 to decide the future of Germany. Believing they were on hallowed ground, the world leaders shifted their meeting to a less controversial location.

Following his role in the 1734 Rhine campaign of the War of Polish Succession, Frederick's interest in philosophy accelerated.¹¹⁸⁰ He corresponded with Voltaire in 1736, pursuing science and philosophy above all else until 1740 when he became King of Prussia. Frederick studied Christian Wolff's essay *Reasonable Thoughts about God* in 1737. From 1740, Frederick embarked on victorious military campaigns.

In 1747, Frederick commenced his celebrated supper gatherings in the Marble Hall at Sans Souci. Three years later Voltaire visited and wrote:¹¹⁸¹

Supper was usually taken in a small chamber whose most peculiar decoration consisted of a picture by Pesne, one of our best colorists, for which he had supplied inspiration. It was a beautiful bawdy painting. There were men embracing women, nymphs and satyrs, cupids playing games of Tag and Blind Man's Buff, a number of people swooning with pleasure at the sight of these romps, cooing turtle doves, billygoats mounting nanny-goats and rams mounting ewes. Often the meals were no less philosophical affairs. Anyone entering unexpectedly and listening to our conversations would have thought he was listening to the Seven Wise Men of Greece in a house of pleasure. I do not suppose there is another house in the world where all mankind's superstitions are discussed so freely and dismissed with more mockery and contempt. God Himself was not touched on; but there was no mercy towards all those who in His name had deceived mankind.

Perhaps Voltaire is referring to one of the most famous French clandestine manuscripts, the profane *Traité des trois imposteurs*, first edited in 1719 under the title *L'Esprit de Spinosa*. *The Three Imposters* is a highly controversial, vitriolic critique of Christianity, Judaism and Islam that refers to Moses, Jesus and Mohammed. A German officer named Tausendorff allegedly found it in the library of the Elector of Bavaria, after the victory of Hochstadt in 1703. In 1767, Voltaire actually mentioned this work, doubting its existence. However, Voltaire's *Sermon of the Fifty* echoed it.¹¹⁸²

Frederick died at Sans Souci in August 1786. His final resting-place is in a crypt at the palace. He lies with his horse and dogs in preference to the Potsdam Garrison church with his wife. This crypt is quite intriguing. On 10 August 1744, Frederick commenced the terraced vineyards and crypt on the hill then known as Wüster Berg.¹¹⁸³ This was just seven years after Chevalier Andrew Michael Ramsay's famous speech on Scottish Rite Freemasonry.

Frederick constructed the special crypt on the topmost terrace well before finalization of the plans for Sans Souci Palace in 1745.¹¹⁸⁴ The unusual importance of the crypt is reinforced by a beautiful rural *supra porta* over the door to the music salon in the palace. It shows the Havel River and palace together with a classical tomb bearing the inscription *ET IN ARCADIA EGO*. Alongside the tomb are depicted a shepherd, shepherdesses, a flock of sheep and boatmen. The famous inscription is of course the subject of Nicholas Poussin's two *Les Bergers d'Arcadie* paintings of 1630 and 1640.¹¹⁸⁵ In 1618, Il Guercino also named one of his works *Et in Arcadia ego*. Frederick II gave specific instructions in several wills for a quiet funeral and burial in the crypt. Perhaps to this day certain philosophical treasures lay in the classical tomb or with this great monarch in his extraordinary resting place.¹¹⁸⁶

Louis of Bourbon, Prince of the Royal Blood of France assisted Frederick II promulgate the thirty-third degree of the Scottish Rite just before his death in May 1786. This may well have been Louis de Bourbon-Condé, Count of Clermont and Abbé of St Germain des Près, who was Grand Master of French Masonry and died in 1771.¹¹⁸⁷ However, if the establishment date of May 1786 is correct then the Louis Bourbon in question could have been the Count of Clermont's nephew, Louis Philippe-Joseph d'Orleans, Duke of Chartres, Prince of the Royal Blood. He continued as Grand Master until his abdication in 1793.¹¹⁸⁸

Another prominent Louis Bourbon was the Count of Provence, who became King Louis XVIII in 1795. Louis' ancestry traced back to the Capetian king Louis IX (Saint Louis, 1214-1270). The line took its name from the heiress of the Barons of Bourbon, Béatrix (d.1310), who married Robert de France, the Comte de Clermont and sixth son of Louis IX. The Count of Clermont, Louis, remained in exile in England during the French Revolution and Napoleon's rule. Following the death of ten-year-old Louis XVII, the Count of Clermont became titular king of France. France crowned him constitutional monarch, Louis XVIII, in 1814, following the abdication of Napoleon.

Another heir to the throne through Robert de France, Comte de Clermont, was the Huguenot General, Henry III of Navarre. He provides an important clue to the relationship of the Royal Blood of France to the lands of the Merovingians and the Jewish state of Septimania.

The last Capetian king, Charles IV, had died without heir and his younger brother Charles Count of Valois assumed the throne. This Valois branch of the family then ruled France for two hundred and sixty-one years until 1589. The Dominican friar Jacques Clément murdered the last of the Valois kings, Henry III (r1574-89), while he led a Huguenot attack on Paris. The childless and effeminate Henry III named his brother-in-law, the Huguenot General, Henry III of Navarre, to be his successor.

Henry III of Navarre was both the nominated and the legitimate heir to the throne through his parents Antoine de Bourbon and Jeanne d'Albret, Queen of Navarre. He was born in Pau, in the autonomous Kingdom of Navarre, two hundred and eighty kilometers to the southwest. The original Basque state of Pamplona became Navarre in 824CE. It encompassed today's province of northwestern Spain and the French department of Pyrénées-Atlantiques. It was also on the western edge of the Jewish Kingdom of Septimania indicating that Henry III of Navarre was not only a Prince of the Royal Blood but also perhaps a Prince of the greatest secret, the Royal Davidic Blood.

Henry III of Navarre ascended the throne as Henry IV of France in 1593 after he finally renounced Calvinism declaring that *Paris was well worth a Mass*. His enthronement began 225 years of Bourbon rule. Henry ended the terrible Wars of Religion in 1598 with the Edict of Nantes, which legitimized Protestantism in France.

Eight years later, Robert Naunton recorded Henry IV's mystical activities in Paris. Naunton noted that Henry IV was to celebrate the Eleusian mysteries that Easter 1597.¹¹⁸⁹

King Philippe Le Bel of France ordered the arrest of Knights Templars in France on Friday 13 October 1307. Scholars attribute his action to resentment for the riches of the Order and growing disillusionment with the cost of recapturing Jerusalem. The Order was wealthy. It owned sixteen thousand Lordships in Europe and fourty thousand Commanderies.¹¹⁹⁰ Yet, the severity of the indictment is still puzzling and not adequately explained by these factors alone. There is an absence of similar force against the Cistercians or against the *Sons of Solomon*.

The Knights Templar was directly beholden to the Pope for its constitution. The Pope had the power to withdraw its mandate, dissolve the Order peaceably and transfer all assets. Indeed, the Pope had endeavored to broker a solution before State seneschals arrested members of the Order. His plan was for the Knights Templar to amalgamate with the more conservative Order of Knights Hospitaller. However, both Orders were unreceptive to the idea. For unexplained reasons their long relationship had been uneasy. It occasionally flared with violence and it would undoubtedly do so again.

In theory, the Pope could have compelled a restructure of the Orders. It was unnecessary to execute a mass arrest of all members of the Order, engage the Dominicans to extract confessions and risk the dissipation of property to overseas kings as subsequently occurred to Edward II in England.¹¹⁹¹

The Knights Templar could not have rebelled against a restructure or liquidation. Each knight was a monk of the Roman Catholic Church and had taken a vow of material poverty. Furthermore, if the Order had rebelled it would have had limited options for shelter. Envious monarchs continually eyed its productive land and were prepared to immediately expropriate the assets of the Order at the first sign of any weakness in its legitimacy.

The viciousness of the suppression has commercial and religious implications. Underlying the commercial imperative was a sudden decline in the fortunes of France.

Philippe IV Le Belle was the eleventh king of the Capet dynasty. The House of Capet acquired the throne of France in 987CE when the Merovingian and Carolingian dynasties were without immediate heir. For over three hundred years, Philippe IV's family had expanded their dominions at the expense of these dynasties and of English domains. In 1144CE, Capetian King Louis VII *The Young* conquered the Barons of Champagne. His son Philippe II *Augustus* added Flanders, Burgundy, Normandy, Maine, Brittany, Anjou, Touraine, Poitou and the Albigensian territories in the south of France. France became the most powerful nation in Europe.

Subsequent Capetian ambitions proved less successful. Territories in southwest France were lost to the English by Philippe IV's grandfather Louis IX, called *St Louis*. Philippe III *The Bold* then unsuccessfully attempted to gain control of Aragon. Philippe IV had the

same dismal fortune in his attempt to wrest Guienne in southwest France from England.

These fruitless campaigns and France's decline from its status as the premier nation in Europe led to acute cost pressure on Philippe IV. Compounding his problem was the Knights Templar Order. It had absorbed a very large number of feudal estates and removed them from crown revenue. In desperation, Philippe IV increased taxes, devalued the currency and ruthlessly expropriated the assets of Jews and Italians.

From a religious perspective, the Capetian family had staunchly supported the Church. It enthusiastically participated in the Crusades, suppressed heresy and formed a capable bulwark against the aspiring Merovingian and Carolingian families that threatened the fundamental legitimacy of the Church.

In harboring the Melchizedek or Nazarene heresy, as we saw at the end of Chapter 11, the Knights Templar and Cistercians were negligent in their duty to the Church as an agency of that body. This also made them guilty of abusing their position of religious and commercial privilege. While the actions of Philippe IV were undeniably motivated by financial pressure, his need to stabilize Capetian succession against the Merovingian and Carolingian dynasties that had gained a stronghold within these Orders was perhaps the major determining factor in the indictment of the Knights Templar.

The suppression of the Knights Templar therefore followed as a convenient means to achieve many aims. These were to annul debt and receive fees while piously pursuing heresy and once more disenfranchising the regal aspirations of the Merovingian and Carolingian dynasties. Philippe IV ostensibly had both authority and propriety on his side.

It appears that members of the Knights Templar received forewarning of their arrest. The evening before the seneschals opened their sealed orders, the entire Knights Templar fleet of eighteen galleys slipped anchor in the port of La Rochelle and headed for the Firth of Forth and the Western Isles of Scotland.

In France, leadership of the Knights Templar passed to John Larmenius. His *Charter of Transmission* shows the degree of animosity felt by the French survivors towards their brothers in Scotland:¹¹⁹²

I, lastly, by the decree of the Supreme Assembly, by Supreme authority committed to me, will, say and order that the Scot-Templars deserters of the Order be blasted by anathema, and that they and the

brethren of St John of Jerusalem, spoilers of the demesnes of the Knighthood (on whom God have mercy), be outside the circle of the Temple, now and for the future.

In 1324, four years after Philippe IV suppressed the Order, Pope Harminius excommunicated the Scottish Templars.

Philippe IV faced many issues of international incredulity in prosecuting the Knights Templar. However, the secrecy and arcane practices of the Order gave him the ammunition he needed. The Knights Templar learned basic Indo-Hittite philosophy through their contact with mystical Sufis. These ideas extended well past architecture and alchemy to an extended range of esoteric subjects.

These included claims of heresy, homosexuality, murder and worship of a mysterious deity called Baphomet. Rumors surfaced of a second, even more mysterious Rule within the inner circle of the Order.

The origin and exact meaning of the image called Baphomet is still unknown. Esoteric writers often reversed the letters of words as an elementary cipher. The Triangular Book of St Germain in Appendix 10 uses this simple technique. One solution of Baphomet reverses it suggesting: TEM OHP AB.¹¹⁹³ Expanding this in Latin leads to *Templi omnium pacis abbas*, meaning *father of the temple, universal freedom of mankind*.

Another solution was determined with the Atbash Cipher. Baphomet directly translates to *Sophia*, who is the *Goddess of Wisdom* (see Appendix 10 for the Atbash Cipher).¹¹⁹⁴

Repeated use of the Atbash Cipher can demonstrate that Baphomet is the name of the intercessor between Jehovah and the Messiah. The Atbash Cipher produces BphOM from Jehovah (YHWH).¹¹⁹⁵ Using the Cipher once more, Baphomet (BPhOMTh) leads to Yahushua (YHWSHo), which means *The Messiah*.¹¹⁹⁶ Thus, YHWH with the letter Shin means Yahushua. Baphomet is therefore the partner of Jehovah and route to the *Messiah*. Thus, Baphomet figuratively gives birth to the *Messiah* from Jehovah. Baphomet therefore fulfills the age old role of the Mother Goddess in the old sacrificial king rituals. She is Wisdom or *Sophia*, who brings forth the son of perfection. Thus, the repeated use of the Atbash Cipher through Baphomet, gives the same answer as the straightforward method, *Sophia*.

Baphomet is therefore equivalent to the *Shema* or understanding that unites the *one with God*. This is the *Shekhinah* or the *Virgin with Child*. The contemplator who has found this understanding, himself

becomes the *Messiah* or the self who has found purity. Chapter 15 demonstrated this with St George and the Dragon.

Through this construction, the Kabbalah shows that YHWH encompasses the sacred marriage and the sacred son. Although Holy, the Virgin and child are simply component parts that unite in the Father:¹¹⁹⁷

Shema Israel YHWH Elehenu YHWH EChad.

Hear, O Israel, YHWH, our God, YHWH is one.

A 1302 English seal of the Knights Templar of England shows Baphomet as *Sophia*.¹¹⁹⁸ This seal depicts the star and crescent moon of Islam, together with a lion and two five-pointed stars. The star and crescent moon of Islam symbolize God, wisdom and love. Chapter 8 showed that the lion is the *Lion of the Sun and of Judah* and represents *Q're*. The two stars are *Ashima* representing both the moon and wisdom, and *Anatha* representing fertility and love.

Investigators did not find Baphomet but they discovered a beautiful casket in the possession of the Knights Templar. Inquisition records describe it surmounted by:

... a great head of silver, most beautiful, and constituting the image of a woman.

There was more than one gilded head seized from the Knights Templar. Marseilles held one but Vienna's Imperial Museum held others until at least 1818.¹¹⁹⁹

There is little doubt that Baphomet represented Wisdom as the Moon Goddess *Sophia*. Yet, she is also *God the Son* because the Son, as Wisdom, is also feminine. This is just the reverse of the Moon God *Sin*, who became Yahweh's wife *Ashima*.¹²⁰⁰ Recognition of the Son as both masculine and feminine is the key to understanding western religion.¹²⁰¹

Elsewhere amongst the Knights Templar possessions, we would have expected to find images of the Sun and Venus, Inanna or Ishtar representing Love. In fact, the inquisition mentioned this very image of Venus, the cat goddess:¹²⁰²

... a small image of a lion, probably of gold, with the likeness of a woman.

On October 22, 1307, Jacques de Molay confessed to a group of academics at Paris University that the charges brought by King Philippe IV Le Bel were true. Jacques de Molay wrote an open letter to his Knights instructing them to freely confess. One of the leading members to do so was the Grand Treasurer, Hugh de Pairuad. He stated that he had been responsible for initiating many knights and had seen the Knights

Templar god that granted them worldly wealth, made the land fertile and caused the death of their enemies.¹²⁰³

This description matches the Sumerian sun god *Shammash* or Zoroastrian *Mithra of the broad pastures*, who is not to be confused with the *tauroctonus* or bull slaying Mithra of the Romans. The Mesopotamian *Mithra* was the God of *Light and Covenant with Man* and a solar deity adjunct to the Persian deity, Ahura Mazda.¹²⁰⁴

Charles Dupuis' famous book *Origin of the Cults*, published in 1795, outlines that nearly all myths derive from the miracle of sexual reproduction or the movements of the planets.¹²⁰⁵ Along with the Lesser Mysteries of Egypt and Persia, the Knights Templar had seemingly encountered arcane Sufi and Orphic Mysteries that related to former ages of the world.¹²⁰⁶ We shall see the Knights Templar related to the second mysterious Rule of the Order, a version of the Greater Mysteries gone awry, through lack of information and association with the Assassins.

In their insatiable scouring of the Middle East for manuscripts relating to their Jerusalem discoveries, the Knights Templar may well have turned up two powerful Arabic manuscripts that explain the extreme sexual accusations against the Order in the context of previous ages of the world. These manuscripts are the *Picatrix* and the *Dread Book* of the Mad Arab Al Azif. In this context *mad* does not imply lunacy, but that Al Azif is a Magi from Media, in modern day Azerbaijan.

The *Picatrix* is an infamous collection of Arabic astral grimoire magic that invokes the classic planetary gods of Harran, gives detailed information on the Lunar mansions and makes much of agape or fraternal feasts.¹²⁰⁷ The book is really the notes of the Brethren of Purity at Basra on the teachings of Hermes Trismegistus. The *Picatrix* title was *Ghayat Al Hakim*, meaning the *Aim of the Wise*. It seems much older than the medieval *Key of Solomon* does because the text makes many references to the *Book of Buddha* and the wise men of India timing their religious rites by Lunar Mansions, which has been the case since at least one thousand BCE. The *Picatrix* has a companion alchemical book called *The Sages Step* that specifies training in Euclidean mathematics and natural sciences as necessary for an alchemical aspirant.¹²⁰⁸ It also contains precise instructions for the purification of gold and silver by cupellation.

The *Picatrix* may explain how the Knights Templar developed an understanding of the lunar system of religion in Harran. Yet, there is a much deeper mystery in the accusations against the Knights Templar. The *Dread Book* of Al Azif, also called the *Book of the Practices of the*

Dead or *Necronomicon*, better explains this mystery. Debate continues over the existence of this manuscript and its historical veracity. Some maintain that the *Necronomicon* is a hoax. Its available publications seem to support this. Notwithstanding this doubt, the Magan text of the *Necronomicon* does reflect a number of authentic works from the *Creation Epic of the Mesopotamians* such as the *Descent of the Inanna* and with the same missing ending as traditional sources.

In *The History and Chronology of the Necronomicon*, H P Lovecraft writes that Abdul Alhazred of Sanaa in Yemen originally wrote the Dread Book before his death in about 738CE. In 950CE, Theodorus Philetas of Constantinople translated it into Greek under the title *Necronomicon*. Pope Gregory IX subsequently banned the work in 1232. In principle, it remains officially suppressed today.

The *Dread Book* seems to have some similarity with the horrific tortures carried out by Landulf II of Capua in southwest Sicily.¹²⁰⁹ This was the theme of black magic followed by Dietrich Eckart and Aleister Crowley.

The *Dread Book* contains a collection of spells for awakening the monsters of the Abyss and dark places of the human imagination. We easily recognize this as St George's dragon, but more on this later. The Magan text within the book deals with a time before worship of the Moon God. In fact, Dr John Dee translated part of the *Dread Book* as the *Liber Logaeth* while he was Warden of Christ's College Manchester from 1590 to 1604.¹²¹⁰

Dee's *Liber Logaeth* passed into the collection of Elias Ashmole and with Ashmole's collection to the Bodleian Library in Oxford. It seemingly disappeared from the Bodleian Library following a break-in during the spring of 1934, at a time when the agents of Germany were collecting occult literature.

The *Liber Logaeth* told the story of the *Old Ones*, who arrived on primal earth from *dark stars*. They swarmed from the oceans to build cities at the poles and raise temples to those cursed by the Gods. They ruled the earth in abomination until the *Elder Lords* finally acted:

Casting them forth from the Earth to the Void beyond the planes where chaos reigns and form abideth not. And the Elder Lords set their seal upon the Gateway and the power of the Old Ones prevailed not against its might...Loathsome Cthulhu rose then from the deeps and raged with exceeding great fury against the Earth Guardians. And they bound his venomous claws with potent spells and sealed him up within

the City of R'lyeh wherein beneath the waves he shall sleep death's dream until the end of the Aeon.

We saw in Chapter 15 that the Dragon is an integral part of the Greater Mysteries. It is therefore likely that the older parts of the *Necronomicon* represent a Babylonian formulation of the Greater Mysteries. Its newer formulations, complete with symbols, are interpretations of the last one hundred and fifty years.

Before turning our attention to the unsavory aspects of necromancy, it is helpful to understand a little more of the poem called the *Descent of the Inanna*. This poem appears in both the *Creation Epic of the Mesopotamians* and the *Dread Book*. Surprisingly, it allows us to outline the acceptable limit of magic in mysteries by reference to the rituals of the Roman Catholic Church.

We begin with *Marduk Kurios of the Double-headed Axe*. *Tiamat* originally swallowed him but later the roles reversed. In claiming to slay the *Old Ones* on the Earth, Marduk was following in the footsteps of the first Indo-Hittite warrior prince in defeating the Goddess.¹²¹¹ This Gorgon-slayer was *Ptersus the Destroyer*.¹²¹²

Marduk's name means *son of the righteous mound* or *KUR-KUR* and is represented by a triangle of three dots. He is the son of the supreme physical god Enki, brother of Inanna, God of Jupiter and Lord of Magicians.

We see him as St George killing the green dragon and as Perceval in the Arthurian romances. His colour is royal lilac or purple. He is the manifestation of the Philosophers' Stone whose mark is interchangeably the Phoenix, eagle or Tau-cross hammer.

The regal symbol of the double-headed eagle facing east and west is the ancient *phoenix*, often mistaken for an eagle, and derives from Marduk's distinguishing emblem of the Double Headed Axe.¹²¹³

The double-headed eagle represents the dual face of Marduk, Janus or Pan. The eagle is also the symbol of Jupiter. As time belongs to God, the double headed divider separates eras, implicitly looking back to time past and forward to the time to come. The month January derives from Janus who symbolizes the winter solstice, the death of the old year and advent of the new. Janus also represents the death of the sacrificial king and crowning of the new king who will bring agricultural prosperity to the land.

Marduk's double-headed axe is an instrument of division, the most important characteristic of a transcendent god. God created the

world with this instrument of division. Division is how Yahweh created the difference between light and darkness and separated the upper firmament from the lower.¹²¹⁴ Marduk similarly divided the body of Tiamat into two parts.¹²¹⁵ He created the sky and earth from the waters of these halves.

All sacrificial oak kings fell beneath the sacred double-headed axe, known as the *labrys*.¹²¹⁶ This ancient weapon was the emblem of Cretan sovereignty.¹²¹⁷ It combined the power of Poseidon's trident with Zeus' thunderbolt.¹²¹⁸ The priestly corporation at Delphi, the *Labryadae*, which still existed in Classical times, took its name from this Cretan two-headed axe used in the ceremonies.¹²¹⁹ The labrys was the instrument of death and correspondingly of rebirth, represented by the two-headed bird called the phoenix. Phoenix is the masculine form of Phoenissa, *the red or bloody one*, a title given to the Triple Goddess who brought *Death-in-Life*.

The smithy-god's furnace and his sword, or *Word* in the Revelation of John of Patmos, again demonstrates the double-edged instrument of division:¹²²⁰

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

The two-edged sword is the ancient instrument of dichotomy or sorting. It is the same as the axe, divider or compass that created the world at the centre of the firmament. The same act of division or measurement creates individuals. The god that wields the axe or holds the hinge of the compass, which represents the unity of the whole and the order of chaos.

In the Mesopotamian poem, *Descent of Inanna*, the goddess descends into the underworld to overcome her sister, the serpent of chaos Tiamat or Ereshkigal. She makes this perilous journey to achieve the wisdom of the Underworld:¹²²¹

Father Enlil answered angrily: My daughter craved the Great Above. Inanna craved the Great Below. She who receives the 'me' of the underworld does not return. She who goes to the Dark City stays there.

The *me* of the underworld is Inanna's own base nature. Her death is analogous to that of St George. Inanna, like Isis and Ishtar, symbolizes resurrection and the efficacy of the elixir of life.¹²²² In the underworld, Inanna falls prey to the spirits of darkness. Love becomes death. After three days, the messengers of life discover Inanna's corpse impaled on a rod and resurrect her.¹²²³ Inanna is an image of love crucified, the earliest *rose on the cross* of Mesopotamia dating from at least two thousand BCE.¹²²⁴

The Annunaki, Dread Judges, Seven Lords of the Underworld drew around her. Faceless Gods of Abyss. They stared and fixed her with the Eye of Death. With the Glance of Death they killed her and hung her like a corpse from a stake.

And the Elder Lords were rent with fear. Our Father Enki, Lord of Magick, receiving word by Inanna's servant Ninshubur, hears of Ishtar's sleep in the House of Death.

To the Kurgarru he gave the Food of Life, to the Kalaturru he gave the Water of Life. With haste they fled through the Palace of Death, stopping only at the corpse of Inanna, the Beautiful Queen, Mistress of the Gods, Lady of all the Harlots of Ur, Bright Shining One of the Heavens, Beloved of Enki, which lay hung and bleeding from a thousand fatal wounds.

Upon the corpse of Inanna sixty times they sprinkled the Water of Life of Enki. Upon the corpse of Inanna sixty times they sprinkled the Food of Life of Enki. Upon the corpse, hung from a stake, they directed the Spirit of Life and Inanna arose.

The image of a serpent crucified on a tree is prominent in Israelite literature. Moses hung a bronze serpent called the *nehushtan*, *Ne-Esthan* in Greek, on his staff for the healing of the plague.¹²²⁵ The Ark of the Covenant safeguarded it for many years until King Hezekiah broke the *nehushtan* into pieces to prevent its worship.¹²²⁶ We saw in Chapter 17 how the Rosicrucians adopted the *nehushtan* as their symbol of the Greater Mysteries.

Moses' renowned staff had an equally miraculous history. Seth took it from the Tree of Knowledge in the Garden of Eden. Moses turned it into a serpent to overcome the magicians of the Pharaoh and used it to part the Red Sea. He also brought forth water from a rock at Kadesh in the wilderness of Zin.¹²²⁷ It then reputedly became a structural beam in King Solomon's Temple.

A serpent on a tree often symbolizes the crucifixion of Jesus, which derives from the Revelation to John of Patmos:¹²²⁸

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

Inanna, Jesus, St George and Lucifer are all subjected to impalement on a staff or tree. As incongruous as it seems, Jesus is Inanna as Love impaled on a staff. After three days, he receives the gifts of Wisdom, Love and resurrection. Jesus is also the serpent of Wisdom on Moses' staff, as Lucifer is the serpent on the Tree of Life. The morning star of Inanna or Venus that rises before the Sun represents either Jesus or Lucifer:

We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty ... And we have the word of the prophets made more certain, and you will do well to pay attention to it, as a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

2 Peter 1:19 has a similar verse:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts

However stark and confronting, the comparison of Jesus with Lucifer and Inanna depends very much on religious context, as we saw in Chapter 13. For example, the Roman Catholic *Paschal Praeconium* of Easter Holy Week refers to the two co-existing lights of Jesus and Inanna or Venus. The first is the candle of Christ as Wisdom dispelling the *Luminous Night* and second is the morning star of knowledge that rises from the netherworld:

We beseech thee therefore, O Lord, that this candle, consecrated in the honour of thy Name, may continue to dispel the darkness of this night. And being accepted as a sweet savor, may it be united with the lights supernal. May the morning star find it burning: that morning star, I say, which knows no setting. That which being returned from the depths, shineth serene upon the human race.

Within this convoluted theological milieu, it is not surprising that the Knights Templar possessed a cult image of wisdom that simultaneously represented both Jesus and Inanna. Nor is it surprising that they gave testimony of a god analogous to the *Son who is Life*.

The deity rescued from the underworld is the *Son who is Life*. Every year the success of his resurrection repeats with the agricultural cycle. As Isis searched for Osiris, so Inanna searches for and resurrects Dumuzi:¹²²⁹

Inanna and Geshtinanna went to the edges of the steppe. They found Dumuzi weeping. Inanna took Dumuzi by the hand and said: You will go to the underworld half the year. Your sister, since she has asked, will go the other half. On the day you are called, that day you will be taken. On the day Geshtinanna [your sister] is called, that day you will be set free. Inanna placed Dumuzi in the hands of the Eternal.

In the genealogies of Sumer and Semitic Akkad, the worldly sacrificial god Dumuzi is Tammuz. Both are. In contrast is Inanna's transcendental brother, the *Sun God* Utu. Utu cannot impregnate Inanna even though this is Inanna's wish. He arranges Inanna's marriage to his worldly twin, the god Dumuzi:¹²³⁰

Sister, your bridegroom will go to bed with you. He who was born from a fertile womb. He who was conceived on the sacred marriage throne. Dumuzi the Shepherd! He will go to bed with you.

However, Inanna acquiesces to the marriage only when Dumuzi likens himself to Utu. Transcendental Utu *the Sun God* is identical with Shammash the *God of the Sun* and *God of the Covenant with man*. Utu-Shammash and Inanna are children of the supreme Moon God *Nanna*, who became the God *Sin*. Utu-Shammash is also *Mithra of the broad pastures* and he is the perfect *Gawain* of the Arthurian romances.

Dumuzi-Tammuz and Utu-Shammash also coalesce as twin aspects of the same individual. We have already looked at the twin character of St George and the angel Michael and in Chapter 22, we shall look further at the fundamental issue of twin characters. This factor unifies the majority of Indo-Hittite myths, including the Arthurian romances of the Holy Grail.

As we have seen, the Roman Catholic Church embraced these deeper mysteries and enacted them throughout the year with the involvement of the congregation. This gave rise to the Catholic description of the mysteries as the *living church*. Obscure as they may have been to the general congregation, these mysteries alone would not have led to the furious indictment of the Knights Templar.

We have already seen that the building associates of the Knights Templar, the *Sons of Solomon*, carved Indian tantric kundalini images

into more than six hundred pre-Reformation churches in England, Ireland, Spain and France.

The problems of the Knights Templar involved even more esoteric aspects of rediscovered wisdom than we have so far discussed. Necromancy was a traditional path of scientific and philosophical investigation. In learning about Iranian and Indian mysteries, the Knights Templar would have had difficulty resisting its appeal. In fact, the Knights Templar had its own legend of necrophilia:¹²³¹

A great lady of Maraclea was loved by a Templar, a Lord of Sidon; but she died in her youth, and on the night of her burial this wicked lover crept to the grave, dug up her body, and violated it. Then a voice from the void bade him to return in nine months' time, for he would find a son. He obeyed the injunction, and at the appointed time he found a head on the leg bones of the skeleton (a skull and cross-bones). The same voice bade him "guard it well, for it would be the giver of all good things," and so he carried it away with him. It became his protecting genius, and he was able to defeat his enemies by merely showing them the magic head. In due course it passed into the possession of the Order.

Mystics have always ascribed considerable power to the god Saturn, the keeper of the last Gate. Techniques to pass through the Gate included tantric sexual magic, Indian kundalini yoga, homosexuality and Gnostic *Agapoi* love feasts involving male and female secretions.¹²³²

The infamous Aleister Crowley actively pursued these occult rituals. He joined the Golden Dawn in 1898. In 1912, he practiced sexual magic in a spurious and clandestine lodge of the *Ordo Templi Orientis* in Berlin.¹²³³ This included homosexuality, masturbation and the concocting of an *elixir of life* from male and female secretions. Aleister Crowley then plumbed even more perverse and highly sadistic sexual practices at the *Abbey of Thelema* or *Thule Abbey* in Sicily.¹²³⁴ This included animal sacrifice, orgies, bloody scourging, sodomy and invoking the Anti-Christ to raise the magic power of evil.

Radical behaviour seems normal once a consistent, albeit illogical, frame of reference emerges. This particularly applies in the absence of checks and balances. When brought to account, many people who have participated in unpleasant acts cannot understand why they thought it was acceptable at the time. The old homily *absolute power corrupts absolutely* bears out repeatedly.

Although such accusations were made against the Knights Templar, it is still inconclusive whether the inner circles of the Knights

Templar strayed into such a frame of reference. It appears from testimony given to the inquisition that lower levels in the organization were relatively ignorant about practices at higher levels. In his righteous fever, Philippe IV would have been better to impeach only those in the inner circles rather than attempt to net the whole Order beginning with fifteen thousand members in France. It was not for another six hundred years that Vilfredo Pareto enunciated his celebrated eighty-twenty maxim. In this instance, Pareto's rule would simply hold that eighty percent of the problem, if it existed, was with twenty percent of the group.

However, records show that the Pope would not intercede on behalf of the Knights Templar. The Grand Master of the Knights Templar, Jacques de Molay, declared to the Dominican Inquisition on November 26, 1308:

I would like to tell you certain things, if only you were not the people you are, and if you were authorized to hear it.

Two days later, on November 28, 1308, Jacques de Molay again asked to confide in Pope Clement V but was not received. There was an underlying reason why the Pope did not want to be associated with his confession. The Pope even attempted to escape Paris for Rome to avoid the radical imbroglio. As with the *Sons of Solomon*, the Pope decided against assisting or defending the Knights Templar from accusations of unacceptable practices that may have easily entrapped him.

It is highly likely that he well knew these practices included the torrid secret of the goddesses of love and maternity, Inanna, Ishtar and even Mary. They were a highly esoteric part of Church ritual as well as unusual practices within the Knights Templar. Before the son could be reborn, the lover had to die. The Knights Templar directly employed this symbolism. They said that their devotions began and ended with Mary, although these were respectively the Virgin Mary and Mary Magdelene.

Chapter 14 showed that the Apple cut crossways shows the star of the goddess Venus, Ishtar or Inanna in her five stations from Birth to Initiation, Love, Repose and Death.

Similarly, the Cistercian St Bernard described the five-petal rose as the five virtues of Mary.¹²³⁵ John Donne writes in *The Primrose* that this five-petal flower is sacred to the Muse.¹²³⁶

The fifth station, of Saturn or Death, is the goddess in her manifestation as a cat or lion goddess consuming the lover. Appendix 3 provides Sir Francis Bacon's own chilling description of the inescapable

goddess. Fulcanelli highlighted the uncanny thread between alchemy and the religion of the Mother Goddess' barley cakes made with sacrificial blood at the end of the twelve nights of Saturnalia festivities:¹²³⁷

"Gala," in Greek means milk, and mercury is also called Virgins' Milk (lac Virginis). Therefore, brothers, if you remember what we have said about the Twelfth-night cake, and if you know why the Egyptians divinized the cat, you will be left in no doubt about the topic you should select; its common name will be known to you. Then you will possess the chaos of the sages "wherein lie potentially all the hidden secrets" as Philalethes declares, and which the skillful artist promptly activates. Open up, that is, break down, such matter, try to isolate its pure portion, or its metallic soul, as they say, and you will have the Kermes, the Hermes, the "tingling mercury" that holds the mystic gold, just as Saint Christopher carries Jesus and the ram his own fleece.

This is echoed in Shakespeare's Twelfth-Night:¹²³⁸

Clown: O mistress mine, where are you roaming? O, stay and hear; your true love's coming, That can sing both high and low: Trip no further, pretty sweeting; Journeys end in lovers meeting, Every wise man's son doth know...

Sir Toby Belch 'O, the twelfth day of December,' ... Out o' tune, sir: ye lie. Art any more than a steward? Dost thou think, because thou art virtuous, there shall be no more cakes and ale?

Clown Yes, by Saint Anne, and ginger shall be hot I' the mouth too. ... Come away, come away, death, And in sad cypress let me be laid; Fly away, fly away breath; I am slain by a fair cruel maid. My shroud of white, stuck all with yew ...

Maria: nay, but say true; does it work upon him?

Sir Toby Belch: Like aqua vitae with a midwife.

The Goddess' cycle from Birth to Initiation, Love, Repose and Death can be dualistic, being either life affirming or life rejecting. The life-affirming variation presents Death as Death-in-Life or rebirth.

In the life rejecting or radical version, death is the central focus of a cycle filled with woe:

The woman, because of her vulva, what harm she did! Inanna because of her womb, what did she do! All the wells of the land she filled with blood...

We have also seen from Inanna's trials in the *Dread Book* that the powers of darkness overcame her. These beings dwell beyond the final Gate guarded by Adar the God of Saturn. The cruel demons of the dead

are *Iggi* from the Sumerian *IGI* meaning *face* or *presence*.¹²³⁹ The *Iggi* provide assistance in both good and evil. Marduk enlisted these foul spirits to help him overcome the *Old Ones*. The formulae and acts required to evoke the beings and monsters that dwell in the outer reaches of the human psyche are detailed elsewhere.¹²⁴⁰

A number of Christian cults such as the Cathars and Manichaeans worshipped death as well as life. In the extreme, these death rituals involved sodomy, necrophilia and cannibalism.¹²⁴¹

We ponder whether the accusations of certain practices within the Knights Templar such as obscene kisses of humiliation had the same arcane significance.¹²⁴² Drug use and sexual exploitation existed with the Arabian associates of the Knights Templar, the Assassins. Experiments in the East would have involved sexual energy to raise the *Iggi* into visible appearance, as Solomon reputedly did.

Thrill of illicit practices and the ease of trapping new initiates into the quicksand of radical dualism remain with us today. For example, many so-called neo-Templar and Rosicrucian orders ultimately exploit phallic symbolism and tantric sex.

Freemasonry has repeatedly purged itself of these rituals and, along with it, much of the visible symbolism related to alchemy and the ages of the world. Gone are images of a maiden weeping over a broken column, beehives, Egyptian temples and mummies, Orphic and Mithriac mysteries and even Poisson's celebrated paintings embodying secret knowledge. The truly insightful Freemason finds little vestige of this rich heritage today. Scottish Rite Freemasonry is not quite so obscure, but it has extensively adapted the Greater Mysteries towards its own needs.

In this chapter, we noted that the Hebrew word *Nahash* means serpent. This same word has two other literal meanings, which are *He who solves Secrets* and *He who Knows Metals*.¹²⁴³ In the next chapter, we shall see how poignant these additional meanings can be.

Chapter 19 The Philosophers' Stone and Manna

The Jews in Alexandria and the Rosicrucians' Sabian forebears in Damascus independently preserved the secret of the Philosophers' Stone. To this day, each retains its independence.

We have seen that the Rosicrucian route leads back to Anatolia, to the Indo-Hittites and the scientific philosophies of metallurgy, alchemy, medicine and immortality. This route is relatively obscure because of the Rosicrucians' traditional low profile and intentional lack of records. Over the last three thousand years, discovery of significant documents such as the *Corpus Hermeticum*, *Picatrix* and writings of the *Family of Love* have been rare.

In contrast, the Jews objectively documented their story through wide study of the Bible and candid writings of the great Jewish alchemists. Jewish alchemy seemed to start at the Hyksos invasion of Egypt in 1801BCE when the Israelites participated in the royal secrets of the Philosophers' Stone, known to the Old Kingdom Pharaohs.

As we saw in the last chapter, the Egyptians knew the true secret of the Philosophers' Stone at the time of Imhotep, if not earlier. The annual rituals of Unas described in Chapter 16 used the Philosophers' Stone to refresh the spirit of the Pharaoh and thereby to refresh the order and fertility of the land. The Egyptian king-making ceremonies were rites that introduced the Philosophers' Stone to the new Pharaoh. They described how the Old Kingdom Pharaohs never died, but ascended a stairway to heaven. Strangely, true to the tradition, the bodies of the oldest Pharaohs and their high priests remain undiscovered.¹²⁴⁴

The texts of the Old Kingdom gave the Philosophers' Stone many names. It was called the *golden tear from the eye of Horus, that which issues from the mouth of the Creator* (the Christian Word), and *the spittle or the semen of the Father in Heaven*. With the rise of the Heliopolitan Amun, it later became the *hidden Light*: the unknowable name of the God whose title was Amun and whose symbol was the ram.

Perhaps the most enigmatic name for the Philosophers' Stone was in the negative or hidden form of a question-name: *What is it?* This is what Basil Valentine was referring to when he said of the Green Lion: *you know what it is*. We shall have much more to say about the name posed as a question in Chapter 22, where we look at the Holy Grail.



**Sesôstris I offering Shewbread to Amun
in the White Chapel at Karnak**

The Kabbalah interprets the name-question: *What is it?* as the word *manna*.¹²⁴⁵ It comes from Genesis and Exodus, which are probably the greatest alchemical texts ever written. Exodus tells the history of the Israelites and their reliance on manna for sustenance of the spirit.¹²⁴⁶

And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

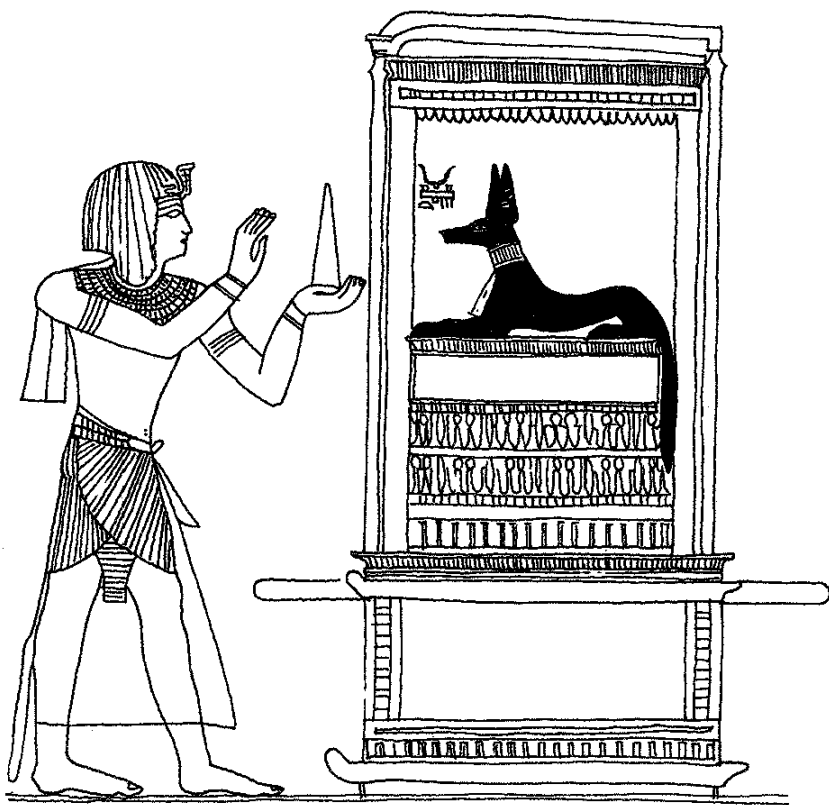
With the Word of the Lord, the *manna*, the Israelites did not grow old nor suffer illness, suggesting a ritual experience:¹²⁴⁷

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness ... And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

The Egyptian and Tigris-Euphrates Valley societies both symbolized the Philosophers' Stone as an elongated pyramidal or conical shaped stone, about twice as tall as it is wide. It was similar to the Ben Stone and the point of Thutmose III's column, now the misnamed Cleopatra's Needle in London.¹²⁴⁸

In Harran, in the Commagene, the 550BCE stele of Nabnoidus of Babylon depicts the royal sceptre topped with a similar wedge shape representing revealed wisdom of the Moon God Sin. Chapter 5 showed the same cone shape is the symbol of the Sumerian *KUR* and *Q're*.¹²⁴⁹

In Chapter 3 we looked at the sacred treasures of King Solomon's Temple recorded in the Temple of the Al Karnak, particularly the plunder from the Palestine campaign of Thutmose III. Detailed examination of these treasures shows the same elongated pyramidal or conical shapes under the items of gold. This is *white bread* or *shewbread*.¹²⁵⁰ This same shape is shown even earlier in the *White Chapel* at Karnak, where the twelfth dynasty Pharaoh Sesôstris I presents the conical shewbread to Amun.¹²⁵¹



**Shewbread is Offered to Anubis
Guardian of the Secret,
Nineteenth dynasty, Abydos**

In another famous bas-relief from the Pyramid Texts, the Pharaoh is shown offering shewbread to Anubis who is sitting on an ark. Anubis symbolizes the guardian of God over the secrets.¹²⁵² Sometimes he has a sceptre made from the mysterious metal *tchâm*.¹²⁵³

Plutarch notes that Anubis, the jackal god, was born of both sisters Nephthys and Isis, who were two aspects of the same divine person.¹²⁵⁴

By Anubis they understand the horizontal circle, which divides the invisible part of the world, which they call Nephthys, from the visible, to which they give the name Isis; and as this circle equally touches on the confines of both light and darkness, it may be looked on as common to them both.

The chest that Anubis guards represents the prime secret on which the sovereignty of the king depended.¹²⁵⁵ So important was this secret to Hercules that he descended into the Underworld to recover the guardian dog *Cerberus*.¹²⁵⁶ *Cerberus*, a dog with three heads, was the grim, watchful guardian of the entrance to Hades.

The secret of preparing the Philosophers' Stone was seemingly lost to Egypt in the tumult of the Hyksos expulsion. The old legends of Zosimus and St Germain imply the Israelites plundered the secret from the Egyptians, as we saw in Chapter 14. The Bible also talks about the plunder of gold and silver from the Egyptians:

*And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.*¹²⁵⁷

*And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.*¹²⁵⁸

When the Israelites departed from Egypt, Moses knew how to make the substance known as the *Philosophers' Stone*, *manna*, *chrysopoeia*, *aurum potable* or the *water of gold*. Moses' skill as an alchemist is clear in the episode of the golden bull. The Israelites apparently carried through the desert sufficient gold for the Ark of the Covenant, large tabernacle items like the golden vessels weighing

twenty-nine talents (over one ton) each and the golden bull *Atabyrius*. In finding the Israelites worshipping the golden bull, Moses was outraged:¹²⁵⁹

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

It is possible to dissolve and drink calcinated gold as described here. *Calcination* is the burning of gold in fire with deer antler or animal horn as the traditional source of calcium.

Chapter 11 showed that Moses then commanded Bezaleel, the *Son of Light* who built the Ark of the Covenant, to prepare the *Bread of Life* or *Bread of the Presence of God*. The Melchizedek Priests set this *Bread* on a golden table in front of the Ark of the Covenant in the Holy of Holies. Once a week they ate the *Bread of the Presence of God* and more was set in place.

After entering the Promised Land, the Israelites no longer consumed the *Bread of Life*.¹²⁶⁰

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Jesus, a Melchizedek Priest, refers to the loss of *manna* when he turns down the request of the masses at Capernaum:¹²⁶¹

Your fathers did eat manna in the wilderness and are dead.

Rabbinical tradition holds that the secret of the Philosophers' Stone was lost to the Israelites at the destruction of the First Temple. David Hudson has reported that in answer to his question about the existence of white powder gold, a Rabbi of Temple Beth Israel in Phoenix answered:

Oh yes Mr. Hudson, but to our knowledge no one has known how to make it since the destruction of the first temple ... The white powder of gold is the magic. It can be used for white magic or black magic.

Following the destruction of the First Temple, alchemy and the Philosophers' Stone remained subdued until the Hellenistic times in Alexandria.

From four hundred BCE, until the time of Jesus, there was a remarkable acceleration of learning in Alexandria under the Ptolemaic kings of Egypt.¹²⁶² This commenced with the break up of Alexander's

empire in about 321BCE, when Alexandria became the enforced home of a massive number of Palestine Jews. Ptolemy I Soter who reigned from 323BCE to 285BCE enslaved one hundred thousand Jews and brought them to Alexandria where the men served as military conscripts. His son, Ptolemy II Philadelphus, who reigned from 285BCE to 247BCE, subsequently released all Jewish slaves. There were more than one hundred and ten thousand at the time. Jews then resided all over the city and a Jewish aristocracy became established on the elite east side of Alexandria.

Ptolemy I Soter built the great Library of Alexandria. His son Ptolemy II Philadelphus expanded it and ordered the translation of the Torah into Greek for the benefit of the large Jewish population of Alexandria who could no longer speak Hebrew. The result was the Septuagint, finalized about 150BCE. Far from being jubilantly received, many Jewish scholars lamented that the Septuagint divulged to Israel's enemies their innermost secrets and shame at the evil deeds done by their ancestors and God's continual punishments for backsliding.¹²⁶³

The Alexandria Library reputedly contained five hundred thousand manuscripts and scholars could live there to study for as long as they wished. Euclid was among the first scientists to work there. It was at the Library that Aristarchos produced his remarkable treatise suggesting the moon received its light from the sun. He also studied the relative sizes and separations of the sun, moon and earth using a three hundred and sixty degree system.

This era of enlightenment was not to last. Diocletian, Emperor of Rome from 284CE to 305CE, was paranoid about Christianity and the occult. He sought out and burned all Egyptian works that concerned the chemistry of gold and silver. His reason for this was to prevent his enemies making use of occult science against the Romans.¹²⁶⁴ In a last effort to block Christianity, he declared Mithraism as the official religion of the Roman Empire.

Diocletian may have been concerned about rumors of a fearful alchemical secret, that of the legendary *Shamir*. In Rabbinical tradition, the *Shamir* was a giant worm that could cut stones.¹²⁶⁵ The secret of the *Shamir* was probably in the hands of the Essenes in Alexandria. We know from Philo of Alexandria, who lived from 20BCE to 50CE, that the influence of the Essenes of Egypt, known in the first century CE as Therapeuts, was particularly strong in Alexandria.¹²⁶⁶ Hippolytus recorded Essenes were still in Egypt in 250CE.

Excavations at Qumran have shown that the Essenes operated a furnace and carried out metallurgical works.¹²⁶⁷ Alchemical works continued in this same area long after the Roman campaign against Massada. For example, the nearby village at the spring of Engedi was engaged in esoteric activities. Engedi was the site of a famous Essene college similar to Callirrhoë and Modein. A mosaic inscription in the floor of the fourth century CE synagogue at Engedi includes a curse, which is the only sinister curse ever discovered in a synagogue:¹²⁶⁸

Whoever reveals to the gentiles the secret of this village, the one whose eyes roam over the entire earth and sees what is hidden will uproot this person and his seed from under the sun.

One theory is that the Essenes collected white salts from evaporated holding ponds in the Dead Sea. They sought material at the surface where sodium chloride had already dropped away by fractional crystallization. They manufactured *alchemical* gold employing a tower five hundred meters up the hill for a gravity feed to a reverberatory furnace. The tower still exists. Appendix 3 describes the method supposedly used by King Solomon to make his one hundred thousand talents (about three thousand eight hundred tons) of *alchemical gold*.

The priestly secret of alchemy had much in common with the secrets of early glass manufacture and fabric dying. During the Roman period, the great glass-making site of *Jalame* in Western Galilee produced excellent Roman glass.¹²⁶⁹ The special timbers required in firing this low potassium, low magnesium Roman glass were the symbolic trees of Beech, Oak and Apple.¹²⁷⁰

A traditional source of glass making sand was at the mouth of the Belus River. This was the town of Ptolemais, now called Acre.¹²⁷¹ Josephus and Pliny mention it, noting that the sand here would form crystals. These were crystals of quartz and chalcedony in the presence of calcium from decayed seashells.¹²⁷² Josephus writes that many ships called to load sand for glassmaking and that nature constantly replenished it. Josephus describes a very unusual property of these crystals: if they overflowed the basin they would revert to ordinary sand.

Josephus preserves alchemical secrets in his writing. He does so elsewhere. Quite out of context with his discussion of the hilltop fortress of Machaerus, Josephus refers to a certain root growing at Barras. This is Pliny's mandrake and it is an allegorical description of the Great Work:¹²⁷³

In a ravine which protects the town on the north is a place called Baaras, where grows a root of the same name. This is flame-coloured, and at dusk it sends out brilliant flashes so that those who come near in the hope of plucking it cannot take hold of it, as it slips away and will not stay still until it is drenched with a woman's urine or menstrual blood. Even then to touch it means certain death, unless one happens to have brought an exactly similar root dangling from the wrist. It can also be secured another way without risk, thus – they dig right around it, so as to leave the smallest possible piece of root in the ground; then they tie a dog to it and when he springs forward to follow the man who tied him, it is easily pulled up, but the dog dies instantly – a substitute for the person who was going to remove the plant; for no danger remains for those who subsequently handle it. Despite the greatness of the danger it has one virtue that makes it sought after; for the so called devils – in reality the spirits of evildoers that enter the living and kill them if they are not rescued – are quickly cast out by this plant if it so much as touches the possessed. Here too flow springs of hot water differing widely in flavor, some being bitter and others very sweet indeed. There are also many fountains of cold water, and these do not all issue from wells on low ground in a row; the truth is more surprising, for there is a cave to be seen nearby, not hollowed out to any great depth, but sheltered by a rock that juts out. Above this protrude, as it were, two breasts a little way apart, sending out water, in one case icy, in the other boiling hot. When mixed these furnish a most pleasant bath, beneficial in many sicknesses and giving special relief to tired muscles. The region also contains sulphur and alum mines.

The real mandrake or *Mandragora officinalis* is one of the most striking plants of Lebanon and the Plain of Sharon. It has a central bunch of dark-blue, bell-shaped blossom on a flat disk of very broad primrose-like leaves.

Returning to the manufacture of glass, we find the metals of alchemy used extensively, such as gold for ruby red colour and antimony as a decolorant and opacifier.¹²⁷⁴ The glassblowers of Murano, north of Venice, still manufacture rose lamp glass from gold. Many of these precious lamps decorate churches, in particular Jesus' tomb in Jerusalem's Church of the Holy Sepulcher. The earliest dated example is a pair of fine Baroque ruby glass beakers in the Treasury of Copenhagen's Rosenborg Castle. Duke Julius Franz of Saxony-Lauenburg polished these beakers in 1689.

The Egyptians used antimony in glass making since at least the time of Tuthmose III. The religious secret of antimony glass provided the wondrous translucency of the stained glass windows at Chartres Cathedral.¹²⁷⁵ The alchemical technology for this special glass suddenly appeared in the first quarter of the twelfth century CE and just as abruptly disappeared in the middle of the next century.¹²⁷⁶ The famous *Purple of Cassius* was, for example, a colourant made from the *body of God*. It was in use long before its official discovery in 1685. The presence of the *Purple of Cassius* in glass figuratively endowed light with the *body of God*. Chartres' Blue was similarly a particularly beautiful unsaturated blue that delighted the senses. It was a feature at Chartres Cathedral.¹²⁷⁷

As the Essenes were quite familiar with glass making and the chemistry of gold, they would have been in possession of the materials to make the explosive called gold fulminate. Gold, aqua regia and potash make this highly unstable explosive. *Aqua Regia* dissolves the gold and the addition of potash precipitates gold hydroxide. Potash is potassium carbonate from the ashes of burnt wood. Adding ammonia (*sal ammoniac*) to the gold hydroxide then forms gold fulminate. It becomes very explosive when dry and is difficult to handle. Dissolving silver oxide in ammonia makes fulminating silver, which is also very explosive when dry.

The alchemist masons who employed gold fulminate as an explosive would have prepared it on-site. To cut a block or stele with precision, the masons would have poured a fulminate slurry into a series of chiseled-out hollows, allowed it to dry and then set off a chain reaction to separate the rock.

Modern gunpowder is a less expensive explosive made from seventy five percent potassium nitrate, ten percent sulphur and fifteen percent charcoal. The alchemist monk Roger Bacon first revealed it in the West in the early fourteenth century CE.¹²⁷⁸ At that time, gunpowder was a mixture of Brimstone, Sulfur and Saltpeter. China first discovered the secret in one thousand CE. As soon as gunpowder appeared in England, the Crown seized the rights and began to manufacture it under Crown monopoly.

Both fulminating gold and original gunpowder used regular alchemical raw materials like saltpeter, which was a common source of nitric acid for aqua regia. Yet, only fulminating gold is likely to have been the *Shamir*. This is because it had two characteristics that would have disenchanted monarchs and therefore allowed it to remain

comparatively secret. The first was that any significant use of fulminating gold required a monarch to delve deeply into his gold reserves. The second reason was that the strategic use of the fulminating gold was severely limited because it was unstable. Unskilled soldiers could neither prepare nor handle the dangerous substance.

Moses and the authors of the Bible at the time of King Solomon may have known about gold fulminate. For example, Moses referred to the massive destruction the Lord would wreak on the land with brimstone and salt if the Israelites abandoned his covenant:¹²⁷⁹

And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath: Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?

It is also possible that the story of Joshua's destruction of Jericho is an indirect reference to the terrible power of the *Shamir*.¹²⁸⁰ In fact, Joshua reserves the metals in the city for the Lord's treasury, perhaps with an eye to replenishing his stores.¹²⁸¹

In old Masonic tradition, the *Shamir* is one of the secrets that Hiram Abiff refused to surrender to his murderers. The *Old York* ritual refers:¹²⁸²

... to the wonderful properties of that noble insect the SHAMIR, which cut and shaped all the sacred utensils and holy vessels in King Solomon's Temple... the wonderful creature that could cut stones.

The crest of Earl St Clair of Orkney and the documents in the St Clair libraries prominently show the *Shamir*. Earl St Clair was the Scottish ruler who sheltered fugitive Knights Templar and their fleet, when it escaped Phillippe IV's suppression order. His family subsequently became hereditary Grand Masters of Freemasonry. The knowledge of the *Shamir* has no doubt remained sealed with other documents in the vault of the St Clair's crypt at Rosslyn Chapel. The secret still holds fascination but today it is likely to be one of those empty secrets that are now all too common in hermetic alchemy.

Following the destruction of alchemical works by Diocletian, the famous Library of Alexandria was itself burnt to the ground by a Christian mob in 390CE. This loss of the Library, followed by the gruesome murder of the beautiful mathematician Hypatia by a gang of monks twenty-five years later, ushered in Europe's Dark Ages.

The story of the Philosophers' Stone lay dormant in the West for another six hundred years, until the time of the Crusades when rumors seeped out that the Knights Templar had found something very exciting. Troubadours of the Holy Grail romanced this discovery to a fascinated Europe, as we shall see in Chapter 22.

Alchemists and kings vigorously sought the Philosophers' Stone as a wonderful medicine that had the power to repair the human body and increase human life almost indefinitely. The Bible itself had declared that Melchizedek the King of Salem, who first possessed the Philosophers' Stone, would live forever.¹²⁸³ Flavius Josephus seemed to confirm this when he recorded that the Essenes had extraordinary lifetimes of greater than one hundred years.¹²⁸⁴ Georgian people in the mountains above Colchis reputedly enjoyed similarly bounteous lifespans of one hundred and ten years.¹²⁸⁵ In 1220CE, with Grail romances echoing around Europe, the alchemist Artephius claimed he had lived a thousand years.¹²⁸⁶

The Comte St. Germain was supposed to have lived for more than one hundred years. He was a prominent Jewish alchemist who made known that his special colour was, as we might imagine, green tinged with blue. Baron de Gleichen, who knew St. Germain well, refuted his long life maintaining that St. Germain had said to him:

These stupid Parisians believe that I am 500 years old; I confirm them this idea since I see that it gives them much pleasure. However, this does not mean that I am infinitely older than I look.

It is said that St. Germain was *sighted* in 1835, 1926 and 1934, although his death is well recorded on February 27, 1784, and by his own admission he seems to have been ninety-two or ninety-three at the time. The year of his birth is unknown.

Nicholas Flamel who lived from about 1330 to 1418 was a Grand Master of the Prieure du Notre Dame du Sion and a well-known alchemist. He is also reputed to have been alive some three hundred years after his recorded death. Paul Lucas wrote in 1712 that he met a Dervish in the streets of Bursa in Turkey who said that he had come from Uzbekistan. The Dervish related in great mirth that Flamel and his wife were living in India. Ayurvedic Indian alchemy, called *Rasa Shastra*, claims people alive today aged three hundred years. The Ayurvedic texts repeatedly say *gold is immortality*.¹²⁸⁷

Following the translation of the great Arabian sources, the flurry of Grail Romances and suppression of the Knights Templar, alchemy

became dormant for a further three hundred years. As we saw in Chapter 17, the Church had prohibited alchemy and all scientific investigation. Only scattered Jewish alchemical scandals and anonymous alchemical publications punctuated this blanket of silence.

Alchemy gave birth to modern chemistry in the sixteenth century. The key event was when Antoine Lavoisier showed that water separated into hydrogen and oxygen, and then recombined as water. He wrote that oxygen sustained combustion, oxidized the elements and was susceptible to recovery. Lavoisier summarized his *big bang* in chemistry with the words:

Nothing is created and nothing is destroyed, all is transformed.

Following his discovery, reason totally prevailed over metaphysics in chemistry. For all his greatness, poor Lavoisier had a sad end on the guillotine because he was also a State farmer-general at the commencement of the French Revolution. Yet the new chemistry he catalyzed made rapid scientific advances. It quickly distanced itself from alchemy's inherent imposture and fraud.

The Rosicrucian influence then revived once more with Dr John Dee, Shakespearean literature, the cautious writings of Paracelsus and the mystical works of Fludd and Maier in the seventeenth century. This tiny trickle received some impetus with the Invisible College and Royal Society. It became a gentle stream when the English chemists and physicists Robert Boyle, William Cooper, Eireneus Philalethes and Sir Isaac Newton began to bring bona fide chemical and alchemical investigations some respectability.

The tentative revival of alchemy then became a veritable flood in the late eighteenth century with the popularity of Freemasonry in England and Rosicrucianism among German masonic-alchemical groups. It is at this time that we see the emergence of groups with remarkable names such as the *Brothers of the Boiled Dew*.

Many of these fringe groups were reviving Jewish traditions preserved in Rabbinical and Arabian treatises.

In the next chapter, we look at one of the most intriguing aspects of alchemical studies, Jewish traditions that allude to what the Knights Templar really found under King Solomon's Temple.

Chapter 20 The Ancient of Days

The philosophy of the *qabbâlâ* or Kabbalah is set out in the *Sepher Yetzirah* or *Book of Creation*, written in three hundred CE. It describes a cosmology based on numerical correspondence, such as the sevenfold planets with the seven days of the week and the seven openings in the head. Another is the twelvefold zodiac with the twelve directions of space, twelve months of the year and twelve organs of the body. It teaches that dualistic good and evil do not tear the cosmos. Instead, positive and negative energies hold the cosmos in polarity. The method of salvation is through becoming aware of oneself as a microcosm. This seats the *King on his Throne* in the centre of life.

The concept of the *King on his Throne* was a common symbol for Osiris in ancient Egypt. The throne was Isis and she was the female counterpart of the male, making the whole of God.¹²⁸⁸ The young Horus often sat on her lap as the king reborn. Many a *Pieta* shows the young Virgin Mary as the throne, nursing Jesus.

The *Zohar* or *Book of Splendor* is the *magnus opus* of the Spanish-Jewish Kabbalah.¹²⁸⁹ Its name derives from *ZHR* meaning *to illuminate*. It is both a mystical novel based on the Torah and a commentary of the Pentateuch. Rabbi Simon bar Yochai wrote the *Zohar* in the second century CE but it was apparently edited by Moses bar Shem Tov of Leon of Granada who died in 1305.

Moses of Leon published the *Zohar* in 1290. Just before his death, he added three influential and enigmatic books.¹²⁹⁰ These were the *Book of the Concealed Mystery* (BoM), the *Greater Holy Assembly* (GHA) and the *Lesser Holy Assembly* (LHA). Together they represent only three percent of the *Zohar*.

In the *Lesser Holy Assembly*, Moses of Leon is dictating from his deathbed:¹²⁹¹

*The Reapers of the Field are few
And only at the edge of the vineyard.*

...Rabbi Shim'on sat down

He cried, and said, 'Woe if I reveal! Woe if I do not reveal!'

His dying breaths imparted the secret knowledge of *manna* and the *Ancient of Days* :¹²⁹²

And all of them (the holinesses) come from the upper head of the skull...from the direction of the upper brains...and this blessing flows

into all the vessels of the body, until it reaches those that are called the 'hosts'...And, that flow, after it is collected there, it stays there, and then goes to that holy foundation. It is all white, and therefore it is called 'mercy'. And this mercy enters the Holy of Holies, as it is written (Ps 133:3): 'For there the Lord commanded the blessing, even life for evermore.'

Here *blessing* and *mercy* are two of the original Hebrew names for *manna*.¹²⁹³ Another is the *charity of God*.

Both the *Zohar* the *Denudata*, another Kabbalah text, describe *The Ancient of Days* as having a furnace and three skulls. The prophet Daniel, reputedly a great alchemist, wrote of the *Ancient of Days* in the Book of Daniel:¹²⁹⁴

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him ... and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days ...

The *Ancient of Days* had only one eye known as the *Eye of Providence*. It shone with blinding brightness.

Our investigations have been conventional to this date. The foundation has been reasonably scholarly. We now dip well below the scholarly threshold into the kaleidoscopic realm of speculation.

British engineers George Sassoon & Rodney Dale have interpreted this description of the *Ancient of Days* as a machine for manufacturing *manna*, a kind of still, described in anthropomorphic terms.¹²⁹⁵ The engineers saw the still as a bacterial multiplier for manufacturing bread. They may well have been on the right track, but misinterpreting common bread for sacramental bread. Stills similar to the description of the *Ancient of Days* are commonplace in alchemy, particularly the double pelican with two interlocking curcubites.¹²⁹⁶

Moses of Leon describes the operation of the *Ancient of Days* as follows:¹²⁹⁷

Into the skull ... distils the dew from the white head ... and covereth it. And that dew appeared to be of two colors and by it nourished the field of the holy apple trees. And from this dew of this skull is the manna prepared for the just in the world to come. And by it shall the dead be raised to life. And the manna did not appear to be derived from this dew except at one time: the time when Israel was wandering in

the desert. And the Ancient One of All fed them from this place. But afterwards, it did not fall out so more fully.

The ceasing of the manna in the Bible is analogous:¹²⁹⁸

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Caleb seems to have taken the machine that made *manna* to Hebron:¹²⁹⁹

I conveyed the Divine Spirit through the water of Jordan to the level of the vale of Hebron.

The two British engineers also believe that the Israelites relocated the *Ancient of Days* to Shiloh after it ceased production in Hebron. Shiloh is fourty kilometers north of Jerusalem. The Children of Dan supervised the holy objects.¹³⁰⁰ Amongst them was a dedicated band of priests called the *Reapers of the Holy Field*.¹³⁰¹ Their name derives from those who collect the manna from the dew in the *field of holy apples*.¹³⁰²

The engineers contend that Psalm 133 of David is included in rituals of the *Zohar*, Knights Templar initiation and Freemasons initiation for a special reason. It is a perpetual reminder of the *Ancient of Days* and the *dew, manna, Philosophers' Stone* or *What is it?* that was lost:

*How good and pleasant it is when brothers live together in unity!
It is like the precious oil poured on the head, running down on the beard, running down Aaron's beard, down upon the collar of his robes.*

It is as if the dew of Hermon were falling on Mount Zion.

For there the Lord bestows his blessing, even life forevermore.

Also, the *Zohar* says the same thing:¹³⁰³

"Come and see:

Every single day, dew trickles down from the Holy Ancient One to the Impatient One, and the Orchard of holy Apple Trees is blessed.

*Some of the dew flows to those below;
holy angels are nourished by it,
each according to his diet,
as it is written:*

'A human ate angel bread'¹³⁰⁴

Israel ate of that food in the desert.

Rabbi Shimón said:

"Some people are nourished by it even now!"

Who are they?

The Comrades, who engage Torah day and night.

Do you think they are nourished by that very food?

No, by something like that very food; two balancing one.

... The food that comes from higher above is finer food,

coming from the sphere where Judgment is found.

...Happy is the portion of the righteous!

As we saw earlier, there is *manna* is Mercy and there is no Judgement without Mercy.

Also from the *Skull of the Microprosopopeia*:¹³⁰⁵

When the White Head decided to add to its beauty with an ornament, it sent out a spark from its own light.

It breathed on the spark to cool it, and the spark grew firm.

It expanded and hollowed itself out, like a blue transparent skull enclosing thousands, myriads of worlds.

This cavity is full of external dew, white on the side of the Father, red on the side of the Son. It is the dew of light and life, the dew that engenders and resurrects the dead.

Some are resurrected in light, others in fire.

Some are in the eternal whiteness of peace, the others in the redness of fire and the torments of war.

"The wicked are the disgrace, so as to speak, of their father, and it is they who cover the face with its redness.

In this skull of the Universal Man, only begotten Son of God, resides Knowledge, with its thirty two paths and its fifty gates."

However, not everyone enjoyed *manna*. The fearful Watchers of the Book of Enoch, the *Nephilim*, had such large appetites that God gave them *manna*, of many different colours.¹³⁰⁶ They rejected God's offer, preferring the flesh of animals and man, fouling the air with sickly vapors. It was then that God decided to cleanse the earth.

The *Zohar*'s explanation makes compelling evidence that the manufacture of *manna* or *dew* is the great secret that was lost. Other descriptions by Jewish alchemists support this somewhat unconventional conclusion. For example, Michael Maier writes of Maria the Jewess:¹³⁰⁷

But the whole secret, she says, is in the knowledge of the Vessel of Hermes, because it is divine, and is, by the wisdom of the Lord, hidden from the gentiles.

Among the many names Elias Ashmole lists as being applied to the Philosophers' Stone is the Hebrew Tetragrammaton *jud he voph*

hé.¹³⁰⁸ The finding of the Hebrew Tetragrammaton is hermetically equivalent to finding the secret of the Philosophers' Stone.

Abraham Eleazar's fourteenth century *Uraltes Chymisches Werck* the *Book of Light* talks of the Tetragrammaton. A much earlier source called *The Great Secret of the Master Tubal-Cain* gave him the secret: the *Hebrew Tetragrammaton* is in a cave at the bottom of a long passage, five hundred spans under the Holy of Holies. A fire that kills protects it.

The *Copper Scroll* of the *Dead Sea Scrolls* reveals that foundations of the Temple concealed large amounts of gold and important texts at the time of the Roman assault of 67CE to 70CE.¹³⁰⁹

Item 7: In the cavity of the Old House of Tribute, in the Platform of the Chain: sixty-five bars of gold.

It may be that the six hundred talents of gold (about twenty-three tons) under the Temple was an *input* for an alchemical process rather than simply a store of wealth. It may have been feedstock for making the Philosophers' Stone.

To encourage the Jews to redouble their efforts to find the lost Philosophers' Stone, Abraham Eleazar writes:

For you should know that God the Highest will promise and give you His blessing so that you should enjoy the breadth of the land and drink the dew of heaven.

This is the same exhortation as found engraved on copper tablets in the manuscript of *Samuel Baruch*.¹³¹⁰ Samuel Baruch writes that the ultimate achievement is:

the great mystery of the world, the life and food of the holy souls and angels, out of whose dew the heaven comes and the fatness of the earth.

In addition, he adds:

My sons, I have sketched in figures the secrets of the great world, and also its meaning according to its inner secret understanding, as Moyses our brother had learned it from Tubal-Cain, and left it behind, to your great joy, to find the Mighty One in Israel, in figures, as well as His servants and angels, together with the powers of the innermost receptacle in centro of the natures.

Finally, alchemists from generation to generation hand down a dire warning:

That quintessence is a holy balsam and also a poison. This is all medicine, and without the help of God it is without fruit, it kills and

destroys.... This is the great secret of the fathers, this is what God gave them as a consolation, which they used when they were in plight and trouble; otherwise they did not use it, because they were satisfied with the Highest, and with little. This was the masterpiece of the wise masters with which they prepared everything necessary that belonged to the Temple.

We now delve even deeper into the realm of speculation. The Jewish stories show that the French knights who excavated the foundations of King Solomon's Temple in Jerusalem found more than gold. Let us hypothesize that they found the secret treasure of the Melchizedek Priests that they were looking for. It was an old machine that had long been disused and was almost forgotten. The Knights Templar, as they became, then fervently scoured Europe, Palestine, Arabia, Persia and Ethiopia for knowledge of the operating instructions.

It is highly probable that any mysterious technology they found was as puzzling as it had been to the *Reapers of the Holy Field*. They would have followed the only time-proven course of action. This was to adhere to the advice of the Jewish Rabbis and Sufis and hide the machine until time or circumstance should provide a clue to its unique benefits. *Where is it?* This question is as enigmatic as the original question-name: *What is it?*

The exact location of the Israelite secrets lies with the descendants of the Cistercians. The Knights Templar Order, for all its intrigue, was only the minder of the secret. They protected it but did not necessarily know the meaning of it nor understand it.

Initially the knights of St Bernard were laymen. They received their constitution or *Rule* as Knights Templar, as a reward for their success in finding the secrets of the Temple. The new organization also provided protection for the coveted secrets. While the Knights Templar has always been of considerable esoteric interest, it was the Cistercian Order that owned the secret and controlled the Knights Templar.

The Cistercians were a monastic order founded in 1098CE at Cîteaux by Benedictine monks from the Abbey of Molesme. St Bernard, who lived from 1090 to 1153, joined the monastery of Cîteaux in 1113. Two years later he became the founding abbot of Clairvaux. The Cistercians then became the most influential order within the Roman Catholic Church. Over the next fifteen years, they established more than three hundred monasteries. St Bernard built sixty-eight of these. The

number of Cistercian monasteries eventually grew to over seven hundred throughout Europe, Britain and Palestine.

The mother order of the Cistercians was the Benedictines, created by St Benedict at Monte Cassino in 529. People commonly called them *black monks* because of their black tunic and scapular. In stark contrast, the Cistercians adopted a white or grey tunic. It was an emblem of the purity fitting of their Jerusalem discoveries and they became the *white monks*.

In April 1310, Brother Aymery of Limoges lodged a defense in the name of the Knights Templar that highlighted the central role of St Bernard in establishing the Order on behalf of the Cistercians. He addressed the Order's defense to God and said:¹³¹¹

Thine Order, that of the Temple, was founded in General Council in honour of the Sainted and Glorious Virgin Mary, Thy Mother, by the Blessed Bernard, Thy Holy Confessor, chosen for this office by the Holy Roman Church. It is he who, with other upright men, instructed the Order and gave it its mission.

Nine lay French knights, led by Hugues de Payns, excavated under King Solomon's Temple on Mount Zion in 1118. A decade later, in 1128, the knights returned from Jerusalem in triumph because their excavations had been extraordinarily successful. St Bernard says he sent his triumphant knights to Champagne and Burgundy under the protection of the Count of Champagne:¹³¹²

The work has been accomplished with our help. And the knights have been sent on the journey through France and Burgundy, that is to say Champagne, under the protection as we shall see, of the Count of Champagne, where all precautions can be taken against all interference by public or ecclesiastical authority; where at this time one can best make sure of a secret, a watch, a hiding place.

The ingenious St Bernard sent his knights and their precious charge to the ancient Merovingian region in southern France. They ultimately hid their Israelite cargo at Mt Cardou near Rennes le Château.¹³¹³ German miners burrowed out a cache in the mountain for their treasure.¹³¹⁴ This is consistent with old traditions that suggest the Holy Grail rests in a lonely chapel on a mountain.¹³¹⁵

There is a surprising piece of evidence that precisely confirms the importance of Mount Cardou: King Philippe IV's harsh suppression of the Order exempted the Knights Templar of Bézu who guarded Mount Cardou from nearby Blanchefort Castle.¹³¹⁶

With the dissolution of the Knights Templar, the Cistercians went into decline and reform. The *Feuillants* emerged as a reformed Cistercian order in 1586. For the sins of their mother Order they paid the penance of eating only bread and vegetables seasoned with salt. They drank only water and were permitted no furniture for their comfort. Total silence, prayer and manual labor occupied their days.

A second group of reformed Cistercians, called the *Trappists*, paid a similar penance. They formed in 1662 and became known as the *Cistercians of the Strict Observance* because of their devotion to absolute silence, prayer, reading and manual work. They did not eat meat, fish or eggs. With the emergence of the *Trappists*, the original order became the *Cistercians of the Common Observance*.

It is certain that at the time the Knights Templar were indicted, the Cistercians would have been under at least as much pressure and given up any outstanding secrets to the Pope. Yet, there is no indication the Cistercians delivered their secrets at any time. Chapter 18 showed that the Pope was unwilling to help the Knights Templar or even listen to their secrets. From this we may conclude that the Church already had knowledge of the great find and considered that the Knights Templar had nothing further to add to this knowledge. Papal indifference to the Knights Templar suggests that the secret still lies concealed in the place where St Bernard's knights originally buried it, at Mt Cardou.

The cellars of the Cistercians and the cache in Mt Cardou near Blanchefort Castle are not the only repositories of Knights Templar secrets. The Melchizedek families would have followed their age-old policy of hiding the secrets in at least three places, as was the Essenes' policy with the Dead Sea Scrolls.

For example, documentary evidence is also likely to be stored in the extensive vault of Earl St Clair's Rosslyn Chapel, five kilometers south of Edinburgh in Scotland. The Chapel is only seven kilometers from the ruined Scottish headquarters of the Knights Templar at Balantrodoch, now called Temple. A foundation for the nave of the Collegiate Church extends thirty metres from the west end of the existing chapel. Construction of the nave never proceeded. The foundation supported what was below, not what was above.

Before leaving the intriguing subject of the Knights Templar treasures in of Mount Cardou, it is worth considering that the interior chapels may contain more than one of the great religious icons: the bones

of the Ancient of Days, the missing Ark of the Covenant, Jesus' bones, or bones of another person.

The next chapter decodes inscription on Lord Anson's famous Shugborough Monument, based on a full knowledge of initiation theology. It confirms the bones in Mount Cardou may indeed be a surprise for all.