

Chapter 7 The Name of God, the Merkabah and Liberality

Isis tricked Ra into revealing his name and this led to his downfall. However, Amun was not to be deceived. The post-Hyksos Egyptian deity Amun had learned invincibility from the god of the Indo-Hittites. His real name remained completely hidden because the Priests never defined it in the first place:³⁵⁸

Your first form by which you have begun was Amun - namely, he who hides his name from the gods ... Amun is one! (He) who hides himself from the gods ... whose nature is unknown...His nature is not recorded (or displayed) in sacred scriptures; he cannot be described and taught. He is too mysterious for his power to be laid bare; he is too great even to be asked about, too immense to be perceived. One would fall dead suddenly, in fear, if one were to pronounce the god's mysterious name, unknown to everyone. Not even a god can call him by his name, the vital one, because his name is secret.

Three are all the gods, Amun, Ra and Ptah. Aside from these there is none. He who hides his name behind the word "Amun" is Ra at his head, Ptah at his body. His cities are eternal: Thebes, Heliopolis and Memphis - forever.

The very best way of hiding Amun's true name was never to define it in the first place. The Israelite's Yahweh could not overcome him; Yahweh could only join him in absolute ineffability. The more Yahweh developed, the more he became a transcendent god like Amun rather than a personal god. In recognition of his affinity and equality with Amun, Yahweh became increasingly unknowable. Eventually, his priests knew him by only the most fundamental of all existential statements: *Ehiyeh Asher Ehiyeh* (HYHA RShA HYHA), which means *I am that I am*.³⁵⁹ Along with Yahweh's change in character, his secret names of *Q're* and *Iahu* became only partial labels.

By subsuming other gods that he defeated, Yahweh went on to embody the totality of the Israelites' history in his name. He became the terebinth-god or oak-god *Bel*, *Cronos* the barley-god, *Tammuz* the harvest-god, *Jupiter* and *Marduk*.³⁶⁰ In Jerusalem Yahweh was the scarlet oak-god *El*. At Mount Tabor, he became *Dionysis*, the Daanan white-bull god.³⁶¹ He was *Baal-Zephon*, *Baal-Zubul*, *Lord of the North* or *Lord of the Mansions*, and *Atabyrius*.³⁶² As Atabyrius, he was the god

brought out of Egypt by the Israelites and worshipped as a golden calf. He was the son of the Goddess *Io*, *Hathor* and *Isis*.³⁶³ In a magical Egyptian-Jewish papyri Yahweh is *Zeus*, *Thunderer*, *King Adonai*, and *Lord Iaooue*.³⁶⁴ Yahweh was *Nabu* the Babylonian god of Wisdom represented by the almond tree stem of the seven-branched Menorah.³⁶⁵ Each branch represented a planetary power that symbolized one of the interests of the Mother Goddess: Sun (Helios) for illumination; the Moon (Selene) for enchantment; Mars (Ares) for growth; Mercury (Hermes or Apollo) for wisdom; Jupiter (Zeus) for law; Venus (Aphrodite) for love and Saturn (Cronus) for peace.³⁶⁶

The final conception of Yahweh as *Ineffable* derives from the Indo-Hittite cosmic sky-philosophy. Yahweh, like Amun, is perfect. His unknowable names are so all-encompassing that they are unspeakable. He contains everything including contradiction.

Contradiction is at the very core of secret knowledge. The paradox of a bad, poor or even evil side to God is not a fault in God but rather our lack of clear or perfect comprehension. The knowledge God has of himself is unambiguous. All ancient polytheistic religions eventually developed the same understanding that every junior god is simply a different manifestation of the great hidden God. The Semitic tribes knew the great God as the Moon God. In Egypt he was called Atum or Amun and in Persia, Ahura Mazda.³⁶⁷

The Moon God *Sin* was the Semitic form of the Sumerian *Enzu* meaning *Lord of Wisdom*. The Luna cycle gave *Enzu* a special position based on order and immortality. He was seen as the father of both the Sun *Shammash* and *Inanna*, the *Queen of Heaven*. *Enzu* was the central astral deity, father of the great gods and *Lord of Heaven* found in every Semitic land.³⁶⁸

This triangular relationship between *Sin*, *Shammash* and *Inanna* can be rotated one hundred and twenty degrees clockwise to produce a new internally consistent relationship based on the Indo-Hittite primacy of the Sun god *Shammash*. If Yahweh, as the furnace or sun god *Q're*, substitutes for *Shammash*, the Moon God *Sin* and Queen of Heaven *Inanna* are the two subordinate deities to Yahweh.

The Israelites indeed recognized these two subordinate deities as Yahweh's two wives *Ashima Baetyl* and *Anatha Baetyl*.³⁶⁹ They represented the Moon and Wisdom respectively.³⁷⁰ The sex change of *Sin* to *Ashima* is a fundamental subject of esoteric religion. *Anatha* was equivalent to *Ishtar*, the Indo-Hittite Lion or Cat goddess of love and war.

She was the *Queen of Heaven* and *Goddess of Plenty*.³⁷¹ Together these three represent the physical sun, the moon that lights the intellectual darkness with wisdom and the light of love.

Strabo, who lived from 63BCE to 19CE, describes a similar Persian triad of Mithras, Selené and Aphrodite. The triad exists in the one true god Zeus:

Now the Persians do not erect statues or altars, but offer sacrifice on a high place, regarding the heavens as Zeus; and they also worship Helius [the sun], whom they call Mithras, and Selené [the Moon] and Aphrodite, and fire and earth and winds and water.

The triangular group, representing a single deity, is also analogous to the ancient Vedic *One True Existence*, *Paramathika* or *Brahm*.³⁷² This single principle contains the three characteristics of creativity being Power, Wisdom and Love. Love, as *Aleph*, pronounced *Ah*, is the emanation of the ubiquitous heart, the first emanation or expression. *Aleph*, written *A'a*, is the Hurrian rendition of the god Enki and Ea.³⁷³ The *One True Existence* is the *Word or Divine Thought* that is *BAL* in each of Arabic, Hebrew, Phoenician and Greek.³⁷⁴ The sacred Name of *BAL* has the cabbalistic cipher of 33 (B=2, A=1, L=30), as does the sacred word *AUM*.³⁷⁵ Chapter 17 will investigate *Aleph* and the *AA* expression.

In the Hebrew alphabet *Aleph* is the head of the three Mother consonants, *Beth* of the seven Double consonants and *Lamed* of the twelve common consonants. With sacred 3:7:12 proportions adding to twenty two, the divine Name covers the whole of the Alphabet and thus is inclusive of the *Logos* or *Word of God*. Thus, the twenty-two consonant alphabet is itself a name of God and each consonant is a visible part of the radiance of God.

There are seven sacred vowels. The birth vowel *AA*, written as a long *O* (*Ö*), stands for Omega or the *birth of birth*.³⁷⁶ The death vowel *II* is written *Y* or as the Royal consonant *J*. The seven vowels, arranged as *ÖAOUEIY*, represent the Divine wisdom or invisible radiance of the Word of God.³⁷⁷ These vowels are the female *Spirit of God*. Even before the creation of the world, she moved over the surface of the water. The combined effect of the *birth of birth* vowel and the vowel of Royalty means the female *Spirit of God* that moved over the deep is a *Virgin with Child*.³⁷⁸

Plutarch said of the Mithriac mysteries: *God is a male and female intelligence, being both life and light he brought forth another*

*intelligence, the creator of the world.*³⁷⁹ Orpheus, the mythical Thracian musician and poet who founded the ancient mysteries, sang of the hermaphrodite god *Jove*. While Jove is a male, Jove is also a virgin female. The Brahmins in the Sama Veda echo this with *the will to create existed with the Deity as his bride*.

It was only after the return from the Exile in Babylon that Yahweh ultimately gave up his triple character. Even then, it continued into Christianity as esoteric wisdom of the vowels of his name.

Ashima, who could be either male or female, became characterised as Jesus the Son. *Anatha* became both the Virgin Mary and Mary Magdalene.

St Bernard referred to the Virgin Mary by *Anatha's* title of *Queen of Heaven* and held that the great Lady Cathedrals of Europe embodied Mary Magdalene. The Oath that the Knights Templar swore to St Bernard required the *Obedience of Bethany - the castle of Mary and Martha* (the Magdalene).³⁸⁰ According to the preceptor Radulphus de Gisco, the Knights Templar sought and received the forgiveness accorded to Mary Magdalene: *Et Dieu qui pardona la Maria Magdalene ses péchiez, les vos pardoient* meaning the *forgiveness of God who pardoned the sin of Mary Magdalene*.³⁸¹

Garcerandus de Teus gave the form of this unorthodox absolution as *I pray God that He may pardon our sins, as He pardoned St Mary Magdalene and the thief on the cross*. The concept of *thief on the cross* is also quite controversial because Gnostics regard this person, the thief, as Jesus.³⁸² The original word for *thief* in Greek is *lestai*. Josephus uses the same term to refer to zealot-bandits.³⁸³

The *rose logic of embracing* resolves the Magdalene's cardinal sin and her apparent prominence over the Virgin Mary. It equates the two. Chapter 17 examines the *rose logic of embracing* further.

However, back to Yahweh. The reason Yahweh dropped his triple character during the Exile was that in Babylon the image of Yahweh became highly influenced by Zoroastrianism. There, like Ahura Mazda, Yahweh became a holy being of Light. The priestly blessing of Aaron spelled his name:³⁸⁴

*And the Lord spake unto Moses, saying,
Speak unto Aaron and unto his sons, saying, On this wise ye shall
bless the children of Israel, saying unto them,
The Lord bless thee, and keep thee:*

The Lord make his face shine upon thee, and be gracious unto thee:

*The Lord lift up his countenance upon thee, and give thee peace.
And they shall put my name upon the children of Israel; and I will
bless them.*

The first three verses of Priestly Blessing when written in Hebrew consist of carefully prepared sequences with three, five and seven words respectively. The first three verses also have fifteen, twenty and twenty-five letters respectively:

KRMSHYW HWHY KKRBY
KNChYW KYLA WYNP HWHY RAY
MWLSH KL MSHYW KYLA WYNP HWHY ASHY
MKRBA YNAW LARSHY YNB-LO YMSH-Th WMSHW

The last verse explains that this formula spells out Yahweh's new code name, the Holy Tetragrammaton, YHWH, which the Jews call the *Shem Hamphoresh*.³⁸⁵ Chapter 3 showed that the consonants are Life, Sovereignty and the Glory or Brightness (JH), Peace (W) and Light (H). The dimensions are *Life* on the horizontal and *Wisdom* on the vertical.

The two theoretical dimensions of *Light* and *Life* have a deep Biblical heritage. The Bible describes Moses' Midianite brothers-in-law as Nahath, Zerah, Shammah and Mizzah.³⁸⁶ These names symbolize rising above, descending below, before and behind. Together they make the sign of the cross, which is the same sign the priests of Aaron make with their hand while giving their blessing. It is the start of the secrets of blessing, the great *Merkabah*.

A hollow perfect cube, such as a cardboard carton, cut and folded flat forms a cross. This gives rise to the major arcanum of the Merkabah: that the cubic throne or vehicle by which one ascends toward the *Light* is the sacrificial cross of the sacred marriage. As in alchemy, the new king emerges from the stone. A Druse candidate wears a blood sprinkled cube at his initiation ceremony, symbolizing that the cube unfolded is the bloody instrument of perfection. Similarly, a Masonic Knights Templar receives a cube.³⁸⁷ The symbol is one of sacrifice and equally applies to both the divine triad and the Triple Goddess. Often priests symbolized the divine triad or the Triple Goddess by a cube sculpted into a triple-head. For example, a triple headed ram represents the perfection of the Egyptian God Amun.

As the Pythagorean number six represents *Light* and seven represents *Life*, the six by seven matrix has forty two boxes. These

correspond to Yahweh's forty two names, one for each combination of *Light and Life*.³⁸⁸ Perhaps this is how Douglas Adams, author of *The Hitchhikers Guide to the Galaxy*, found forty two was the answer to life, the universe and everything.

A second horizontal crossbar represents the third dimension of Peace. However, it has a bloody heritage because the second crossbar is the arms of the fastened king.³⁸⁹ Another way of showing this second crossbar is in three dimensions as a St Andrew's cross or Chi-Rho cross of Emperor Constantine.

The *Merkabah* is also the meaning of the pillars at the entrance to King Solomon's Temple. The left, spirally fluted pillar of Truth called *Boaz*, *Bolaz* or *Abolloneus* ascends and is the green pillar of growth.³⁹⁰ It represents the strength of man's *Spirit*. The name *Boaz* derives from the metathesis (letter jumbling) of the Hebrew *Zahab* (ZHB) standing for gold, and for Mercy and Judgment.³⁹¹ It means, as we shall see below, that there can be no righteous Judgment without Mercy.³⁹²

The right, vertically fluted pillar called *Jachin* is the serene pillar of Justice severity, sorrow and decay that descends. It represents the daughter of *Mesahab* (MI-ZHB), antimony, who is the companion of *Zahab* (gold).³⁹³

These two bronze pillars each measured between thirty-four and thirty-five feet and had a diameter of six feet at the base. They were cast hollow with a uniform wall thickness of about three inches. A sort of chain ornamentation covered the lower part of the capitals, with representations of pomegranates in two rows of two hundred. At the very top was a lily-work motive, an imitation of the Egyptian lotus blossom.

Queen Hatshepsut built a red quartzite sanctuary in the Temple of Amun in Karnak about 1470BCE.³⁹⁴ She erected two magnificent obelisks amid Pylons III to VI. These formed the entry to the chamber for the sacred barque and were the first cult focus in the temple. Two obelisks, together with four flagpoles, formed a classical temple front.

Tuthmose III dismantled Queen Hatshepsut's red quartzite sanctuary and the blocks subsequently became foundations for expansion of the temple of Karnak. Archeologists recovered three hundred of the blocks, which now form the famous *Chapelle Rouge*. One red quartzite relief shows Queen Hatshepsut dedicating two great pillars to the god Amun. The inscription says these pillars were *covered with white gold and so high that they pierced the skies*.³⁹⁵

Canaanite Ugaritic texts from the fourteenth century BCE call the two pillars *cutter-twins*. They are the Ashera poles called Shacharu and Shalim, meaning integration and completion respectively.³⁹⁶ These two pillars support the deathly net of Ashera, the most ancient of all mother goddesses. In *De dea Syria*, Lucian described the two large phalli at the door of Astarte's temple in Heirapolis.³⁹⁷ These pillars were thirty fathoms high and hollow. Each year, a sacred king climbed inside, and worked his way to the summit. There he conversed with the Gods to ensure fertility of the land, which means that he was killed and the phallus ejaculated his blood.

Another two columns, those of Osiris and Isis at Nysa in Arabia, were famous in antiquity. Diodorus Siculus recorded in 45BCE that the left column recorded Osiris' strength:³⁹⁸

I am Osiris the king, who led my armies into all parts of the world, to the most thickly inhabited countries of India, the North, the Danube, and the Ocean. I am the eldest son of Saturn; I was born of a brilliant and magnificent egg, and my substance is of the same nature as that which composes light. There is no place in the Universe where I have not appeared, to bestow my benefits and make my discoveries...

The inscription on the right column showed that Isis represented establishment:³⁹⁹

I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws, which I have established. I am the eldest daughter of Saturn, most ancient of Gods. I am the wife and sister of Osiris the king. I first made known to mortals the use of wheat. I am the mother of Horus the king. In my honour was the city of Bubastis built. Rejoice, O Egypt, rejoice, land that gave me birth.

B and *I*, the first initials of Boaz and Jachin, are also the first and last letters of the ancient Goidelic, Bronze Age Ogham alphabet, and symbolically stand for inception and death.⁴⁰⁰

Together the two pillars *B* and *I* represent the stability of the universe and *Gods One Body*.⁴⁰¹ Their consummation with the keystone of a perfect individual, the lintel or arch of Peace, Equilibrium and Joy, is visible only to the initiated.⁴⁰² It is the royal or kingly secret. The Knights Templar represented this arch by the *Pillar of Beauty*, nicknamed the *Apprentice Pillar*, featured in Rosslyn Chapel.

The Zohar's alchemical formula says that the pillars of gold and antimony are to be firmly con-tempered and intertwined together. The

consummation is Justice (Tzedeq) herself coupled with Judgment (Meshephat):⁴⁰³

Come and see! When Tzedeq, Justice, is mitigated by that Meshephat, Judgment, then it is called TzDQH, Tsedeqah, Liberality.

This same *Liberality* is the abode of Gods throne, the *Merkabah*:⁴⁰⁴

And sometimes they call the same. MLKI TzDQ MLK SHLM, Meleki Tsedeq Melek Shalem, meaning Melchizedek, King of Salem.

Liberality is fundamental to the highest degrees of Freemasonry. General Pike echoed it in the thirty-second degree of the Scottish Rite:⁴⁰⁵

The Royal Secret, of which you are a Prince, if you are a true Adept, if knowledge seems to you advisable, and Philosophy is, for you, radiant with divine beauty, is that which the Zohar (Kabbalah) terms The Mystery of the Balance. It is the secret of the Universal Equilibrium ... Of that Equilibrium between Good and Evil, Light and Darkness in the World, which assures us that all is the work of Infinite Wisdom and of an infinite Love...

The thirty-two degrees also corresponds to the thirty-two paths of wisdom in the Kabbalah. The correspondence that God's Name, Elohim, occurs thirty-two times in the first Chapter of Genesis intrigues Gematrists. In the Kabbalah, these paths bring Binah or Understanding from the heart. In the Sepher Yetzirah, the paths relate to Hochmah or Wisdom.

We have an able demonstration of the Zohar's expression of *Liberality* in Shakespeare's *Merchant of Venice* (1596). Portia, the white maiden of Mercury discovered in lead, impersonates the civil doctor of law, Balthasar, to argue the famous message of *Mercy in Judgment* to Shylock the Jew:⁴⁰⁶

Balthasar: The quality of mercy is not strain'd...

It is an attribute to God himself;

And earthly power doth then show likest God's

When mercy seasons justice. Therefore, Jew,

Though justice be thy plea, consider this,

That, in the course of justice, none of us

Should see salvation: we do pray for mercy;

And that same prayer doth teach us all to render

The deeds of mercy. I have spoke thus much

To mitigate the justice of thy plea.

Greed drives Shylock the Jew to ignore *Liberality*. He therefore loses his legal case. This play is not really about Christian-Jewish relationships. While Jewish Rabbis would not be in wholehearted agreement with Shylock's ignominious fate, they would agree that his intransigence justified the forfeit of his right to repayment. It is from the Rabbis' appreciation of *Liberality* that they have been called *Humanists*.

The same Portia then lays intertwined with her alter ego, the civil doctor of law, Balthasar. She is the severity of *Justice* and he, as we have seen, is *Mercy in Judgment*. Thus merged we have the *manna*, the ultimate consummation of *Liberality* from Wisdom:⁴⁰⁷

Portia: I will become as liberal as you;

I'll have that doctor for my bedfellow...

...I had it of him: pardon me, Bassanio;

For, by this ring, the doctor lay with me.

Bassanio: Sweet doctor, you shall be my bedfellow:

When I am absent, then lie with my wife.

Lorenzo: Fair ladies, you drop manna in the way

Of starved people.

The lines above are perhaps the most important philosophical statement in all Shakespeare's works. Portia is just Pallas Athena in another guise. In Greek myth, Athene always displayed great mercy in a criminal trial at the Areiopagus.⁴⁰⁸ When the judges' votes were equal, she always cast her vote to liberate the accused.

In ancient Vedic terms, the two pillars *B* and *I* representing *Mercy in Judgment* and *Justice*, are the first Principle of Creation and Truth called *Brahmâ* and the third Principle of Transformation, Destruction and Regeneration called *Shiva*. The consummate *Pillar of Beauty* that represents *Liberality* is *Vishnu*, the second Principle of All Pervading Light.

The Scottish Rite sees the ultimate expression of *Liberality* in Christ's unselfish dying words that seek *Mercy* in the judgment of his enemies *Eli, Eli Lama Sabachthani* meaning *my God, my God, why hast thou forsaken me, have pity on and forgive my enemies*.⁴⁰⁹

The play *Initiation of Plato* also explains the veiled nature of the *Wisdom of Liberality*. Plato argues that Science can remove the veil of Isis. The Priest or Patriarch counters it cannot:⁴¹⁰

First Patriarch: Approach without fear. Which is the most beautiful and noble study to which man can devote himself in passing through the world?

Plato: That which has for its object the knowledge of what he is, whence he comes, and whither he goes; that which leads to a search for the laws of nature within and without him.

First Patriarch: Isis and Osiris, the moon and the sun, both symbolize nature; when they represent it by Isis a veil covers her. What is its sense?

Plato: That of the inscription upon her statue in the Temple of Sais: 'I am all that has been, all which is, all that which will be, and no mortal man has yet raised the veil which covers me.'

Plato: I think that is false.

First Patriarch: False! And how doth thy pride look upon this?

Plato: At each absolute truth; at each law of nature that he discovers, doth not man raise this veil?

First Patriarch: No, the difficulty is not removed! Thou canst [i.e. can] calculate the weight of the stars, their velocity, their distance, and the paths which they overrun; thou canst investigate the laws of light and electricity; and make the thunderbolt thy auxiliary; plane down or pierce the mountain, cruise the abyss. Thou canst transform the earth and loose the waves, but the great Unknown, T.S.A.O.T.U. [i.e. God] is nonetheless incomprehensible, and beyond the laws of nature!...

Third Patriarch: What is Morality?

Plato: It is the rule of right, and the duties which the conscience imposes, and which man cannot violate without shame and disgrace.

Third Patriarch: And Justice?

Plato: It is the practical application of the law of rendering to all that which is his due.

The Archbishop of Canterbury twice underlined the importance of Mercy in judgement at the Coronation of Queen Elizabeth II on 2 June 1953.⁴¹¹ In her Coronation Oath, the Queen responded to the Archbishop of Canterbury:

Archbishop: Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgements?

Queen Elizabeth: I Will

Later in the Ceremony, the Queen sat clothed in the *Pall of Cloth of Gold* called the Lord's robe of righteousness and the armills or garments of salvation. The Archbishop then delivered two sceptres into the Queen's hands, as in depicted in the enthronement of Pharaohs in

Egypt. Into the Queen's right hand, the Archbishop placed the *Sceptre with the Cross* saying:

Receive the Royal Sceptre, the ensign of kingly power and justice.

Then, into the Queen's left hand he placed the *Sceptre with the Dove* saying:

Receive the rod of equity and mercy. Be so merciful that you be not too remiss; so execute justice that you forget not mercy ...

The Archbishop then crowned the Queen saying:

... God crown you with a crown of glory and righteousness, that having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting kingdom by the gift of Him Whose kingdom endureth for ever. Amen.

It is worth also noting here that Mercy in Judgement is the reason that a freemasons' lodge closes only when *every Brother has received his due*.

With an understanding of the mysteries of Liberality, kingly Righteousness, the name of God and the importance of the Moon God, we can now look more confidently at the comings and goings of warriors and philosophers in the Harran region of the Commagene.

Chapter 8 Sabians of Harran and Yemen

A Byzantine monk called Eutychus, who lived from 387CE to 454CE, wrote:

At the time of Abraham there reigned Shabib (Sheba), the wife of Sinn, priestess of the mountain, who built Nisib and Edessa (Ur) and surrounded them with walls. She founded also the sanctuary of Harran, and made on idol of gold, called Sinn.

The earliest Biblical association with the Commagene is with Noah's Ark landing in the mountains of Ararat, rather than on Mount Ararat itself. *Ararat* is really the Akkadian word for the homeland of the *Urartu* people. This feared Indo-Iranian civilisation at Tushpa on Lake Van in the Commagene existed from 1275BCE to 590BCE.⁴¹²

Josephus, the Koran, Kurdish Jews, Yezidis and Mandaean Sabians all hold that the true resting-place of the Ark was actually on Mount Judi, not Mount Ararat.⁴¹³ Mount Judi is probably the 2114-meter high peak, Cudi Dağı, near Sirnak, one hundred and four kilometers south of Lake Van and one hundred and sixty kilometers west of Harran.

Lake Van is the central feature of the Commagene. Tradition holds that Noah's son, Shem, dwelt on the west bank of this lake where a mountain now bears his name.⁴¹⁴ Biblical scholars often identify Shem with Melchizedek.⁴¹⁵ In myth, all Semitic speaking peoples descend from him.⁴¹⁶

Shem's son Tarban, his thirty brothers, fifteen sisters and their husbands are reputed to have settled in the same area. Another of Noah's three sons, Japheth, had a descendant called Hayk.⁴¹⁷ This giant-man reputedly helped build the Tower of Babel. Folklore suggests that he became the patriarch of the Armenians in this province on the northwest shore of Lake Van.

Genesis records that Abraham sojourned in Harran on his journey from Ur of the Chaldees, which is Urfa or Edessa, to Canaan.⁴¹⁸ Rebecca drew water for Abraham's servant in Harran to show that she was the chosen wife for Isaac.⁴¹⁹ Isaac's son Jacob married in Harran. He spent fourteen years there, seven for each wife.⁴²⁰ Jacob was reborn in Harran as *Isra-El*, meaning *struggles with god*, as described in Chapter 5. In Ancient Egyptian the name *Isra-El* stands for the *visible, manifest face or soul of the Light of God*.⁴²¹

The names *Abi-ram* (Abraham), *Yasmah-El* (*Ishmael*), *Yaqob* (*Jacob*) and *El-Laban* (*Laban*) all appear at Mari near Harran, on the River Euphrates. The town of Abraham's brother *Nahor* also appears as Nakkur and Assyrian texts mention a town named after Abraham's father *Terah*, together with names derived from the tribes of Gad and Dan.⁴²²

The city of Mari controlled the southern trade route from Mesopotamia. Harran had equal strategic importance. It controlled the northern route from Mesopotamia to western Asia. Abraham's family was prominent in both these gateway cities so Abraham would undoubtedly have been an important person. A Chaldean Priest called Berossus prepared a history of the mythology of Babylonia in 280BCE. He says of Abraham:⁴²³

After the deluge, in the tenth generation, was a certain man among the Chaldeans renowned for justice and great exploits, and for skill in the celestial sciences.

Josephus agrees with this conclusion about Abraham. He tells us that Abraham ruled Damascus where he was a foreigner having come from the land above Babylon with an army.⁴²⁴ We know little about Abraham's reasons for swiftly moving to Kadesh-Barnea in the Negev and the journey to Egypt.⁴²⁵ He has military allies in the area and a mobile corps of three hundred and eighteen fighting men under his command.⁴²⁶

It appears that Abraham's military movements relate to the Hyksos invasion of Egypt:⁴²⁷

Abraham and his family came from Ur in Sumer to Hebron in Canaan, probably about 1850BCE and there are good reasons for placing Joseph's migration to Egypt during the Hyksos period.

The presence of Abraham's half-sister and wife, Sarai, amongst the Hittites who occupied Hebron confirms the Hittites were allies. The Hittite respect for Abraham is apparent from the Biblical passage that mentions the well-known field of Abraham:⁴²⁸

And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince

among us: in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth ... And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

Abraham's importance is also evident in early Aramaic documents and widespread ancestor worship of Abraham among Semitic peoples. This extended from Mari to Canaan and even to the Ka'aba, the central shrine of Islam in Mecca.⁴²⁹

In the tenth century CE the Arab writer Al-Kindi agreed that Abraham lived in Harran for four-score years and ten, worshipping the moon deity. Certainly several of the names in Abraham's family are derived from the worship of the Moon God and seem to confirm this: Abraham's father *Terah*, *Laban*, *Sarai* and *Milcah*.⁴³⁰

Abraham is a synonym for *Ab-ram* and *Ab-Sin* the Moon God. This association was important because Abraham, like *Sin*, represents water and therefore fertility.⁴³¹ He was the giver of time and the principal ambassador of the unseen god whom the Mesopotamians called *Marilaha* meaning *lord of all* or *Be'elshamin* meaning *lord of heavens*.

Kenneth Mackenzie's compendium of freemasonry, or rather irregular freemasonry, the *Royal Masonic Cyclopaedia* notes how the association of Abraham and *Light* was widely accepted by Freemasons in the early 1900's:⁴³²

There is probably some truth in the statement that Abraham was acquainted with the doctrine of Aur, or Light, as he is actually described as coming from Ur, of the Chaldees, by which it is probably meant, that he came from one of the ancient Chaldean Colleges in which this mystical doctrine was taught.

The word *Ur* in Hebrew means *Light*, fortress or castle.⁴³³ All Hebrew names commencing with *Ur* generally have some interpretation relative to light. *Uriel* means *fire of God*, *Urija* the *flame of Yahweh* and the *Uriah* the *light of Yahweh*.

The widespread honour accorded Abraham leaves us with an impressive portrait of the man. In contrast, the Bible humbly paints him as an unassuming herder and reluctant Patriarch. It is perhaps most

appropriate to regard Abraham as an archetype of the emergent proto-Israelite political identity.

Harran became the most successful centre of worship for the planetary gods from at least the time of Abraham until the Mongol Genghis Khan destroyed its last temple in 1260CE. The priests of Harran blended planet-worship with practical alchemy and with the Greek philosophies of Pythagoras and Plato over a period of at least three thousand years. Their gods included *Hermes* and the *Good* god *Agathodaimon*. *Hermes* is also the Muslim prophet *Seth*, the third son of *Adam*. *Agathodaimon* is the prophet *Idris* or *Enoch*, and similar to *Osiris*.

The Caliph Al Mamoun of Baghdad called the unusual people of Harran *Sabians* in 830CE.⁴³⁴ When the Caliph noticed the unusual dress of the people, he challenged the town to establish its credentials. After some creative thought, the people gave their name as *Sabians* and their sacred book as the *Corpus Hermeticum*.

The great Jewish philosopher Maimonides (1135-1204CE) had nothing but contempt for the excesses of these Sabians.⁴³⁵ He writes in his *Guide of the Perplexed* that the Sabians believed the universe was eternal rather than created and the stars were the only divine beings. He confirms that they *manufactured ridiculous stories* about Adam, Seth and Noah and *attributed the metals and the climates to the planets*. He says that Abraham was the first to recognize the *absurdity of the tales in which he had been brought up*.⁴³⁶ Maimonides says Abraham opposed the Sabian star religion, proclaiming the name of the Lord, the God of the Universe.

The Sabians saw the planets as conduits for divine energy and available for everyone to understand.⁴³⁷ Within the walls of Harran were seven temples. These represented the sun, moon and five known planets. Construction of each temple ensured that the presence of the God infused the entire structure. Additional temples existed to *The First Cause*, *The First Reason*, *World Order*, *Necessity*, *The Soul* and to *Hermes Trismegistus*.

The main temples indicate an advanced knowledge of metallurgy and alchemy. The most important temple, indeed one of the most famous in antiquity, was for the revered Moon god, *Sin*.⁴³⁸ It was octagonal although variously described as round. The Temple was white in colour and had a cult image made of silver atop three steps. Other planetary temples were of different shapes, colours and had different numbers of steps beneath the cult image.

The temple of the Sun was square, yellow and the golden image stood on a pedestal six steps high. Pearls and a crown adorned the image. Mercury's temple was a square within a hexagon. The cult image was cast alloy from a mixture of all other metals. Mercury filled its hollow interior. The temple was brown in colour and the cult image stood on four steps. The brown colour suggests philosophic Mercury, which is antimony, rather than bright silver metallic mercury. The discovery of a vase, or perhaps an electrical battery, made from antimony and small amounts of iron in the Chaldean city of Telloh supports this.⁴³⁹ The vase dates from 3000BCE. The Discovery Channel program *Mysterious Universe* presented in May 1998 showed that when filled with grape juice, this battery produced ½ volt and enough energy to electroplate a silver statuette with gold.

The temple to Venus was triangular and painted blue. It had one long side. The cult image was made of copper and stood on five steps. Priestesses dressed in white played musical instruments.

Mars' temple was rectangular and coloured red. Weapons hung on the walls. The cult image was of iron raised on a pedestal of seven steps. The temple to Jupiter was a triangular building, made of green stone, with a pointed roof. Its cult image was made of tin and sat on a throne raised on a pedestal of eight steps. Saturn's temple was hexagonal and built of black stone. It had black curtains hung about it. The cult image was of lead and stood upon a throne raised on nine steps.

The seven temples correspond to the number of planes of existence from the material to the spiritual and the seven main degrees of initiation (see Appendix 7). The seven temples are also analogous to the seven gates of the Underworld and are an ancient path of ritual. After the first two steps of preparation, the first proper initiation grade is that of the Moon (three steps), the second Mercury (four steps), third Venus (five steps), fourth the Sun (six steps), fifth Mars (seven steps), sixth Jupiter (eight steps) and seventh Saturn (nine steps).⁴⁴⁰ Ascending through all the grades, equivalent to the seven parts of the soul, the candidate arrives at the last or eighth part properly qualified with an understanding of Righteousness, or Liberality. It was only then that the candidate is ready to receive the rights of emancipation.

Harran was also the home of a school of translators who specialized in Greek mathematics and astronomy. This was a privileged sect under the well-known teacher *Thabit ibn Qurra*. His name derives from the same root, *Kûr*, as the furnace and smithy-god. The school

transmitted ancient Pythagorean wisdom to the Muslim world until at least tenth century CE when visited by the Arab writer Al-Masudi.⁴⁴¹ The school of *Thabit ibn Qurra* probably had a major part in the preparation of the romances of the Holy Grail, which had profound influence on the Knights Templar.

Another mysterious esoteric school called the *Sarmoung Brotherhood* existed near Harran.⁴⁴² In his book, *Meetings with Remarkable Men* George Gurdjieff claims to have met with the strange Brotherhood in the late 1890s while living in Bukhara in western Uzbekistan.⁴⁴³ He approached their secret monastery blindfolded. This secret headquarters was probably in the region of Nusaybin, also known as Nisibis, which lies south of Lake Van, about 200km East of Harran, on the Turkish border with Syria.⁴⁴⁴ This school seems to be an archetype of the many forms of esoteric schools that existed over thousands of years in the same area.

The Persian word *Sarmoung* means both *bee* and *purified head*. It is associated with traditional wisdom and those that transmit the mysterious power of Zoroaster. Sufi adepts use the analogy *to make a head of gold* to refer to ritual alchemy. We shall see in Chapter 18 how the Knights Templar also revered a metal head.

Zoroaster was most probably born in the region of Uzbekistan around 1800BCE to 1600BCE. Uzbekistan is north of Bactria, the Jewel of Iran.⁴⁴⁵ The red sand deserts of Kiz'il-Kum in Uzbekistan and Karakum in Turkmenistan also lie in this region. The Afghan Hindu Kush and Tajikistan Pamir extensions of the Himalayas border these vast deserts in the west and south respectively. In the north, the deserts cease at the great Oxus (Amu Darya) and Jaxartes (Syrdar'ya) Rivers and the Aral Sea. By 100BCE, the famed cities of Bukhara and Samarkand were part of the Silk Road. Yet, as we saw in Chapter 4, itinerant groups crossed these deserts many thousands of years before this time. Hundreds of ancient ruins in this early crucible of the Indo-Hittites are yet to reveal their secrets.

Zoroastrian cosmic dualism is the earliest form of dualism exemplified by Zoroaster. His name means the *living star* or *stream of the star*. Zoroaster bears a great affinity with the Egyptian Thoth and Hermes Trismegistus.⁴⁴⁶

Simple Zoroastrianism is cosmic or monarchical dualism. The *Good Religion of Ahura Mazda* maintains the world, which is a *Good* creation of God.⁴⁴⁷ However, evil, sin and death constantly assail it.

Ahura Mazda originally had a *perfectly good* son called *Spenta Mainyu*. Later, this Good son amalgamated with *Ahura Mazda* as the *Holy Spirit*. *Ahura Mazda* also had a *perfectly bad* son called *Angra Mainyu* or *Ahriman* who later became the rebel Watcher Azazel and ultimately became *Satan*. *Angra Mainyu* cannot help being evil because it is his predestined fate.

The *Good Religion of Ahura Mazda* maintains that throughout life the moral choice between *Truth* or *Good*, and *Untruth* or *Evil*, confronts man. Death brings judgment. Those found *Good* are elevated to the *House of Song*. The *House of Worst* receives those who chose *Untruth*. A mixed region called *Hamistagan* awaits those people whose deeds are in precise balance.

Shakespeare had an excellent grasp of the *Good Religion*. In *Hamlet*, the King's ghost could not pass to its rest because the poor king had not completed the task of shifting the balance of his acts toward *Good*. He was condemned to a long age of misery, darkness, ill food and the crying of woe.⁴⁴⁸ Indeed, it was a vile crime to put any person into such a heinous situation, even worse than regicide.

Through adherence to the *Good Religion*, through good deeds, piety and righteousness, man cultivates the divine element in himself to become a *Good Man*, *friend* and *helper of the gods*.⁴⁴⁹

Good is destined to overcome *Evil* at the *end time*. This is twelve thousand years from the creation of the world. At this time, *Ahura Mazda* will resurrect the dead for final Judgment by pure fire and molten iron.⁴⁵⁰

Man is an intrinsically *Good* creation destined for immortality in Paradise. A virgin born savior called the *Saoshyant* will save mankind from evil with the *elixir of salvation*. This elixir will purge all deceit, evil and untruth.

In this *elixir of salvation*, we can see the Philosophers' Stone, *manna* or *dew*. An early proto-Jesus also emerges from the amalgam of *Ahura Mazda's* perfectly good son *Spenta Mainyu* and the virgin born savior, the *Saoshyant*.

East of Harran is the famous *Hierotherasion* temple, built by the Commagene's most famous king, Antiochus I Epiphanes. He succeeded his father Mithridates in about 69CE. The *Hierotherasion* displays a famous relief of Antiochus I *shaking hands* with Hercules in a way familiar to Freemasons. An abundance of evidence leads to the conclusion that Antiochus I was a leader of one of the mystery

brotherhoods of the Commagene, such as the fabled *Sarmoung Brotherhood*.⁴⁵¹

Yet, there are many other brotherhood possibilities because the religiously tolerant Persian nobles had widely settled the interior of Anatolia after the invasion of King Cyrus in 546BCE. The successors of Cyrus claimed divine kingship through the grace of Ahura Mazda. For this reason the nobles would have enthusiastically supported the tolerant Zoroastrian philosophy. This same tolerance saw the Jews repatriated to Jerusalem, protected from the Samaritans and with sufficient funds to rebuild the Second Temple.

Ostanes the Mede, Xerxes' (519-465BCE) brother-in-law, was a well-known Persian Magus and local administrator or *satrap*. Pliny the Elder and Georgius Syncellus of the ninth century CE note that Ostanes was known as *the master of all magi*, a father of alchemy and of medicine, mineralogy and botany. He taught priests and philosophers at Memphis in Egypt.⁴⁵² The great Jewish alchemist Maria the Jewess was reputedly a student or fellow instructor of Ostanes. She gave her name to the ubiquitous cafeteria bain-marie, the vessel of Mary. A cook fills a bain-marie with hot or boiling water and then places another vessel in it to slowly cook or keep hot.

Another prominent sect in the area was the *School of the Persians*. Expelled from Edessa by the Romans in 489CE, the school relocated to Nusaybin.⁴⁵³

The Christian Emperor Justinian closed down Athens' Platonic Academy in 529CE. The philosophers Damascius and Simplicius relocated close to Harran. Simplicius was a follower of Xenophanes' Eleatic School. These philosophers would have greatly enriched the brotherhood in and around Harran, strengthening its focus as the epicenter of hermetic thought.

The work of Eudoxus of Knidos showed that the philosophies from Persia, Greece and Egypt combined in Harran. Eudoxus was a contemporary of Plato in four hundred BCE but known only through the writings of Aristotle and Simplicius. Studying in Heliopolis, he prepared sections of Euclid's Elements of Geometry and was renowned as the greatest of all Greek astronomers. He reputedly introduced Persian Zoroastrianism to the Greeks. Pliny the Elder noted that Eudoxus believed Zoroaster lived six thousand years before his time. The presence of these great men in the Commagene demonstrates a depth and

breadth of religious and philosophical tolerance that is arguably as great as in any other country at any other time in history.

The city of Harran has always had the special and mysterious status of a sanctuary. The Crusaders who held Edessa until 1146CE never invaded nearby Harran. Crusader arches and Gothic structures in the city may pre-date the introduction of Gothic architecture into France.⁴⁵⁴

Sir Christopher Wren, the renowned architect of St Paul's Cathedral in London, attributed the majesty of Gothic architecture to Knights Templar and other Crusaders in bringing back Muslim ideas on science and architecture from the Near East:⁴⁵⁵

What we now vulgarly call Gothik ought properly and truly to be named the Saracenick Architecture refined by the Christians.

Yet, religious tolerance in Harran had effectively ended some one hundred years before the Crusaders. The Seljuk Turks occupied Baghdad in 1055CE. The Sabian Schools of Baghdad and Harran made their way to Constantinople where Michael Psellus was leading a Platonic revival.⁴⁵⁶ Michael Psellus later became Prime Minister of Constantinople.

Although the Sabians of Yemen are quite distinct from the Sabians of Harran, there are many reasons to consider a strong connection between the two groups. The Sabians of Yemen claim to have derived from the prosperous city of Ma'rib in South Arabia. Many Arab tribes at the time of Mohammed claimed they took to the desert when their old and wealthy civilisation in South Arabia declined. They were the Musri, which we discussed in Chapter 5.

This region in South Arabia was *Saba* to the Israelites and pronounced *Sheba*.⁴⁵⁷ The name *Saba* also relates to *Caba* as in *Kabbalah*.⁴⁵⁸ Today, some Israeli-born people are proudly nicknamed *Sabras*, meaning *tough on the outside and tender on the inside*.

From a Biblical lament for the city of Tyre we know that both Harran and *Saba* or Sheba traded in similar goods:⁴⁵⁹

Harran, Canneh and Eden and merchants of Sheba, Asshur and Kilmad traded with you. In your marketplaces they traded with you beautiful garments, blue fabric, embroidered work and multicolored rugs with cords twisted and tightly knotted.

Two other groups of Sabians also lived in Mesopotamia. These were the *Soba*, or Syriac Semites of Northern Mesopotamia, and the *Subbhas* who moved from Harran to Southern Mesopotamia. The

Sabians also include the Mandaean that followed John the Baptist and the Nazarenes.⁴⁶⁰

All of the Sabians of Yemen, *Soba*, Nabateans and the Sabians of Harran followed a similar complex system of astral worship. The premier god was the Moon God who ruled over the god of the sun and the seven planetary gods.

Ma'rib, the capital of the Sabians of Yemen, had an imposing temple to the Moon God *Sin*. The Moon God was known by a number of names such as *'Illumquh* by the Sabians, *'Amm* and *'Anbay* by the Qatabanians, *Wadd* (or *love*) by the Minaeans and *Sin* by the Hadramis.⁴⁶¹ The Moon God is the progenitor of the ancient Arabian high God *al-Llah*. Like El, his name simply means God and it is represented by the crescent moon. This is the symbol we see on the Arabic flags and in many paintings of the Virgin Mary based on the vision of John of Patmos:⁴⁶²

A great and wondrous sign appeared in heaven: a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars.

Diodorous Siculus notes of the Sabians of Yemen:⁴⁶³

This tribe surpasses not only its neighboring Arabs but also other men in wealth and in their several extravagances besides. For in the exchange and sale of their wares they, of all men who carry on trade for the sake of silver they receive in exchange, obtain the highest price in return for things of the smallest weight. Consequently, since they have never for ages suffered the ravages of war because of their secluded position, and since an abundance of both gold and silver abounds in the country, ... they have embossed goblets of every description, made of silver and gold, couches and tripods with silver feet, and every other furnishing of incredible costliness, and halls encircled by large columns, some of them gilded, and others having silver figures on the capitals. Their ceilings and doors they partitioned by means of panels and coffers made of gold, set with precious stones and placed close together, and have thus made the structure of their houses in every part marvelous for its costliness; for some parts they have constructed of silver and gold, other of ivory and the most showy precious stones or of whatever else men esteem most highly.

The Nabatean group was a second prominent Arab culture, centered on Petra in the Southern Siani in the land of the Edomites. They traded with the Sabians of Harran over the period six hundred BCE to four hundred BCE.

The Sabians of Yemen and the Nabateans had a very close affinity because both claimed the crucial female line of descent to Ishmael through Bashemath, the wife of Esau. Esau and Bashemath gave birth to Ruel the Midianite. Also called Jethro, he was Moses' father-in-law. Ruel then became a priest of Yaho the Moon God. Many biblical scholars believe that Moses was also a priest of the Moon God. The headdress of the Levite priests seems to confirm this as it displayed the crescent moon of Sin.

The Nabatean storm god was *Duchares* who was later identified with Dionysis. The Nabateans worshipped him on high rocky places like Yahweh. However, both *Duchares* and his consort, the fertility goddess, were subservient to the Moon God. We continue to see the triple character of God represented by three deities.

A perfect ashlar or square block of stone often represented the three dimensions of this divine triad. Similarly, the Holy of Holies was a perfect cube in King Solomon's Temple that symbolized the wholeness of God.

A Rabbinical tradition joins the Sabians of Haran and the Nabateans through one of the Kings of the Edomites who reigned before there were any kings over the Israelites.⁴⁶⁴ The King was *Mezahab* after *mehahah*, which means the water of gold or aurum potable.⁴⁶⁵ The Israelites never bestowed an important name such as *Mezahab* at random. It was in recognition of an important event or connection.⁴⁶⁶

From aurum potable and the words of Diodorus Siculus, we can detect a distinctly metallurgical link of gold between Haran and Ma'rib.

Mezahab may also be a half hidden cipher name of Yahweh. In a similar way, modern computer encryption halves its cryptographic key for security. At least one thousand years ago Massoretic authors halved Yahweh's name and encrypted it with the Atbash Cipher. The last four letters of *Mezahab* make *Ahab*, which is Hebrew for *like the Father*. The Atbash Cipher hides the first two letters *MTz*, which are Yd He, and the first two letters of YHWH (see Appendix 10 for a description of the Atbash Cipher).

Similarly, Mitzvah (MTzWH), which means Commandment, deciphers to Jehovah (YHWH). Like the Egyptian God Amun, the name of YHWH signifies *He Causes to Become*. Yahweh achieves this from the Hebrew verb *hawah* (HWH) that means *to become*. Again, as with Amun, the priests hid from view Yahweh's full name.⁴⁶⁷

There is still a tribe of Sabians of Yemen in Oman on the Arabian Peninsula. They claim to descend from a great race comparable to the Egyptians, Babylonians, Persians, Greeks and Romans. The tribe gathers frankincense resins in the old way. Frankincense resin was in such demand that it was equal in value to gold in ancient times. Due to the wealth from frankincense, the Romans designated the land *Arabia Felix* or *Fortunate Arabia*.

There is a final intriguing parallel between the Commagene and Yemen. As we have seen with the dual Sabian populations, there were also two cities of Dilmun. One is on Bahrain Island and the other in the Commagene in Anatolia.

The Sumerians believed they came from the former, the island of Dilmun, where the kings *lived before the flood*.⁴⁶⁸ Geoffroy Bibby located this legendary Dilmun on Bahrain Island, just off the Sinai Peninsula, in 1956. This Dilmun was a city, the size of the Babylonian city of Ur, with its own seals and other commercial objects similar to Ur. It had a sophisticated underground water supply that allowed it to become a large trading centre between Ur and Mohenjo-Daro on the West Bank of the Indus River in Pakistan.⁴⁶⁹

The second Dilmun lies at the headwaters of the Tigris River, just beneath Lake Van, near Bitlis.⁴⁷⁰ The Dimila (Zâzâ) Kurds still live in this ancestral homeland of Dilamân or Daylamân.

We look in more detail at the turbulent period up to the time of Jesus in the next chapter. This will underpin the Gnostic and hermetic interpretations of alchemy that are to come.

Chapter 9 Hasmonaeans, Pharisees & Zaddoki

By the time of King David, the power of the sacrificing Levite and Aaronic priests was waning. David created an additional High Priest position alongside the High Priest of Aaron who was Abiathar. He installed a local Jebusite called Zadok in this position to administer the religion of Yahweh.⁴⁷¹ The Jebusites were elite Hurrians. Zadok traced his ancestry to the legendary Melchizedek of a millennium before.

About four hundred years after David, King Josiah and the Zaddoki expelled the Aaronic High Priesthood altogether.⁴⁷² After the return from Exile, Zerubbabel and Jesus ben Yehozedek, the Son of the Zadokite High Priest who had recommenced control of the Temple, rebuilt the Second Temple.

Then, in 444BCE, Nehemiah ejected the Zaddoki from Temple Mount. His reasons are unknown although the implication is that the Zaddoki were out of touch with the assembly in Jerusalem. However, the Zaddoki were still present one hundred and fourteen years later when the Assyrian Greeks forcibly removed the High Priest Onias III in about 330BCE. The Zaddoki continued to support the Onian High Priesthood.

The *Dionysian Artificers* who settled in Israel sometime before one thousand BCE founded the *Cassidens* or *Assideans* that later became the *Chassidim*.⁴⁷³ They claimed to possess a special knowledge unknown to the mass of the people and the true knowledge of the scriptures transmitted to their order by Moses on Mount Siani.⁴⁷⁴

While this knowledge relates to *Liberality*, discussed in Chapter 7, it would also have included those laws first revealed to Moses in the wilderness. These were the Mosaic rules governing tithes, shewbread, wine-libations and sacrifices.⁴⁷⁵

The Chassidim developed a particular system of written and oral law that brought them respect as a school of interpreters of the Law. On return from the Exile, the Chassidim adopted a moral code formulated by the descendants of the Aaronic Priests.⁴⁷⁶ From the *Chassidim* arose the Pharisees and Rabbinical Judaism. The Sons of Zadok are mutually exclusive; the line of Zadok does not include any of the twentyfour Aaronid clans.⁴⁷⁷

The commitment of the Chassidim to the common law led them to resist all Greek and other foreign influences that undermined their depth of tradition. Consequently, the Chassidim of this period supported

the Maccabean Revolution because the Maccabean-Hasmonaeans upheld Divine Law.

The Hasmonaeans were head of the tribe of Jehoiarib, which was the premier priestly family of the twenty-four families that constituted Judaism. They took their name from Hasmon, or Asmon, the great grandfather of Judas ben Mattathias. For his success in the 167BCE Jewish War of Independence, Judas ben Mattathias earned the *nom-de-guerre* of *Maccabee*, meaning *Hammer of God*. The term *Maccabee* derived from the shape of the Tau-cross that could also be visualized as a hammer or pick called a *makkabah*.⁴⁷⁸

With the Jewish War of Independence won, the Maccabees claimed the priesthood of the Temple. Syria, although defeated, accorded them religious freedom in 163BCE and in 142BCE granted political independence. With this Simon, son of Mattathias achieved recognition as High Priest Ethnarch of the Jews (142BCE-134BCE).

The Maccabean-Hasmonaeans grew even stronger. Following recognition of Simon as the High Priest Ethnarch of the Jews, the Maccabees gained royal aspirations. They assumed the throne as Priest-Kings with popular encouragement by the fourth generation 103BCE to 76BCE.

In contrast to the Chassidim who supported the Maccabean-Hasmonaeans High Priesthood, the Zaddoki party rebelled against these interlopers. The Zaddoki claimed they profaned the Temple. Circumcision and sacrifice were two of the main issues at stake. The Zaddoki again found they were out of step with the Great Assembly. They introduced their eponymous ancestor Melchizedek into the Book of Genesis and Psalms and moved to the wilderness of the Dead Sea.⁴⁷⁹ There the Zaddoki society lived in the exile of Qumran and other Dead Sea villages as the purified Melchizedekian sect of the Temple.

A separatist group of Chassidim called Parushim, or Pharisees in Greek, evolved about the time of the Maccabee John Hyrcanus I, who was High Priest and Ethnarch from 134BCE-104BCE. These Pharisees were deeply affected by Zoroastrianism as implied by their Hebrew name *Farsi*, which means *Persian*. The Pharisees wished the state and all public and political affairs to be directed and measured by the standard of Mosaic Law, without regard for either the Hasmonaeans-Maccabees or the priestly and aristocratic Zaddoki. Mosaic Law and Pharisee interpretation formed a new cosmic system of Jewish common law.

The Zaddoki or Jewish Christians were originally a subset of the

Pharisees.⁴⁸⁰ Yet, there was little empathy between the Pharisees and Jewish Christians or Zaddoki, whom the Pharisees regarded as *sectarian* despite their common heritage.

Nor were the Pharisees complacent about the main body of Chassidim from whom they had split, regarding them with the same suspicion as the Zaddoki. However, the Moreh Tzedek had taught the importance of the future Zadokian High Priest, the Meshiach of Aaron. His followers originally formed the Zaddoki Party. The Pharisees believed that the Chassidim who came after the Moreh Tzedek improperly denied the importance of the Temple and daily sacrifice. In addition, they improperly maintained that a righteous life and prayer should satisfy the needs of sacrifice.

Criminal jurisprudence was rigorous under the Maccabee-Hasmonaeans. When Herod the Great seized power from the Maccabees in 36BCE, he replaced the Great Sanhedrin with a Pharisee-orientated Sanhedrin, most likely under the great humanist Pharisees Hillel and Shammai. Herod declared a festival on the day he abolished the Great Sanhedrin.

After gaining control of Jerusalem, Herod the Great ordered the drowning of the last Maccabean High Priest Jonathan (Aristobulus III) in 36BCE. Jonathan was Herod's own brother-in-law. Herod then executed all Hasmonaeon-Maccabeans within his reach. This included Herod's own wife, the Maccabean Princess Mariamme, and their two sons.

Herod promptly appointed Boethus from Egypt as his High Priest and married the daughter of Boethus, another Mariamme. He then made political appointments of non-eminent families to the Temple and the Great Sanhedrin. The Pharisees called them Sadducees, again meaning sectarian. Thus began a rigid and uncertain period of Herodian-Sadducee administration.

The newly aristocratic Herodian-Sadducees included absentee landlords who lived in splendor while their tenants absorbed taxes on agricultural production. The Romans imposed a tax of twenty-five percent in addition to a twenty-two percent levy imposed by the Temple. There was a running stream of abuse between the Herodian-Sadducees landlords and their tenants, the Galileans. Talmudic commentaries advised true Jews not to let their daughters marry the people of the land *because they are unclean animals*. Rabbi Eleazar said *The enmity of a common person toward a scholar is even more intense than that of the heathen toward Israelite*. He suggested butchering common people on

the most holy day of the year, a day forbidden to kill animals. Rabbi Joahanan added that *one may tear a common person to pieces like fish*.

The Herodian-Sadducees had little empathy with the spiritual mission of the Jews. They upheld the importance of sacrificial rituals, regarded the literal Torah as sole authority and denied the immortality of the soul, resurrection after death and the existence of angels.⁴⁸¹ Josephus notes that the Herodian-Sadducees even showed a harsh and disagreeable spirit in their relationships with each other.⁴⁸²

The Herodian-Sadducees proved no friends to the Zaddoki whom the Maccabean-Hasmonaeans had supplanted. The office of High Priest carried with it presidency of the Great Sanhedrin and responsibility for suppression of revolutionary doctrine. Herod and his Sadducee High Priest turned a ruthless blowtorch on their opponents including the Zaddoki.⁴⁸³ As with the Jonathan in 36BC, all potential claimants for the position of High Priest were marked for particular vengeance.

This policy was still in force when Annas, father-in-law of the High Priest Caiaphas, led the Great Sanhedrin to condemn Jesus the Nazarene to death for blasphemy. His crime was revolutionary insurgency and a valid Zaddoki claim to both the throne of Israel and position of High Priest. The same set of circumstances had already led to the death of Hezekiah and his son Judas the Galilean. It was also the reason that John the Baptist was beheaded. In 62CE, the High Priest Ananus ben Ananus had the next leader, James the Righteous, stoned for the same reason. Josephus wrote that their persecution was *not so much because they claimed the throne, but because they were entitled to it*.

At the time of Herod, the Pharisees administered the Jewish legal system as Presidents of the Pharisaic High Court. There they dispensed Mosaic Law, ran the world system of synagogue worship and were responsible for suppression of heretical doctrine. Due to their absence from the political arena and importance in maintaining the fabric of Jewish society, the Pharisees became the only religious group tolerated by the Romans after the destruction of the third Temple in 70CE. Almost by default, the Pharisees became the sole religious authority of Israel. The absence of the central Temple was not an issue for the Pharisees because they were a cult of the legal system, not of the Temple. Nor were they nationalistic militants.

Rabbinical Judaism subsequently developed from the Pharisees. The Rabbis continued to demonstrate three of the characteristics we have come to expect from the Indo-Hittite compression. They supported *oral*

tradition, believed in the *immortality of the soul*, and sought to eliminate the matriarchal religion of the Great Triple Mother Goddess and frowned on so-called messianic bloodlines.

The Pharisees developed standards of jurisprudence to such a degree that they recognized man as fallible and an unlikely paragon of virtue. They defined greatness in a sovereign as mercy in the judgement of others and greatness in a man as overcoming one's own inherent bad side and doing Yahweh's work. Indeed, the Pharisees took pride that many of the Torah's great personae were seriously flawed.⁴⁸⁴ Awkward Moses depended upon Aaron for strong leadership. After disobeying Yahweh, Moses died before reaching the Promised Land. Lecherous David coveted his neighbour's wife and sent the unfortunate cuckold to certain death. So stained with war and death was David that Yahweh prevented him from building the Temple of Peace. Solomon tolerated many foreign wives sacrificing to false gods. Fratricidal Cain, fraudulently misleading Jacob, cowardly Jonah, inept Rehoboam, the list goes on.

Now, the Pharisees descended from Benjamin. This provided them with a great depth of tradition and legitimacy because Benjamin was the last son of Jacob and Rachel in Harran. Another Benjamite, *King Saul*, was the hero who delivered Israel from the Philistines.⁴⁸⁵ Finally, Judah and Benjamin were the only two tribes that remained faithful to Rehoboam, the son of Solomon.

We have seen that the term Sadducee, as used by the Pharisees, means sectarian and potentially heretical. This generic term encompassed all sectarian groups including the widely differing Herodian-Sadducees, remaining Maccabean-Hasmonaeans, Chassidim and Zaddoki. These various groups were so completely unrelated in philosophical perspective that it is not very helpful to refer to all of them as Sadducees.

In the next chapter, we use this background to better appreciate the person of Jesus the Nazarene in both a political and a religious perspective. He was one of the many brave messiahs of the Hasmonaean-Zaddoki in the turbulent time of Roman occupation.

Chapter 10 Zaddoki & Jesus

All the priestly preservers of the holy traditions, including those of the Canaanite holy traditions, traced their heritage to Zadok. In his work about Phoenician religion, Eusebius of Caesarea described the association of Sydek (Zadok, the Just One) with Taautos (Thoth) and Esmun, who is Asklepios (Asclepius):

From them were born Misor and Sydek, which means agile and righteous. From Misor was born Taautos ... From Sydek were born the Dioscurs or the Cabyrus ... Sydek, who is called the righteous ... became father of Asklepios. These events were written down for the first time by the seven sons of Sydek, together with their eighth brother, Asklepios, following the instructions of the same god Taautos.

The sectarian Zaddoki groups during the turbulent Herodian times were harsh and uncompromising in their Judgment. Many biblical passages can be read either as ritual mysteries of rebirth or as messianic nationalism. The Zaddoki chose the latter. They were messianic, apocalyptic and believed in Holy War.

The Zaddoki were comprised of four main sub-groups. These were the Essenes, Zealots, Sicarii and Nazaraeans. The purist Melchizedek Zaddoki was a smaller, less defined group that practiced the Mysteries. They took their name from the root Z-D-K, meaning *Righteous*, and wandered the Dead Sea communities such as Qumran teaching the Kabbalah and passing on arcane knowledge by word of mouth.⁴⁸⁶

The scholarly Essenes had Academies at Engedi, Callirrhoë & Modein. Although closely related, there were many significant points of difference between the Essenes and Zaddoki. One was the Essenes' abhorrence of sacrifice.⁴⁸⁷

The Zealots constituted the Lower Priesthood of the Essene Order. Josephus called the Zealots the fourth Philosophy. The other three were the Herodian-Sadducees of the Great Sanhedrin, the Pharisees and the Essenes.

As fanatical Maccabean-Hasmonaean royalists, the Zealots sought restoration of the Hasmonaean monarchy. Their name came from the Zeal for the Covenant of Aaron's grandson Phineas. In sparking the Hasmonaean-Maccabee revolution, the High Priest Mattathias cleaved the head of an Assyrian official. In doing so, he established the Zealots

with his command:⁴⁸⁸

Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

Two hundred years later, in the 66-70CE uprising, the Zealots decimated the High Priesthood of the Herodian-Sadducees. A proactive wing of the Zealots, called the Sicarii, held out for six years against the Romans at Massada. It seems that amongst them was Jesus of Gennesaret, aged eighty. He was the last rightful inheritor of the Hasmonaean Kings of Israel. Some people believe Jesus of Gennesaret is the same person as Jesus the Nazarene.

His faithful general Mennahem, grandson of Judas the Galilean, failed to recapture Jerusalem in 66CE. With Qumran reduced to ruins in 68CE, Jesus of Gennesaret and nine hundred and fifty Zealots awaited the Roman onslaught at Massada. It came on 15 April 73CE, after three years of exhaustive Roman earthworks. Jesus of Gennesaret reputedly prepared a scroll on the eve of Massada's defeat. It disappeared from excavations at Massada in 1964. However, General Yigael Yadin, who was in charge of the excavation, strenuously denies that this missing fifteenth scroll of Massada ever existed.⁴⁸⁹

The last of the four Zaddoki groups is the Nazoraeans. Also known as Rechabites, they reputedly provided daughters for the Sons of Zadok to marry. Jeremiah is the first recorded person to have called these Zadokites by the name Rechabites and to note their Zeal.⁴⁹⁰ At different times, the Nazoraeans were Nozri, Nazarites, Nazarenes, Naassenes, Palestinian or Jewish Christians, the Jerusalem Community, Ebionites or The Poor.

The Nazoraeans have also been associated with the Nasurai priesthood of the Magi of Media, in present day Azerbaijan. Legend holds that their first priest was Enoch. He taught legendary King Kiyumars, the first Indo-Iranian king who ruled from the *Mountain of Madai*.⁴⁹¹ *Mount Elburz* or *Harra* are other names for Mount Madai. It is located in the Taurus Mountains between the Commagene of East Anatolia and the Zagros Mountains of Azerbaijan.⁴⁹²

While the four main Zaddoki groups of Essenes, Zealots, Sicarii and Nazoraeans have significant inter-sectarian differences, they are collectively the Sons of Zadok, Zealots, Essenes, Jessaeans and Ossaeans.

The traditional meaning of the enigmatic letters I.N.R.I on the titular of Jesus' cross is *Jesus Nazareus Rex Iudaeorum* or *Jesus Nazarene, King of the Jews*. In the context of the Gnostic ritual of St

George, which we shall investigate in Chapter 15, the letters could also mean the deceptively harmless *In Nobis Regnat Iesus* meaning *Jesus reigns within us*. The Jesuits gave these letters the exceedingly odd interpretation *Justum necare regis impios*, meaning *Just killing of the ungodly king*.

Another meaning, more alchemical, is set in the context of the temple Kur. I.N.R.I could mean *Igne Natura Renovatur Integra*, which translates to *Fire renews Nature*.⁴⁹³ The *Vesica Piscis* is this fiery furnace of divine love and light. It is the *flame vessel of the Fish*.⁴⁹⁴ The *Visica Piscis* has an obvious relationship to the female genitalia. It also suggests the old legends of the aquatic heritage of man, which we looked at from the perspective of genetics in Chapter 4 and will further investigate in Chapter 17.

The alchemists also noted that in Hebrew each letter of I.N.R.I represents one of the four elements.⁴⁹⁵ *I* is Iammim, Water. *N* is Nour, fire. *R* is Rouach, the air. *I* is Iebesah, earth.

Another major alchemical meaning is *Igne nitrum raris invenitur*, translated as *Fire is discovered in nitrum*.

These many esoteric religious and alchemical meanings illustrate once more the seduction of *hermetic drift*. Occam's Razor requires the simplest interpretation consistent with the facts. This is that Pontius Pilate insisted in the titular INRI to demonstrate the fate of future political and messianic leaders. The least complicated meaning of INRI is its traditional interpretation of *Jesus Nazarene, King of the Jews*.

Rabbis generally believe Jesus to be the messianic hopeful Y'shua ha Meshiach, a Nozri who lived for many years among the Essenes, who was born in about 100BCE and died in 70BCE.⁴⁹⁶ The Nazirines believed Jesus was the son of Judas of Gamalas, a Jewish prophet and military commander. Gruff rabbinical humor associates Judas of Gamalas with Ben Panthera or Joseph Panther.

Ben Panthera violated Mary (Mariam) the betrothed of John (Iohanan). Mary conceived Y'shua, or Jesus ben Panthera. The child was an important person because he was the nephew of Queen Salome.⁴⁹⁷

Iohanan deserted Mariam and her newborn child so his uncle, the Rabbi Jehosuah Ben Perachiah, adopted him. Rabbi Elhanan initiated Y'shua into the secret knowledge of the Kabbalah.

When King Janneus ordered the killing of all initiates, Jehosuah Ben Perachiah and the young Y'shua fled to Alexandria in Egypt. There a rich and learned lady received them. Y'shua found her beautiful,

notwithstanding *a defect in her eyes*. This is a reference to Y'shua gaining the secret wisdom of Egypt. Y'shua declared his thoughts to Jehosuah Ben Perachiah who cursed him for following Egyptian ways and drove him away. Y'shua studied the Mysteries in Egypt for six years and the Egyptian priests consecrated him a High Pontiff of the Universal Secret Doctrine.⁴⁹⁸

When King Janneus' persecution ended, they both Y'shua and Jehosuah Ben Perachiah returned to Palestine. Y'shua preached there as an Essenic priest.

The Rabbis wrote that Y'shua stole the Holy and Ineffable Name, the *Schamhamphorash*, from the cubic stone in the Temple's Holy of Holies. He copied the characters on the cubical stone and hid them in his thigh, which is ritual laming, as we shall see below. Then Y'shua went abroad, disclosing the great mystery of the Temple to ordinary people and astounded people with his miracles: raising the dead and healing the leprous and the obsessed. The *Sepher Toldos* records the allegory that Y'shua was unable to displace the cubical stone of the sanctuary so Jesus fabricated one of clay, which he showed to the nations and passed off as the true cubical stone of Israel.

In 70 BCE, forty days after his messianic proclamation, the Sanhedrin imprisoned Y'shua for forty days, flogged him for sedition, stoned him for blasphemy and crucified him. This was in Lud, Ludd, Lydd or Lydda, a town about 25 miles from Jerusalem.

The Talmud writes of Jesus Nazarene as both Jeshu-ha-Notzri and Balaam the Lame:⁴⁹⁹

... Commentators refer to Jeshu-ha-Notzri [i.e. Jesus] by mention of the wicked kingdom of Edom, since that was his nation. ... He was hanged on Passover Eve. ... He was near to the Kingdom [i.e. in order of succession].

Balaam the Lame [i.e. Jesus] was 33 years old when Pontius Pilate killed him. ... They say that his mother was descended from princes and rulers, but consorted with carpenters.

Jesus' royal lineage was important for his coronation as *King of the Jews*. His coronation used the ancient formula described in Psalms:⁵⁰⁰

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

The Jewish Nazarenes and Essenes considered this violently laming coronation essential in the creation of a Messiah. Through this ceremony the priests physically crowned Jesus as king of the *Houses of Judah, Benjamin and Levi*. However, until his anointing at the completion of the coronation, Jesus was merely a man. The act of coronation conferred upon him the incarnate status of *perfect man, Son of Man and the Second Person of the traditional Indo-Hittite male Trinity*.⁵⁰¹ The Gospel of Thomas defined Jesus' rights as those of a Messiah, mutually exclusive to both Caesar and God:⁵⁰²

They showed Jesus a gold coin and said to Him, "Caesar's men demand taxes from us." He said to them, "Give Caesar what belongs to Caesar, give God what belongs to God, and give Me what is Mine."

The unusual personal reception of Jesus, a non-Roman citizen, by Pontius Pilate confirms Jesus as more than just a local insurgent. The I.N.R.I titular placed on the cross by Pontius Pilate was not derisive but exactly affirming of his political status as a King and a dire warning to those that might follow.

Yet, in the end, Jesus did not fulfill the prophecy of Ezekiel. He did not die by the sword as expected. Instead, he was crucified somewhat like his namesake predecessor Jesus ben Panthera.⁵⁰³

For the Jewish Nazarenes, their Messiah Jesus had fallen short of millennium expectations. In contrast, the Greeks, led by Paul, saw not all was necessarily lost.⁵⁰⁴ He was an initiate of the Mysteries and reverted to the ancient Afro-Asiatic definition of kingship in lieu of the Indo-Hittite. This meant that Paul defined Jesus as perfect from birth, rather than from his coronation. He was *One with the Father*, as in the Afro-Asiatic religion of the Mother Goddess. Jesus' death by crucifixion was a recognizable part of her age-old sacrificial king ritual.

In crucifying Jesus, the Herodian Sadducees made a dreadful tactical error that has haunted them for two thousand years. Good King Josiah (640-609BCE) had prohibited crucifixion, declaring that it extinguished the soul. In undue haste to send Jesus' soul to oblivion, the Herodian Sadducees failed to recognize that crucifixion made Jesus' mode of death an Afro-Asiatic celebration of the sacrificial king ritual. Ironically, this was the very ritual Jesus sought to annul.

Over the next forty years, the Romans ruthlessly purged Jewish nationalism. They nevertheless saw Paul's intellectual version of Christianity as very close to their own Mysteries such as those of Mithras. Jewish and international Christians who moved from Jewish nationalistic

militancy to Paul's new Afro-Asiatic and pro-Roman framework survived. A combination of Pharisee Rabbinical law in Israel and international Pauline Christianity abroad became an expedient political solution to the Jewish Question. As we saw in Chapter 6, this situation had its roots in a failed coup in the Egyptian Delta over one thousand years before.

Indeed, the holy unspeakable Name of God JHWH supported Paul's Afro-Asiatic conclusion.⁵⁰⁵ As we saw in Chapter 7, the First Person of the male Indo-Hittite Trinity is *Light*, meaning God, indicated by *H. W* meaning Peace represents the Second Person, Jesus, *begotten by the Father before the entire world*. The Third Person of the Trinity given by the letters *JH* is *Light and Life*, the formula for the *Virgin and Son*.

The determination to identify Jesus with the Trinity, a heresy in itself to the Jews, had the unanticipated result of exploding into a plethora of Christian heresies. Some related to the righteous indignation that non-Jews had deified a man. Stubborn messianic zeal regrouped where it could. Cults of the Triple Goddess also adapted to the new paradigm and perpetuated the myth as a legitimate disguise for their practices. The Mysteries practiced around the known world looked on with condescension but mild support.

The Gnostics subscribed neither to the theory that the *Trinity is One*, nor that Jesus was a myth. The Gnostics believed that Simon of Cyrene, the Traitor, died in place of Jesus.⁵⁰⁶ They followed Basilides of Alexandria who taught that Simon Magus had written:⁵⁰⁷

There is no resurrection of the flesh but that of the spirit only. And that the body of man is not the creation of God; and also concerning the world, that god did not create it, and that God knoweth not the world, and that Jesus Christ was not crucified but it was an appearance, and that he was not born of Mary, nor the seed of David.

The Gnostics saw Simon of Cyrene as the *Messenger of the God of Justice* who sought to inflict a harsh and impossible law on man. In a curious anti-cosmic interpretation, they believed that Lucifer had Simon of Cyrene slain to protect men from oppression. This extraordinary interpretation will become clear in Chapter 15 when we look closely at the Gnostic Knight Rose Croix in his role with *St George and the Dragon*.

The plethora of Christian heresies also included *Virgin Worship* called *Hyperdulia*, *Marianity* or *Mariology*. Despite the bloody efforts of

both the Church and Puritans to eliminate it, *Virgin Worship* is still widely practiced today.⁵⁰⁸

Virgin Worship later became integral with Church theology. This was apparent at the coronation of Medici Pope Leo X. He paraded from the Vatican to the Church of the Lateran for the ceremony. The Florentine physician Gian-Giacomo Penni described how this grand procession passed through a magnificent new arch endowed by the banker Agostino Chigi. Priceless marble, alabaster and porphyry treasures of pagan Rome adorned it. On the approach to the arch, Pope Leo X read a message written in gold:⁵⁰⁹

*The time of Venus has passed: Gone, too, is Mars
Now is the rule of Minerva.*

Immediately through the arch, Pope Leo X encountered a beautiful Greek statue of Aphrodite with the rest of the message in gold:

*Mars has gone and Minerva Reigns
But Venus still our worship claims.*

Indeed, in 1964, the Roman Catholic Church finally succumbed to popular pressure for *Virgin Worship*. Pope Paul VI elevated the Virgin Mary to *Mater Ecclesiae*, the *Mother of the Church*.⁵¹⁰ From that moment, those of the Roman Catholic faith could only speak to God the Father through *Mary the Redemptress*.

Perhaps the Medici Pope Leo X made the greatest Papal *faux pas* of all time when ebullient and jesting, he quipped to the Venetian scholar Pietro Bembo:⁵¹¹

How very profitable this fable of Christ has been to us through the ages.

We look at the survival of ancient Melchizedek traditions in Southern France in the next chapter.

Chapter 11 Melchizedekians and Merovingians

King Mel-chi-zedek the Jebusite is one of the most mysterious characters in all biblical myths. The Book of Genesis identifies him as a sacred Priest-King of Salem at the time it was in Hurrian or Amorite hands. Another of Melchizedek's names is Adoni-Zedek after the city god of Salem and King of Righteousness.⁵¹² The Ammonites called him Zaduk.

It was Melchizedek who welcomed Abraham to Canaan after Abraham had returned from defeating Kedorla'omer:⁵¹³

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

He is a famous immortal:⁵¹⁴

Without father, without mother, without descent, having neither beginning of days, nor end of life.

Priests after the Order of Melchizedek are prominent over the millenia. One of the last Biblical references is when King David appoints Zadok as a joint high priest with the Levites. The final identification with Melchizedek occurs with Jesus. Among the many messianic aspirants of the time, Jesus was a particularly special messiah because he was a priest of Melchizedek.⁵¹⁵

The precise geographical location of Melchizedek's Salem is unknown. Biblical publishers readily assume Salem is the current Jerusalem because of the forthright deconstruction of Jerusalem into *Jeru* and *Salem*.⁵¹⁶ Josephus records that Salem became Jerusalem after the time of Abraham.⁵¹⁷ As we saw in Chapter 3, Jerusalem was the city of *Salma the Son of Light*. It therefore seems logical that Salem would have been a sanctuary town similar to Harran in the North and perhaps Ma'rib in the South. Certainly, Abraham had a compellingly similar relationship of familiarity, sanctuary and tribute to both Harran and Salem.

The *Teacher of Righteousness* or *Moreh-zedek* of the Dead Sea Scrolls seems to be very much like *Mel-chi-zedek*.⁵¹⁸ Moreh and Moriah are the places of Yahweh's Covenant with Abraham. The Hebrew word *Marah* means *salt sea*.⁵¹⁹ So *Mor-Iah* and *Mor-Jah* translate to *God of the Sea* or *God of the Salt Water*. From this same root, *Moreh-zedek* translates as the *Water of Righteousness* or *Dew of Righteousness*.

In the Damascus Document, known since at least the ninth century, the Qumran Covenanters *swallowed* the *Teacher of Righteousness*. He brings them a new Covenant with God.

John Allegro first recognized the importance of *swallowing* (from *teval^ca*) in 1970.⁵²⁰ He related the names Jesus and Joshua to *dew* and the *semen* that heals and saves.

Swallowing is important in the Habakkuk *Pesher* (XI 4-5). The Wicked Priest pursues the Righteous Teacher to swallow him. *Swallowing* is again mentioned in connection with Wisdom in *Aaron A – 4Q541* (2.8):⁵²¹

Behold a wise man will understand that I am seeing and comprehending deep Mysteries, thus I am speaking parables.

The Greek will not understand, But the knowledge of Wisdom will come to you, for you have received ... you will acquire

Pursue her (Wisdom) and seek her and gain possession of her to swallow (her) down. Behold you will gladden many ... many (will have) a place.

A most important function of the Melchizedek priests at the time of the Exodus was to set out the *Bread of the Presence of God* on a golden table in front of the Ark of the Covenant, also called the Ark of Alliance. Moses decreed that the Ark should contain a quantity of the *Bread of Heaven* or *manna* found by the Israelites in the wilderness so future generations would see what it was like.⁵²²

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Somewhat oddly, Moses commanded a renowned goldsmith and architect called Bezaleel to prepare the *Bread of the Presence of God*. Indeed, Bezaleel was the same goldsmith Moses had commissioned to create the Ark of the Covenant. Coincidentally, the renowned architect of King Solomon's Temple, Hiram Abiff, was not an architect in Biblical texts.⁵²³ He was an expert craftsman working in gold, brass and dyes.

Bezaleel and Hiram Abiff are also similar archetypes in other ways. Bezaleel's father is *Uri*, which means *Light*. This makes Bezaleel a *Son of Light*. Hiram's mother was a Naphthali from Dan, which probably identifies her as an Oracle or Priestess of the Benjamites. The Bible is more evasive with Hiram's father, only commenting that he was also a master craftsman. Josephus gives us the information we expect, that Hiram's father came from *Ur of the Israelites*.⁵²⁴ He confirms that Bezaleel and Hiram Abiff are precisely the same archetype, embodying an important story. In fact, Jesus' father Joseph is the same archetype. He is not simply a carpenter but a craftsman in the archetypal sense.

Bezaleel also bears a remarkable similarity to *Azazel* ('*Azâzil* in Arabic) or *Shemyaza*, the leader of the fallen Watchers in the Judaic-Christian apocryphal Book of Enoch.⁵²⁵ Just as *Prometheus* presented man with fire, *Azazel* released to mankind the secrets of metallurgy, the manufacture of weapons and jewelry, and the use of antimony in art and medicine. He also taught women the art of cosmetics, to be promiscuous and to enjoy sex. For these transgressions, God condemned *Azazel* to forever remain bound in the desert of Dûdâêl. As *Shemyaza*, he hangs upside down between heaven and earth in the constellation of Orion. The only known statute of this leader of the Watchers is in the choir of Rosslyn Chapel, in Scotland.

There seems to be a distinctly alchemical key in the Qumran and Biblical documents. For example, the duality of the mysterious *Sceptre and the Star* is analogous to the *red man and his wife* and the *Messiah of Aaron and Israel*. It is not surprising that the Covenanters had a metallurgical foundry with twenty-six tons of gold and forty-eight tons of silver at Qumran.

Using the philosophical circular-saw of Occam's Razor to limit the entities, the *Moreh-zedek* or the *Teacher of Righteousness* can be seen as a common alchemical archetype with the *dew* or *Bread of Life*. In the same way Melchizedek, the *King of Righteousness*, is an archetype for the priest that manufactures the sacred bread. He provides this sacred bread to Abraham in a rite of kingship.

A statue in the North Porch of Chartres Cathedral shows Melchizedek holding a long-stemmed chalice or cup in his left hand. It contains a solid cylindrical object that is the *Moreh-zedek*. Many think it is the Holy Grail or Philosophers' Stone.⁵²⁶ The stained glass window on the North Façade shows Melchizedek again. Another window inside Paris' Notre Dame Cathedral shows alchemy in action.⁵²⁷

The blessing of Abraham with holy bread and wine at Salem suggests Salem was a special alchemical or metallurgy site from early times. The Palestine campaign of Thutmose III indeed confirmed this in 1480BCE. Jerusalem, or Salem, was Kadesh or the *Holy City* and seen as the most important city in Palestine long before King David made Jerusalem his capital.

Chapter 9 described the ascendancy of the Pharisees over the Melchizedekian Sadducees. This was a major change in the power structure of religion in Israel. It marginalized the Melchizedek Priests, who retired to the wilderness. The ever-vigilant Pharisees recorded in Talmud that the *heretical Melchizedekians* continued to frequent Hebron to visit Abraham's cave of Machpelah.⁵²⁸ The contents of the cave have remained a mystery for eight hundred years.⁵²⁹ The mosque that now conceals it admits neither Jews nor Christians. Benjamin of Tudela visited the cave in 1163CE and wrote that its innermost reaches contained six sepulchers. Josephus noted that these were of the finest marble. Perhaps a rabbinical tradition that formed part of an old lecture in the Masonic Degree of Knight Rose Croix holds the key. It described how Abraham discovered the sepulcher of Adam and Eve in a cave of the Jebusites.⁵³⁰ They were lying on couches with lamps burning before them, which spread a rich perfume.

The Melchizedek traditions along with those of the Calebite *Dog Men* were some of the very few to remain fresh with the *remnant* that evaded the Exile in Babylon.⁵³¹ In about 750BCE Amos prophesized the return from Exile with the Lord's words:⁵³²

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

The Damascus Document then tells us that God:⁵³³

Left a remnant to Israel, and did not give them over to destruction. But in the Time of Wrath He visited them (three hundred and ninety years after He had given them into the hands of Nebuchadnezzar, the King of Babylon). And He caused to spring forth from Israel and Aaron a root of His planting to inherit the land.

However, in response to the fanatical uprising of Zealot nationalism, the Romans systematically eliminated militant nationalistic groups, such as the Zealots, from Jerusalem and surrounding strongholds.

Josephus records that over 1,350,000 people died at this time. The resilient Zaddoki and Essene cultures survived in Damascus, Alexandria and in other regions of the Diaspora.

After 200BCE, the Jewish Diaspora accelerated with the decline of Hellenistic Egypt and Syria. Jews migrated to Italy and to Spain via North Africa. One of the far-flung lands of the dispersion was Gaul. In about 12CE the Romans exiled the brother of Herod Antipas, Archelaus, Tetrarch of Galilee and Perea. He settled in the Jewish district at Vienne, near Lyons, in France.⁵³⁴ Some twenty-eight years later Herod Antipas joined him in exile as punishment for beheading John the Baptist. Jewish migration continued to Lyon, Arles and Bordeaux, culminating between five hundred CE and six hundred CE with a mass Diaspora movement to Marseilles and Barcelona.

The Zaddoki-Melchizedek line enjoyed great prominence in the Diaspora of Gaul, especially with the Merovingian Frank Kings who defeated the Visigoths at Vouillé, near Aquitaine, in 510CE. The Visigoth territories in Gascony, Languedoc and Provence and in Northern Spain provided fertile ground for both Zadok-Melchizedek and Rabbinical-Cabbalistic streams of Judaism.

The French Merovingian Royalty maintained that it was of a royal Trojan lineage that antedated the Roman Catholic Church. They rejected Church sponsored coronation. They also claimed to derive from the tribe of Judah through Jesus Christ and Mary Magdalene.

The Merovingian kings were known as the longhaired Monarchs because they placed great value on their long hair and believed that it gave them strength.⁵³⁵ Samson was the hero Judge of the Tribe of Dan.⁵³⁶ His name was common in the Royal Merovingian House.

The Merovingians buried their last ruler, Dagobert II, in a cape studded with golden honey bees. Napoleon removed the honey bees from Dagobert's tomb and placed them on his own coronation cape. Displaying the same independence from Papal authority that characterized the Merovingians, Napoleon lifted the crown from the Bishop's hands and placed it upon his own head.

Merovingian claims of Davidic succession were an anathema to the Church. In 751CE, Pepin III *the Short* deposed the Merovingian King Childeric III with Papal support. He thereby established the Carolingian dynasty. Eight years later Pepin III himself faced military defeat at the hands of the Islamic Saracens at Narbonne.



**The Jewish Principedom of Septimania
at the time of Charlemagne, 814CE, annexing the Spanish March.
Also showing Rennes-le-Chateau, Montségur and Mt Cardou.**

The Jewish population came to his aid and opened the gates of Narbonne for his protection in return for Pepin III undertaking to elevate their principate city-state of *Septimania* to the status of an independent Davidic Princedom. Pepin III complied for reasons that seem to include the creation of a buffer state to keep the *Umayyad Saracens* at bay.⁵³⁷ The granting of ancient privileges, high office, freehold land, the Jews' own system of law and royal protection to the Jews of Southern France invoked a bitter rebuke from Pope Stephen III in 768CE.⁵³⁸ The grant of hereditary freehold tenure of land called *allodial hereditamenta* was particularly controversial.⁵³⁹ It was contrary to both Papal and Carolingian policy.

The Septimanian Jews established Davidic succession in their Princedom. The *Nasi*, or Jewish Prince in perpetuity, was to be descended from the line of David.⁵⁴⁰ The first *Nasi* was Rabbi Natronai-Makhir. He was formerly the *Exilarch of the Jews* in Baghdad and a scholar-prince of the *House of David*, who the Caliph of Baghdad sent to Septimania.⁵⁴¹ Natronai-Makhir accepted the name Theodoric and took Pepin III's sister, Alda, for a wife.⁵⁴²

In return for the elevation of Septimania to a Princedom, the Rabbis endorsed Pepin III's own claim to Davidic Succession of the Holy Roman Empire for his son Charlemagne. Charlemagne later confirmed the status of Septimania in 791CE by establishing it as a permanent State.⁵⁴³ The Princedom had grown in power and influence with the campaigns of Natronai-Makhir's son, the great Guilhelm de Toulouse de Gellone, or William of Toulouse, into Spain. At this time, the Princedom encompassed a vast area from the Rhone to the Albères of the Pyrenees, including Nîmes and Roussillon, and the Catalan counties in the *March of Spain*. These Catalan counties were Gerona, Vich (Ausona), Urgel, Pallars, Ribagorça and Barcelona.⁵⁴⁴

Natronai-Makhir died in 793CE. His son Guilhelm de Toulouse succeeded him. In turn, Guilhelm's son Bernard of Septimania became Prince.⁵⁴⁵ Septimania then became a Jewish Kingdom, rather than the Princedom, which thrived until the end of Carolingian rule.

The seed of David was to multiply in Southern France and produce one of its most famous sons, Godefroi de Bouillon. Godefroi's admirers elevated him to a hall of fame called the nine nobles. The other great warrior-kings in the hall of fame were Hector of Troy, Alexander the Great, Julius Caesar, Joshua, Judas Maccabeus, David, King Arthur

and Charlemagne. In Crathes Castle, between Balmoral and Aberdeen in Scotland, the 1602 owner asks (see Appendix 12):

Gude redeer tell me or thou pass

Whilk of thir nyn maist Valliant was?

The nine nobles theme was popular amongst surviving Knights Templar groups in Scotland. A number of castles depict the same theme in their ceilings, including at Glamis in the Vale of Strathmore. The theme derives from the beliefs of the Ismailite Assassins and the Druses, the old followers of Tammuz.⁵⁴⁶ The Druses are not orthodox Mahomedians. Their heretical belief is that God constantly reincarnated in a series of semi-divine prophets and warrior-kings, called Imam, of whom Christ was one but Mahomed was not. Only seventy reincarnations occurred. The Druses believe that final reincarnation was Hakim, the sixth Fatimate Caliph, after whom there can be no others. In his second coming, Hakim, the Druse Messiah, will conquer the world. The Assassins' beliefs were similar except that the Assassins considered their founder, Hassan, the *Shiek-al-Jabul* or *Old Man of the Mountain in Lebanon*, to be one of the reincarnations. In Chapter 12 and Chapter 17, we will see the importance of Mount Hermon in Lebanon. It is worth adding that at Crathes, the room of the nine nobles leads directly into the Green Lady's room where the first image on the painted ceiling is that of the Triple Goddess. A skeleton was found beneath the floor in this room and it is said to be haunted by a girl who carries a baby. At Glamis, a Grey Lady haunts the strikingly unconventional chapel, which has a magnificent window of St George and the Dragon.

On his father's side, Godefroi descended from the Merovingians and on that of his mother and grandmother, the Carolingian. His Carolingian grandparents bequeathed Godefroi the title of Duke of Lower Lorraine. Storming the wall of Jerusalem on 15 July 1099, Godefroi de Bouillon was to shout the famous phrase expressing the Zaddoki belief that they were the only legitimate High Priests of Jerusalem *Deus Meumque Jus*, meaning *God and my Right*.⁵⁴⁷

The thirty-third degree of the Scottish Rite adopted Godefroi's motto. A gold ring worn by each member of the degree has the motto engraved within it.⁵⁴⁸ It is also the Latin version of the motto of the royal arms of England *Dieu et mon droit*, adopted by Richard I the Lionheart at the siege of Gisors in 1198.

Following Godefroi de Bouillon's successful assault on the walls of Jerusalem, he assumed the title of *Guardian of the Holy Sepulcher*.

This title was Godefroi's preference over King, an uncharacteristically modest choice, continuing the tradition that there should be no king of Israel until the second coming of the Messiah. His brother Baldwin of Lorraine had no such inhibition. One year later he became King Baldwin I of Jerusalem. Oddly, the circumstances surrounding the death of the glorious Godefroi de Bouillon remain a mystery to this day.

Hugh of Champagne and his vassal Hugues des Payens explored Jerusalem in 1104 and in 1114. The second visit generated considerable excitement. Thirty-three members of the Fontaine family of St Bernard promptly joined the Cistercian Order. Hugh of Champagne donated land to the Order for the Abbey of Clairvaux with similar enthusiasm. His protégé St Bernard became Abbot of Clairvaux at the remarkable age of twenty-five years. St Bernard's father Tescelin belonged to the family of Chevalier de Châtillon, who held feudal lordships in Burgundy and Champagne.⁵⁴⁹ His mother Aleth was of the house of the Dukes of Burgundy.

Having successfully infiltrated the Church and established a comfortable niche as Cistercians, the Melchizedek houses of Champagne, Anjou, Gisors and Flanders arranged for nine knights to journey to Jerusalem in 1118.

The knights chose St John as their protector and called their Temple lodgings *St John's Hostel*. They excavated the Temple's foundations under the patronage of King Baldwin II, a cousin of Baldwin I. Hugh of Champagne joined the excavations in 1124CE.

The Church had thought it was welcoming the troublesome Zaddoki-Melchizedek houses of France into the fold of Pauline Christianity, just as the Celtic Church successfully enjoined in 625CE. Instead, it had drawn fundamentalist, unshakeable heresy to its bosom. The Melchizedek houses of France regarded the unusual treasure beneath the Temple as their personal property. They set about recovering it for their own purposes, as we shall see in Chapter 18.

The next chapter focuses on the tribe of Dan and its connection with the Melchizedekians and Rosicrucians.

Chapter 12 The Tribe of Dan

In his desire to divorce Catherine of Aragon and remarry, Henry VIII lobbied the Pope on grounds of whether a man could marry his brother's widow. To strengthen his case, Henry sent the secret agent Richard Croke to Venice in 1529 to consult with the Jewish Rabbis and a Christian Cabalist theologian called Georgi.⁵⁵⁰

The Pope declined so Henry VIII wrenched the English Church from him and declared himself both the supreme political and spiritual leader of England. In the ensuing cold war with the Vatican, the English monarch sought to justify his break from Catholicism by claiming a legitimate Davidic spiritual destiny to uphold Christianity by divine right – known as British Imperial Christianity.

Geoffrey of Monmouth had written that the kings of Britain were descended from the Trojan Brutus.⁵⁵¹ The Tudors glorified Brutus' descendant King Arthur as the epitome of British Imperial Christianity's kings that rules by divine right.

John Dee was the son of one of Henry VIII's court officials. Dee believed that he too was descended from the ancient kings of Britain. He believed that he was a distant cousin of Queen Elizabeth I and it is true that the Queen seemed indulge him, keeping him near as her personal astrologer.

John Dee wove together the threads of British Imperial Christianity from Trojan and Arthurian legends and the Hebrew Kabbalah into the Elizabethan Rosicrucianism.

The real imperative in Elizabeth I's time was to counter the forces of Catholicism and finance the defense of Britain through Amsterdam's Jewish merchants and bankers. In 1290, Edward I had expelled the Jews from England. To reunite the English in a common identity with the Jews, Dee renewed the old legends of Britain's Davidic heritage.

The first record we have of this new British-Israelite identity is from John Sadler in 1649. In his book, *Rights to the Kingdom*, John Sadler proposed that the English descended from Israel's ten lost tribes.

Sir Francis Bacon continued John Dee's Rosicrucianism. He discussed a new British-Jewish alliance in his book titled *New Atlantis*. It was influential in having the Jews readmitted to Britain in 1664.

The *Welsh Triads* are among the earliest of all British records that relate to the origins of the Celtic peoples. Although imperfect due to a mixture of history and tradition, these writings give us much intelligence respecting the aborigines of Britain. Eminent scholars support the authenticity of these Triads.

However, we need to move to Ireland for much of Britain's sacred history. Ireland preserved ethnic legends due to an absence of foreign invasions over many centuries, the continuity of tribal government and the existence of a special class of sages, the Druids, whose duty it was to maintain genealogies and keep alive the deeds of their ancestors. Their ethnic legends are wonderfully colorful and broadly consistent with western religion and archeology.

The *Book of Invasions*, or Lebar Gabhala tells of the arrival of the five principal peoples: Partholan, Nemed, the Firbolgs, the Tuatha-De-Danaan, perhaps the lost tribe of Dan, and the Scots or Milesians.

In Genesis, Jacob foretold what would befall each of the tribes. Of Dan he said:⁵⁵²

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days ... Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.

The Tribe of Dan became lost to the Torah, along with that of Dan's female twin, Dinah.⁵⁵³ Scholars characterize them as lost because the Book of Chronicles omits to record their descendants.⁵⁵⁴

Scholars normally mean the *ten lost tribes* when they refer to ten tribes that the Assyrians dissipated in 721-718BCE. Judah was never lost. The other tribe that was never lost was Dan. After Genesis, the Torah simply excluded Dan.

The tribe of Dan originally entered the promised land of Israel in the time of Joshua. They occupied a strip of coast country on the Mediterranean, west of Jerusalem. From the beginning of their settlement they seemed to have played no major part in the internal affairs of the new nation, but preferred to engage in shipping and international commerce.

The Bible says they were principally seamen:⁵⁵⁵

Dan abode in ships.

Deborah complained that the people of Dan preferred to remain with their ships, rather than taking to the field of battle in order to assist the other Israelites in the defeat of their enemies.

Dan, Asher and Naphtali began to participate with the maritime enterprise of the Canaanite Phoenicians and it seems likely that inter-marriage took place. Their ships of Tarshish (ancient Spain) created the Golden Age of Phoenicia.⁵⁵⁶

For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

An entire chapter of the Bible lists the trading enterprises of the Phoenicians and the numerous nations that shared in this commerce.⁵⁵⁷

The Tribe of Dan expanded its territories by invading the north of Israel, just above the Lake of Galilee:⁵⁵⁸

The Danites took Kirjath-jearim, and called that place Mahanehdan unto this day.

Six hundred Danites then took Laish:⁵⁵⁹

And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it and called Leshem, Dan, after the name of Dan their father.

One can still visit the ancient city of Dan (or Layish) city in Tel Dan Park, near Kiryat Shemona. The city contains the world's oldest known arch.

The northern city of Dan or Mizvar Dan (Fort of Dan) was a Canaanite sanctuary for the worship of Baal-Hermon.⁵⁶⁰ Under the Greeks, it was called Paneas because of the cavern where the Greeks worshiped the god Pan.⁵⁶¹ Pan was their universal god and his name meant *All Things* because he represented fertility. The meaning of Jordan is the going down of the Dan and the Greeks thought the Jordan River rose in the grotto of Pan.⁵⁶²

Biblical authors dropped tribe of Dan because the tribe became pagans. They inherited the tradition of pre-flood Canaanite Baal worship from the descendants of *Canaan* who occupied the northern area of Palestine at Mount Hermon. *Canaan* was the Phoenician hero Chnas.⁵⁶³

The Danites captured the sacred idols of Micah including a silver phallus that Micah set up in his house.⁵⁶⁴

And the children of Dan set up for themselves the graven image; and Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the Tribe of Dan until the captivity of the land.

These lines mean that for generations Moses' own grandson Jonathan and his descendants acted as priests of idol-worship in Israel.

Jerome wrote of the Book of Enoch:⁵⁶⁵

We have read in a certain apocryphal book that when the sons of God were coming down to the daughters of men, they descended into Ardor, which is the summit Mount Hermon.

For those interested in UFO theories, Mount Hermon is where it all happened. Ancient legends attribute a sacred character to Mount Hermon.⁵⁶⁶ It was supposedly the residence of the children of Seth at the beginning of human existence.⁵⁶⁷ The Valentinians regarded these sons of Seth as *Sons of God* who led a pious and secluded life on Mount Hermon, musing about paradise.⁵⁶⁸

Hermon is also the mountain of God, called Bashan:⁵⁶⁹

The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in forever.

Modern surveys have located more than twenty temples on Mount Hermon, an unprecedented number in comparison with other regions of the Phoenician coast.⁵⁷⁰ The Mount abounds with shrines to the Canaanite goddess Asherah or Astarte.⁵⁷¹

This led the Church father Jerome to write that Hermon was an anathema, by which he meant a forbidden place.⁵⁷²

The name Hermon derives from the Laconian dialect for stone heap.⁵⁷³ Hermon is *He of the stone heap*. Archeologists discovered such a heap of hewn stone within the ruins of a circular wall on one of the three secondary peaks. In fact, all monumental walls and buildings built of ashlar, or cut stones, represent Hermon. He is also equivalent to Hermes, or Thoth-Hermes, the biblical Ham. Pan or Mercury was Hermes' son.

The Druids formed circles from monoliths and piles of stones on top of hills or mounds. They called these circles Si'un (Sions or Zions) or Caers. During their rituals, the Chief Druid stood in the center of the circle where a large central stone was called the Stone of the Covenant. The Irish called the central stone Bethel, meaning *the house of God*. Each May-eve and first of November the Druids built great fires on these

Sions so the people all around could see the flames.⁵⁷⁴ The same may be true of the many folly-towers in England.

The Bible does not state that David's throne will always be located at Jerusalem; it may be at Mount Hermon. In 1868 the founder of the Eastern Star, Robert Morris, wrote:⁵⁷⁵

... my eyes can scarcely withdraw themselves from Hermon soaring on my right hand. The expression in Isaiah v.26 occurs to me with added meaning. The Great Illumer describes Jehovah seated yonder on that lookout, from which all Palestine is clearly spread before the eye.

The standard of the Tribe of Dan is very interesting. Jacob compared Dan to a serpent and the serpent became the tribe's totem. However, Ahiezer son of Ammishaddai, the Captain of the tribe of Dan whose initials are AA, shrank from carrying the serpent on his flag.⁵⁷⁶

Dan's standard became a white and red banner with the crest of a two-headed two-headed bird bearing a serpent in its talons.⁵⁷⁷ This mysterious two-headed bird is often mistaken for an eagle. It is really the phoenix, which signifies the immortality of the Priests of Order of Melchizedek.⁵⁷⁸ This Order has as its object the permanent and hereditary duty to worship the Most High God El Elyon, Yaho or Yahweh.⁵⁷⁹ Many examples of early Danish and Irish jewelry show this Danite tribal symbol of an eagle bearing a serpent.

We turn to the legends one of the earliest Diasporas to Ireland. In 2069BCE, Partholan and a band of Israelite warriors arrived from the Greek world, overcoming the aboriginal forest tribes called the Tuatha Fedá.⁵⁸⁰ This was probably the arrival of the early Bronze Age Picts, a branch of the Goidelic Celts.

They settled at Inis Saimer, a small island in the River Erne, at Ballyshannon. Most of the colony died of plague after fifty years. Their graves are at Tallaght near Dublin. Those who did not die from plague fled.

In 1739BCE, three hundred and thirty years after Partholan's arrival, Nemed arrived from Scythia with thirty ships, each carrying thirty warriors.

The *Chronicles of the Kings of Briton* tell the same story. They record that a chieftain called Barthlome arrived in Ireland from Spain with thirty ships. Barthlome told the English king Gwrgant that his party had originally come from Israel.

The *Domestic Annals of Ireland* record that Nemed's Irish name was *Nin Mac Piel*, meaning Ninus or Nimrod. Nimrod was the legendary

son of Bel or Belus, who is the Baal, Bel, or Belial of the Old Testament.⁵⁸¹

Nemed laid claim to Irish soil but he also died from plague at a mountain called Ard Nemeid, at Queenstown in Cork Harbour.

About two hundred and seventeen years after Nemed, the Phoenician Formorians invaded Ireland.⁵⁸² Just as Nemed's people started to repel these Formorians, another leader called Morc arrived from Africa with sixty ships and occupied the country.

Only three of Nemed's descendants escaped to Grecian Thrace, in just one ship of thirty warriors.

The next wave migrants were the Firbolgs, who are thought to be British. Their five chiefs landed at different sites, subdued the whole country and ruled it from Leinster.

Then in 1456BCE, about thirty-six years after the Firbolgs, the tribe of Dan arrived in ships, drove out other inhabitants and settled the land. This was the lost tribe of Dan. The Irish call them the Tuatha-De-Danaan or children of the Goddess Danu, who was often symbolised by the moon.

The Tuatha-De-Danaan defeated the Firbolg's king Eochaid Mac Erca and drove his people from the country. Thirty years later, they also defeated the Formorians in a great battle.

Nemedian legend says the Tuatha-De-Danaan were Nemed's descendants triumphantly returning from Greece led by Ibath, grandson of the prophet Iarbonel, and great grandson of Nemed.

The Irish legends consider the Tuatha-De-Danaan demi-gods and teachers of wisdom. They possessed a grail-like vessel and founded the Druidic priesthood.⁵⁸³ Sometimes the Tuatha-De-Danaan appear as Tuatha De, meaning *the people of God*.

The Psalter of Cashel records that:⁵⁸⁴

The Tuatha-De-Danaan ruled in Ireland for about two centuries, and were highly skilled in architecture and other arts from their long residence in Greece.

These Tuatha-De-Danaan were Danite-Phoenician seamen from the coast at Joppa who struck out in their ships and sailed west through the Mediterranean to Ireland.

From 1100BCE to 800BCE, the Phoenicians monopolized the sea trade routes in the Mediterranean area and beyond. They settled the coasts of North Africa, Sardinia, Corsica, Sicily, Spain and Britain. One can still visit the gleaming marble, limestone and porphyry columns in

the ruined and deserted streets of beautiful Phoenician cities in present-day Libya, Tunisia, Algeria, and Morocco.

The Tribe of Dan named a great many places along the shores of the Mediterranean, Ireland and Britain after their patriarch Dan. In Ireland they left names such as: Dans-Laugh, Dan-Sower, Dundalk, Dundrum, Donegal Bay, Donegal City, Dungloe, Din-gle and Dunsamor, which means *more Dans*. In Scotland we find similar names such as Dundee and Dunraven.

Linguists have long been aware of a great similarity between Hebrew, Phoenician and the early Irish Celtic language. The name Dunn in the Irish language means judge, the same meaning as Dan in Hebrew. This is important because Jacob said that Dan would judge Israel and the Book of Judges is the history of the tribe of Dan.

Samson was a Nazarite of the tribe of Dan. He judged Israel during the period of Philistine domination. In *Paradise Lost* Milton describes Samson as *the Danite strong*.

The Mediterranean coast settlers became independent of the parent Phoenician cities of Tyre and Sidon in Phoenicia (Lebanon) and founded the Carthaginian Empire. These Carthaginians provide a good example of the Phoenicians' colonizing urge. A Greek historian, Heroticus, recorded Himilco the Carthaginian's claim that in 500-480BCE the Carthaginians transported thirty thousand men and women in sixty ships on a colonizing venture beyond the Pillars of Hercules, which is now Gibraltar.

According to the *Annals of the Kingdom of Ireland*, King David of Israel invaded Ireland to relieve the pressure from a drought in 1016BCE, near the end of his reign. His invasion of Ireland was successful and imposed a new line of Judah Royalty on the Tuatha de Danaan.

The Irish hypothesis is that King David himself established his throne in Ireland where the Irish knew him as *Ollamh Fodhla*. Irish writers have not been able to identify the nationality of this most famous king of early Ireland but were aware that he had not been born in Ireland.

Ollamh Fodhla means chief poet, as was David and Taliesin. The *Chronicles of Eri* say that he was brought up amongst the Olam (prophets) and that all eyes delighted to look upon him, all ears are charmed with the sound of his voice.⁵⁸⁵

This mysterious and wise king also reigned at the very same time as king David, and for forty years, the exact same length of time that

David reigned in Israel. David reigned from 1056-1016BCE whereas the Irish histories record that *Ollamh Fodlah* reigned from about 1052-1012 BCE.

According to *Annals of the Kingdom of Ireland*, *Ollamh Fodhla* was also a great warrior-king. He besieged the city of Tara and killed the king. Ultimately, Gede's son, Ariel (Irial in Irish) ruled from Tara.

Interestingly, three miles north of Tara Hill is an Irish town named Dowd's Town, meaning David's Town or Settlement of David. The local Irish maintain that Tara Hill is sacred as the burial place of a famous Hebrew Princess called Tea-Tephi, of whom we shall have more to say shortly.

Like king David, the Irish recognized *Ollamh Fodhla* as a great sage and wise legislator. The *Annals of Clonmacnoise* record that the town of Ulster (Ulladh) took its name from *Ollamh Fodhla* and describes him as *soe well learned and soe much given to the favour of learning*.

Ollamh Fodhla established a famous school of learning at Tara, which may be the Irish form of Torah.⁵⁸⁶ He also established the *Feast of Tara*, an autumn festival that lasted seven days and is very similar to the *Jewish Feast of Tabernacles*. The Irish also knew *Ollamh Fodhla* as a Cohawyn or a Cohen.

Ollamh Fodhla organized the nation for efficiency. His governmental body consisted of the king for administration, the priests as the judicial branch, and the representatives from the common people as the Congress, or legislative branch. Thus, the separated powers of the three branches of modern democratic government hark back to *Ollamh Fodhla*.

Good king *Ollamh Fodhla* was honoured by his sons succeeding him:

... succeeded him one after another as kings of this land without any other coming between them, which good never happened to no other before him.

Conservative scholars suggest that Ireland is too far away from the Middle East for David to have traveled there. However, the romantics are certain that David visited this remote outpost of the empire, where Israelite peoples had settled in the days since the Exodus and which was close to Cornwall, as part of his tin trade.

The Assyrian empire was at its peak in 718BCE and its armies threatened all nations on the eastern Mediterranean seaboard. These Assyrians were a brutal, fearsome people who plundered everything of

value. Their wall murals, some of which are in the British Museum, depict scenes of horrible savagery and torture. One shows the Assyrians skinning men alive and impaling piles of men on poles to slowly die outside the gates of a city.

The Danites and Tyrian Phoenicians each contributed ships and men to two great trading fleets.⁵⁸⁷ The coastal colony of seafaring Danites used their fleet to escape persecution by fleeing to Ireland.

The armies of Jabin, king of Canaan, and a large Syrian fleet engaged the Athenian territories in daily battles. When the Syrians vanquished the Greeks, the tribe of Dan that dwelt in Greece at the time fled to up the ancient amber route to Lochlinn, which is Scandinavia. The legends of Scandinavia mention that the inhabitants of Scandinavia welcomed the people of the Tribe of Dan because of their many sciences and arts.

Danmark, which we now call Denmark, took its name from this contingent of the tribe of Dan. The Danes elevated Dan to the father of the most famous of the Norse gods, Odin, and said that Dan was the one *from whom the pedigrees of our kings flowed in glorious series, like channels from some parent spring.*

We now return to Israel in the time of Babylon's King Nebuchadnezzar. He conquered Judea but allowed the Davidic King Zedekiah to live. In 586BCE, Zedekiah rebelled and Babylon returned to crush Judea. Nebuchadnezzar captured the royal family, executed Zedekiah's Sons and blinded Zedekiah. However, Nebuchadnezzar failed to realize that King Zedekiah's daughters inherited the connection with the land under the ancient Israelite custom of ultimo-geniture.

At first Nebuchadnezzar imprisoned the prophet Jeremiah but gave him food, cloths and money, and released him to travel anywhere he wished.⁵⁸⁸ Jeremiah escorted his nieces, King Zedekiah's daughters, to Mizpah, which is Fort Dan.

Jeremiah found no peace in Mizpah. The Ammonites captured and carried away everyone including King Zedekiah daughters.⁵⁸⁹ The glorious Captain of Dan's Guard, Ahiezer the son of Ammishaddai, raised a small army and drove off the Ammonites. He released Jeremiah and the daughters. Jeremiah, together with his secretary Simon Brach, Zedekiah's daughters and a small remnant of Dan escaped to Ireland. This was fulfillment of the prophecy that Zedekiah's daughters would take root downward and bear fruit upward, that is to settle somewhere and have children.⁵⁹⁰

Jeremiah took Zedekiah's daughters and, it is said, the Israelites' coronation stone to Spain and thence to Ireland. In Spain, one of Zedekiah's daughter married into the Spanish royal family of Zaragossa.

Jeremiah arrived in Ireland in 569BCE as an elderly, white-haired patriarch. The Irish histories sometimes call him a saint. With Jeremiah was the Zedekiah's young daughter Tea-Tephi or Tephi for short. In 1301 the Scots pleaded a case to the Pope in which they referred to legends of Tephi as Scota, the daughter of an Egyptian Pharaoh and wife of a Scythian nobleman who was among the Egyptians that pursued the Israelites to the Red Sea.

Tea-Tephi is the princess buried at Tara Hill in Ireland who was mentioned earlier in the chapter. She is the same archetype as an earlier Tea, a daughter of Ith, who lived in the days of David. Similarly, Eochaide Herremon seems to be the same as Gede the Herremon of David's day who married his cousin, Tea.

Jeremiah's royal party included Eochaide, the son of the king of Ireland. Legend says he was in Jerusalem at the time of the siege where he had become acquainted with Tea-Tephi. Eochaide married Tea-Tephi at Tara, shortly after 585BCE when the city fell.

Eochaide was a descendent of Zarah's family while Tea Tephi was of Judah's Pharez line. David himself was descended from this Pharez line of Jewish kings.⁵⁹¹

The Irish believe Jeremiah died in Ireland and lies buried near the ruins of Devenish Abbey, on Devenish Isle in Lower Loch Erne, near Enniskillen, County Fermanagh in Northern Ireland.

Tea Tephi gave Eochaide the prestige of a Davidic title. Succeeding his father, Eochaide became High King of Ireland with the title Herremon.

Eochaide and Tea-Tephi's 12-year-old son accompanied them to Ireland. He succeeded Eochaide on the throne of Ireland and the dynasty continued unbroken through all the kings of Ireland.

Simon Brach, Jeremiah's scribe or secretary, also traveled to Ireland with Jeremiah's group. Various writers give Brach's surname as Breck, Berech, Brach, Brec or Berach. He seems to merit special importance as the person who originally set down Jeremiah's story. One legend says he was son of the Spanish King and a descendant of the Pharaoh's daughter, Scota.

Jeremiah reputedly brought other remarkable things to Ireland including a harp, an ark, and a wonderful stone called *lia-fail*, or the

Stone of Destiny. The Israelites crowned their kings either standing upon or next to such a pillar of stone.⁵⁹² Many European countries such as Sweden and Denmark also crowned their kings on a coronation stone or within a circle of twelve stones.

King James I of England expanded his Royal Standard to include Ireland's harp of Tara. He also combined the flags of England, Ireland and Scotland to become the Union Jack. King James VI of Scotland ascended to the English throne as King James I on the death of his cousin, Queen Elizabeth I in 1603. The British struck a gold sovereign (called a unite) to celebrate the United Kingdom of England, Ireland and Scotland. The Latin motto on the reverse side of the sovereign reads *Faciam eos in gentem unam*, or *I will make of them one people*. This is a quote from Ezekiel, where God spoke of uniting the lost tribes of Israel under the throne of David.⁵⁹³

The British also struck a special medal to commemorate Queen Elizabeth II's coronation on 2 June 1953. It depicts the arrival of the throne at the British Isles. The English kept this Coronation Stone, Stone of Scone, or Stone of Destiny, in the base of the coronation chair in Westminster Abbey. The official Westminster Abbey guide labels the Coronation Stone as Jacob's pillar-stone. Jacob laid his head on this Stone when he had the famous dream of a ladder reaching to Heaven.⁵⁹⁴

The Coronation Stone, which is a six hundred and seventy millimetre long block of dull reddish sandstone weighing 152 kg, may come from near the Dead Sea where such sandstone exists in Petra, Edom. However, the Dead Sea is one hundred miles from the white limestone at Bethel, where Jacob had his dream. This type of reddish sandstone is also found within a few miles of Scone in Perthshire.

The Irish crowned Tea-Tephi's descendants sitting over the Coronation Stone until the 5th century CE, when Fergus MacEarca of the same royal line took the stone to Scotland. His army invaded Scotland from its landing on the Mull of Kintyre in Scotland. Scotland then crowned its kings sitting over the stone until 1296 when King Edward I of England placed it beneath the Coronation Chair in Westminster Abbey. The English finally returned the mystical Coronation Stone to Scotland on 30 November 1996, St Andrew's Day, in preparation for Queen Elizabeth II to open Scotland's new Parliament on July 1, 1999.

The Coronation Stone is very important to Danite Britain because the Book of Daniel represents God's kingdom as a stone.⁵⁹⁵ Underling the importance of the Coronation Stone was the precautions taken for its

safety in World War II. In 1940, when the German invasion threatened England, the British Government removed the stone from Westminster Abbey to a secret hiding place and sent the details of its concealment to Canada's Prime Minister.

The Scythian population also migrated to Scandinavia and ultimately to Ireland. This began with the Assyrian captivity of the ten northern tribes of Israel in 741BCE to 721BCE. The Assyrians took twenty seven thousand people to the southern shore of the Caspian Sea, which borders on Northern Iran. Cuneiform tablets of Sargon discovered at the ancient Assyria capital of Khorsabad, north of Nineveh record:

I besieged and captured Samaria, and carried off 27,290 of its inhabitants as booty.

The Bible tells of the same event:⁵⁹⁶

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

Some escaped. The gravestone inscription of a member of the tribe of Naphtali, among many in the Crimea, records that the deceased was one:⁵⁹⁷

who went into exile with the exiles, who were driven away with Hosea, the king of Israel.

The power of the Assyrian Empire began to wane after several decades. In 679BCE some of the captives broke away and escaped into the mountains of Asia Minor.⁵⁹⁸

In 675BCE, within forty-five years of Israel's captivity, the Scythians first appear in the Assyrian *Annals of Esarhaddon*:

I scattered the Mannaean people, intractable barbarians, and I smote with the sword the armies of Ishpaki, the Iskuza alliance with them did not save him.

These Iskuza or Scythians may be the survivors of the ten lost tribes of Israel. As their influence increased, they conquered the Medes. Herodotus relates that:

A battle was fought in which the Medes were defeated, and lost their power in Asia, which was taken over in its entirety by the Scythians.

However, they never returned to Israel. In the late first century AD, Josephus noted that the ten tribes had not returned to Palestine.⁵⁹⁹

... there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude and not to be estimated by numbers.

In 609BCE, the Medes defeated both the Assyrians and Scythians. The Medes drove the Scythians into Southern Russia and toward the West. According to Herodotus, these people of South Russia and the area of the Caucasus during the seventh century BCE were the Cimmerians. As we saw in Chapter 5, traditional histories hold that the Cimmerians became the Cymry.

The Scythians prospered in Southern Russia for three hundred years. In 250BCE, the Sarmatians drove them from just west of the Black Sea into Western Europe. They followed the rivers to Saxony, Scandinavia, England and Ireland.

As the Scythians moved westwards across Asia Minor and Europe, so the territory of Scythia moved west with them. In Roman times, Scythia was located in Scandinavia.

A late Irish antiquary says that a part Ireland in their own language is named Gaethluighe, which is Gothland, from the Goths or Scythians who took possession of it.⁶⁰⁰ In the north of Britain, these Scythians were known as Caledonians from the people of Calydon in Peloponnesian Arcadia whose emblem was a boar.⁶⁰¹

Herodotus notes that the Persians called the Scythians by the name of Sacae or Saka from the ancient Persian name for Israel.⁶⁰² The ancient Saxons took their name from the sons of Sukai, the Sakai Suna or Saksun. Of course, the name Saxon may also derive from *Sons of the Sword* or the archaic Latin word for a large boulder or stone, saxum.⁶⁰³

Herodotus also mentions that the Scythians had a reputation for being drunk. He mentions that other nations would use the proverb *to pour out like a Scythian*, which seems to have been the equivalent of the later saying *as drunk as a Templar*.

The church historian Bede wrote how these Scythians arrived in Northern Ireland:⁶⁰⁴

... coming from Scythia in their long boats, and, being carried by tempest to the northern parts of Ireland.

According to Bede, the local inhabitants were relations of the newcomers and they persuaded them to move on and settle in Scotland.

Scotland received its name from these Scotia or Scythae. The Scottish Declaration of Independence of 1320CE states that the Scottish

people of that period traced their ancestry back to greater Scythia, which included the territory between the Black and Caspian Seas.

As with the Trojans, there is considerable commonality between the customs of the Scythians and pre-Roman Britons. The Scythians buried their king together with his horses and various objects of gold and silver. Deep freeze conditions in Siberia have preserved even perishable items such as carpets. From these tombs, archeologists have found that ancient Scyths wore baggy trousers, belts and pointed caps. In common with the early Britons they had long heads and a fondness for tattoos.

Object of art provide another clue to the association between early Britons and Scythians. A schoolboy on St. Ninian's Island discovered a rich hoard of Celtic objects inlaid with gold, silver and enamel, with typical Celtic Zoomorphic decoration.⁶⁰⁵ A Scythian cache of equally skillful work, carried out in exactly the same style, was discovered in a remote spot west of the Caspian Sea.

Another interesting co-incidence is that Boudica, in her battles against the invading Romans, used the ancient Scythian technique of equipping chariots with scythe blades on the hubs.⁶⁰⁶

The Milesian Scots that followed the Tuatha-De-Danaan into Ireland descended from the itinerant ten Tribes of Israel.⁶⁰⁷

The *Book of Invasions* says that they originated in the Cretan city of Miletus, fled to Syria in the thirteenth century BCE, sailed to North Africa, traveled to Compostela in North West Spain and thence to Ireland.⁶⁰⁸

Another legend in the *Annals of the Kingdom of Ireland*, the Milesian Scots were knights who arrived in Ireland in the time shortly after the Exodus of the children of Israel from Egypt and the conquest of Canaan.

The Milesian Scots may be the descendants of Zarah, David's brother, who migrated into northwestern Europe and thence to Ireland. The insignia of the Milesians flag and coat of arms was a Red Hand. This red hand is the symbol of Zarah, the first born of Jacob. He was the first to emerge from the womb and the mid-wife placed a scarlet thread upon his hand.⁶⁰⁹

Ulster has adopted the Red Hand as its symbol and the Northern Ireland flag includes it with the six pointed star of David.

The Milesians also traced their ancestry to Gad, who was one of the sons of the patriarch Jacob. The leader of the tribe, Gadelius, was the grandson of the king of Scythia.

The famous Sacred Banner of the Milesians, which they carried to Ireland from Asia and southern Europe, showed a dead serpent and the rod of Moses. This serpent symbol was the early family heraldic emblem of the Israelite tribe of Dan.⁶¹⁰

For the legend of how the Trojan Brutus landed in Britain, we turn to the patriarch Joseph in Egypt. Upon his death, the sons of Judea ruled according to the blessing of Jacob. The Keltoi Israelites fell from power and fled from Egypt to Troy, thence to Spain and London. The line of Zarah, the first born of Jacob, arrived in Ireland from the Near East in the days of David.

Earliest Greek legends about the son of Belus, king of the Spartans, give the story of Danaus who arrived in Greece with his daughters by ship. According to the legend, Danaus shared the throne of Egypt with his half-brother Aegyptus.

Aegyptus drove Danaus, his fifty sons and his fifty daughters from Egypt. While the brothers established Jerusalem, the daughters, called the Danaides, traveled to the Peloponnesus via Rhodes. This was the expulsion of the Hyksos, which we investigated in Chapter 6.

Manetho, Diodorus Siculus and other classic authors identify Danaus with Dan of Israel. Manetho said the final expulsion of the Hyksos from Egypt included that of a people known as the Danaoi.

The Hyksos Israelites therefore conquered Greece and laid the basis for Mycenaean civilization. The arrival of the Danaides is the story of how the cult of the Mother Goddess and the agricultural orgies in the Mysteries of Demeter, called the *Thesmophoria*, arrived in Greece from Egypt.⁶¹¹ In the course of the proceedings, the devotees carried in a basket the severed genitals of the sacrificial king or his surrogate. The Priestesses made their basket from wild asparagus and rushes, which were sacred and tabooed for ordinary use.⁶¹² The Spartans called their festival the *Helenephoria* after the Goddess Helen.⁶¹³ Her basket was known as a *helene*.

The Mysteries of Demeter became the established religion of the Arcadians and over the years developed into the worship of Diana. In recent times, the women of Aegina re-established this ritual.

There is an opinion that the Danaoi formed a peculiar military class amongst the Mycenaean Greeks. Diodorus Siculus wrote:⁶¹⁴

They say that those who set forth with Danaus, likewise from Egypt, settled what is practically the oldest city of Greece, Argos, and that the nations of the Colchi in Pontus and that of the Jews, which lies

between Arabia and Syria, were founded as colonies by certain emigrants from their country.

In the Peloponnesus, Danaus ascended the throne of Argos. In honor of Danaus, the local Pelasgian-Ionian Greeks renamed themselves Danaioi. Homer's Iliad often refers to the early Greeks as Danaioi. Strabo quotes Euripides:⁶¹⁵

Danaus, the father of fifty daughters on coming to Argos took up his abode in the city of Inarchos and throughout Hellas (i.e., Greece). He laid down the law that all people hitherto named Pelasgians were to be named Danaans.

Historians believe the Philistines are a Cretan people who became the Greek Pelasgians. The term Pelast in early Greek inscriptions means Philistine. These Pelasgians together with the Anatolian Ionians from the west coast of Turkey, Aeolians and the Danaioi formed the great Mycenaean civilization.

The Anatolian Pelopid people subsequently destroyed the Mycenaean civilization and the Mycenaeans fled to the north where history records them as Dorians. Herodotus confirmed that these Dorians originally came from Egypt:⁶¹⁶

...in what follows I give the tradition of the Greeks generally. The kings of the Dorians (they say) counting up to Perseus, son of Danae ... If we follow the line of Danae, daughter of Acrisius, and trace her progenitors, we shall find that the chiefs of the Dorians are really genuine Egyptians ...

The Mycenaean Danaioi and the Trojans were some of the many Pelasgian speaking Sea Peoples that became itinerant at the collapse of Suppiluliuma II's Hittite empire.⁶¹⁷ The records of Rameses III, show that a collection of marauding peoples, including the Danauna and Pulesti, moved down towards Egypt from the Aegean, through Palestine.⁶¹⁸ The Danauna are the Danaans and the Philistines are the Pulesti that migrated to Palestine.

After the 1100BCE, the Dorians returned and re-established their suzerainty.⁶¹⁹ The Dorians referred to their re-ascendancy as the return of the Heraclids, meaning the return of the sons of followers of Hercules. Hercules was a hero of the Danaioi based on Samson, the judge-hero of the tribe of Dan.

The Spartans so loved their king that they called themselves Danaans, long before they adopted the name of Spartans. Like Samson,

they wore long hair as a symbol of magical significance and great strength. The king's hair represents the rays of the sun.

While the Spartans considered themselves part of the tribe of Dan, there appears to have been a relationship between the Spartans and the Jews. In the Apocrypha, the Spartans say:⁶²⁰

Areus, king of the Spartans, to Onias, the high priest, greetings. It has been found in writing concerning the Spartans and the Jews that they are brethren and are of the family of Abraham.

In the Antiquities of the Jews, Josephus adds to our knowledge of the letter:⁶²¹

It is but just, therefore, that you, who are our brethren, should send to us about any of your concerns as you please. We will also do the same thing, and esteem your concerns as our own, and will look upon our concerns as in common with yours. Demotoles, who brings you this letter, will bring your answer back to us. This letter is foursquare; and the symbol is an eagle, with a dragon in his claws.

The symbolism in last sentence strongly suggests that the letter applied to the tribe of Dan. This could be why Onias of Judah ignored it.

The Spartan letter followed the invasion of Jerusalem by the Syrian general Antiochus Epiphanes. Onias subsequently died. His successor, Jonathan, wrote a letter of reply to the Spartans of southern Greece fifty years later. Josephus described this letter:⁶²²

Jonathan the high priest of the Jewish nation...to the ephori and senate and the people of the Lacedamonians (Spartans), send greeting: When in former times an epistle was brought to Onias, who was then our high priest, from Areus, one of your kings, concerning the kindred that was between us and you, as the copy subjoined attests. Onias received the envoy with honor, and accepted the letter, in which a clear reference was made to friendship and alliance. For our part, though we have no need of these, having the consolation of the holy books in our possession. We venture to send, to renew our fraternal friendship with you, so that we may not become strangers to you, for a long time has elapsed since you sent us the letter. We may say that constantly on every occasion, at our festivals and on other appointed days, we make a remembrance of you in the sacrifices we offer and in our prayers, as it is right and fitting to remember brothers.

Homer's Illiad described the founder of Troy as named Dardanus, the son of Zeus. Dardanus' grandson Tros, was the namesake of the ancient Trojans and of their capital city, Troy. Tros had three sons:

Ilus, Ganymede and Assaracus. Priam was the ruler of Troy at the time of its destruction. He was of the line of Ilus.

The Spartans lived in Laconia, near Arcadia, in the southern Greek peninsula called Peloponnesus. Over the centuries, some of the group migrated northeast across the Aegean Sea to build the ancient city of Troy at Troad, or Troas, in Anatolia. The Greek name for these Pelasgian speaking Trojans was Pelasgoi. As they came from Hittite Wilusha (Ilios), they were also the Wiliosioi or Weshesh.

The Greeks believed the first man on earth was Pelasgus, ancestor of the Pelasgians, who sprang from Boreas' teeth in the soil of Arcadia.⁶²³

Boreas, as the North Wind, represented the primeval fertility, the spirit that fertilizes women, animals and plants.⁶²⁴ Even until Roman times educated men believed mares could turn their hindquarters to the North Wind and breed foals without the aid of a stallion.⁶²⁵ The North Wind Boreas subsequently became the serpent of Israelite and Egyptian myth, constantly consorting with the Mother Goddess.⁶²⁶

The despairing Trojan War began when Paris, a Trojan prince, fell in love with Helen who was the daughter of Zeus and Nemesis.⁶²⁷ Paris abducted Helen from her husband, the Spartan king. For a decade the Mycenaean Greek Spartans waged war on the Trojans. Finally, as legend records, the Spartans successfully employed the ruse of the Trojan Horse. They rescued Helen, killed many of the Trojans and set fire to the city.

In reality, the Trojan War was the final contest for control of the mercantile trade routes, which began with the fall of Cnossus in about 1400BCE.⁶²⁸ The Trojan Confederacy blocked Mycenaean access to the Black Sea. This meant the Trojans controlled trade in gold, silver, iron, cinnabar, ship's timber, linen, hemp, dried fish, oil and Chinese jade.⁶²⁹ With the Trojan War lost in 1185BCE, the Trojan Confederacy disintegrated and its people dispersed.

Druid traditions support this dispersion and a second Trojan migration from Thrace, Greece and Asia Minor to Britain in 1115BCE.⁶³⁰ Arriving in Britain, the Trojans from Hittite Wilusha became the Welsh.

Brutus and his father were among the Trojan royalty who escaped to Rome. Brutus returned to Greece after accidentally killing his father while hunting. In Greece, he freed the Trojan slaves and liberated the Trojan fleet. Then he sailed to Hibernia where his Trojan brothers

were already ruling. In 1115BCE, Brutus arrived in New Troy, which later became London. Britain was named after Brutus.

In 60BCE, at the beginning of the Roman conquest of Britain, Diodorus Siculus confirmed that the Britons and Trojans had common customs:

The Britons live in the same manner that the ancients did; they fight in chariots as the ancient heroes of Greece are said to have done in the Trojan Wars -- they are plain and upright in their dealings -- the island is very populous -- the Celts never shut the doors of their houses; they invite strangers to their feasts, and when it is over ask who they are and what is their business.

Some years after the end of the Trojan War, surviving Trojans moved north and west from the Black Sea. They followed the Danube River into Germany, Belgium and northern France, eventually settling in the Austrasia region of the province of Lorraine. The Spartans who migrated into southern France perhaps became the Merovingians.

As we saw in Chapter 4, the ancient Druidic histories record the colonization of England by 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 Druidic tradition holds that Britain was Alba, Albania or 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.

The White Cliffs of Dover provide a straightforward explanation for the name Alba or white land.⁶³¹ Gaelic speaking Celts from Gaul made crossed the English Channel at the shortest point. They arrived at the White Cliffs and called their new home Albion. Himilco the Carthaginian referred to Albion in c500 BCE but we only know of this indirectly. Circa 366 CE, Rufus Festus Avienus translated the works of the Greek philosopher Erathosthenes. Erathosthenes (c276 BCE) had recorded Himilco the Carthaginian's claim that he sailed through the Pillars of Hercules to a Sacred Isle, which lay near the Isle of the Albiones. Ptolemy Avienus and other geographers abbreviated Albion to Alba. Gaelic speaking Scots, the original Celtic Britons, still refer to their Scotland (the eastern Border country and Wales) as Alba. Caledonia, from the Caledonii tribe, is the old name for Scotland north of the Firth of Forth and Clyde.

The Welsh Triads also relate that all but two people, of the first inhabitants of Britain drowned in a great flood. A ship, containing a man and his family, along with a male and female of every living creature were the only ones to survive the flood.

The Triads then mention the arrival of the Cymry or Kymry. This name means the first race and later the fellow countryman of Britain. As we saw in Chapter 5, the Greeks knew them as Kimmerioi. They were sometimes called Cambria or Cumbria. The Welsh word on which they are based is Cymru pronounced nearly as Kumry or Kumri, which is the same name given to Israelites in Assyrian texts.

The Cymry came from ancient Albania, then located to the south of the Caucasus Mountains and bordering the western coast of the Caspian Sea:

There are three pillars of the nation of the Isle of Britain. The first was Hu the Mighty, who brought the nation of the Kymry first to the Isle of Britain; coming from that which is called Defrobani ...

Defrobani is Dyffynbanu or Dyffynnalbanu, the deep vales or glens of Albania. This is the country between the Euxine (Black Sea) and Caspian Sea.⁶³² The Norse called this place Asgerd, the traditional home of their god Odin. The city of Asgerd is thought to have been located some thirty miles north of Lake Van in very area where the Assyrians had settled the ten lost tribes of Israel.

The British associated the ancient legends of giant Cornish megalithic builders with the Cymry. These giants shared similar mythical traits to the *Watchers* of the Book of Enoch, who were the Nephilim and their offspring with the Daughters of Man called the Anakim at the Danite sanctuary of Mount Hermon.

The Cornish sources of tin, so famous in Roman times, came into production in about one thousand BCE. The chief Phoenician port in Britain and the center of the tin trade was probably St. Michael's Mount in Cornwall. This is likely to be the Strabo's *Ictis*.

The early name of the British counties of Cornwall and Devon in southwestern England was Dumnoni, or Danmoni. The historian William Camden said Cornwall was:⁶³³

That region which according to the geographers, is the first of all Britain, and... was in ancient times inhabited by those Britains, whom Solinas called, Dunmonii, Ptolomy (called) Damnonii, or (as we find in some other copies), more truly Danmonil which name ... derived from the ever-continuing mines of tin in this tract, which Britains call monia.

The name Danmonia derives from *moina*, a tin mine, and Dan, the people who mined the tin. This ancient tin mining region of England, Danmoni, is called *Dan's tin mines*.

Phoenician or Hebrew influence seems present in many ancient place names in Cornwall. These include Baal Rock and Boswidden and Chegwidden, which both meaning house of the Jews. Ywedhyon, meaning of the Jews, is found as a suffix in several place names.

The *Welsh Chronicle*, sometimes called *Annales Cambriae*, refers to a region in Wales near St David's or Mynyw (Menevia) as St. David's Moni Iudeorum. This may identify the area as a tin mining settlement of the Israelite tribe of Judah.

The *Vetus Chronicon Holsatiae* says the Saxons, Danes and Jutes are Jews of the tribe of Dan.⁶³⁴ These were another Scythian group that did not reach Britain until after the Roman occupation.

In about 800CE, Nennius traced the Saxons back to Scythia. In his account of the arrival of the Saxon leaders *Hengist* and *Horsa* on the Isle of Thanet, Nennius mentions that they sent their messengers to Scythia for reinforcements.

Earlier in this chapter, we saw that Herodotus noted the Persians called the Scythians by the name of Sacae or Saka from their ancient name for Israel. The Saxons also attributed their own origin to the territory in which the exiled lost ten tribes settled. Strabo confirms the tradition that Sukasuna was part of the Roman province of Armenia.

The opening paragraph of the *Anglo-Saxon Chronicle* also says of the earlier Celtic inhabitants of Britain, whom the Anglo-Saxons displaced:

The inhabitants of this land were Britons, they came from Armenia, and first settled in the south of Britain.

In addition, Milton says:⁶³⁵

They (the Saxons) were a people thought by good writers to be descendants of the Sacae, a kind of Scythians in the north of Asia, thence called Sacasons, or sons of Sacae, who with a flood of other northern nations came into Europe, toward the declining of the Roman Empire.

When the Saxons invaded the British Isles, they established towns with the Dans, Dons and Duns names such as Dundee and Dunraven in Scotland. They are as prolific in Scotland as in Ireland.

We turn now to theories that the famed seamen of Dan reached America. In the days of Oliver Cromwell, Mennaseh ben Israel maintained that the descendant of the lost ten tribes of Israel were to be

found among American Indians. Mennaseh ben Israel was a Dutch Cabalist Rabbi who petitioned Cromwell for the return of Jews to England. The Mormons later revived his ideas.

In a public speech on May 10, 1844, Joseph Smith described how he envisaged the Mormons as part of the kingdom of Dan:

I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world.

A Mormon group called the *Dannites*, or *Sons of Dan*, was particularly active in Missouri. They developed the reputation of hard men, which mirrored that of the early Danites in Greece. Originally, the Mormons called this group the *Daughter of Zion* but later changed its name to *Dannites* and more recently to the *Strengthening the Members Committee*.

Mormon Elders formed a Priesthood of Melchizedek. They claimed that in 1829, Peter, James, and John of the New Testament appeared to Joseph Smith and Oliver Cowdery and gave them the keys of the Melchizedek Priesthood, which they had supposedly received from Jesus.

The Mormons believed that sea-borne Israelites traded with America, exploiting copper resources in the period from 1000BCE to 800BCE. To substantiate his belief, Joseph Smith sought evidence in red native American burial mounds. He found many bronze and copper tools in the mounds, although the American Indians did not make bronze. Radiocarbon dating of American copper working to 2000-1000BCE may in fact be consistent with visits by Phoenicians and Israelites.

The legends of Danites expand Irish history in a colourful and romantic way. As we have seen, the legends form the basis of British Imperial Christianity. This may be further developed into Monarchical British Israelism and Radical British Israelism.

Radical or Postmillennial British Israelism builds a controversial prescriptive paradigm around these same legends in quite a different way. Radical British Israelism began with Jacques Abbadie. He was a French Huguenot whom William of Orange elevated to Dean of Kilaloe in Ireland in recognition of his support. In 1723, Abbadie published a book *Triomphe de la Religion* in Amsterdam, which said:⁶³⁶

Unless the ten tribes have flown into the air ... they must be sought for in the north and west, and in the British Isles

Richard Brothers (1757-1824), a Canadian, took the ancient prophecies and applied them in a radical paradigm to a modern context. He sought to *prove* that before Christ returns the English and Americans would establish the Kingdom of God on earth. Later he received a vision that he was a descendant of King David and the English were Israelites. Brothers' delusion increased and claimed the right to be king of England. In short shift, King George III convicted him of treason and confined him to an asylum.

Modern adherents of Radical British Israelism now draw on Herbert W. Armstrong's popular but controversial book *The United States and British Commonwealth in Prophecy* where he promotes the hypothesis that:⁶³⁷

Our white, English-speaking peoples today--Britain and America--are actually and truly the Birthright tribes of Ephraim and Manasseh of the lost House of Israel.

Some fundamentalist Christian groups and the Klu Klux Klan promote Radical British Israelism along with the Protocols of the Elders of Zion to provide divine justification for their anti-Semitic, or rather anti-Judaic racial theories.

The key radical theme is that Biblical prophecies *prove* that the tribe of Dan will judge Judah, which means today's Jews. Jacob's deathbed prophesy is the most important of these:⁶³⁸

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days ... Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

The second most important prophecy came from Ezekiel. He prophesied the overturning of David's throne:⁶³⁹

And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

Ezekiel lived around 600BCE and was a contemporary of Jeremiah. God caused him to prophesy the downfall of the kingdom of Judah of that time, Jerusalem and the land of Israel. He prophesied a foreign invasion of the sword would come against Judah:⁶⁴⁰

Let the sword be doubled the third time, the sword of the slain.

Scholars point out that Ezekiel's prophecy applied to ancient King Zedekiah, who Nebuchadnezzar conquered in 586-587 BCE. Nebuchadnezzar executed Zedekiah's sons and Zedekiah was never restored as king. From that time, there has been no Davidic king of Judah reigning over the Jews. Therefore, the throne was literally overthrown three times in Judah, in 607-604, 597-596, and 587-586 BCE, just as Ezekiel's prophecy stated.⁶⁴¹

However, there has been no Davidic king sitting on that throne ever the time of King Zedekiah and no king has sat on David's throne in Jerusalem. For all practical purposes, the Davidic monarchy ceased to exist in Israel.

However, the prophecy goes on: *it shall be no more, until he come whose right it is*. British-Israelites teach that this passage refers to the period after God sent the nation of Judah into captivity and punished the wicked King Zedekiah of Judah. God used Jeremiah the prophet to take the King Zedekiah's Daughters to Ireland, where one of them married into another royal line of Judah, Prince Heremon, and thus David's line continued in Ireland. The radical British Israelites say that was the first overturn.

The second overturn occurred when God moved the line to Scotland. The third overturn was when God moved it from Scotland to England. The Radical British Israelites claim David's line will not be overturned again until Jesus returns, whose right it is to sit on the throne of His father David.⁶⁴²

To the Radical British Israelites, Psalm 89 confirms that God would not cut-off David's descendants throughout the ages.⁶⁴³ Furthermore, they say God promised David that his throne would endure forever without any conditions or reservations. This means that the throne of David would not cease to exist with the overthrow of King Zedekiah but continue somewhere on this earth. They say this was in Ireland, then in turn in Scotland, England and America.

In the context of these prophecies, the Radical British Israelites interpret Samson's famous riddle as a prophecy that the descendants of the tribe of Dan will one day destroy the tribe of Judah:⁶⁴⁴

Out of the eater came forth meat, and out of the strong came forth sweetness.

From the carcass of the lion symbolizing Judaism, the tribe of Dan symbolized by bees will produce a Golden Age symbolized by honey.⁶⁴⁵

And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

The tribe of Dan has always been complementary to that of Judah. During the Exodus, Aholiab the son of Ahisamach of the tribe of Dan had the same Master's position as Bezaleel:

*And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee. The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle.*⁶⁴⁶

*In the wilderness: the standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.*⁶⁴⁷

Jacob had said Judah was the old lion's whelp:⁶⁴⁸

Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

Nevertheless, just before his death, Moses prophesied that the new lion's whelp was the strong young lion of Dan:⁶⁴⁹

Dan is a lion's whelp: he shall leap from Bashan.

Psalm 22 echoes this, and in addition emphasizes the unicorn totem of the tribe of Ephraim:⁶⁵⁰

Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion...Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

At the time of Solomon, the Danites were still a parallel force to Judah. They exceeded Judah in skills of architecture and the arts, sending Hiram to build the Temple. Hiram was the son of a woman of the daughters of Dan:⁶⁵¹

And now I have sent a cunning man, endued with understanding, of Hiram ... The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in

crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

In summary, Jacob had said Dan would judge, Moses continued that Dan would be the new lion and Samson the Judge that he would eat from the carcass of the old lion's whelp.

Obviously the Rabbi's of Judah were not ignorant of the prophesies of Dan. Neither were they comfortable with the prophecy of Jeremiah, which separates the children Israel from those of Judah.⁶⁵² Jeremiah says the Danite Messiah will judge of the sins of Judah. He adds that this Messiah will reign from the territory of Mount Hermon (Sion) in Dan rather than Mount Zion in Jerusalem.⁶⁵³

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

This sequence of prophesies made the Church fathers such as Irenaeus and Hippolytus very uneasy about Dan.⁶⁵⁴ They developed a novel theory that the Antichrist and Dan were one. This was because Dan worshipped idols, Dan would judge the Jews and because the snorting of His horses was heard from Dan.⁶⁵⁵

Earlier in this chapter we saw how Dan had been placed in the north because of its idolatry:

*Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel ... Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan ... And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.*⁶⁵⁶

*They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again.*⁶⁵⁷

The Church fathers saw their conspiracy theory confirmed in the Book of Chronicles, which omitted Dan from the tribes of the children of Israel.⁶⁵⁸ Irenaeus suggested that this meant that Dan would not be among the one hundred and forty four thousand saved ones of the twelve tribes in the Apocalypse.⁶⁵⁹

The full text of Jeremiah had said that the serpents of Dan and cockatrices would bite the people:⁶⁶⁰

We looked for peace, but no good came; and for a time of health, and behold trouble! The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord.

Isaiah added to the worry of the Church Fathers by repeating that the cockatrice and serpent would scourge the land of Israel. He said:⁶⁶¹

Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent ... Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

Jeremiah went further to say the whole land would be desolate:⁶⁶²

For a voice declareth from Dan, and publisheth affliction from mount Ephraim ...I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.

Little wonder indeed that the Rabbis of Jesus' time were highly antagonistic to a potential Messiah who prima facie fulfilled the prophecies of a Danite Messiah.

The Rosicrucians, of whom we shall have much more to say in Chapter 17, championed the survival of the Danites, Nazarenes and Melchizedekians. In theory they also look forward to the second coming of the Messiah.

Their Rosicrucian symbol is the phoenix of Dan, the mysterious two-headed bird now called an eagle in Freemasonry.⁶⁶³ As we have seen in this Chapter, it symbolizes the immortality of the Priests of Melchizedek. The standard of the tribe of Dan was red and white with this phoenix crest.

The two-headed eagle emblem is often depicted in the colors of the Tribe of Dan, red and white.⁶⁶⁴ The presiding officer in the thirty third degree ceremony of the Scottish Rite robes in the manner of this crest. He dresses in crimson silk, edged with white fur and holds a drawn sword in his hand.⁶⁶⁵ The officer represents heroic Ahiezer son of

Ammishadai, Captain of the children of Dan, who placed the serpent killer, the phoenix, on the crest of Dan.⁶⁶⁶

In Chapter 16 we shall see the importance of Ahiezer son of Ammishadai's initials AA in secret Rosicrucian symbolism. Another important AA archetype existed in the tribe of Dan at the time of Exodus. As we have seen, this was Aholiab son of Ahisamach who worked with Bezaleel.⁶⁶⁷

In the context of the enigmatic Rosicrucian thirty third degree, it is interesting to note that the city of Dan and the nearby sacred Mount Hermon both lie at approximately 33° longitude and 33° latitude according to the French Zero Meridian in Paris. In 1884, by convention the Greenwich Zero Meridian replaced the traditional French Zero Meridian, which moved the longitude of Mount Hermon to 35.5°.

The existence in Rosicrucianism of the Danite philosophy, the interpretation of ancient prophecies about the Second coming of Jesus, and the radical philosophy of man establishing God's kingdom on earth before the Messiah returns, suggest an interesting conclusion. This is that John Dee's Elizabethan Rosicrucianism carries forward the ideals of Monarchial British Israelism into a plan to fulfill prophecies of assisting a Danite Messiah judge Judah from his seat at Mount Hermon. Fortunately, the modern organization does not seem to carry this into the pitfalls and racial bigotry of Radical British Israelism.

We now turn to examine the philosophical building blocks of hermetic thought through the history of the great Corpus Hermeticum.

Chapter 13 Corpus Hermeticum & Gnosticism

George Gemistos, known as Plethon, ran a Neoplatonist School in Mistra in the Peloponnese.⁶⁶⁸ In 1438CE, with the encouragement of Cosimo de Medici, Plethon relocated his Platonic studies to Florence. There he was outside the influence of the Roman Catholic Church, and he established a humanist movement with a belief in universal Platonic religion.

Although Plethon never mentioned the Corpus Hermeticum, he declared that *within a few years the whole world would have one and the same religion*. This was not to be the faith of Christ or Mohammed, he said, but *another faith, which is not so different from the faith of the Gentiles*.

Shortly afterwards, in 1463CE, Cosimo de Medici's scholar Marsilio Ficino translated the Corpus Hermeticum into Latin.⁶⁶⁹ The idea that God had spoken directly to the pagan Egyptians, Sabians and Greeks ignited intellectual Europe.⁶⁷⁰

That God, however, has not cared for the Hebrews only, ... The Egyptians, counting up of their own race the names of not a few sages, can also say they have had many who followed in the steps of Hermes. I mean of the Third Hermes who used to come down to them in Egypt. The Chaldeans also tell of the disciples of Oannes and Belus, and the Greeks of tens of thousands who have the Wisdom from Cheirion. For it is from him that they derived their initiation into the mysteries of nature, and their knowledge of divine things ...

The Corpus Hermeticum that fell into the hands of Cosimo de Medici was probably the personal copy of Michael Psellus, spirited away from Constantinople in 1453CE before the Arabs captured the city. It was the copy that Michael Psellus received from the Sabians of Harran in 1055CE.

The Corpus Hermeticum is composed of Greek writings attributed to Hermes Trismegistus. It is apparently a collection of doctrinal and inspirational writings by several authors, as is the Bible.⁶⁷¹ The Corpus Hermeticum has a number of key themes. These include the absolute goodness of God who is both One and All; self-revelation of the Divine Mind in the cosmos; the universe as an emanation of living beings in hierarchical order; a unique constitution of the human being as microcosm; the way to regeneration; and a direct knowledge of God.

The close similarity of these themes with those of the Phoenician School of Philosophy of Elea, in southern Italy, which prospered two thousand years earlier, argues for their antiquity. Xenophanes of Colophon founded the School of Elea in 536BCE. His pupils included Parmenides and Zeno of Elea who developed the concept of metaphysics.

Xenophanes' hermetic philosophy underlies that of Plato and Aristotle. It refers to a real but secret initiatory tradition.⁶⁷² Xenophanes advocated a single non-human deity underlying and unifying all worldly phenomena. He satirizes the polytheistic manlike deities created by the Greeks as athletic reflections of themselves. Some of the major points of his doctrine taken from fragments gathered by Theophrastus are:

There is one God only, supreme among gods and men; neither in form nor thought like mortals.

He sees all over, thinks all over, and hears all over.

But without toil he sways all things with his mind.

And he abides ever in the same state, moving not at all, nor does it befit him to move about.

There never has been nor will there ever be a man who has clear knowledge of the gods, nor of those things of which I speak; for even if he does chance to say what is right, yet he himself does not know that it is so. There is nothing but opinion everywhere.

A delightfully incisive Rabbinical expression of this is:

God is ineffable; all the rest is man's cleverness.

Both Greek philosophy and a free experimentation with Arabian alchemy underpinned the doctrines of the Corpus Hermeticum. Both components of the Corpus found a fertile environment in Renaissance Italy and Europe. A minimalist summary of the doctrine was set down in a treatise called the *Emerald Tablet*. It is brief to the point of obscurity. We shall understand it better in Chapter 16 where we look at the hermetic document *Virgin of the World* in an expanded alchemical context.

The *Emerald Tablet* is said to be part of the *Lost Wisdom of Lamech*.⁶⁷³ Lamech's three sons were *Jabal*, *Jubal* and *Tubal-cain*, respectively a mathematician, a mason and a metalworker. The sons preserved the ancient wisdom of creative science on two pillars called the *Antediluvian Pillars*. Hermes Trismegistus supposedly discovered one of these pillars and transcribed its sacred geometry onto the *Emerald Tablet*. Pythagoras, who came to prominence at Crotona in 529BCE, reputedly

Tabula Smaragdina

Hermetis Trismegistri

Philosophorum patris

- 1. Tis true without lying, certain & most true.*
- 2. That which is below is like that which is above & that which is above is like that which is below to do the miracles of one only thing.*
- 3. And as all things have been & arose from one by the mediation of one: so all things have their birth from this one thing by adaptation.*
- 4. The Sun is its father, the moon its mother,*
- 5. The wind hath carried it in its belly, the earth its nourse.*
- 6. The father of all perfection in the whole world is here.*
Its force or power is entire if it be converted into earth.
- 7(a) Seperate thou the earth from the fire, the subtile from the gross sweetly wth great indoustry.*
- 8. It ascends from the earth to the heaven & again it desends to the earth and receives the force of things superior & inferior.*
- 9. By this means you shall have the glory of the whole world & thereby all obscurity shall fly from you.*
- 10. Its force is above all force. ffor it vanquishes every subtile thing & penetrates every solid thing.*
- 11(a) So was the world created.*
- 12. From this are & do come admirable adaptations whereof the means (Or process) is here in this.*
- 13. Hence I am called Hermes Trismegist, having the three parts of the philosophy of the whole world.*
- 14. That which I have said of the operation of the Sun is accomplished & ended.*

See the ffrench Bibliothèque. Theatrum Chemicum Volume 6, P. 715, & Vol 1 p362 et p8 et p166 & p 685 et Volume 4 p 497.

inherited the tablet and discovered the second pillar.

The *Emerald Tablet* has been translated many times from Arabic, Latin, allegedly from Chaldean and Phoenician, from French and even from a purported Chinese original. Many say it contains the whole of the alchemists' art. The inset provides a 1680 translation by Sir Isaac Newton.⁶⁷⁴

The *Emerald Tablet* is still the earliest of all alchemical works in the West. It first appeared as the *Kitab Sirr al-Asar*, a book of advice to kings of eight hundred CE.⁶⁷⁵ Johannes Hispalensis translated this book into Latin about 1140CE.⁶⁷⁶

The earliest alchemical text in Chinese is the second or third century BCE book XXV of Han-Shu in which Li Chao-Kiun tells the Han dynasty emperor Wu-Ti how to change cinnabar dust into gold. In 142CE, Wei Po-yang wrote the next alchemical Chinese text *Ts'an T'ung Ch'i*. It refers to alchemical experiments and using gold to extend life.

The colour of emerald green holds a great fascination. The Wizard's emerald city in L Frank Baum's *The Wonderful Wizard of Oz* demonstrates its enduring delight. However, it is as well to remember that the Greeks and Egyptians used the term we translate as *emerald* to apply to gem quality emeralds as well as green granite and green jasper. In medieval times, the emerald table of the Gothic kings of Spain was made of emerald green glass.⁶⁷⁷ Another green glass dish, the *Sacro Catino*, is said to have belonged to the Queen of Sheba and been used at the Last Supper.

Although it is wonderfully romantic to think of the *Emerald Tablet* as a sparkling gem, the green colour simply symbolizes Wisdom. The *Emerald Tablet* is a formula of alchemy and messianic resurrection theology. It is closely associated with the alchemical Green Lion of the Philosophers' Stone.

The discovery of the Corpus Hermeticum inextricably joined such diverse pursuits as hermetic philosophy, alchemy, industrial chemistry, glass making and medicine. Furthermore, the clandestine, scientific, anti-papal nature of these liberal arts disintermediated the Church from scientific pursuit based on inductive and deductive logic, and so encouraged all sorts of more radical and heretical religions. One heresy in particular, radical or extreme Gnosticism, led to many violent deaths.

The difference between Hermeticism and Gnosticism was far more than terminology. Hermeticism conceived man as a rough stone,

the rude material for perfection. A philosophical chisel knocked-off his rough edges, crafting him as a perfect human for the cosmic Temple. It was analogous to the stonemason producing a perfect cubic ashlar for a worldly Temple. This was the work of the supreme creator and goes back to Plato's Demiurgos.⁶⁷⁸ Hermetic beliefs were uplifting and life affirming. Man is the image of the macrocosm and his body is the garment and weapon of his soul.⁶⁷⁹ The body is an essential and indispensable part of the Good Creation. Celibacy and asceticism are not revered but consistently renounced. Cosmic Zoroastrianism holds the same belief.

Radical Gnostics, such as Manichaeists and Cathars instead absorbed naive dualism, which lacked order from a vertically integrative element. Scholars also call this Radical Gnosticism *anti-cosmic dualism*. Through this odd framework, they perceived the radical Demiurge, or god of the material world, was the god of the Old Testament Yahweh. The Gnostics regarded him as mad and evil in the same way as the Egyptian Set and Zoroastrianism Ahriman were intrinsically evil. The major similarity was that both Yahweh and Ahriman received the material world until the *End-time*.

Radical Gnostic religions twisted the elegant duality of pure Zoroastrianism, called Monarchical or Cosmic Zoroastrianism into a delaminated and intrinsically anarchical framework. They regarded the material world and the body as *bad* and the soul as *good*. As the body was *bad*, procreation was abhorrent. Death was welcome as a casting away of worldly baggage.⁶⁸⁰ This ascetic existence is the complete antithesis of hermetic belief.

Today we still see cults falling into the same radical Gnostic quicksand of *soul is good and body is bad*. In the 1990s, this led to mass suicides in the Order of the Solar Temple and Heaven's Gate.

The seeds of the association of body with *evil* seem to have arisen with the Thracians who strongly believed in the beauty of death and immortality of the soul.⁶⁸¹ They celebrated death in their Dionysian or Bacchic Mysteries. However, the Thracians showed legendary bravery on the battlefield because of this preoccupation with death. This characteristic was so attractive to the kings of soldier states that it became a state religion. It crystallized into the Greek Mysteries of Orphism, the Eleusian Mysteries and even the Pythagorean movement.⁶⁸²

The Radical Gnostics had their own form of the *Emerald Tablet* called the *pearl of great price*. Their belief is set out in the *Ethiopian Legends of Our Lady*.⁶⁸³

Hannah, Mary and Sophia were three sisters and Hannah was the Virgin Mary's mother. 'The Virgin first came down into the body of Seth, shining like a white pearl.' Then successively entered Enos, Cainan .. Jared, Enoch, Methuselah, Lamech, Noah .. Abraham, Isaac, Joseph .. David, Solomon .. and Joachim. 'And Joachim said to his wife Hannah "I saw Heaven open and a white bird came therefrom and hovered over my head". This bird had its being in the days of old .. It was the Spirit of Life in the form of a white bird and .. became incarnate in Hannah's womb when the pearl went forth from Joachim's loins and .. Hannah received it, namely the body of our Lady Mary. The white pearl is mentioned for its purity, and the white bird because Mary's soul existed aforetime with the Ancient of Days .. Thus bird and pearl are alike and equal.' From the *Body of Mary, the pearl, the white bird of the spirit then entered into Jesus at the Baptism.*'

In Europe, the Papacy called the Radical Gnostic-dualist tradition the *Great Heresy of the Bogomils*. The origin of the Bogomils is still unknown. They emerged from the Indo-Hittite crucible and developed close ethnic and cultural affinities with the northern Iranians. By the seventh century CE, their great Bulgarian Empire spread from the Ukraine to the Adriatic and Albania.⁶⁸⁴ The Ottomans eventually conquered this empire in the fourteenth and fifteenth centuries CE.

Misrepresentation was common ploy in the Roman Catholic Church's struggle to eradicate competing strains of Christianity. Their accusations of buggery vilified the Bogomils. If the accusations had any basis, it may have been the infamous ritual kiss *in ano* practiced by a number of esoteric societies to inculcate humility. Even today, the Bulgarians remain smeared with the accusation of this unnatural vice. In stark contrast to this reputation, the Bogomils may well have been the greatest puritans of the Middle Ages.

The real sin of the Bogomils was to claim they represented the true and hidden church, the Nazarenes of Bethlehem and Capernaum.⁶⁸⁵ Underlying this dangerous claim seems to have been the legitimacy of the Melchizedek tradition as with the Cathars in Southern France. To the Roman Catholic Church, this was as alarming as the worst of the Gnostic heresies, radical Manichaeism.⁶⁸⁶

The difficulty for all religious interpreters of the *Great Heresy of the Bogomils* is that the cosmic strand (three are one) and the anti-cosmic strand (one versus one) of Zoroastrianism are enormously convoluted. Generally, the omnipotent God is Good, except in the Jewish Talmud where he is both good and bad in the sense of being vengeful and unpredictable. The second son is also Good except again in the Jewish Talmud, which does not recognize him at all. The Qumran Covenanters recognized Michael instead.

Satan is the real conundrum. Interpretations range from the respected agent of God (the Accuser in the Jewish Talmud) to a son of the Good God turned bad by his own choice, to a son of the Good God bad by design, further to the bad son of an intrinsically bad primordial god. Finally, Satan is a bad primordial god himself, the Devil of the New Testament. To complicate things even further the Old Testament changes its view of Satan at I Chronicles. At this point Satan transforms from Yahweh's subordinate into the evil, archenemy of God.⁶⁸⁷ Finally, to complete the mad mélange, the radical Gnostics identified Yahweh as Satan.

In all this confusion of dualism, the Roman Catholic Church was unable to differentiate between the various sects and eventually condemned the Bogomils and Cathars alike as Persian Manichaeists. The Cistercian papal legate Arnald-Almaric, General of Cîteaux, encapsulated this at Béziers in 1209CE with his infamous order:

... kill them all, the Lord will look after his own.

Arnald-Almaric became Commander-in-Chief of the Albigensian crusade when the King of France declined this doubtful honor. After murdering seven thousand catholic women, children and priests celebrating a Eucharist in St Mary Magdalene, Arnald triumphantly reported to Pope Innocent:

Today, your highness, twenty thousand citizens were put to the sword, regardless of age or sex.

The Albigensian Crusade and subsequent ethnic cleansing by the Inquisition effectively eliminated both the Cathars of Southern France and the misnamed *Great Heresy of the Bogomils*.

Notwithstanding the galvanization of heretical beliefs by alchemy, the Roman Catholic Church remained as intrigued with alchemy as the Gnostics. Alchemy was a widespread pursuit in the monasteries of pre-Reformation England. There were two types of alchemists, the monks and the secular *licensees*. Licensees practiced

alchemy on the understanding that they would not counterfeit. They were required to report any success to the monarch. Prima facie, alchemy was not heretical despite alchemical texts being attributed to people of suspect faith such as Roger Bacon, Arnald de Villanova, Ramon Lull and Gerber.

Few of these alchemical texts were directly heretical in any case. For example, Gerber, who was Jâbir ibn Hayyân, wrote the world's oldest book on chemistry called *Summa Perfectionis* or *Summit of Perfection*. It is so incomprehensible that its author's name gave rise to the word *gibberish*.

Pope Alexander III banned monks practicing alchemy at the Council of Tours in 1163. He bluntly forbade *the study of physics or the laws of the world*. Following this, St. Dominic solemnly condemned all research using experiment and observation. Between 1243 and 1323, both the Dominicans and Franciscans prohibited the study of medicine, natural philosophy and chemistry.

We see here the hardening of attitudes to Arabian chemistry and philosophy that would ultimately result in the indictment of the Knights Templar. Pope John XXII issued his Papal Bull *Spondent pariter* in 1317, after the trial of the Knights Templar. It condemned all magic. Following this, in 1380, Charles V of France forbade the possession of furnaces and apparatus necessary for chemical processes. Finally, Nicholas Eymerich decisively condemned alchemy as demonic in 1396.

Although suppressed, clandestine alchemy continued unabated in the monasteries. Informally, the Church condoned its priors spending monastery revenue on alchemy to manufacture counterfeit currency. The Church never charged any of these priors with heresy.

The English Parliament finally outlawed alchemy between 1403 and 1404 because Edward II employed a number of alchemists to counterfeit coin of the realm. Parliament legislated that the multiplication of gold and silver was punishable as a felony with sentences of death and forfeiture of goods.

Although the English Parliament had banned alchemy, the Parliament itself sought to gain from it and established Parliamentary Commissions in 1456 and 1457 to ascertain whether alchemy could be a feasible method of paying off national debts. Shortly afterwards, Richard Carter was issued a license for alchemy in 1476.⁶⁸⁸ He experimented with all kinds of metals and minerals. As late as 1680, Sir Isaac Newton was quietly experimenting with alchemy, whilst administering the Royal Mint.

Success evaded Monarchy, Church and Parliament. Conventional wisdom came to regard alchemy as foolish at best and simply too tempting and wasteful because of mans' inherent greed:⁶⁸⁹

"Therefore the lesser evil is to abandon it, and to exert oneself in other good arts".

Freemasonry eventually adopted this advice. Earlier on, this same advice would have been wise counsel for the Knights Templar. We shall soon see why they were condemned as heretics and their Grand Master burnt at the stake. We will look at the processes of traditional wet and dry alchemy before turning to these events.

Chapter 14 Ancient Alchemy

The name Alchemy most likely derives from the Arabic *al-kimia* or the Egyptian *chem* or *khem* meaning the stars.⁶⁹⁰ In Greek, the root *Chymia* means to fuse or cast a metal. The most literal meaning in modern idiom is perhaps *God's mineralogy*, *metallurgy* and *chemistry*.

Alchemy is the art of preparing the Philosophers' Stone from gold. The chemical symbol of gold is the same as that of God ☉. The professed uses of the Philosopher's Stone were to extend life and to convert base metals to gold. Both objectives remain controversial.

Aurum potable was a synonym for the *Elixir of Life*:

Make gold potable, and you will have the universal medicine.

There are two traditional ways of preparing the Philosophers Stone, the *wet* way and the *dry* way. The *dry* way takes only eight days using double philosophic mercury. The practice according Nicholas to Flamel begins:⁶⁹¹

9. *Take thou in the first place the eldest or first-born child of Saturn, not the vulgar, 9 parts; of the sabre chalibs of the God of War [iron], 4 parts. Put this latter into a crucible, and when it comes to a melting redness, cast therein the 9 parts of Saturn, and immediately this will redden the other. Cleanse thou carefully the filth that arises on the surface of the saturnia, with saltpetre and tartar, four or five times. The operation will be rightly done when thou seest upon the matter an astral sign like a star [the Star Regulus].*

10. *Then is made the key and the sabre, which opens and cuts through all metals, but chiefly Sun, Moon and Venus, which it eats, devours and keeps in his belly, and by this means thou art in the right road of truth, if thou has operated properly. For this Saturnia is the royal triumphant herb, for it is a little imperfect king, whom we raise up by a philosophic artifice to the degree of the greatest glory and honour. It is also the queen, that is to say the Moon and the wife of the Sun: it is therefore both male and female, and our hermaphrodite Mercury. This Mercury or Saturnia is represented in the seven first pages of the book of Abraham the Jew, by two serpent encircling a golden rod. Take care to prepare a sufficient quantity of it, for much is required, that is to say about 12 or 13 lbs. of it, or even more, according as you wish to work on a large or a small scale.*

The ancient Egyptians reputedly used the dry method and called it the *Saturn Regime*.⁶⁹² The black powder of *Khemeia*, derived from the *chemistry of the stars*, acted on *kmt*, or the black soil of Egypt.⁶⁹³ To the priests of Egypt, *Khemeia* was the body of *Osiris* in the underworld and said to have marvelous powers.⁶⁹⁴

The *wet way*, from Persia, is convenient because it only requires a simple flask, although it can take upto eighteen months to complete. Appendix 2 describes the wet way of the alchemist Roger Bacon.

Fragments from the writings of Heraclitus of Ephesus, a Greek philosopher who lived about 500BCE, suggest that the *dry* and *wet* methods have the same result:

*Pleasure of souls is to become wet*⁶⁹⁵

*The dry soul is the best of all and the most wise*⁶⁹⁶

*The way up and the way down are One and the same*⁶⁹⁷

Preparing the Philosophers' Stone by the *wet* method involves a number of stages. The first three of these stages are:

1. Prepare the *Secret Fire*, a nitrate catalyst. The modern version is *aqua regia*.
2. Elicit and purify the white vapour of *Mercury*.
3. Dissolve the *Sulphur* and prepare the Philosophers' Stone.

Sulphur and *Mercury* are not the substances we know by these names but respectively metallic Gold and the vapour of Antimony. Other allegorical names for this regal pair are *the red man and his wife*, *our gold and silver*, *the Sun and Moon*, *Sol and Luna*, *earth and water* and *Star and the Sceptre*.

Preparing the *Secret Fire* was a major arcanum of alchemy and essential to the process. It has had an enormous number of allegorical names such as:⁶⁹⁸

The spirit; the spirit of life; the water of life; the water of our sea; the mineral water; burning water; ardent water. The fire; the secret fire; fire against nature; the invisible fire; our fire; the fire of snowy whiteness; a fire continuous; digesting, not violent, subtile, inclosed, aerial, surrounding, altering, yet not burning, clear, close, circulating, penetrating and alive. The mover; the first agent; philosophical vitriol; that subtile nature cleaned by sublimation; the fat of the mercurial wind; our mercurial water; the second sophic mercury; the venomous fiery dragon; Medea, Theseus who had black sails to his ship; the 'unhappy spring' in Ripley Revived; the porter or servant of Count Bernard; Artephius' lamp fire; the eagles; the vulture of Hermes; the priest. It is

called Venus, the nymph Venus, born of the froth of the ocean; because of the marine acid which enters into the composition of 'the matter of our sea', which acid is the alchemists 'Universal Lunar Mercury'..... They call it heaven, celestial water and rain, parting water, aqua (water) regia, a corrosive aqua forte, sharp vinegar, growthful green juice, a growing mercury, a viridescent water, the green lion, quicksilver [on no account use this], menstruum, blood, urine, horsepiss, milk, virgin's milk, white arsenick, sulphureous vapouring and smokey, a fiery burning spirit, a deadly poison piercing and killing all, serpent, dragon, a scorpion devouring his children, a hellish fire, a sharp salt, sal ammoniac, common salt, an eagle, vulture, bird of Hermes, a melting and calcining furnace, birds, beasts, herbs, juices.

The most elementary source of the *Secret Fire* is urine, which is a very weak solution of ammonia and nitrates.⁶⁹⁹ An average quantity of five hundred milliliters to two thousand milliliters passed in twenty-four hours includes 4.6 grams of ammonia, seven to seventeen grams of nitrogen and many inorganic and organic components.

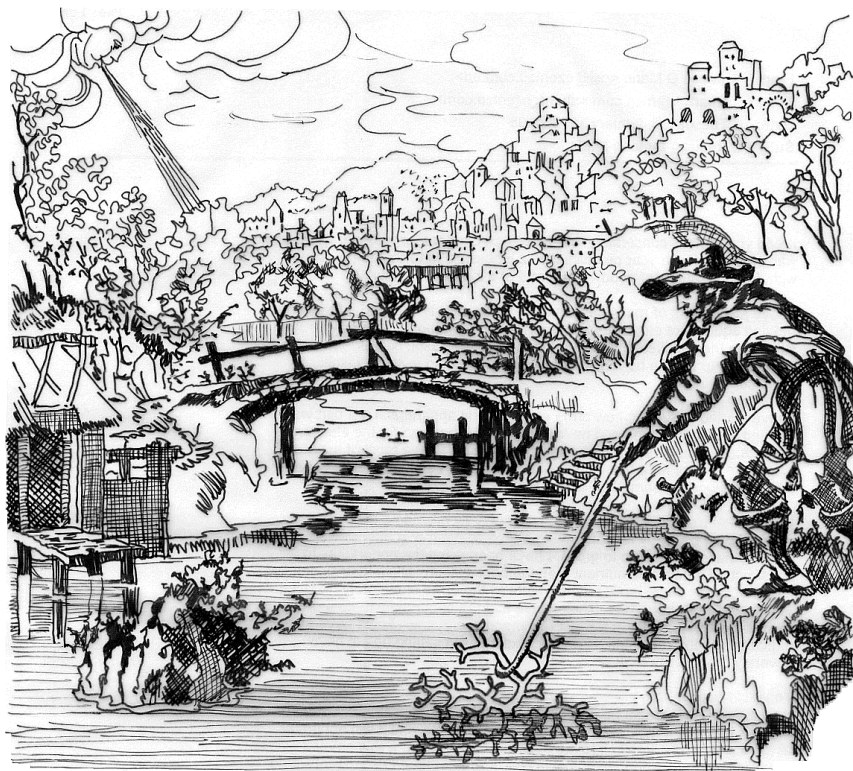
An initiate in the mysteries of alchemy who did not recognize the statement *Know Thyself!* was not an *alchemist*. Alchemists who did not know where to start their chemistry were the same as Rosicrucians who could not find their Order. They were simply initiates who had not yet properly found and accepted themselves, and got on with life.

The only qualification for an alchemical Rosicrucian was to know that the solution was literally within him. A true Rosicrucian knew the philosophical mystery of I.N.R.I and that the hidden, nameless god labeled Osiris or Amun was the god within himself. Chapter 10 introduced this topic, which is also the subject of the next chapter.

The philosophical use of urine has much in common with the methods of eastern monks. Initiates learn to manufacture a medicine from their own urine over a period of nearly 6 months.

After removing putridity from the stagnant urine, a white powder remains. It is often mistaken for the alchemical Philosophers' Stone. Other homeopathic remedies recommend drinking urine or applying it in a shatnez bandage.

To achieve a more intense reaction the alchemists of old increased the ammonia and nitrate in the solution with niter. This is where one Gnostic interpretation of I.N.R.I applied: *igne nitrum raris invenitur*, or *Fire is discovered in nitrum*. Niter is saltpeter, the mineral



Fishing for Coral
(Crystals of Niter)
from *Atalanta fugiens*

form of potassium nitrate (KNO_3), found naturally as an efflorescent rock salt in caves and as short fibers on rock surfaces. Potassium nitrate oozes into the cellars of old buildings near stables or barns with ruminant animals. When distilled with urine, saltpeter produces glassy-white crystals of niter that are quite beautiful.

Distillation of excrement and bones produces ammonium. Egyptian priests produced ammonium from dung, bones and horns at the Temple of Amun in Libya.⁷⁰⁰ Their product was the *salt of Amun*, *sal ammoniacus* or ammonium.

The nearby Temple of Amun, in the Egyptian Oasis of Siwa is a place of mystery. The Egyptian priests may have used their Libyan ammonium for sacred chemistry involving an important substance used in the Pharaonic Rite of Passage. The Egyptian priests mixed salts of niter (potassium nitrate) and sal ammoniac (ammonium chloride, NH_4Cl , then given the symbol of salt, X) to produce a universal solvent. Stibnite, the mineral of antimony, dissolves in similar solvents: ammonia hydrogen sulfide (NH_4HS), potassium sulfide (K_2S) and hydrochloric acid (HCl). The gases given-off can be very toxic.

Even though alchemists talked of a nitrate salt, it was actually a synthetic mixture of oxidizing and non-oxidizing acids. Today we produce this same odd combination of oxidizing and non-oxidizing acids by mixing one part by volume of nitric acid (HNO_3) with three parts of hydrochloric acid (HCl). The result is *Aqua Regia*.⁷⁰¹ The great title of *Aqua Regia* derives from its ability to dissolve noble metals, particularly gold and platinum. Gold is inert to either of the component acids used separately. *Aqua Regia* is a powerful solvent because of the combined effects of the H^+ , NO_3^- , and Cl^- ions in solution. These three ions react with gold atoms to form water, nitric oxide (NO) and the stable chloride ion (AuCl_4^-), which remains in solution. The chloride ion gives the solution a light green tint.

Hydrochloric acid and ammoniacal solutions also directly dissolve gold at seventy-five degrees Celsius. This requires an oxidizer such as cupric ammine, oxygen, hydrogen peroxide, or sodium hypochlorite.⁷⁰² For example, hydrogen peroxide oxidizes when added to metallic gold in aqueous hydrochloric acid. Electron transfer directly creates the ion species AuCl_4^- , $\text{AuCl}_3(\text{OH}_2)$, and $\text{AuCl}_3(\text{OH})^-$.⁷⁰³ Oxidation by hydrogen peroxide is a dangerously exothermic process leading to explosions. The advantage is that the process avoids nitrogen compounds, which are difficult to remove in the traditional wet process.

We now turn to the traditional wet process of alchemy using *Mercury*, which is the condensed vapour of antimony. Mars, or iron filings, purifies the antimony. Roger Bacon's *Tract on the Tincture and Oil of Antimonii* outlines the use of iron (see Appendix 2). The purification of antimony by iron simply mirrors the modern industrial process for extracting antimony from the grey mineral ore stibnite, antimony trisulphide Sb_2S_3 . Scrap iron removes sulphur under heat, with very toxic fumes.

The alchemist's *mixture of chaos* or *Azoth* is formed with one part iron and three parts of antimony ore in the presence of four parts of *Secret Fire*. The purified white vapor of *Mercury*, Shakespeare's Portia, ultimately rises from the reaction.

The above process for obtaining *Mercury* is modern. An elusive alchemist called Fulcanelli riddled for us the common name from which *Mercury* has traditionally been prepared. He says it is an approximation, corresponding to the Oak tree and to the ram.⁷⁰⁴

We will try to solve this riddle because it provides us with a unique insight into the fractal nature of *hermetic drift*. Fulcanelli suggested that we focus on the gall apples on the leaves of the oak. The Apple tree or *Quert* is associated with the Oak and the Oak is of the genus *Quercus* and generally linked with the God *Q're*.

We know that apple trees have a deep mythical significance. In Thessaly, visiting Hyperborean Druids noted the apple tree and associated Dionysian goat-stag, the hiero-cervus, as their own symbols of man's resurrection and hope for immortality.⁷⁰⁵

The apple tree is also the Great Triple Goddess' symbol of immortality. This apple is the Cydonian apple or quince.⁷⁰⁶ From this, the apple is elevated to the symbol of God because the Triple Goddess gives the apple of immortality to the young goatherd *Ida*. He is the young Dionysis, who was twice born.⁷⁰⁷ The Greek words for *apple* and *goat* are the same (melon) and one of Dionysis' titles is *the Kid*.⁷⁰⁸

Hercules, who combines Dionysus and Apollo into one, was also Melon. This was because the three *Daughters of the West*, the three guardian nymphs of the *Holy Apples*, really the Triple Goddess, gave him a bough of golden apples.⁷⁰⁹ The goddess of the sacred grove is Nemesis. She carries the wheel of the solar year and an apple bough as a gift to her Heros.⁷¹⁰ In later myth she became the instrument of divine vengeance on proud kings.⁷¹¹

The Greater Mysteries reiterated the symbolism of the golden apples. The neophyte received a golden bough as the sign that he was near the end of his testing. In the *Initiation of Plato*:⁷¹²

The Ceryce: Plato! Throw away that crown and take this golden branch, and deign to follow me. Knowest thou who is the most happy of all men?

Plato: The most – the most happy of all men. According to Socrates, the most just; according to me the most liberal.

The Ceryce: And the most modest?

Plato It is he who understands himself the best.

And later ...

First Patriach: Who is this foolish mortal who comes thus to trouble our mysteries?

The Ceryce: Sublime Patriach, it is the Neophyte, Plato of Athens; he bears the golden branch.

First Patriach: Let him enter if his conscience is pure.

Only the apple tree mythically entangles the sacred white unicorn.⁷¹³ It is the tree of *immortality through Wisdom*. The apple tree represents the pure virgin called Wisdom. It is therefore the Tree of Knowledge and symbol of consummation.⁷¹⁴

The Pomegranate Apple or Love Apple halved cross ways shows a five-pointed star, the emblem of immortality. It represents the goddess Venus in her five stations from Birth to Initiation, Love, Repose and Death. Chapter 18 showed that it also indicates the order of the five centre vowels in Yahweh's name.⁷¹⁵

Although the drift possibilities with the Apple tree are extensive and engaging, we are no nearer the solution. We must return to the start of the riddle find another drift or current that will lead to a solution. Fulcanelli hinted that we should specially note the Oak tree that nourishes the kerm. This is the Gaulish *kerm-oak*. It is the *scarlet-oak* or holly oak ascribed to Nergal and Mars.⁷¹⁶ The kerm of this tree is actually a scarlet female cochineal insect *Coccus ilicis* or *Kermes vermilio* from which the Greeks extracted royal scarlet dye.⁷¹⁷

The counterpart of the *kerm-oak* is the *terebinth tree* or *pistachio-oak*, which is Abraham's tree. In sacred groves the *Kerm King* and *Terebinth King* are twins and rivals for the affection of the Great Goddess. In ancient tradition, the Kerm King murders the Terebinth King and the son of the Terebinth King takes revenge on his uncle at the September New Year celebration. The son then becomes his principal

mourner and inherits the kingdom. Shakespeare's masterpiece *Hamlet* echoes this very ancient plot where the Goddess-wife betrays her sacred king husband, who the tanist killed and the son avenged.⁷¹⁸ Nevertheless, the distraught son does not punish his adulterous mother because she acted with the authority of the Mother Goddess.

Hamlet's tortuous indecision follows the myth of *The Epigoni*, the seven sons of the seven champions that fell at Thebes who swore to avenge their fathers.⁷¹⁹ This didactic myth teaches the instability of women's judgement, the folly of men in humouring their vanity or greed, the wisdom of listening to seers who are beyond suspicion, the danger of misinterpreting oracles and the inescapable curse that falls on any son who kills his mother, even to placate his father's ghost.⁷²⁰ Eriphyle, as she lay dying, cursed Alcmaeon:⁷²¹

Lands of Greece and Asia, and all of the world: deny shelter to my murderers!

The patriarchal Indo-Hittites who invaded of the Mother Goddess' realm wrongly characterized these age-old themes as parricide and incest.⁷²² It was the priests' intention to invalidate the Mother Goddess' religious axiom that motherhood is more diving than fatherhood.⁷²³

The *kerm-oak* or Holly Oak is an evergreen twin of the common oak called *Dann* or *Tann*, and is the equivalent of the Gaulish word for Oak, *Tinne*.⁷²⁴ *Tinne* is also the name of the Green Knight who appeared in the old English *Christmas Play*. He is the beheaded *Fool* who rises unhurt.⁷²⁵ This represents the survival of the Roman festival of *Saturnalia*, which is the ancient myth of the emasculation of Uranus by his son Cronos or Saturn. In turn, Zeus or Jupiter, who is the son of Cronos, exacts vengeance upon his father by banishing him to the Western Underworld.⁷²⁶

The little rough gall-apples on the oak leaves are called *gall*, or in Latin *Galla*. *Galla* in Sumerian means *womb*. It also describes the KUR who are spirits of the underworld.⁷²⁷ The word *Galla* also suggests *galena*, which is lead sulfate (PbS).

The ancient Egyptians knew of galena and used it along with stibnite as cosmetic eyeliner and eye shadow.⁷²⁸ They mined it at *Gebel Rasas*, which means *Mountain of Lead*. It is located at the southern edge of the Nubian Desert on the Red Sea. This is now in modern Sudan, three hundred and eight kilometers east of Atabora.⁷²⁹

The mineral galena is the primary source of lead or Saturn and usually contains impurities of copper, zinc, silver, gold, arsenic, antimony and selenium. The alchemical importance of galena is that it produces considerable amounts of antimony when it is refined.

In Chapter 8, we saw that in Harran the Temple of Saturn was hexagonal and built of black stone. The cult image was of lead. Its throne was on the highest dais, which had nine steps.⁷³⁰ The mineral of lead is certainly appropriate for the Saturn Regime or Dry method. Chapter 7 mentioned that Shakespeare concealed Portia, the Virgin of Merchant of Venice, in lead and Isis' column at Nysa in Arabia recorded:

I am the eldest daughter of Saturn, most ancient of Gods...

This circumstantial evidence suggests that the *prima materia* we are searching for is quite likely to be galena, the mineral of lead sulfide. However, before we settle on galena as the *prima materia* of the wet method, we need to identify the link with the *ram*.

Lead and tin have always been closely associated. The Egyptians regarded lead and tin as the same metal. Yet, Egyptian tombs often contain items of tin rather than lead. The Gaulish word *Tinne*, for Oak, also implies the metal to which Fulcanelli alluded to might really be tin.

Tin was a reducing agent in the manufacture of Tyrian Purple (or Royal Purple) from dead mollusks. The ancient Phoenician dyers employed four species of shellfish that contained a sac of colouring matter: the *Buccinum lapillus* of Pliny, which is the *Purpura lapillus* or *Purple haemastoma* of modern naturalists, *Murex trunculus*, the plentiful *Murex brandaris*, and the sea snail *Helix ianthina*.⁷³¹ Reducing these mollusks with tin produced the malodorous *dibromindigitin*, which is similar to the blue dye *indigotin* or *woad*. The best purple *Dibapha* cloth of the Tyrians was dipped twice, first in *Murex* dye and then in *Buccinum*.

Tin is also associated with the oak-god Jupiter. The Temple of Jupiter in Harran was triangular with a pointed roof. The stone used was green and the image of Jupiter was made of tin. It sat upon a throne on a dais raised eight steps high. Eight is the symbol of rejuvenation or reduplication being 2 x 2 x 2. It is the sacred numeral of the chief God, *Tinne*, in the Boibel-Loth calendar.⁷³² The Boibel-Loth calendar, with three hundred and sixty plus five days based on the number eight, replaced the ancient *Beth-Luis-Noir* calendar of three hundred and sixty-four plus one days, based on the number seven. The base-eight calendar corresponds to the eight-fold name of the God of Light, JEHUOVAÖ.⁷³³

The whitish wandering planet identified with Tin has the singularly important name of Z-D-K meaning *Zedek* or *Zadok*.⁷³⁴ The Jews claimed that the Gentiles profanely called it Jupiter. We investigated the importance of Zadok and Righteousness in Chapter 11.

Jupiter and other thunder gods such as Hercules, Zeus, Duir, Janus, Thor, Bel, and Hermes are all oak-gods.⁷³⁵ Yahweh in his aspects of *El* or *Jah*, which are interchangeable terms, is also an Oak-god. The Roman poet Virgil, who lived from 70BCE to 17BCE, mentions the roots of the Oak tree. He says they run as deeply into the ground as the branches rise to heaven. The oak is therefore highly reminiscent of the fundamental hermetic maxim *as above, so below*. In the dimension of time, the oak stands at the turn of the year.⁷³⁶ The Oak tree therefore symbolizes the annual resurrection god who rules Heaven and the Underworld, the ram-headed god Osiris, Hercules and all immortal gods, particularly Amun-Ra.

Therefore, our drifting has brought us to tin as another possible solution to Fulcanelli's riddle. The mineral form of tin is *cassiterite*, tinstone or tin dioxide. So perhaps *cassiterite*, rather than *galena*, might then be the ultimate mineral associated with both the Oak tree and the ram for the wet method.

Tin became a familiar additive for copper after four thousand BCE. Crete exported tin to Mari in Akkadian times. In Chapter 5, we saw the extraordinary campaign by Sesôstris I to obtain tin and other minerals in Anatolia.

The many traditional mines in Anatolia and surrounding the Aegean, such as the Laurion field, produced low-grade tin, copper, lead and silver.⁷³⁷ The Black Sea sortie of Sesôstris I may have focused on the cassiterite mines at Kestel/Göltepe and Bolkardağ in the Taurus Mountains of Anatolia.⁷³⁸ Cassiterite was highly prized in Egypt. Even today, the mineral often substitutes for diamond because of its high luster and light dispersion. Three hundred years after Sesôstris I, in one thousand five hundred BCE, Czech/German miners began to exploit the main high-grade cassiterite sources in central Europe. As we saw in Chapter 12, the Cornish sources so famous in Roman times began much later in one thousand BCE.

However, *cassiterite* is an oxide rather than a sulfide like *galena*. It is normally a drab brown rutile ore like titanium dioxide found in quartz, granite and gneiss. Even rich ore contains only five percent of tin and good ore only two percent. The bulk of *cassiterite* is other oxide

rock or sands with quartz, fluorite, topaz, wolframite and pyrite. As compelling as the case is for tin, it does not provide the necessary antimonial basis for alchemical Mercury we have been seeking.

A modern analogy to Fulcanelli's riddle is that the alchemists' white *rabbitt* lives in the burrow of Mother Earth's womb, among the roots of the mighty Oak-King from which the underground stream flows. The solution to this riddle is more straightforward. Isaac Babbitt invented an excellent antifriction metal for bearings in 1839. Babbitt metal combines eighty-nine percent tin with seven percent antimony and four percent copper. The antimony provides our enigmatic rabbitt under the Oak tree.

Chapter 11 and Chapter 12 showed the archetype of *Azazel*, *Bezaleel* or *Aholiab the son of Ahisamach* of Dan released to mankind the secrets of metallurgy, the manufacture of weapons and jewelry, and the use of antimony in art and medicine. He taught women the art of cosmetics. We earlier noted that the ancient Egyptians used both galena and stibnite as cosmetic eyeliner and eye shadow. Stibnite added sparkle in particular. It was the black powder called *Koh'l* or *al kuhl* (pronounced *alcohol*). Heightening the appeal of stibnite is that it is an ore found along with gold.

The Magi attributed antimony to the Constellation of Aries, or the Ram, as this is the first heavenly sign in which the sun takes its elevation.⁷³⁹ This provides Fulcanelli's link with the ram that we originally sought with tin. So finally, we may settle on stibnite, the black powder of the Egyptians called *Khemeia*.

We may conclude that the *prima materia* that leads to the White Virgin of Mercury, or antimony, is either galena or stibnite. It seems the Egyptians were unable to differentiate between the minerals.⁷⁴⁰ The most prolific mineral for *Mercury* is the ore of antimony, stibnite.

The alchemist obtains his precious *Mercury* by warming a mixture of the *prima materia*, iron and aqua regia on a controlled hot plate to the *heat of a summer's day, blood temperature, or a chicken on its eggs*. The method requires a sealed long necked flask. The neck of the flask must be cooler than the base so the vapour of the *Mercury* will condense. If the neck is warmer, the vapour will expand too rapidly and explode the vessel. Alchemists call this vessel an *limbic*, *Alembic*, *Kerotakis* or *Pelican*.

The vapour refluxes, and the alchemist progressively removes water and solids from the bottom of the flask. A fine white vapour eventually arises. At least seven circulations are necessary.

The fine white vapour is the alchemists' *Mercury*, so eagerly sought after. It takes forty two days to first achieve a black slime and then ninety days of refluxing to attain the white stage of *Mercury*. Many alchemists erroneously assume that the Star Regulus of Mercury at this point is the Holy Grail.

The alchemist then mixes metallic gold, which is alchemical *Sulphur*, with antimony, or *Mercury*, in the *Secret Fire* of aqua regia. After the gold dissolves, a white cream congeals on the surface. This cream of antimony can be gathered and gently heated to evaporate the water, leaving fragrant white oil. This oil was the famous salve or universal unguent of the Knights Templar. It has been of widespread medicinal virtue until the advent of modern pharmaceuticals. The cream cured maladies such as gout, leprosy, stroke, dropsy, epilepsy, consumption and dehydration to fever and pestilence (see Appendix 2, Roger Bacon's Method).

If the mixture is completely sealed and heated, it takes another 5 months to reach the blood red powder stage that signifies completion. When powder forms from the solution, the alchemist slowly increases the temperature to three hundred degrees Fahrenheit.

The red powder is gold chloride, although in its pure form gold chloride is an orange-red colour. Gold chloride is particularly useful for medicinal purposes because when taken into the body the chloride acts as a dispersing agent in the stomach and makes the body capable of absorbing the compound. A major controversy continues over how safe it might be to ingest gold compounds. Some say homeopathic gold chloride is safe while chemical gold chloride, used as a medication for arthritis, may not be safe since the metallic gold precipitates out in the human body due to the body's own pH. The wisest advice is always to fully understand the medical effects of any metals before ingestion.

Some say that the blood red powder is the famous Philosophers' Stone and that it takes only a few days to multiply this powder into any additional amount of the red product.

It is undoubted that the alchemists created this red-powder. For example, the noted alchemist Robert Boyle, who gave us *Boyle's Law of Gasses*, bequeathed samples of red powder to Sir Isaac Newton and John

Locke. Whether they managed to achieve the fabled lilac Philosophers' Stone in any significant quantity is another matter.

As we saw in the last chapter, individuals, the Church, Monarchs and Parliaments experimented with alchemy in the quest for unlimited wealth. Transmutation or Projection is the process of converting large amounts of base metals such as lead and iron into gold.

For transmutation, the alchemist melts metallic gold in a crucible. He then adds the red powder of the Philosophers' Stone in equal part to the crucible and pours the mixture into an ingot where it cools. The alchemist then breaks away part of the ingot and pours ten parts of heated Mercury onto it. He melts the new mixture. Finally, he tinges purged melted metal in a molten state to transmute it into pure gold.

An adept can multiply the red powder ad infinitum. Theoretically, the amount of gold from transmutation is also infinite:⁷⁴¹

He therefore whom God has blessed with this talent, hath this field of content, which far exceeds popular admiration; First if he should live a thousand years, and every day provide for a thousand men, he could not want, for he may increase his stone at his pleasure, both in weight and virtue; so that if a man would, one man that is an adeptist, might transmute into gold and silver that is perfect, all the imperfect metals that are in the whole world; secondly, he may by this art make precious stones and gems, such as cannot be paralleled in nature, for goodness and greatness; thirdly and lastly, he hath a medicine universal, both for prolonging life, and curing all diseases, so that one true adeptist can easily cure all the sick people in the world. I mean his medicine is sufficient.

Yet, the success of physical transmutation has always been in doubt. Judah Ben Solomon declared that it was impossible in 1245.⁷⁴² Trickery produced small-scale transmutations. One technique involved adding to the crucible a small ball of wax or bitumen containing gold, to melt at the right moment. Medieval alchemists always found a reason for failing to turn the King's kitchen utensils into gold. They usually blamed corruption in the base metals provided for transmutation:⁷⁴³

*But many through ignorance doth mar what they made,
When on metals uncleaned projection they make
For because of corruption their tincture must fade,
Which they would not away first from bodies take,
Which after projection be brittle, blue and black:
That thy tincture therefore may evermore last.*

Upon ferment thy medicine look thou first cast.

Roger Bacon was an English philosopher and scientist who lived from 1214 to 1292. The alchemists accepted him as a great master of the art.⁷⁴⁴ His play, *The Alchemist*, gives a wonderfully humorous insight into how misguided but enthusiastic practitioners compromised alchemy. In the end, alchemists became indistinguishable from charlatans. Appendix 2 contains Roger Bacon's own alchemical methods.

Some of the greatest philosophers and scientific minds of all time such as Baruch de Spinoza, who lived from 1632 to 1677, were prepared to believe in transmutation. The most likely reason for this may simply be that it is very difficult to distinguish real gold from salts, alloys, plating and fool's gold, which is iron pyrites or iron disulfide.⁷⁴⁵ Many gold/silver/copper alloys could be carefully created by alchemists as done by the Incas in Peru.⁷⁴⁶ Indeed, most Egyptian artifacts from three thousand eight hundred BCE to 1085BCE were amalgams of gold and silver with up to ten percent copper.⁷⁴⁷ The celebrated semi-transmuted coins of the alchemists are usually electrum plated.

Other so-called gold substances produced by alchemists were often toxic metal salts that happened to have a yellow sheen such as lead antimonate (PbSb_2O_5) and metallic mercury (Hg) salts:⁷⁴⁸

For gold of alchemy, made with corrosives, destroys the body - as Aristotle and many other philosophers have proven.

It would seem obvious that *alchemical transmutation* should not be taken too literally on a metallurgical level, else all mankind would be unbelievably wealthy with gold and healthy into the bargain. This, of course, does not rule out that transmutation occurs in nuclear physics by the bombardment of atomic nuclei with neutrons.

Intuition tells us that alchemical transmutation is not chemistry but didactic philosophy. Transmutation in alchemy can only be a hermetic process based on the perfection of metals, illustrated by symbols and veiled in allegory, designed to make good men better. Wisdom communicates from one man to the next without attenuation through use.

This is symbolically the same as the lighting of candles by the congregation during the *Paschal Praeconium* in the Roman Catholic rites of Resurrection, celebrated at midnight on Easter Saturday. From the flame of the great Paschal Taper, the congregation lights multiple candles throughout the whole church. The great Taper *though divided, suffers no loss from the communication of its light*.⁷⁴⁹ In the same way, the modern

Olympic flame, ignited by priestesses in Athens with the rays of the sun, communicates with the Olympic host city.

Zosimus of Panopolis, a highly regarded Jewish alchemist of about four hundred CE, clearly considers the Jews as the repositories of alchemical wisdom.⁷⁵⁰ He suggested that they gained their sacred art from the Egyptians by surreptitious means.

The infamous Jewish alchemist Count St. Germain, seems to confirm the Jews' illicit possession of alchemical knowledge. He wrote that Moses discovered a manuscript in an Egyptian monument that showed how to prolong life for more than a century. The manuscript was triangular in the same way the Sumerians codified the law of the God *KUR* on triangular tablets.⁷⁵¹ Moses concealed it in Asia under the device of a winged dragon.⁷⁵² Asia here probably refers to Byblos, identified with Gebal, which was the home of the Dionysian initiates in about one thousand six hundred BCE.⁷⁵³ Appendix 11 provides a translation of this important manuscript.

Saint Germain's winged dragon is a magical talisman. Its tail lemniscates in a figure eight pattern and has a small head at its tip. The main head and the headed tail are pointing in opposing directions. The figure has wings and an arrow-shaped tongue protruding from the main head. It is one of three magical illustrations executed in gilt and several colours of ink.

The symbol of the winged dragon refers to the legend of Hercules, glorious son of Jupiter and Alcmena. He fought and conquered the dragon at the entrance to the garden of Hesperides called Ladon.⁷⁵⁴

Hercules was seeking the tree of life, the divine Apple tree in the Garden of the Hesperides that produced golden apples of felicity.⁷⁵⁵ Mother Earth originally gave this tree with golden apples to the Great Goddess Hera as a wedding present. Hera placed the tree in her orchard on Mount Atlas with the Hesperides.⁷⁵⁶ The three sweetly singing Hesperides were Hespere, Aegle and Erytheis.⁷⁵⁷

Hercules' blade, reddened with the blood of the ferocious hundred-headed Ladon, who coiled around the apple tree, is the necessary key to enter the garden.⁷⁵⁸ There the Hesperides, the *Three Daughters of the West* who really symbolize the great Triple or Mother Goddess, grant him wisdom.

Such symbolism is patently alchemical with the Dragon, its blood and the golden Apple tree all being seen within an alchemist's flask during the Great Work. A sacrifice is necessary, but it is not always the

Dragon. We will understand this further when we look at the legend of *St George and the Dragon* in Chapter 15.

The aforementioned alchemist, Zosimus, was a highly passionate advocate for intellectual and academic honesty in alchemy. He inveighed against the jealousy, vanity and mean-spiritedness of those who concealed their alchemical wisdom asserting:

...everybody should possess a book of chemistry, which should not be hidden away.

Zosimus openly criticized his contemporary Theosebia who kept her alchemical wisdom secret, only transmitting it under oath to small groups. Suggestive of the Mysteries and legends of St George, Zosimus clearly agreed that the procedures of alchemy are strictly preparatory to the purification and perfection of the soul. He wrote:⁷⁵⁹

Perform these things until your soul is perfected.

Another celebrated alchemist, Paracelsus lived from 1493 to 1534. He was born *Theophrastus Bombastus von Hohenheim* but called himself both *Philippus Aureolus Theophrastus Bombastus von Hohenheim* and *Paracelsus*. Others honored him as the *Swiss Hermes* because he had learned the secrets of alchemy in Constantinople and from them developed the first cure for syphilis. In his *Theory of Alchemy*, Paracelsus proposed ritual Questions and Answers to confirm the perfection of the soul:⁷⁶⁰

Q. What do the philosophers understand by their gold and silver?

A. The philosophers apply to their sulphur the name of gold, and to their mercury the name of silver.

Q. Whence are they derived?

A. I have already stated that they are derived from a homogeneous body wherein they are found in great abundance, whence also they know how to extract both by an admirable process.

Q. Is everything contained in this subject?

A. Yes, but nature at the same time must be assisted, so that the work may be perfected and hastened, by means which are familiar to the higher grades of the experiment.

Q. Is this subject exceedingly precious?

A. It is vile and originally without native elegance. Fundamentally it is not saleable because it is useful in our work alone.

We summarize the three steps in conventional alchemy as follows:

1. Preparation of the Secret Fire is the first. This is to prepare a cutting solution for both the alchemists Mercury and gold. Aqua regia is just a modern short-cut using a powerful oxidant. The ancients, who didn't have nitric acid, derived their nitrogen from ammonia in urine and/or from distillation of dung and bones to get sal ammoniac. Ammonium compounds behave as weak acids and alchemists usually enhanced them with saltpeter (potassium nitrate, KNO_3). Ammonium nitrate is very soluble and a concentrated solution will dissolve metals, although the reaction is very slow with metals less active than iron.

2. Produce Mercury, the white virgin goddess of the moon, actually antimony. The Saturn Method solvates a mineral of antimony using the non-aqueous solvent, Secret Fire. Antimony is best obtained directly Stibnite or less effectively from Galena, the mineral of lead, which contains antimony as an impurity. (A more recent source of antimony is Babbitt Metal, which might be called the Jupiter method because Babbitt Metal is 89% tin and 7% antimony). Antimony is released from the Azoth salts (mainly sulphides) using an additional higher reactive element, iron. Iron substitutes for antimony in the salts because iron is above antimony in reactivity.

3. Oxidize gold. The aim of the alchemist is to move gold through its oxidation states. Gold has five standard oxidation states but is mostly found in Au(I) and Au(III) compounds and complexes. These are uncombined gold, sulphide ore and arsenide ore. Refiners easily extract gold metal from simple compounds using cyanide complexes. For example, the age-old metallic mercury (Hg) method is still used by natives in Indonesia, New Guinea and the Brazilian rainforest. It recovers about two-thirds of the gold present. The natives alloy gold sediment with Hg by heat. This process releases Hg vapour, which sometimes poisons the natives. The amalgam is added to sodium cyanide to form a gold cyanide complex. The natives then add zinc to release a gold metal precipitate to the bottom of their vessel. They also flush the cyanide residues into the river, causing deadly pollution.

Gold is unreactive, meaning it does not displace hydrogen from acids. Platinum is even less reactive. Therefore, oxidization of gold requires a very strong oxidant such as nitric acid, concentrated sulphuric acid or the Secret Fire. The presence of ammonia in the Secret Fire is very important because of a polarization effect that produces dipoles to increase the solubility of gold salts.

Au(II) results from Au-Au bonding with ligands (such as halides or cyanide) holding the atoms together. Stepwise oxidation of gold by successive addition of halogens, such as chlorine, converts gold from simple Au(I), such as AuCl and Au₂O, through to Au(II) with the Au-Au bond to Au(III). This produces various gold (III) chloride ions with antimony in the presence of Secret Fire. This takes place over a long period producing the colours of red (gold chloride), green beneath the red, and white as the doves in the green tree. Along the way, the alchemist removes antimony as a fragrant cream byproduct.

Despite its complex chemistry determined by trial and error, medicinal success and high ideals, the prevailing view of alchemy has now become disdain. This is due to unremitting focus on alchemy's more sensational aspects. While it was the forerunner of modern chemistry, medicine and pharmaceuticals, these sciences have now subsumed the finest of the alchemists' art.

Massive transmutation of metals to gold by *tincture* is clearly impractical. We must therefore ask if the real purpose of years of risky and dedicated work was simply to produce a somewhat limited quantity of red powder. There is perhaps a more ancient purpose of compulsive alchemy, in searching for something that was lost that long pre-dates the Aristotelian concept of perfection. In the next chapter, we look at earlier and increasingly arcane meanings in the art of alchemy.

Chapter 15 St George and the Dragon

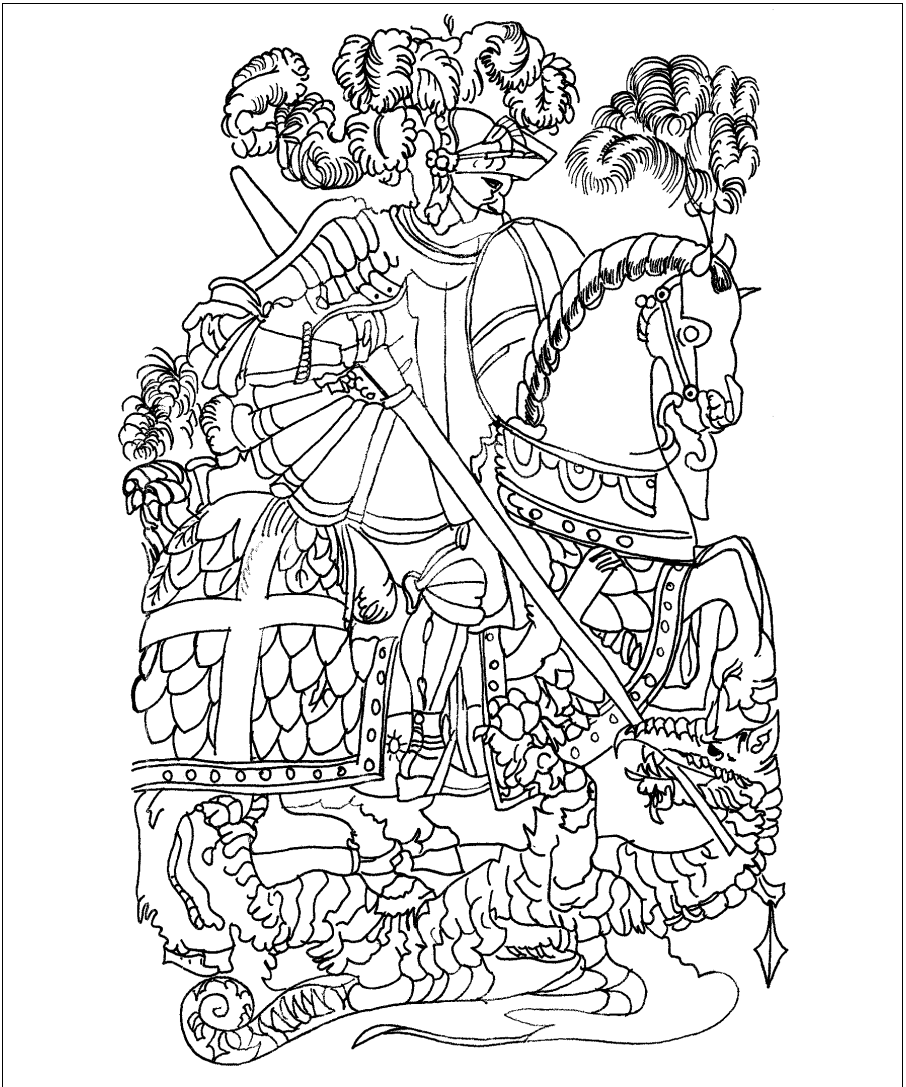
In the last chapter, we saw that Hercules fought and conquered the dragon at the entrance to the garden of Hesperides. He was then able to enter and find the Apple tree that produced golden apples of felicity.

There are many other representations of this same symbolism. For example, in the Treasury of the Residence in Munich a magnificent statuette dated 1586-1597 shows St George on a white charger plunging his crystal sword into a winged emerald green dragon (see frontispiece). The rubies over his enameled agate charger suggest blood and show the red cross of St George. This magnificent equestrian statue, fifty centimeters high, is the most gloriously jeweled object of its kind and the greatest achievement in late sixteenth century goldsmith work.⁷⁶¹ It originally housed a relic of St George given to Duke Wilhelm V, the Pious, by his brother Ernst, Archbishop of Cologne. They concealed this statue for thirty years, until 1617.

Another famous literary representation of St George killing the dragon is Edmund Spencer's *Faerie Queen*.⁷⁶² Here the lovely lady Una brings her Knight of the Red Cross to the House of Holiness in which he finds Faith, Hope and Charity. Charity is the principal nature of the House. It is brotherly love, the Charity of God or *manna*.⁷⁶³ The name Una means *oneness* and, co-incidentally, the three principles or *neters* are important clues in the rituals in the House of the Pharaoh Unas, described in Chapter 16.

Prima facie, the killing of the dragon is simply the victory of good over evil. To the Church it was also the symbol of overcoming Tiamat, the Triple Goddess in her aspect as the destroyer *Hecate* or *Demeter*. The Pope uses the same allusion at a Consistory where he elevates bishops, archbishops and priests to the College of Cardinals. As the Pope receives each candidate at his golden throne, he hands the new cardinal a red biretta, the silk square-ridged hat that symbolizes his new rank as a *prince of the church*. The colour red symbolizes a cardinal's willingness to shed his blood for the faith *usque ad effusionem sanguinis*.

On a more mystical level, the legend of St George represents the personal victory of an individual's purity and virtue over the hundred evil heads of his own base nature, ignorance and moral vice.⁷⁶⁴ In alchemical



THE FIRST BOOKE OF THE FAERIE QVEENE.
Contayning
THE LEGENDE OF THE KNIGHT OF THE RED CROSSE,
OR OF HOLINESSE.

terms, it is the combat of the Knight (Secret Fire) with Stibnite (the Dragon), which, after many purifications:⁷⁶⁵

is born the astral stone, shining as pure as silver, and which appears to be signed, bearing the imprint of its nobility, its stamp (a claw) ... a sure indication of the union and peace between fire and water, between earth and air.

The hundred-headed hydra is just the same as the dragon. It is also called the *Old Serpent, Lord of the Abyss, Leviathan, Lotan, Shaitan, Tiamat, Forsaker, Abandoner* and *Cthulhu*. Sufi and Muqarribun writings make use of the term *Abandoner* referring to the power of *Tajrid* and *Tafrid*, which mean *outward detachment* and *interior solitude* respectively. The Greeks use the word *Apollyon, Abaddon* in Hebrew.⁷⁶⁶

In Pompeii, this menacing dragon is shown both as a crocodile in the Villa of the Mysteries and the sea monster *ketos* in the legend of Andromeda and Perseus in the Mythological Room of the Imperial Villa at Boscotrecase.⁷⁶⁷

Nicholas Poussin's 1633 painting *The Companions of Rinaldo*, now in the Metropolitan Museum of Art in New York, shows the Christian knights Carlo and Ubaldo confronting the same fearsome dragon. This has the same meaning as the two warring knights in the Merchant's Chapel of St Peters Church in Malmo, Sweden. Below them is a large picture of St George and the Dragon.

A recent interpretation of the story of St George is George Lucas' blockbuster film *Star Wars* (1977). Initially, many studios rejected the script. It went on to gross two hundred million dollars and become the envy of the industry. *Star Wars* even redefined cinema in the twentieth century and became a popular trilogy. In the film, Daath-vader, so named after *Daath* meaning *man's knowledge*, is man's base nature or the Lover, balanced by his pure Son *Luke Skywalker*. *Daath* and *Luke* are two sides of the same coin. Swords of Light consummate their battle. Only initiates of the ancient Jedi Knights could wield these swords. So enduring and popular was the theme that George Lucas' used it once more in 1999, with the first of three prequels of a new *Star Wars* Trilogy. George Lucas is not alone in using this age-old theme. Michael Douglas' film *The Game* is an initiation sequence. Douglas conceals the dragon in a place worthy of the erudite complexity of Shakespeare.

Gnostic Christianity modified the alchemy of the Greater Mysteries in a very imaginative way. The Gnostics believed that the achievement of *virtue* over the ignorance and moral vice of one's own

base nature was a pyrrhic victory - just as in the Afro-Asiatic sacred marriage, where the ritual sacrifices the king. In this ceremony, it is the victor St George, who is sacrificed.⁷⁶⁸ The killing of the dragon is, in fact, not a killing to death. When the sword of crystal light subdues the Dragon, the Knight of the Rose Croix becomes the perfect expression of life. This needs further illustration.

In a bold defense of the *Families of Love* in 1580, called an *Apology for the Service of Love*, the *Family* describes how death is life. They assert that sin is repairable in life. The *Apology* is set as a three-way conversation in which the *Exile*, a *Familist*, seeks to convince two curious individuals that the *Family of Love* was neither heretical nor:

...the most detestable Sectaries or Hereticks, that ever reigned on the earth; yea, and as people not worthy to live in the Common-wealth.

The *Exile* is seemingly a *wild man*, clothed in moss and coming from the mountains. He talks of *Family Brethren* walking upright, peaceably and brotherly amongst all people after their ritual:⁷⁶⁹

To dye unto sin, to crucify the flesh with her lusts, to put on the new man of righteousness, to dwell in Christ and have him dwell in us, to have the same mind in us that was in Christ...

The odd character of the *Exile* in the *Apology* shows the author had a detailed and insightful knowledge of Ovid or the poems of Gilgamesh, written in about two thousand BCE.⁷⁷⁰ Ovid variously describes how Perseus and Hercules enter the Garden of Hesperides. Hercules defeated the dragon at the gate.⁷⁷¹ Perseus defeated the giant Atlas, who is an archetype for the *Exile*.⁷⁷²

In Gilgamesh and the Cedar Forest, a wild man called Enkidu is beguiled and persuaded to begin a new life among mortals.⁷⁷³ Enkidu adapts to his new lifestyle but loses his strength and courage. Gilgamesh suggests that they seek out and kill Huwawa, a giant hideous monster with lion's claws. Enkidu is hesitant but finally seeks out Huwawa at the mountain of cedars. Hu is the name of the cedar tree. The mountain of cedars is a forest of base natures. The fearsome alter ego of Enkidu dwells there. In a fit of rage, Enkidu kills his own base ego, as must the Rose Croix Knight.

The Gnostic version maintains that instead of *killing* the Dragon, the Soul instead unites or *merges* with the Dragon via the crystal sword of light. This is not yet the sacred marriage. When pierced by the sword, the Dragon simply floats up the sword to merge with the Rose Croix Knight. The united entity of Spirit and Soul takes the worldly form of the

Dragon or, as San Francesco shows in his famous painting *Crucifix*, a Serpent. At this point, the united entity is characterised in two completely different ways. These are the Serpent and the *Agnus Dei*, or pure lamb awaiting ritual slaughter.

The Gnostic Croix Knight, who has found his base nature, victoriously impaled it and merged with it, then prepares for the sacred marriage to the Goddess of Wisdom. The aspiring *Knight of Holiness* must wed her as *Truth* to regain life with a new purified Spirit. He must be reborn.

The Goddess of Wisdom is the *hermetic* form of the goddess of death and love who is *Aphrodite*, *Pallas Athena*, *Venus*, *Ishtar*, *Isis* and *Sophia*. She is both the Lion Goddess and Water Goddess from an unusual event in astrological mythology associated with the real Gilgamesh, a Kassite-Hyksos Shepherd King who invaded Babylon.⁷⁷⁴ He identified with the ancient legends of Gilgamesh and took on the symbol of the Ram because the relentless precession of the earth's equinoxes had moved the sign of the Ram into the favored House of Spring in the Zodiac calendar. Amun and Yahweh followed Gilgamesh by taking the sign of the Ram.

When the Ram pushed the Bull from the position of supremacy, the Crab simultaneously displaced the Lion at the Summer Solstice. As a result, the Love Goddess of the Summer Solstice left her Lion to become the Goddess of Water. We see this in Aphrodite's birth from a seashell and the Virgin Mary reflected in many a convent garden pool.

The Dragon, who has been female to this point, is now *hermaphrodite*, meaning both female and male. It takes on the male aspect of the Knight and prepares to mate with the Goddess of Wisdom. In the contrived process of mating, the Dragon disappears and all that remains is the purified, reborn Knight as the beneficent *Star of Life*, also called Phosphorous, meaning the *bringer of light*.⁷⁷⁵ The Soul, of course, never dies and remains constant throughout the process.

Revelation portrays this scene.⁷⁷⁶ The number 666 is the number of a man and represents his Spirit:⁷⁷⁷

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Historical fundamentalists identify the Great Beast with Emperor Nero because his Greek title is *Neron Kaisar*. The Gematria sum of the Hebrew translation RSQ NWRN is 666.

The number 666 is the Atbash Cipher code for alphabetically transforming the Spirit (RWCh) to the spiritually pure Elohim (ALHYM).⁷⁷⁸ See Appendix 10 for the Atbash Cipher.

Gematrists perceive the number 666 as six, six and six as in the combination of a safe. The letters of the Spirit, RWCh (Ruach), are each transformed by cyclic rotation through six places. RWCh becomes DLB, which is a Notaricon acronym for the Holy Alphabet (Aleph, Beth, Lamed). Ch rotates by six to B, the first letter in BYTh. W rotates by six to the middle letter L in Aleph (ALPh), which is not a vowel but a consonant. R similarly maps to D, the last letter in Lamed (LMD). Thus, the Holy Alphabet is the Key to Resurrection. Finally, DML PhLA ThYB maps through the Atbash Cipher to Elohim (ALHYM).⁷⁷⁹

We now return now to the mating of the dragon and Goddess. The Goddess proceeds to destroy the Dragon embodying the Knight's Spirit. At this point, the Gnostic ritual diverges from the ancient sacred marriage. In ancient times, the Knight would have been bound to an oaken Tau cross, representing God's Divine Law, using the five-fold bond that joins wrists, neck and ankles together.⁷⁸⁰ Flayed and hacked to pieces, the sacrificial king would become a eucharist. A new son would have been naturally born of the Goddess after nine months gestation. Indeed, the purpose of priestess' sexual orgies was to ensure that at least one became pregnant for this outcome.

In the Gnostic version, it was desirous to avoid the actual death of anything real, let alone murder the initiate. Instead, the Goddess' love destroyed his Spirit by figurative crucifixion on a Tau cross. The crucifixion scene shown to the Knight is the same as San Francesco's Crucified Serpent or the image of the serpent of bronze that Moses hung on his staff, the *nehushtan*.

Another Serpent was born from the ashes of the Knight's crucified Spirit. As this was an Easter ceremony, this new Serpent laid the *glain* or *red egg*, which the Goddess ate.⁷⁸¹

With the Goddess fertilized one way or another, the Rose Croix Knight was reborn in life as described by the *Family of Love*. The newborn issue of the sacred marriage emerged in the Rose Croix Knight as the new King. The Dervish maxim is:⁷⁸²

The man must die that the saint may be born.

The modern song *Hero* expresses the same sentiment:⁷⁸³

Search for the hero inside yourself.

Search for the secrets you hide.

*Search for the hero inside yourself.
Until you find the key to your life.*
Ovid tells a legendary story of rebirth in the Doctrines of Pythagoras,
where the Phoenix of Assyria renews and begets itself:⁷⁸⁴

*This bird, when five long centuries of life
Have passed, with claws and beak unsullied, builds
A nest on a loft-swaying palm; ...
Then from his father's body is reborn
A little Phoenix, so they say, to live
The same long years. When time has built his strength
With power to raise the weight, he lifts the nest –
The nest his cradle and father's tomb –
As love and duty prompt, from that tall palm
And carries it across the sky to reach
The Sun's great city, and before the doors
Of the Sun's holy temple lays it down.*

The new King was his own *Horus* or *Christ* that was always latent within
the Knight Rose Croix, thus the Gnostic interpretation of I.N.R.I being
Jesus reigns within us.

This is mirrored in the primitive sayings of Jesus found in the
Gospel of Thomas.⁷⁸⁵

*Jesus said, "If you bring forth what is within you, what you bring
forth will save you. If you do not bring forth what is within you, what you
do not bring forth will destroy you."*

Consistent with this, the Gospel of Philip maintains that
resurrection of the spirit occurs *before death* and there is no resurrection
after death. A Greek Orthodox cleric readily confirms the meaning of
Easter.⁷⁸⁶

*We contemporary Christians should realise that the Resurrection
of our Lord does not concern the dead but rather those who are still alive
... the victory of the Lord's sacrifice over moral and spiritual death ...
has nothing to do with the physical phenomenon we call "death" in our
daily life.*

In 1429CE, Phillip the Good, Duke of Burgundy and Earl of
Flanders, instituted the Order of the Golden Fleece. Excepting that its
membership increased from thirty to seventy-eight, the Order remained
unchanged for nearly four centuries. In some countries, such as Sweden,
it became the most prestigious order of knighthood of its time.

In 1469, forty years after the Order of the Golden Fleece was established, King Lewis IX created another important French Order, the Order of St Michael.⁷⁸⁷ This Order traces the legend of St Michael's worldly twin, St George. Its motto *Immensi tremor Oceani* means an immense shaking in the waters. The Order's collar was composed of scallop-shells of gold. The jewel on the collar is a hillock on which St Michael tramples the Dragon. Pope Leo X, the Medici's high Renaissance maecenas, contributed to the Order in 1518. Pope Leo presented King François I with two of Raphael's paintings, *Saint Michael* and the *Holy Family*, both of which now hang in the Louvre.⁷⁸⁸

King Henry III of France established the Ordre du Saint-Esprit or Order of the Holy Ghost in 1578.⁷⁸⁹ Henry's purpose was to bind the French nobility to his side in the midst of religious turmoil. This included the now infamous Bartholomew's Day Massacre on 24 August 1572 where Henry III ordered the murder of hundreds of Protestants who were in Paris for the wedding of his sister Marguerite to the Huguenot leader, Henri de Navarre.

The Order of the Holy Ghost became the most prestigious of all France's chivalric Orders. Its emblems were a dove, knots of gold and the Fleur de Lys. The evening before a French Knight received this Order, he became an initiate of the Order of St Michael.

The old French Ecossais Master or Architect's Catechism follows the twin Orders of St Michael and the Holy Ghost. It highlights the latent Christ within:⁷⁹⁰

Q: How is your health?

A: I carry a child in my womb, though I am a man

Q: How long will you carry it?

A: That is not decided, but while waiting I am frequently confined

Q: Who will be the midwife?

A: Minerva

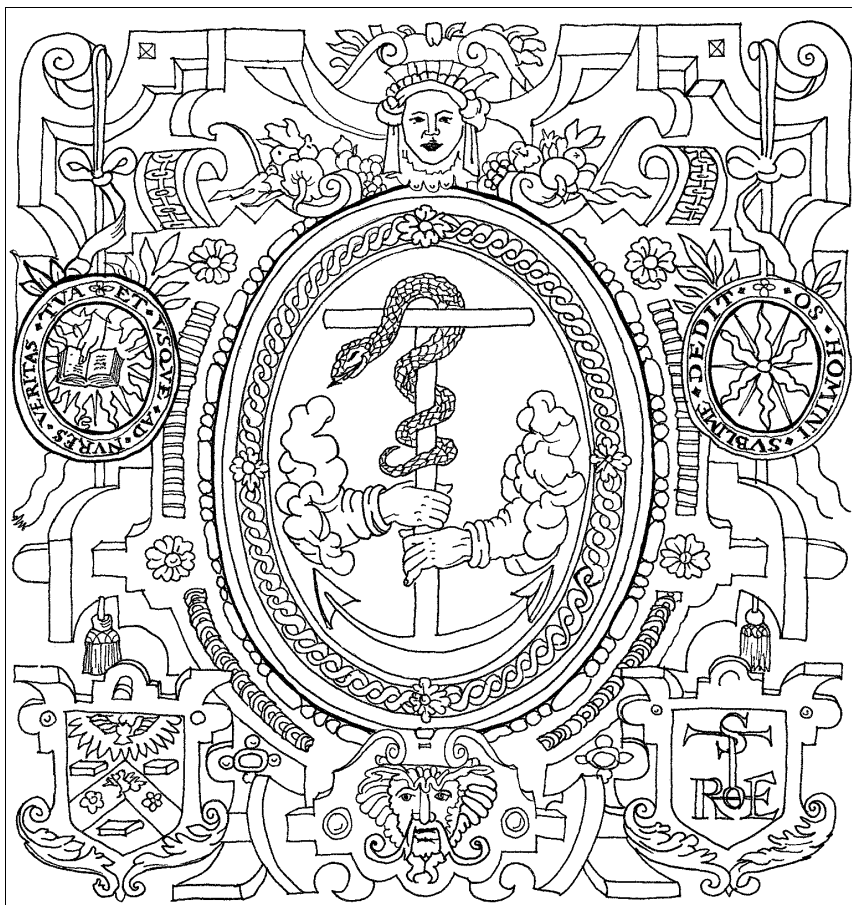
Q: Who will be the Uncle?

A: Mercury

Q: And the Father?

A: One of my equals and I

The Gnostic-Rosicrucian Knight is a philosopher in search of Truth because he searches for his sacred marriage with the Goddess of Wisdom. If successful, he becomes a *Knight Quadosh*. *Quadosh* signifies Holiness, Dedication and Sanctification.⁷⁹¹ He is also called a *Knight of the Feast of the Brotherhood* because his ordeal is celebrated



Crucified Serpent
from the titlepage of *The Faerie Queene*, Part II (1617, dated 1613)

by the *Feast of the Brotherhood* held on Passover Eve, also known as the *Agape* or pure Feast of Brotherly Love.

We shall discuss Moses' *nehushtan* further in Chapter 18.⁷⁹² It is, however, worth noting that the crucified serpent continued to be a very important image representing the crucifixion of Spirit on the cross of Divine Law, so the seed within the Spirit, that *sinneth not*, could emerge. Even Sir Francis Bacon, who wore the black hat of knowledge, chose the device of a serpent on the *anchor of peace*, as shown in the *Crucified Serpent* from the titlepage of *The Faerie Queen, Part II* (1617, dated 1613).

Sir Francis Bacon's foster father, Sir Nicholas Bacon, was responsible for the appointment of a prominent *Family of Love* personage, Robert Seale to court office.⁷⁹³ The Bacon and Seale families both kept country houses at St Albans. Given these close ties, it is not surprising that Sir Francis Bacon was to use the *Family's* symbolism of *resurrection on earth* in the Knights Rose Croix ceremony of St George.

There is another confirmation of the close philosophical ties between Sir Francis Bacon and the *Family of Love*. While inveighing against moral injustices in the High Commission's application of the law, Sir Francis Bacon was to call upon a substantial portion of the *Family of Love's Petition to James I*.⁷⁹⁴

The word *Shakespeare* is interchangeable with the identity of all dragon-slayers. It often describes St George.⁷⁹⁵ Somewhat in confirmation of this, Shakespeare is reputed to have been born and to have died on twenty-third day of April, St George's Day. The name *William* has further significance since it derives from *Hwyll*, or *Hu* the cedar tree we saw in the poem of Gilgamesh. The final syllable is *Helm*, meaning helmet. It therefore means the glorious helmet of knowledge or Wisdom. Knight-heroes that attain their goal receive the same glorious helmet of invisibility worn by Pallas Athena. Only the true initiate can wear this glorious helmet. It hides the *Countenance of the Lord* from the profane.

In 1605, the Brothers of the Rosy Cross circulated in Europe a manuscript titled *The Restoration of the Decayed Temple of Pallas*.⁷⁹⁶ It contained their constitution.

The cabalistic *number* of Rose Cross Knights was the perfect number one hundred.⁷⁹⁷ Knights Rose Croix often signed themselves as *100 men*, *Century-men* or *C-men*. The latter is also a humorous play on the Gnostic equivalence of semen and the carnal element in their ritual.

They also used the device of a Pythagorean comma ‘,’ to represent their perfect number of one hundred. One hundred is also the exact Greek meaning of the name of Triple Goddess, Hecate, in her aspect of death.⁷⁹⁸ Each of the hundred was a single lunation. One hundred lunations made up the Great Year of the Triple Goddess, at the close of which she ritually sacrificed the king.⁷⁹⁹

We see the Knight Rose Croix and the Triple Goddess interacting in Shakespeare’s consummate play, *King Lear*. It drew on Geoffrey of Monmouth’s legend of King Lear, the king who seemingly divided the Kingdom of Britain into two parts.⁸⁰⁰ Geoffrey of Monmouth says he obtained his mysterious book of histories from Walter, Archdeacon of Oxford.

King Lear’s desperate attempt to avoid the sacrificial fate of kings has its origins in the ancient Triple Goddess ritual. To avoid death, or at least defer it for nineteen years, the king divided his kingdom into three parts and awarding one part to each of his successors.⁸⁰¹

The *Judgement of Paris* influenced Shakespeare.⁸⁰² In this archaic legend, Paris, awards his apple to Aphrodite who is the fairest of three goddesses: Athene the maiden, Aphrodite the nymph and Hera the crone. However, Shakespeare has realised that this is the wrong way around, as Homer and Hesiod knew. It is Aphrodite awarding the apple to Paris at the price of his life. The apple is Paris’ passport to the Elysian Fields, which admits only the souls of heros. Eve awards the same apple to Adam.

Cinyras and Smyrna shows the correct orientation of the legend. In this myth, King Cinyras extended his reign beyond eight years by marrying his youngest daughter, the birth-goddess Smyrna.⁸⁰³ In the normal scheme of things, another princeling would marry her and thereby inherit his kingdom. In other cases of planned prolongation, kings sought to increase the period of their sovereignty by giving away two thirds of their kingdom.⁸⁰⁴ For example, Actor and Proteus both divided their kingdoms into three parts, retaining only one part and bequeathing the other two thirds to their successors.⁸⁰⁵

In the Preface of this book, the author undertook to warn readers about outlandish hypotheses. Here is a major challenge: Geoffrey of Monmouth’s histories seem to bear little relationship to known historical facts. This may be because they are often about important events in Egypt two thousand years before his time. If this is indeed the case, these events had monumental importance for the Israelites, as we saw in

Chapter 6. Shakespeare's King Lear may well be the same age-old story that had its greatest moment in history in the twenty-first dynasty of Egypt, which divided the Kingdom of Egypt in 1075BCE. Thebes ruled Southern Egypt and Tanis, in the far northeast of the Delta, governed the new independent North Egypt. The folly of division weakened both states and opened Egypt to a Libyan invasion in 945BCE. The Libyan Pharaoh Shoshenq I overthrew all Egypt.

This hypothesis explains the real inspiration behind the well known, despairing, yet unprovable, legend of the division of Solomon's kingdom between Solomon's son Rehoboam and an official of Solomon's court called Jeroboam.⁸⁰⁶ The division of the kingdom between Rehoboam and Jeroboam may really be an allegory of the acrimonious rift between the parallel Israelite religions of Levite Judaism in the South and universal hermetic religion of the Tribe of Dan at Pnias in the North.

However, more topical for the Elizabethans of Shakespeare's time was the political folly of splitting the mighty kingdom of France. Jean le Bon, John the Good, in an acute lack of wisdom, divided the kingdom of France between the three younger brothers of the Dauphin Charles V, the Dukes of Berry, Anjou and Burgundy. Indeed, this division led to England winning the Hundred Year's War (1337-1453) after the Duke of Burgundy sided with England to protect his lucrative Netherlands wool trade.

Shakespeare's King Lear was aged and infirm with no son to replace him. He desperately sought to divide his kingdom among his three daughters to avoid his sacrificial fate in favour of a younger king. All he sought to retain was a troop of one hundred men for protection. He was a hundred-man.

King Lear's three daughters represent the Triple Goddess. To succeed with his plan he needed to experience the carnal love of the Goddess, which is the professed love of each of his daughters. In this way, he could satisfy the requirement of carnal involvement with the Goddess, without actually being involved.

Shakespeare employs an exquisite *Baconesque* legal fiction. In return for a portion of the kingdom, each daughter is required to swear that King Lear has priority in love over her husband. To his youngest, most innocent daughter he offers the choicest portion of the kingdom in special recognition of her ultimogeniture. She denies him, withholding her carnal love for her own fiancée.

Winning only two daughters was not sufficient to subvert his impending fate. To others, King Lear's mind seems to break. The astute King Lear recognises that his clever solution has not worked and the time for sacrifice is upon him. In his rage, he banishes Wisdom from his kingdom in the form of his old friend. He violently berates his daughters to find a solution that will preserve his life.

King Lear's madness is really the essence of clear vision, as we would expect from such an illustrious King. Even this tirade against his daughters cleverly characterises each as a traditional embodiment of the Triple Goddess such as Hecate.

The King cannot escape his fate. Indeed, he and his three daughters all die in the moment of climax as the wicked Edmund kills the most innocent daughter, Cordelia, who represents the Goddess of Love.

Edmund is Edgar's evil alter-self. As with all Rose Croix Knights, Edgar must kill the evil base side of his own character before he can achieve the purity required for kingship. He kills Edmund and immediately emerges as the purified righteous King.

Through this consummate tragedy, Shakespeare recalled a long history of Rose Croix tradition. The theological scholar Eusebius provides evidence of the importance of this Rose Cross tradition.

Eusebius relates that even the great Emperor Constantine identified with the ritual by having himself depicted with his lance piercing a bristling dragon.⁸⁰⁷ In fact, the Red Cross first became associated with St George when Emperor Constantine used it to commemorate the beheading of his friend the martyr St George of Lydda on 23 April.⁸⁰⁸

From the legend of St George and the Gnostic depiction of Jesus on the Cross as a Serpent, we can more readily understand the arcane significance of the *Spear of Longinus*. *Longinus* used this spear to pierce the side of Jesus. It corresponds with the legend of Pelops, Tantalus' lucky eighth son, who was able to dispatch the old king Oenomaus with his spear.⁸⁰⁹

Legend holds that Joseph of Arimathea also gave the Red Cross device to Prince Caradoc in his capacity of Defender of the Faith in Britain. From this, the Red or Rose Cross then became the device of the Christian flag of the British Church. It now dominates a St Andrew's Cross on the Union Jack.

In about 1195CE Richard I the Lionheart adopted St George as the patron saint of Britain, thereby displacing King Edward the Confessor

as Britain's patron saint.⁸¹⁰ He simultaneously elevated the Rose Cross to the emblem of Britain and instituted the new British battle cry *For St George*. Any knight who successfully scaled the walls of Jerusalem in the Crusades earned the reward of elevation to *Companion of St George*.⁸¹¹

During a truce in the Third Crusade, Richard I initiated Saladin into the *Order of Chivalry*.⁸¹² This seems to be a fact. In return, Saladin initiated Richard I into the lower degrees of Dervish mysticism. The Dervish tradition records that Richard I then initiated a number of knights including several Knights Templar into the same mysteries. The Dervishes, however, claim that Richard I never received the higher degrees of their system of thirty-three degrees and therefore Knights Templar and Freemasons only have the lower degrees.

Richard II required that every British soldier wear a St George Cross over his armour. His decree remained in force until the sixteenth century.⁸¹³ The unequivocal meaning was that a Rose Cross Knight should serve his King as a *Defender of the Faith*.

Richard I died before he could implement his dream to recreate King Arthur's *Order or Society of St George and the Round Table*. King Edward III achieved Richard I's aim by instituting *The Most Noble Order of St George and the Garter* in 1344. He consecrated the Royal Chapel of St Edward the Confessor, in Windsor Castle, to the new Order in 1348.⁸¹⁴ It was a *society, fellowship and college of knights and their ladies*, formed with the object of *Good Fellowship*. The insignia of the twenty-six Knight Companions was a light blue Druidic thong or garter tied just below the knee. This gave them the colloquial name: *Knights of the Blue Garter*. The blue thong is the traditional Persian colour of righteous sovereignty, kingship and rebirth. It reminded the Companions not to flee from defending Truth. Their purple robe further confirmed that they were equivalent to kings in courage, piety and devotion to Truth.

Three sets of the Order's regalia can be seen today. The Scots keep King James VII collar and his Great and Lesser Georges with the Honours of Scotland in the strong room at Edinburgh Castle. Another two sets of regalia are stored at Rosenborg Castle in Copenhagen. Elizabeth I sent the first to King Fredrick II of Denmark in 1582. It is said to be the oldest regalia in existence. James I sent the second to King Christian IV in 1603. It should have been returned at Christian IV's

death in 1648 but was not due to the political unrest at the time of Cromwell's republic and Charles I's execution.

Given the heritage of the *Order of the Garter*, it is not surprising to find tiny roses in the golden garters of a Companion's jeweled collar. The roses are the original five-petal *dog rose*, albeit red to signify the ritual of ardor. Elias Ashmole (1617-1692), the famed English antiquarian, Rosicrucian and Freemason was the historian of the *Order of the Garter*.⁸¹⁵

In his famous history of the Order, Ashmole traced the reward of military honour to the Trojans and Greeks.⁸¹⁶ The English King awarded the *Order of the Garter* to foreign kings and dukes as well as to Englishmen as a sign of the universal and chivalrous kinship of knights.⁸¹⁷ For example, Federico da Montefeltro, Duke of Urbino, received the *Order of the Garter* from King Edward IV in 1474. The Duke proudly showed his *Order of the Garter* in an exquisite parquetry studilio in his Palace at Gubbio in Umbria. The ducal studilio is now on-display in the Metropolitan Museum of Art in New York.

The Order required all its Knights to meet at Windsor Castle on St George's Day, twenty-third of April.⁸¹⁸ The English King guaranteed foreign members safe conduct on English soil for fifteen days either side of the grand Solemnity. England granted free passport even if it was at war with the foreign nation.

The importance of international leaders meeting in harmony on St George's day was echoed at the fiftieth anniversary meeting of North Atlantic Treaty Organization (NATO) members in Washington on April 23, 1999. NATO's meeting was in the midst of Serbia-Kosovo difficulties. European leaders well realized the importance of the day chosen for their anniversary.

A replica Magna Carta in the Rotunda of the Capitol of the United States in Washington underscores the relevance of the *Order of the Garter* to the USA. This replica is a treasured gift from Britain. The case shows Jesse's tree sprouting the white, five-petal Tudor dog rose, yellow daffodil of Wales, green three leaf Irish clover and violet Scottish thistle. Underneath the tree, barely perceptible, St George continues his battle with the dragon.

Ashmole contended that Moses, Solomon and Hermes were the only three who excelled in the knowledge of the Philosophers' Stone. With it, they wrought wonders. This he learned from Mr. William Backhouse:⁸¹⁹

Jan 13, 1653: Father Backhouse lay sick in Fleet Street; and fearing that he would not recover, communicated to Ashmole as a legacy “in syllables, the true matter of the Philosophers’ Stone.”

The eighteenth century French scholar, J M Ragon, noted that Ashmole composed many of the original rituals of Freemasonry.⁸²⁰ Ashmole's work seems based on the thirteenth century revisions of an even earlier system. While Ashmoles' collection of twelve wagonloads of historical, philosophical and alchemical materials was to become Oxford's famed Ashmolean Museum, Ragon's own unfinished manuscripts remained in the archives of the Grand Orient of France. The archives in Paris became relatively impoverished when the Nazis removed its documents during the occupation.

The alchemical slaying of the dragon occurs in the ancient Mysteries, in the fifth degree of seven. This is the second degree of the Greater Mysteries (see Appendix 7).⁸²¹ This degree presents a dramatic reenactment to the candidate, the Arch-Mason or *Chistophoris*, as sole spectator. We are familiar with this play through scenes on ancient Greek pottery. *Perseus*, with the assistance of *Hermes* and *Athena*, decapitates the Gorgon called *Medusa*, whose name derives from the Sanskrit *Medha* meaning *sovereign female wisdom*.⁸²² Perseus overcomes the sea monster that seeks to devour *Andromeda*.⁸²³

In a similar legend, Jason wins the Golden Fleece with the help of the goddess *Hera* and his love *Medea*.⁸²⁴ With magic charms from *Medea*, Jason becomes invincible and is able to beguile the sleepless dragon that guards the Golden Fleece.

We see the same symbolism in the Minoan myth of *Minotaur*, a half bull, half-human who is confined to a labyrinth. At Cnossus, the cult of the bull succeeded the partridge cult.⁸²⁵

Although easy to enter, the labyrinth is impossible to escape from without the help of the Goddess *Ariadne*. She represents love. To the Greeks her name *Ariagne* meant *most pure* or *very holy* (*qdesah*).⁸²⁶ She was the Moon Goddess honoured in the dance of the labyrinth.

Ariadne immediately falls in love with *Theseus*, who is to be the next meal for the *Minotaur*. She seeks the designer of the labyrinth, *Daedalus*, to obtain a ball of silken thread.⁸²⁷ *Theseus* fastens one end of this to the door of the maze and unwinds it as he ventures in. After killing the *Minotaur*, he is able to emerge from his figurative death by rewinding the silken thread of *Ariadne's* love (see Appendix 6). On Mount *Sipylus*, in Athens, Crete, Troy and in Palestine, dancers of the

maze or *cordax* used a rope in the same way, explained as an aid to keep proper distance and execute the pattern faultlessly.⁸²⁸

The Celtic people knew Ariadne's castle of *Light* at the *Corona Borealis* as *Caer Sidi*.⁸²⁹ The Welsh called the maze *Caer-droia* or *Troytown*.

The Greeks visualized the *Corona Borealis* as a crown of fiery gold and Indian rubies set in the shape of roses.⁸³⁰ The divine smith Hephaestus crafted this crown. The same delicate gold wreaths with gemmed flowers were found in the Mochlos hoard.⁸³¹

Ariadne's spiral castle is revolving, and remote, gloomy, lofty and cold. In Celtic myth, this spiral castle is a labyrinthine bridal chaplet and royal tomb.⁸³² To escape is to reincarnate.

Many labyrinths are in a mountain cave.⁸³³ The entrance is via a dark door on the side of a hill. The theme is modern as well as ancient. Fans of Superman will recognize the castle as the Arctic ice cave where Superman regenerated. A video clip called *Frozen*, from the American singer Madonna's 1998 album *Ray of Light*, similarly shows Madonna as the Triple Goddess in her castle of *Light* at the *Corona Borealis*.⁸³⁴ The spiral Guggenheim Museum in New York designed by Frank Lloyd Wright suggests the same fascination of spiral castle and beehive.

The word Hero derives from the name of the Goddess Hera.⁸³⁵ With his golden apple, the soul of her Hero travels to her paradise at the back of the North Wind.

Only seven heroes *harrowed hell* to return from this paradise called *Caer Sidi*.⁸³⁶ These are all sun-heroes: Daedalus with the assistance of the Moon Goddess, Theseus who killed the Minotaur, Hercules, Orpheus and three others. The last three will be among the heroes Amathon, Arthur and Gwydion in Britain; Harpocrates, Kay, Owain and Cuchulain in Ireland.

Ariadne transported the sacrificed Oak-king to her spiral castle in the *Corona Borealis*. This was just dipping over the northern horizon at the time of the summer solstice.⁸³⁷ In this castle, the Oak-king, like the blind Samson in Delilah's prison mill, adds his weight to turn the Mill of the Universe. As Samson's sacrificial Goddess, Delilah shaved the rays of the sun, his hair and his strength, before calling the Philistines, as the ages old Triple Goddess did before tearing to pieces the sacrificial king.⁸³⁸

The dancing *Great and Little She-Bears* showed the ongoing turn of the Mill around the polar axis.⁸³⁹ Nowadays, the relentless precession of the earth has disturbed this pattern.

The Egyptians used labyrinths in their mortuary temples. That of the sixth Pharaoh of the twelfth dynasty, Amenemhe III, Sesôstris I great-great grandson, was known to classical writers such as Herodotus as *the Labyrinth* and mysteriously described as Egypt's *greatest wonder of all*.⁸⁴⁰ In the Egyptian context, St George is Horus.

In the second degree of the Greater Mysteries, mentioned earlier, Horus searches the hall with several masters bearing torches to find the cavern where *Typhon*, a hundred headed dragon, belches flames. Horus decapitates *Typhon* and casts the corpse back into the fiery cavern. In silence, Horus exhibits the dragon's heads. The candidate received the meaning of the drama and the word, *Chymia*. This united Mystery philosophy with alchemy and foreshadowed the importance of alchemy in the rituals to come.

This fifth degree of seven also reminds us of the Egyptians' anguish when ruled by the Hyksos king Apophis, who fashioned himself as *Typhon*. Chapter 6 introduced this subject, which we will return to in Chapter 18.

In the next chapter, we look at the colours of emerald green and lilac before again turning to the Red Cross of St George in the intriguing context of Roses and Rosicrucians. We shall also see the striking similarity between the symbolism in this degree and Mesopotamian myths outlined Chapter 18 and then look more closely at the ultimate aims of alchemy.

Before concluding this phase of our alchemy investigation, it is as well to remember that there never was a Gorgon called Medusa.⁸⁴¹ The Gorgon was simply a fearsome ugly mask, a warning not to divulge or misuse the real contents of Pallas Athena's magical goatskin bag.⁸⁴² These are the Mysteries of the Triple Goddess: a live and venomous serpent, the great secrets of alchemy, Palamedes' secret letters of the alphabet and a disc spirally engraved with the nine-letter name of the Goddess of Wisdom, *JIEHUOVAÔ*,

Later, when the ceremony became patriarchal, Perseus owned the bag and the Holy and Ineffable name of God was the seven-letter name *JIEUOAÔ*.⁸⁴³