

Chapter 21 Et in Arcadia Ego

In 1744, George Anson (1697-1762) circumnavigated the globe as naval commander of the *Centurion*. Over three years and nine months he collected an immense fortune. He brought unusual plants from China, including the everlasting *Lord Anson's Blue pea*. Richard Walter and Benjamin Robin recounted his famous voyage in their book *Anson's Voyage*.

George Anson entered the Royal Navy at fifteen years of age. Commissioned at twenty-one, Anson commanded his own ship at twenty-seven. After his epic circumnavigation of the world, the Navy promoted Anson to rear admiral. His heroic feats led to a stream of decorations.

In 1747, Anson defeated the French fleet off Cape Finisterre. The Navy elevated Anson to vice-admiral and the King raised him to the peerage. It seemed no adverse circumstance could shake his rational calm. One year later Anson achieved full admiral and became a First Lord of the Admiralty. Incongruously, it was then noted that *he disappointed everyone*.

In 1761, only a year before his death, he ascended to the highest rank, Admiral of the Fleet. In this year he conveyed the seventeen-year-old bride of George III, Sophia Charlotte, Princess of Mecklenburg-Strelitz, in the Royal yacht *Charlotte* from Harwich to Cuxhaven, Germany. Anson died soon afterwards, in 1762.

Anson's booty made him one of the richest navy men of the era. In 1743, he received the fabulous sum of £500,000 as his share of the treasure of the *Nuestra Señora de Covadonga*. In 1747, he received £300,000, from the capture of one of the transports that La Jonquière forfeited after Anson's Cape Finisterre victory.

With his fortune, Anson created a magnificent seventeenth century house and garden at Shugborough Hall, in rural Staffordshire. Shugborough was the home of his elder brother Thomas, the Earl of Lichfield.

Anson commissioned James Stuart, the *Athenian*, to build *the antiquities of Athens* in the park. This included replicas of the Lanthorn of Demosthenes, the Triumphal Arch of Rome, Tower of the Winds, a Doric Temple, Chinese House, Cat's Monument, a cascade with a



*The Shepherds' Monument
(Shugborough Hall, Staffordshire)*

colonnade, a Palladian bridge and a Pagoda that is now lost to us. His Victorian rose garden still has a beautiful collection of rambling roses and bush roses.

The most unusual antiquity of all is the Shepherd's Monument. It takes its name from a marble relief based on a painting by Nicholas Poussin *Les Bergers d'Arcadie II* (also known as *Et in Arcadia Ego*) carved by the Dutch artist, Scheemakers. He sculpted this painting in mirror-reverse, typical of a bas-relief made from an engraving of the original painting kept in the Louvre. Reversed back from a mirror image to normal font, the inscription *Et in Arcadia Ego* is normal forward text.

Poussin's painting *Les Bergers d'Arcadie II* was very important to the Ansons. In 1751, Thomas Hudson painted Lady Anson holding a partly rolled copy of an earlier Poussin painting on the same theme known as *Les Bergers d'Arcadie I*. The Duke of Devonshire owned the original *Les Bergers d'Arcadie I* at the time. He lived at Chatsworth, quite close to Shugborough. In 1967, an anonymous seller sold Hudson's portrait of Lady Anson at Sotheby's to an equally anonymous buyer. Today, Chatsworth's Chapel proudly displays Bartolome Esteban Murillo's 1660 painting of the *Holy Family* adjacent to Nicolas Poussin's *Les Bergers d'Arcadie I*. The *Holy Family* warrants comment because it shows Mary in a red dress. This is traditionally the symbol for a woman who is no longer a virgin and Murillo is probably denying the virgin birth. Artists usually depict Mary Magdalene in a red dress.

The famous Parchment 2 found by Abbé Berenger Saunier at Rennes le Château tells of the supper in Bethany at which the recently raised Lazarus sat at the table with Jesus. It was at this meal that Mary Magdalene anointed Jesus' feet with her hair. Abbé Saunier's parchment contained a coded message that included the words *Poussin Teniers hold the key*. Saunier went to great lengths to obtain copies from the Louvre of *Les Bergers d'Arcadie II* by Poussin and *St Antony and St Paul* by David Teniers. These were the same paintings held at or near Shugborough one hundred and thirty years before Abbé Saunier's 1886 exploits.

David Teniers' *St Antony and St Paul* shows the Holy Dove flying down with the host in its mouth. It is a painting of what the hermit told Parsifal on his quest for the Grail:¹³¹⁷

*Its holiest power and its greatest, they shall be renewed today.
For ever upon Good Friday a messenger finds her way.
From the height of the highest heaven a Dove flies on her wings,*



Les Bergers d'Arcadie II (Nicolas Poussin)



St Antony & St Paul (David Teniers the Younger)



Les Bergers d'Arcadie I (Nicolas Poussin)



The Arcadian Shepherds (Il Guercino)

*And the Host, so white and holy, this to the stone she brings.
 And she lays the Host upon it. And white as His body the Dove
 Fulfills her mission and flies on her path to the Heaven above.
 Ever upon Good Friday, this happens as you hear from me,
 And the stone from the Host receives all good that on Earth may
 be,
 All food and drink that springs here as abundant as Paradise,
 All wild things in wood and water, all that moves below the skies,
 To the brotherhood of the Grail are they given, who serve God's
 favor fair.*

His servants He feeds for ever, the Grail their needs and care.

The marble relief of Poussin's *Les Bergers d'Arcadie II* in the gardens of Shugborough has some unusual features. Scheemakers adjusted the hand of the first shepherd so that his finger still pointed to the word *Arca* in the inscription *Et in Arcadia Ego*. Furthermore, Scheemakers placed a smaller sarcophagus on top of original tomb or plinth. This new *Arca*, which is an *ossuary* or bone container, is ogee sided with an Egyptian pyramid for its lid.

Scheemakers also introduced a jolly vegetation god under the foot of the shepherd standing next to the goddess. In the original *Les Bergers d'Arcadie II*, this shepherd merely rests his foot on a rock. This barely perceptible element of Scheemakers tableau would have been highly risqué for the period because the vegetation god is looking forward to receiving blood from the sacred marriage of one shepherd with the goddess that results in an age-old sacrifice.

In fact, the vegetation god is trying to hurry the goddess to consummation by showing her a very earthy erection. Urged on, the goddess has begun her encounter by placing her arm on the shoulder of a shepherd symbolizing that he is the chosen one for rebirth. The shoulder has always been an important icon of selection. In Greek myth, the sacrificial king Tantalus set a shoulder before Demeter at a banquet of the gods.¹³¹⁸ Even in Jerusalem, the shoulder was the priestly perquisite.¹³¹⁹

Further over to the right is a five-petal dog rose of the goddess that suggests encounters past.

Most incongruous of all are two simultaneous images of Lord Anson's dogs, one holding out his paw. They are in the cloud above the new ossuary, where one would normally expect the sunburst or illumination of God.



Additional Ossary

Vegetation God & erection
(from *The Shepherds' Monument*)



The Goddess, Demeter (Hecate)
(from *Les Bergers d'Arcadie II*)

These irreverent symbols of the sacred marriage remind us of original purpose of the *Et in Arcadia Ego* theme. *Les Bergers d'Arcadie II* shows the goddess with voluminous robes because Demeter or Hecate, this goddess of *truth in death*, held a sickle beneath her garments ready to dispatch the sacrificial king, or a surrogate representing the dark side of his nature, after he had consummated the sacred marriage. Originally, the spilled blood of the sacrificial king fertilized the land for the next year of crops. Much later it became a personal ritual of renewal where only the hypothetical base nature died.

The earliest *Arcadia* painting that uses Virgil's *Et in Arcadia Ego* theme is by Il Guercino of Bologna. Il Guercino painted *The Arcadian Shepherds* for Cardinal Francesco Barberini in 1618. It shows the smooth skinned Cain in contemplation about the death of his rough skinned brother, Abel.¹³²⁰ Abel is the hairy, base side of Cain's nature. The vegetation god in *Les Bergers d'Arcadie II* is the same as the ground god mentioned in Genesis 4:18 as opening its mouth to receive Abel's blood from the hands of Cain.

Il Guercino included a watching owl, the bird of death, to imply both the passing of time and wisdom in the events of the night. In *Les Bergers d'Arcadie I* Poussin transformed the owl into Pan, the *universal god*, who pours water to show the passing of time.

In *Les Bergers d'Arcadie II* Poussin further transforms Pan to a shepherd-god. This new shepherd has no need of sandals like the mortal-shepherds who will shortly be involved in the drama. The drama that will ensue has always been associated with initiation and renewal under the auspices of the goddess.

Another *Et in Arcadia Ego* painting in Frederick the Great's Sans Souci palace in Potsdam shows only one shepherd with a group of goddesses. The three goddesses represent the goddess triplet of marriage, birth and death.

While these various esoteric layers in Poussin's painting are important in their own right, we turn to another level of meaning represented by the additional ossuary and the perplexing letters engraved below the bas-relief. These letters are D.O.U.O.S.V.A.V.V.M. The beginning D and the last M are set on a lower line to the rest of the letters. Until now, these letters have remained undeciphered.

Julius Caesar's great saying *veni, vidi, vici* has always been the essence of succinctness. It translates as *I came, I saw, I conquered*. This



V·V·A·V·2·O·U·O

·M

·D

*Mirror Reversal of Shepherds' Monument
and enigmatic letters beneath*

pthy Latin grammar immediately suggests the letters V.A.V.V might also be an abbreviation of Latin.

A computer readily checks classic Latin sources, forwards and backwards, for words with this sequence of letters. Such sources are the Latin Vulgate Bible and the original Latin texts of Virgil's Aeneid and Ovid's Metamorphoses.

Genesis 50:25 had the sequence in reverse order: *visitabit vos asportate vobiscum*. How very appropriate. This is the most important part of the very last chapter in Genesis, which deals with the *Death of Joseph in Egypt*. It expresses Joseph's request that his expatriate countrymen in Egypt hide his bones safely outside Egypt.¹³²¹

There is more in Genesis 50:25 than just the sequence of the four starting-letters. The initial D precedes these as *Deus*, or God. Then another two letters follow, the letters O and M from *ossa mea*, meaning *my bones*. Altogether, seven of the ten letters needed are present.

Genesis 50:25 reads:

Deus visitabit vos asportate vobiscum ossa mea de loco isto
which translates to:

God will surely come to your aid, and then you must carry my bones up from this place.

Understandably, Joseph did not want his mummy to remain in Egypt. Similarly, Joseph swore to his father Jacob that he would to remove Jacob's remains from Egypt.¹³²²

Jacob lived in Egypt seventeen years, and the years of his life were one hundred and forty seven. When the time drew near for Israel to die, he called for his son Joseph and said to him, "If I have found favour in your eyes, put your hand under my thigh and promise that you will show me kindness and faithfulness. Do not bury me in Egypt, but when I rest with my fathers, carry me out of Egypt, and bury me where they are buried. "I will do as you say" he said. "Swear to me" he said. Then Joseph swore to him, and Israel worshipped as he leaned on the top of his staff.

In many instances of biblical prophecy, it seems the priests recorded prophecy well after the successful completion of the prophesized act. It is intriguing to contemplate whether this may be the case with the removal from Egypt of the remains of Jacob and Joseph. That is, their countrymen removed their bones to Hebron or Jerusalem. Does the Shugborough Monument refer to these bones?

The artist Nicholas Poussin included Mount Cardou in *Les Bergers d'Arcadie II*. Various authors have attributed something very special to this mountain. Its intrigue involves both the mystery of Rennes le Château and the secret treasure of the Knights Templar. It was to Mt Cardou, near Rennes le Château, that the resourceful St Bernard sent his knights with their precious charge. This is where they ultimately hid their amazing Israelite cargo.

Bertrand de Blanchefort was the fourth Grand Master of the Knights Templar from 1153CE to 1170CE. He was perhaps the most significant Grand Master, transforming that organization into a well-disciplined and powerful political institution. Bertrand involved the Knights Templars deeply in European politics of the day.

Bertrand de Blanchefort granted the Knights Templar his lands around Rennes le Château and Castle Blanchefort. The Knights Templar immediately built in the area and the village of Rennes le Château evolved as their regional headquarters. Somewhat incongruous as the center of Christendom, the town's coat of arms is a Star of David.

Mount Cardou's gold had been depleted by Roman armies many years before Bertrand de Blanchefort's German speaking miners arrived. Yet they apparently dug for a considerable period. Was this for gold or did they hollow out a cache of burial chapels in the mountain? Intriguingly, the miners may have carved the face of a reclining or buried man on the side of Mount Cardou.¹³²³

Genesis 50 deals with the death of Joseph and the dispatch of his bones to rest with his forefathers in Jerusalem. So perhaps the Knights Templar found Joseph's Egyptian mummy under the Temple in Jerusalem. This explanation is consistent with Shugborough's inscription and the additional ossuary with its Egyptian pyramid top.

An exact correspondence between seven of the ten enigmatic letters and Genesis 50:25 was a good start. Furthermore, the Biblical verse is a prophecy. Anybody that found the bones would describe the discovery as past sense. If the Knights Templar found the bones, they would describe removal of the bones from a threatened Jerusalem to Mount Cardou.¹³²⁴

The work has been accomplished with our help. And the knights have been sent ... where all precautions can be taken against all interference by public or ecclesiastical authority; where at this time one can best make sure of a secret, a watch, a hiding place.

The challenge remained to identify the remaining three letters S.U.O. The computer could not locate this sequence in biblical verse. A list of archaic Latin words provided an unexpected answer. U stood for *upilio*, the archaic word for *shepherd*, the theme of the Shepherds' Monument.

While it is possible that the letter S could stand for *sunt* or *they* are as in *my bones they are dispersed*, this necessitates a new phrase with accompanying verb. It is more likely the letter S represents the adjective *sancta*, meaning *holy* or *sacred*. With these substitutions the words *sancta ossa upilio* mean the *shepherd's holy bones*.

This provides an elegant solution to most of the problem:

Deus visitabit vos asportate vobiscum sancta ossa upilio o... m...
meaning:

God will surely come to your aid, and then you must carry away the shepherd's holy bones o... m...

The letters O.M. remained a hurdle. In the middle of the biblical verse these letters stood for *ossa mea*. However, the hypothetical solution no longer needed *my bones*. The bones being were those of Joseph and perhaps his father Jacob, not *my bones* but *their bones*.

It might be recalled from earlier chapters that Jacob, or more correctly *Iakeb Aarhu* (Jacob on the Ladder) *Mer User Ra*, was a Hyksos Shepherd king that reigned immediately before *Aa Pehti Set*. Many inscriptions on scarabs attest to him. Ramses II dated the commencement of the reign of this king *Aa Pehti Set*. He erected a stele in 1240BCE to commemorate the four hundredth anniversary of his dynasty commencing with *Aa Pehti Set*.

If *their bones* were those of Jacob and Joseph, the Knights Templar indeed carried *shepherd's holy bones* away from Jerusalem, the holy bones of a Hyksos Shepherd king and his son. It is quite consistent with our chronology that the Semitic contingent of Hyksos may have carried these bones to Jerusalem during the period of Hyksos rule in Egypt.

The troublesome word beginning with letter M could not be a word in the middle of the sentence, as it had been in the biblical verse. The physical layout of the inscription shows it should be an end word. A small depression following each letter confirms the forward direction of the sentence.

The position of the letter M as an end word is also likely because tracing the inscription yields a St Andrew's cross. As we have seen, this

was a very important symbol in Lord Anson's day. A St Andrew's cross is the symbol used in old initiation and sacrificial rites to represent resurrection. It is a symbol of Archangel Michael and the lineage of Melchizedek Priests. Within the Roman Catholic Church it is the *Signaculum Dei* or *Seal of God*.

The St Andrews cross is achieved on the inscription by following the rising diagonal line from D on the lower left to the first V on the top right, then running right to left across the main row of letters. Finally, a downward diagonal from the top left O to the bottom right M completes the cross.

The symmetry implicit in a St Andrews cross would have been important to Lord Anson. He established a fine garden of dog roses, the symbol of resurrection of the men of the Plain of Sharon.

Following the small depressions and the St Andrews cross places the letter M as the first letter of the last word. The preceding word begins with O.

The right words came once more from the archaic Latin word list: *occulto maneo*, which translates as *to remain concealed*.

At last the whole sequence of letters was in place:

Deus visitabit vos asportate vobiscum sancta ossa upilio occulto maneo

which means:

God will surely come to your aid, and then you must carry away the shepherd's holy bones to remain concealed.

Now Lord Anson's mysterious letters at Shugborough have a solution. The inscription implies that Lord Anson knew the Knights Templar found Joseph's mummy under the Temple in Jerusalem. They removed it to a shrine in Mount Cardou. Poussin showed it in his famous painting *Les Bergers d'Arcadie II*. The shrine may still be there. Possibly the bones or mummy of Jacob is there as well.

In the next chapter, we look at the stories of the Holy Grail, in particular the Didcot Perceval manuscript of about 1200CE, which is now in the French National Library. The anonymous author claims it is the story of a monk called Blayse, the most authentic source of all the Grail stories.¹³²⁵ In this story, Merlin asks Perceval the *big* question:

What is it that the Grail has served and what is it it serves?

Chapter 22 The Holy Grail

The Didcot Perceval is one of the most authentic romances of the Holy Grail. Its name originates from an early owner of the manuscript called Didcot. In the romance, Perceval's famous *make or break* question is:

What is it that the Grail has served and what is it it serves?

Chapter 19 showed the question-name *What is it?* stands for the Philosophers' Stone, sacred manna or dew. Perceval's unusual question makes little sense without one of these substitutions. The question then becomes a strong statement of the Grail's existence. It has supplied manna throughout history and still does:

Manna that the Grail has served and Manna it serves.

Wolfram von Eschenbach's Grail romance *Parsifal* written in 1220CE identifies the Knights Templar as the protectors of the Holy Grail and the Grail family. In Wolfram's romance, the Grail is a stone left on earth by a host of angles. The Grail's wondrous properties include the capacity to heal and rejuvenate.¹³²⁶

After their Jerusalem discoveries, the Cistercians and Knights Templar searched everywhere for more information. The Abbot of Cîteaux, Etienne Harding, was an Englishman credited with formulating the instrumental *Charter of Charity* of the Cistercian order. He and St Bernard committed the whole resources of the Cîteaux to studying their newly discovered texts.¹³²⁷ To assist their work they engaged rabbis from High Burgundy in return for political protection. It is probably from this circumstance that the Kabalistic Rabbis conceived the final books of the Zohar.

In their search, the Knights Templar also discovered Sufi chivalric *Holy Grail* imagery with its associated Order of Knights and *lineage of custodianship*. This existed long before medieval times. The Sufi Master *Sohrawardi the Martyr* was central in preserving the endangered culture. Mediaval troubadours of the day presented these Sufi images and stories of the Holy Grail to a thrilled Europe.

With the aid of UNESCO funding, Henry Corbin researched Sohrawardi's approach to the Holy Grail.¹³²⁸ The Holy Grail around which Iranian Knights assembled was the Zoroastrian *xvarnah* or *light of glory*. It is identical to the *oriflamme*, *golden flame* or *flaming gold*. The

light of this flame enabled the Knights to behold *Isrâqîyûm*, which was the source of the *knowledge of the Orientals*.

The Knights Templar also placed a round table with a flame in the centre of their church.¹³²⁹ Their octagonal church was the traditional church of the god *Q're*, the Sumerian *KUR* and the Moon God *Sin*. The *oriflamme* in the center would have cast eerily magnified shadows of the knights on the inner wall of the Church or Temple providing a deeply moving ambience. The Church demolished these octagonal churches to erase the practices of the Knights Templar and their seemingly occult philosophies. Temple, at London's Law Court, is a rare example of a Knights Templar church.

In the Romances of the Holy Grail, Perceval or *Parsifal* is the same character as the Iranian Knight *Kay Khosraw*. Indeed, *Kay Khosraw's* legendary characteristics are the same as those of *Cei* in the Celtic Mabinogin, *Kay* in Norman stories and Lancelot. Sufi stories and the Holy Grail are also directly related through the integration of the Siani Mysticism of Mount Qâf and Salvat Hill with the hermetic emerald stone.

The pursuit of the Holy Grail by Perceval or *Kay Khosraw* has more dimensions than solely an alchemical pursuit of the Philosophers' Stone. As we saw in Chapter 20, the use of the Stone demands a pure heart. We recall that Samuel Baruch said:

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

We turn now to Wolfram's story to understand the importance of a pure heart. There was a small introduction to *manna* and the Grail in the last chapter, in reference to David Teniers's painting of *St Antony and St Paul* at Shugborough Hall.

Wolfram says he heard his Holy Grail story from Guiot de Provins a vile and filthy monk in the Holy Land who supposedly belonged to many Christian and Muslim orders.¹³³⁰ Guiot is sometimes written as Guyot or Kyot.

Guiot told Wolfram of a heathen named *Flegetanis* who worshiped a golden calf and was the original author of the Grail stories. *Flegetanis* is Persian for *familiar with the stars*. *Flegetanis* says that, with his own eyes, he saw the Grail and other hidden mysteries in the constellations. This is exactly reminiscent of the visions of the Sufi, Ruzbehan of Shiraz.

Flegetanis is supposedly descended from Solomon, begotten of Israelite kin from ancient times and to have lived one thousand two hundred years before Christ. Identifying *Flegetanis* as worshipping a golden calf is meant to suggest that he was with Moses in the Exodus at the time the golden calf *Atabyrius* was calcinated by Moses and drunk by the Israelites.

In all likelihood the Sabian School of Thabit ben Qorah was really the character *Flegetanis*. It was this School that played a pivotal role in keeping alive the Iranian traditions of the Holy Grail. This school was still active in Baghdad at the end of the ninth century and translated the texts of Hermes Trismegistus from Greek into Arabic.¹³³¹

Much of the Grail quest is about achieving purity of heart and understanding the true nature of pure charitable love. Wolfram sees the Quest as one where the individual struggles toward a sense of wholeness.¹³³² The Grail expresses the source of this wholeness. In his prologue, Wolfram says that *every act has Good and Evil results*. He says its best to err on the side of good so *the natural and spontaneous man will always choose the Good*. This maxim elegantly delineates Zoroastrianism.

Parsifal's important question in Wolfram's romance is different to Perceval's question *What is it?* in the Didcot Perceval.

Parsifal's question instead reflects the alternate theme of purity and true love through empathy with another's pain:

What ailes thee uncle?

It conceals the main theme of the Philosophers' Stone with an admirable and intricately related alternative of love and charity.

Wolfram's prologue also alludes to the reason for the difference between these two interpretations. He says that he obtained the true story from Mazadan who had the exact record of his family. That record is the Sufi tradition of Sohrawardi and Mazadan is most likely the Zoroastrian God Ahura Mazda.

Wolfram's story is about the achievement of *Perfect Nature* by an individual. We see this with Gawain and Parsifal who are twin aspects of the same individual. Gawain is the perfect knight who represents the peak of worldly chivalry. Parsifal is the perfect knight within the transcendental realm of the *Fellowship of the Grail*.

Chapter 16 investigated the importance of the colour green in Sufi's philosophy. Green light is the *philosopher's angel*.¹³³³ Underpinning this is the Sufi belief that there is an angel or heavenly

partner for each of us called *Perfect Nature* and this angel performs the function for us of a *heavenly witness*.

It is the same in Christian theology. God assigns a guardian angel to each person at birth.¹³³⁴ This angel ministers divine guidance by bringing God's love and wisdom. The angel guards against the powers of darkness and bears the individuals prayers to God.

In Sufism, a substance sees and knows only its like. We are our own *Perfect Nature*. The Zoroastrian explanation of *Perfect Nature* makes the heavenly and worldly aspects of the same being quite clear.¹³³⁵ Our *Favareti* and our *Daena* make up our *Perfect Nature*. Together they represent the flame of our being, the *Xvarnah*. X-File enthusiasts might see that Dana Scully is Fox Mulder's protective angel.

Each being has his *Favareti* in the heavenly world that assumes the role of a guardian angel, the angel that chooses one's faith. The *Daena* exists within one's physical being. She represents the visionary organ of the soul and the *light* that makes seeing possible. Those who have the eyes to see can see this light. She is the essential individuality and the celestially transcendent self. Kundalini yoga visualizes the *Daena* as a tongue of flame above the head. It is the final liberation of the *spirit* through the sun-door in the dome of the skull.¹³³⁶

The two lights of *Favareti* and *Daena* are in addition to the sun. Robert Fludd, a Rosicrucian writing in the seventeenth century, explains that the fire of the philosophers had three parts:

A visible fire which is the source of physical light and heat;
An invisible or astral fire which enlightens and warms the soul;
A spiritual or divine fire which in the universe is known as God
and in man as the spirit.

They are the same three rails of the tri-railed papal Cross-of-Salem that we considered in Chapter 17. The vertical axis is *Light*. The top and middle rails are one's *Favareti* and *Daena*, which together represent the flame of our being, the *Xvarnah*. The bottom rail is the worldly or physical self.

The supreme arcanum or *arcanum arcanorum* of Sufism is the celestial pole and the *Most High* is the God of the Polestar.¹³³⁷ He sits at the North Pole of the Heavens, which is the highest celestial spot of the Cosmos. All arks, chests, tholi domes and rounded hats, especially conical Phrygian caps with the top turned forward or caps like Mercury's winged cap, are emblems of his celestial vault.

The Sufi's object of search is divine light from the North celestial pole. Palaces there are *ablaze with immaterial matter*. This blazing light emanates out of the other good beings that have died and ascended to the mansions of light. The seeker is a particle of this same light. He finds himself drawn to this celestial pole at the Corona Borealis.

As we saw in Chapter 17, an initiate must pass through the *luminous darkness* that surrounds the Pole to achieve a reunion with his own dimension of light. Then he must look vertically upwards from the terrestrial toward the celestial pole. The stairway to heaven is a Jacob's ladder. It leads to the constellation of the Bear, Ursus Major. This same stairway to heaven that existed in Dilmun for the Sumerians and Pharaohs of Egypt.

In the first Chapter, we saw that modern science stumbled onto the fabled Philosophers' Stone that had evaded the alchemists for thousands of years. There is of course a considerable amount of disquiet about this discovery for the reasons Samuel Baruch described in Chapter 20:

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

Conclusion

The goal of this book has been to bring the mysteries to life by tracing the provenance of a single *tangible* element common to all Mysteries from time immemorial, that is the Philosophers' Stone. It has many forms in different eras, from the ancient alchemy of the Anatolian Indo-Hittites, Mesopotamians and Egyptians, to the new sciences of sacred chemistry. It has taken us from Pyramid texts to Ovid, Shakespeare, Star Wars, Superman and Madonna. The closely associated story of St George and the Dragon, which represents the Rite of Righteous, has never varied.

Old Kingdom Pharaohs and priests knew of the Philosophers' Stone in Egypt from at least the time of Imhotep around 2800BCE. The Israelites learnt of it in Egypt when they took part in the Hyksos invasion following provocation by the Pharaoh Sesôstris I.

A nationalist revolt by Ahmose and his brother Kamose expelled the Hyksos in 1567BCE. The Israelite contingent did not return to Anatolia but congregated in Palestine and made the ancient sanctuary of Kadesh, previously known as Salem, into their city of Jerusalem.

An expeditionary force of Tuthmose III captured Jerusalem in 1480BCE. The Pharaoh recovered its treasures and craftsmen to Egypt. This was quite probably the enslavement of the Israelites. Ramses II shows us that Tuthmose III's Jerusalem campaign and his own campaign to *Kadesh on the Orontes River* became the primary symbolic act of a Pharaoh's goodness. Through suppression of the Hyksos peoples, the Pharaoh reaffirmed the stability of Egypt and his own identification with Amun.

Nearly two thousand five hundred years after Tuthmose III, a group of French knights, who were later to become the Knights Templar, excavated under the temple in Jerusalem and found caches the Romans had not discovered.¹³³⁸ They found Salem hidden records, wealth and technology. Perhaps they also found the mummies of Jacob and Joseph. Salem's technology included the secret double pelican with two interlocking curcubites for producing the sacramental Philosophers' Stone. It was called the *Ancient of Days*.

The Cistercians owned the secret for a time and created the Knights Templar as guardians of the physical evidence. Stories of the important find leaked out to the public as Iranian Sufi inspired romances

of the Holy Grail. Both the Cistercians and the Knights Templar became immensely wealthy in just a few years thanks to privileges and donations from nobles all over Europe eager to become involved. The Knights Templar developed into a multinational agricultural, transport, banking and security group. Eventually these trustees of the secret seemed to lose touch with their legal beneficiary, the Roman Catholic Church.

The inherent flaw in the Knights Templar was the Melchizedekian heresy they harbored, which the Roman Catholic Church had been desperate to eliminate for almost a millennium. This seems to have included a rejection of Church mysteries in favor of a direct experience of the ancient mysteries. As priests of the Order of Melchizedek, they believed themselves to be immortal through rebirth.

Ancient myths also present Pan as Saturn, the one first king and universal god. Approaching the door of Saturn, the Melchizedek priests of the Knights Templar may have experimented with arcane sexual practices as part of the Assassin's practice of the Greater Mysteries. These might have been acceptable in Persia or India, but not in Europe.

After the rapid and violent suppression of the Order, its Iranian chivalric Mysteries and Melchizedek aspirations blended into Scottish Freemasonry. Rosicrucian traditions from Egypt and Harran fortified the mysteries. Freemasonry experienced a duality. From the perspective of Heliopolitan cosmology, Rosicrucianism prided itself as the mind of God or Ra. Craft Freemasonry was the torso of God or Ptah.

The Israelites appear to have refined gold from salts at the time of Solomon, yet none of the Jewish alchemists, Cistercians, Knights Templar or Rosicrucians since this time seem to have made the Philosophers' Stone in any significant quantity.

The Rosicrucians and their Indo-Hittite forbears have successfully kept a low profile for at least five thousand years, yet the awareness of this secret substance and the role of the Rosicrucians is widespread. Notwithstanding an abundance of evidence to the contrary, the peculiar Jewish position continues to be that there has been no Jewish involvement in alchemy.¹³³⁹

Along the way, great scientists such as Sir Isaac Newton and Paracelsus worked covertly to achieve alchemical success. The world is much indebted to the alchemists who furthered the sciences of metallurgy, chemistry and pharmaceuticals. Today we understand chemistry and metallurgy to a more advanced degree. Respectable scientists fashionably ridicule the chemistry of the medieval alchemists.

They regard the alchemists' experiments of trial, error and danger as misguided and even pathetically laughable.

However, the *Ouroborus* has now come full circle. Alchemy is itself the rose. While Pharaohs, kings and priests of ancient societies embraced it as their *Kingly Secret*, now the modern Philosophers' Stone has the potential to embrace our whole society. With enough perseverance and a good laboratory, any of us can make a small quantity of the Philosophers' Stone, be it by traditional wet alchemy, the high technology method of *Whitegold*, the simple method of King Solomon or the peroxide method of the mining industry.

Yet, this book leaves us with at least one important and unavoidable question. All the evidence available to our archaeologists suggests that ancient civilizations did not possess advanced science. We must therefore ask how the ancients knew of such an important substance as the Philosophers' Stone. Concrete and Egyptian blue were rediscovered fifteen hundred years after they were lost. Why does the Philosophers' Stone remain a mystery?

Appendix 1 Preparing the Philosophers' Stone

The Philosophers' Stone is prepared from metallic gold by the following process developed by David Hudson. The product is colloquially called "Whitegold" and technically known by the acronym G-ORME, which stands for the Orbitally Rearranged Metallic Element of Gold:¹³⁴⁰

1. 50-mg gold (99.99% pure) was dispersed in 200-ml aqua regia to provide clusters of gold atoms.

2. 60 ml concentrated hydrochloric acid was added to the dispersion and the mixture was brought to boil, and continued boiling until the volume was reduced to approximately 10-15 ml. 60 ml concentrated HCl were added, and the sample brought to boil and checked for evolution of NOCl fumes. The process was repeated until no further fumes evolved, thus indicating that the nitric acid had been removed and the gold had been converted completely to the gold chloride.

3. The volume of the dispersion was reduced by careful heating until the salt was just dry. "Just dry" as used herein means that all of the liquid had been boiled off, but the solid residue had not been "baked" or scorched.

4. The just dry salts were again dispersed in aqua regia and steps (2) and (3) were repeated. This treatment provides gold chloride clusters of greater than 11 atoms.

5. 150 ml 6M hydrochloric acid were added to the just dry salts and boiled again to evaporate off the liquid to just dry salts. This step was repeated four times. This procedure leads to a greater degree of subdivision to provide smaller clusters of gold chloride. At the end of this procedure an orangish-red salt of gold chloride is obtained. The salt will analyze as substantially pure Au_2Cl_6 .

6. Sodium chloride is added in an amount whereby the sodium is present at the ratio of 20-mole sodium per mole of gold. The solution is then diluted with deionized water to a volume of 400 ml. The presence of the aqueous sodium chloride provides the salt $\text{Na}_2\text{Au}_2\text{Cl}_8$. The presence of water is essential to break apart the diatoms of gold.

7. The aqueous sodium chloride solution is very gently boiled to a just dry salt, and thereafter the salts were taken up alternatively in 200 ml deionized water and 300 ml 6M hydrochloric acid until no further

change in color is evidenced. The 6M hydrochloric acid is used in the last treatment.

8. After the last treatment with 6M hydrochloric acid, and subsequent boil-down, the just dry salt is diluted with 400 ml deionized water to provide a monatomic gold salt solution of $\text{NaAuCl}_2 \cdot \text{XH}_2\text{O}$. The pH is approximately 1.0.

9. The pH is adjusted very slowly with dilute sodium hydroxide solution, while constantly stirring, until the pH of the solution remains constant at 7.0 for a period of more than twelve hours. This adjustment may take several days. Care must be taken not to exceed pH 7.0 during the neutralization.

10. After the pH is stabilized at pH 7.0, the solution is gently boiled down to 10 ml and 10 ml concentrated nitric acid is added to provide a sodium-gold nitrate. As is apparent, the nitrate is an oxidizer and removes the chloride. The product obtained should be white crystals. If a black or brown precipitate forms, this is an indication that there is still $\text{Na}_2\text{Au}_2\text{Cl}_8$ present. If present, it is then necessary to restart the process at step (1). If white crystals are obtained, the solution is boiled to obtain just dry crystals. It is important not to overheat, i.e. bake.

11. 5 ml concentrated nitric acid are added to the crystals and again boiled to where the solution goes to just dry. Again, it is essential not to overheat or bake. Steps (11) and (12) provide a complete conversion of the product to a sodium-gold nitrate. No chlorides are present. 10ml deionized water is added and again boiled to just dry salts. This step is repeated once. This step eliminates any excess nitric acid that may be present. The NaAu hydrolyzes with the water and dissociates to form HAu . The product will be a white precipitate in water. The Au atoms have water at the surface that creates a voluminous cotton-like product.

12. The white precipitate is decanted off from any dark grey solids and filtered through a 0.45-micron cellulose nitrate filter paper. Any dark grey solids of sodium auride should be redissolved and again processed starting at step (1).

13. The filtered white precipitate on the filter paper is vacuum dried at 120°C for two hours. The dry solid should be light gray in color, which is $\text{HAu}(\text{XH}_2\text{O})$, and is easily removed from the filter paper.

14. The monatomic gold is placed in a porcelain ignition boat and annealed at 300°C under an inert gas to remove hydrogen and to form a very chemically and thermally stable white gold monomer.

15. After cooling, the ignited white gold can be cleaned of remaining traces of sodium by digesting with dilute nitric acid for approximately one hour.

16. The insoluble white gold is filtered on 0.45-micron paper and vacuum dried at 120°C for two hours. The white powder product obtained from the filtration and drying is pure G-ORME.

Notes for the Experimenter

1. The acids used in this Patent are high corrosive and very dangerous.

2. Wear protective clothing, particularly rubber gloves and eye goggles.

3. Work outdoors as the fumes are very corrosive. Remain up-wind of all fumes.

4. Do not use any metal at all in the preparation. Instead, use glass or Teflon spoons and glass containers such as Corning Pyrex.

5. Use a gas burner for heat. Do not use an electric element, magnetic stirrer or nearby motors.

6. Dissolve the gold in the Aqua Regia for as long as possible before commencing Step 2. This should be for at least one month and up to many years. The more nitric acid in the Aqua Regia, the greater breakdown of molecules.

7. Steps (2) to (5) convert $\text{Au}_{33}\text{Cl}_{99}$ to $\text{Au}_{33}\text{Cl}_{33}$. Even though monotonous, repeat the boiling down and addition of acid about one hundred times. Just dry' is very difficult and time consuming. At any time, stop the process and resume later. Use gentle heat and when crystallization begins, reduce further. Gold clusters will recombine and shine in the beaker. When this happens, add more Aqua Regia and boil down with HCl. Repeat this at least eight times. Each time there should be less macro-clusters of gold settling out. To speed up the process, filter out the gold clusters and add them to the Aqua Regia for later attempts. Eventually, the solution changes from a red acid liquid to dark red-brown crystals of gold chloride, which produce a purple stain if splashed.

8. Steps (6) to (8): lead to the monatomic salt $\text{NaAuCl}_2 \cdot \text{XH}_2\text{O}$. Boil with water, crystallize, add dilute HCl, boil down. Repeat many times over. If Step 7 is successful, the solution eventually alternates between the grass Green Lion when concentrated HCl is applied and citrine yellow gold chloride when the acid is diluted. The final acid treatment produces the Green Lion if the metal-to-metal gold bonds have

been adequately dissolved. The color will lighten from orange to lemon yellow and then pale yellow. Larger gold chloride clusters, which have not broken down, concentrate to a darker orange-red region at the bottom of the yellow liquid. Completely drying the gold chloride solution and further heating it causes the 33 atom gold molecules to reform. This defeats the process and the experimenter needs to restart the process. When no more lightening occurs, decant the colored liquid from the white crystals and recycle it to the Aqua Regia bottle. Dissolve the remaining snow-white salt crystal mass in water and use a coffee filter paper to filter out any remaining gold clusters or large debris. Boil down to ensure there is no colour change due to large clusters still forming. It is essential to achieve snow-white salt crystals at this stage or the pH adjustment, Step (9), will fail and Steps (2) to (5) restarted.

9. Step (9): pH adjustment requires patience. It takes 3 days of slow adjustment with constant stirring. The pH moves a lot at first and then more slowly. Use a non-metallic stirrer. Except for spot checks, a pH meter is of limited use. The probe requires frequent rinsing and will eventually fail. Follow the directions in the patent: bring the solution gently to pH 7.0 and check that it stays there for 12 hours of stirring.

10. Step (10): is very dangerous. Adding nitric acid to remove the chlorides of the salt crystals produces thick, brown, noxious fumes. Work in the open, upwind and away from the fumes.

11. Step (16): Filter out any black or grey solids with average filter paper. This may produce a clear liquid instead of the precipitate mentioned in the patent. Instead of using 0.45micron filter paper that clogs up immediately with precipitate, boiled down the precipitate to remove most of the water. The clear water will turn milky and thicken to hydrogen auride precipitate with water, what the ancients called the semen of God. It tends to splatter so cover the pot and boil gently. The crystals are purple-grey, off-white.

12. Always return any mistakes to the Aqua Regia bottle, such over dried dark red chloride clusters. The finished product may appear "wrong" but do not throw it away. A secret of the process is always to reuse it as raw material and repeat the process.

13. Monatomics in solution may go to a gas if not stabilized with salt in the solution.

Technical Description of the Process

An aqua regia solution of metallic gold is prepared. This solution contains clusters of gold chlorides of random size and degrees of aggregation. Hydrochloric acid (HCl) is added to the solution. The acid is evaporated with a large excess of common salt (NaCl, 20:1 moles Na to moles Au) to moist salts. Addition of acid and evaporation is carried-out repeatedly. The addition of NaCl allows the eventual formation of NaAuCl_4 , after all HNO_3 is removed from the solution.

The sodium, like gold, has only one unpaired 's' electron and, accordingly, tends to form clusters of at least two atoms. The sodium, however, does not orbitally overlap the gold atom in the 'd' band, as it has no 'd' electrons, resulting in a surface reaction between the sodium atoms and the gold atoms. This results in a weakening of the gold-gold cluster stability and causes the eventual formation of a sodium-gold linear bond with a weakened d orbital activity in the individual gold atoms. The sodium-gold compound, formed by repeated evaporation to salts, will provide a chloride of sodium-gold. In these salts the sodium and gold are believed to be charged positive, i.e., have lost electrons: and the chlorine is negative, i.e., has gained electrons. When the salts are dissolved in water, the pH slowly adjusted to neutral, full aquation of the sodium-gold diatom will slowly occur and chloride is removed from the complex. Chemical reduction of the sodium-gold solution results in the formation of a sodium auride (NaAu). Continued aquation results in disassociation of the gold atom from the sodium and the eventual formation of a protonated auride of gold as a grey precipitate. Subsequent annealing produces the newly patented G-ORME.

The above general description for the preparation of G-ORME from commercially available metallic gold is equally applicable to the preparation of ORMES from the remaining Transition metals through reaction with nitric oxide (NO) gas. The Transition metals include platinum, palladium, rhodium, iridium, ruthenium, and osmium. Nitric oxide is unique in that it possesses the necessary chemical potential as well as the single unpaired electron.

Appendix 2 Roger Bacon's Method

Oleo Antimonii Tractatus & Tract De Oleo Stibii.¹³⁴¹

ROGERII BACONIS ANGLI

Summi Philosophi & Chemici.

Stibium, as the Philosophers say, is composed from the noble mineral Sulphur, and they have praised it as the black lead of the Wise. The Arabs in their language, have called it Asinat vel Azinat, the alchemists retain the name Antimonium. It will however lead to the consideration of high Secrets, if we seek and recognize the nature in which the Sun is exalted, as the Magi found that this mineral was attributed by God to the Constellation Aries, which is the first heavenly sign in which the Sun takes its exaltation or elevation to itself. Although such things are thrown to the winds by common people, intelligent people ought to know and pay more attention to the fact that exactly at this point the infinitude of secrets may be partly contemplated with great profit and in part also explored. Many, but these are ignorant and unintelligent, are of the opinion that if they only had Stibium, they would get to it by Calcination, others by Sublimation, several by Reverberation and Extraction, and obtain its great Secret, Oil, and Perfectum Medicinam. But I tell you, that here in this place nothing will help, whether Calcination, Sublimation, Reverberation nor Extraction, so that subsequently a perfect Extraction of metallic virtue that translates the inferior into the superior, may profitably come to pass or be accomplished. For such shall be impossible for you. Do not let yourselves be confused by several of the philosophers who have written of such things, ie., Geber, Albertus Magnus, Rhasis, Rupecilla, Aristoteles and many more of that kind. And this you should note. Yes, many say, that when one prepares Stibium to a glass, then the evil volatile Sulphur will be gone, and the Oil, which may be prepared from the glass, would be a very fixed oil, and would then truly give an ingress and Medicine of imperfect metals to perfection. These words and opinions are perhaps good and right, but that it should be thus in fact and prove itself, this will not be. For I say to you truly, without any hidden speech; if you were to lose some of the above mentioned Sulphur by the preparation and the burning, as a small fire may easily damage it, so that you have lost the right penetrating spirit, which should make our whole Antimonii corpus into a perfect red oil, so that it also can ascend over the helm with a sweet

smell and very beautiful colours and the whole body of this mineral with all its members, without loss of any weight, except for the foecum, shall be an oil and go over the helm. And note also this: How would it be possible for the body to go into an oil, or give off its sweet oil, if it is put into the last essence and degree? For glass is in all things the outermost and least essence. For you shall know that all creatures at the end of the world, or on the last and coming judgment of the last day, shall become glass or a lovely amethyst and this according to the families of the twelve Patriarchs, as in the families of jewels which Hermes the Great describes in his book: As we have elaborately reported and taught in our book de Kabbalah.

You shall also know that you shall receive the perfect noble red oil, which serves for the translation of metals in vain, if you pour acetum correctum over the Antimonium and extract the redness. Yes not even by Reverberation, and even if its manifold Beautiful colours show themselves, this will not make any difference and is not the right way. You may indeed obtain and make an oil out of it, but it has no perfect force and virtue for transmutation or translation of the imperfect metals into perfection itself. This you must certainly know.

AND NOW WE PROCEED TO THE MANUAL LABOUR, AND THUS THE PRACTICA FOLLOWS.

Take in the Name of God and the Holy Trinity, fine and well cleansed Antimonii ore, which looks nice, white, pure and internally full of yellow rivulets or veins. It may also be full of red and blue colours and veins, which will be the best. Pound and grind to a fine powder and dissolve in a water or Aqua Regis, which will be described below, finely so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water may conquer it. And note that you should take it out quite soon after the solution so that the water will have no time to damage it, since it quickly dissolves the Antimonii Tincture. For in its nature our water is like the ostrich, which by its heat digests and consumes all iron; for given time, the water would consume it and burn it to naught, so that it would only remain as an idle yellow earth, and then it would be quite spoilt.

Consider by comparison Luna, beautiful clean and pure, dissolved in this our water. And let it remain therein for no more than a single night when the water is still strong and full of Spirit, And I tell you, that your good Luna has then been fundamentally consumed and destroyed and brought to naught in this our water.

And if you want to reduce it to a pure corpus again, then you will not succeed, but it will remain for you as a pale yellow earth, and occasionally it may run together in the shape of a horn or white horseshoe, which may not be brought to a corpus by any art.

Therefore you must remember to take the Antimonium out as soon as possible after the Solution, and precipitate it and wash it after the custom of the alchemists, so that the matter with its perfect oil is not corroded and consumed by the water.

THE WATER; WHEREIN WE DISSOLVE THE ANTIMONIUM, IS MADE THUS:

Take Vitriol one and a half (alii 2. lb.) Sal armoniac one pound, Arinat (alii Alun) one half pound / Sal niter one and a half pound, Sal gemmae (alii Sal commune) one pound, Alumen crudum (alii Entali) one half pound. These are the species that belong to and should be taken for the Water to dissolve the Antimonium.

Take these Species and mix them well among each other, and distil from this a water, at first rather slowly. For the Spiritus go with great force, more than in other strong waters. And beware of its spirits, for they are subtle and harmful in their penetration.

When you now have the dissolved Antimony, clean and well sweetened, and its sharp waters washed out, so that you do not notice any sharpness any more, then put into a clean vial and overpour it with a good distilled vinegar. Then put the vial in Fimum Equinum, or Balneum Mariae, to putrefy forty (alii. four) days and nights, and it will dissolve and be extracted red as blood. Then take it out and examine how much remains to be dissolved, and decant the clear and pure, which will have a red colour, very cautiously into a glass flask. Then pour fresh vinegar onto it, and put it into Digestion as before, so that that which may have remained with the faecibus, it should thus have ample time to become dissolved. Then the faeces may be discarded, for they are no longer useful, except for being scattered over the earth and thrown away. Afterwards pour all the solutions together into a glass retort, put into Balneum Mariae, and distil the sharp vinegar rather a fresh one, since the former would be too weak, and the matter will very quickly become dissolved by the vinegar. Distil it off again, so that the matter remains quite dry. Then take common distilled water and wash away all sharpness, which has remained with the matter from the vinegar, and then dry the matter in the sun, or otherwise by a gentle fire, so that it becomes well dried. It will then be fair to behold, and have a bright red colour. The

Philosophers, when they have thus prepared our Antimonium in secret, have remarked how its outermost nature and power has collapsed into its interior, and its interior thrown out and has now become an oil that lies hidden in its innermost and depth, well prepared and ready. And henceforth it cannot, unto the last judgment, be brought back to its first essence. And this is true, for it has become so subtle and volatile, that as soon as it senses the power of fire, it flies away as a smoke with all its parts because of its volatility.

Several poor and common Laborers, when they have prepared the Antimonium thus, have taken one part out, to take care of their expenses, so that they may more easily do the rest of the work and complete it, They then mixed it with one part Salmiac, one part Vitro (alii. Nitro, alii. Titro), one part Rebohat, to cleanse the Corpera, and then proceeded to project this mixture onto a pure Lunam. And if the Luna was one Mark, they found two and a half Loth good gold after separation; sometimes even more. And therewith they had accomplished a work providing for their expenses, so that they might even better expect to attain to the Great Work. And the foolish called this a bringing into the Lunam, but they are mistaken. For such gold is not brought in by the Spiritibus (alii. Speciebus), but any Luna contains two Mark gold to the Loth, some even more. But this gold is united to the Lunar nature to such a degree that it may not be separated from it, neither by Aquafort, nor by common Antimonium, as the goldsmiths know. When however the just mentioned mixture is thrown onto the Lunam in flux, then such a separation takes place that the Luna quite readily gives away her implanted gold either in Aquafort or in Regal, and lets herself separate from it, strikes it to the ground and precipitates it, which would or might otherwise not happen. Therefore it is not a bringing into the Lunam, but a bringing out of the Luna.

But we are coming back to our Proposito and purpose of our work, for we wish to have the Oil, which has only been known and been acquainted with this magistry, and not by the foolish.

When you then have the Antimonium well rubified according to the above given teaching, then you shall take a well rectified Spiritum vini, and pour it over the red powder of Antimony, put it in a gentle Balneum Mariae to dissolve for four days and nights, so that everything becomes well dissolved. If however something should remain behind, you overpour the same with fresh Spiritu vini, and put it into the Balneum Mariae again, as said before, and everything should become well

dissolved. And in case there are some more faeces there, but there should be very little, do them away, for they are not useful for anything. The Solutiones put into a glass retort, lute on a helm and connect it to a receiver, also well luted, to receive the Spiritus. Put it into Balneum Mariae. Thereafter you begin, in the Name of God, to distil very leisurely at a gentle heat, until all the Spiritus Vini has come over. You then pour the same Spiritum that you have drawn off, back onto the dry matter, and distil it over again as before. And this pouring on and distilling off again, you continue so often until you see the Spiritum vini ascend and go over the helm in all kinds of colours. Then it is time to follow up with a strong fire, and a noble blood red Oleum will ascend, go through the tube of the helm and drip into the recipient. Truly, this is the most secret way of the Wise to distil the very highly praised oil of Antimonii, and it is a noble, powerful, fragrant oil of great virtue, as you will hear below in the following. But here I wish to teach and instruct you who are poor and without means to expect the Great Work in another manner; not the way the ancients did it by separating the gold from the Luna. Therefore take this oil, one lot, eight lot of Saturn calcined according to art, and carefully imbibe the oil, drop by drop, while continuously stirring the calx Saturni. Then put it ten days and nights in the heat, in the furnace of secrets, and let the fire that this furnace contains, increase every other day by one degree. The first two days you give it the first degree of fire, the second two days you give it the second degree, and after four days and nights you put it into the third degree of fire and let it remain there for three days and nights. After these three days you open the window of the fourth degree, for which likewise three days and nights should be sufficient. Then take it out, and the top of the Saturnus becomes very beautiful and of a reddish yellow colour. This should be melted with Venetian Boreas. When this has been done, you will find that the power of our oil has changed it to good gold. Thus you will again have subsistence, so that you may better expect the Great Work. We now come back to our purpose where we left it earlier. Above you have heard, and have been told to distil the Spiritum vini with the Oleum Antimonii over the helm into the recipient as well as the work of changing the Saturnum into gold. But now we wish to make haste and report about the second tinctural work. Here it will be necessary to separate the Spiritum vini from the oil again, and you shall know that it is done thus:

Take the mixture of oil and wine spirit put it into a retort, put on a helm, connect a receiver and place it all together into the Balneum

Mariae. Then distil all the Spiritum vini from the oil, at a very gentle heat, until you are certain that no more Spiritus vini is to be found within this very precious oil. And this will be easy to check; for when you see several drops of Spiritu vini ascend over the helm and fall into the recipient, this is the sign that the Spiritus vini has become separated from the oil. Then remove the fire from the Balneo, though it was very small, so that it may cool all the sooner. Now remove the recipient containing the Spiritu vini, and keep it in a safe place, for it is full of Spiritus, which it has extracted from the oil and retained. It also contains admirable virtues, as you will hear hereafter.

But in the Balneo you will find the blessed blood red Oleum Antimonii in the retort, which should be taken out very carefully. The helm must be very slowly removed, taking care to soften and wash off the Lute, so that no dirt falls down into the beautiful red oil and makes it turbid. This oil you must store with all possible precaution so that it receives no damage. For you now have a Heavenly Oil that shines on a dark night and emits light as from a glowing coal. And the reason for this is that its innermost power and soul has become thrown out unto the outermost, and the hidden soul is now revealed and shines through the pure body as a light through a lantern: Just as on Judgment Day our present invisible and internal souls will manifest through our clarified bodies, that in this life are impure and dark, but the soul will then be revealed and seen unto the outermost of the body, and will shine as the bright sun. Thus you now have two separate things: Both the Spirit of Wine full of force and wonder in the arts of the human body: And then the blessed red, noble, heavenly Oleum Antimonii, to translate all diseases of the imperfect metals to the Perfection of gold. And the power of the Spiritual Wine reaches very far and to great heights. For when it is rightly used according to the Art of Medicine: I tell you, you have a heavenly medicine to prevent and to cure all kinds of diseases and ailments of the human body. And its uses are thus, as follows:

AGAINST PODAGRA or GOUT

In the case of gout one should let three drops of this Spiritu vini, that has received the power of the Antimony, fall into a small glass of wine. This has to be taken by the patient on an empty stomach at the very moment in time when he sense the beginning or arrival of his trouble, bodily ailment and pain. On the next day and afterwards on the third day it should also be taken and used in the same way. On the first day it takes away all pain, however great it may be, and prevents swelling. On the

second day it causes a sweat that is very inconstant, viscous and thick, that smells and tastes quite sour and offensive, and occurs mostly where the joints and limbs are attached. On the third day, regardless of whether any medicine has been taken, a purging takes place of the veins into the bowels, without any inconvenience, pain or grief. And this demonstrates a great power of Nature.

AGAINST LEPROSY

To begin with the patient is given six drops on an empty stomach. And arrange it so that the unclean person is alone without the company of any healthy people, in a separate and convenient place. For his whole body will soon begin to smoke and steam with a stinking mist or vapour. And on the second day his skin will start to flake and much uncleanliness will detach itself from his body. He should then have three more drops of the medicine ready, which he should take and use in solitude on the fourth day. Then on the eighth or ninth day, by means of this medicine and through the bestowal of Divine mercy and blessing, he will be completely cleansed and his health restored.

AGAINST APOPLEXIA OR STROKE

In the case of stroke, let a drop of the unadmixed tincture fall onto the tongue of the person in need. At once it will raise itself and distribute itself like a mist or smoke, and rectify and dissolve the struck part. But if the stroke has hit the body or other members, he should be given three drops at the same time in a glass of good wine, as previously taught in the case of Podagra.

AGAINST HYDROPE OR DROPSY

In the case of dropsy give one drop each day for six days in a row, in Aqua Melissae or Valerianae. On the seventh day give three drops in good wine. Then it is enough.

AGAINST EPILEPSIA, CATALEPSIA, & ANALEPSIA.

In case of the falling sickness, give him two drops at the beginning of the Paroxismi in Aqua Salviae, and after three hours again two drops. This will suffice. But if further symptoms should occur, then give him two more drops as above.

AGAINST HECTIC

In case of consumption and dehydration, give him two drops in Aqua Violarum the first day. On the second day, give him two more drops in good wine.

AGAINST FEVER

In cases of all kinds of hot fevers, give him three drops in a well distilled St. Johnswort water or Cichorii at the beginning of the Paroxismi. Early in the morning on the following day, again give him three drops in good wine on an empty stomach.

AGAINST PEST

In the case of pestilence give the patient seven drops in a good wine, and see to it that the infected person is all by himself, and caused to sweat. Then this poison will, with Divine assistance, do him no harm.

FOR THE PROLONGATION AND MAINTENANCE OF A HEALTHY LIFE.

Take and give at the beginning and entry of spring, when the sun has entered the sign of Aries, two drops; and at the beginning with God's help, be safe and protected against bad health and poisoned air, unless the incurred disease was predestined and fatally imposed upon man by the Almighty God.

But we now wish to proceed to the Oleum Antimonii and its Power, and show how this oil may also help the diseased and imperfect metallic bodies. Take in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distil off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how this oil may also help the diseased and imperfect metallic bodies.

Take, in the Name of God, very pure refined gold, as much as you want and think will suffice. Dissolve it in a rectified Wine, prepared the way one usually makes Aquam Vitae. And after the gold has become dissolved, let it digest for a month. Then put it into a Balneum, and distil off the spiritum vini very slowly and gently. Repeat this several times, as long and as often until you see that your gold remains behind in fundo as a sap. And such is the manner and opinion of several of the ancients on how to prepare the gold. But I will show and teach you a much shorter, better and more useful way. Viz. that you instead of such prepared gold take one part Mercurii Solis, the preparation of which I have already taught in another place by its proper process. Draw off its airy water so that it becomes a subtle dust and calx. Then take two parts of our blessed oil, and pour the oil very slowly, drop by drop onto the dust of the

Mercurii Solis, until everything has become absorbed. Put it in a vial, well sealed, into a heat of the first degree of the oven of secrets, and let it remain there for ten days and nights. You will then see your powder and oil quite dry, such that it has become a single piece of dust of a blackish grey colour. After ten days give it the second degree of heat, and the grey and black colour will slowly change into a whiteness so that it becomes more or less white. And at the end of these ten days, the matter will take on a beautiful rose white. But this may be ignored. For this colour is only due to the Mercurio Solis, that has swallowed up our blessed oil, and now covers it with the innermost part of its body. But by the power of the fire, our oil will again subdue such Mercurium Solis, and throw it into its innermost. And the oil with its very bright red colour will rule over it and remain on the outside. Therefore it is time, when twenty years have passed, that you open the window of the third degree. The external white colour and force will then completely recede inwardly, and the internal red colour will, by the force of the fire, become external. Keep also this degree of fire for ten days, without increase or decrease. You will then see your powder, that was previously white, now become very red. But for the time being this redness may be ignored (is of no consequence), for it is still unfixed and volatile; and at the end of these ten days, when the thirtieth day has passed, you should open the last window of the fourth degree of fire, Let it stay in this degree for another ten days, and this very bright red powder will begin to melt. Let it stay in flux for these ten days. And when you take it out you will find on the bottom a very bright red and transparent stone, ruby coloured, melted into the shape of the vial. This stone may be used for Projection, as has been taught in the tract on Vitriol. Praise God in Eternity for this His high revelation, and thank Him in Eternity. Amen.

ON THE MULTIPLICATION LAPIDIS STIBII.

The ancient sages, after they had discovered this stone and prepared it to perfect power and translation of the imperfect metals to gold, long sought to discover a way to increase the power and efficiency of this stone. And they found two ways to multiply it: One is a multiplication of its power, such that the stone may be brought much further in its power of Transmutation. And this multiplication is very subtle, the description of which may be found in the Tract on Gold. The second multiplication is an Augmentum quantitatis of the stone with its former power, in such a way that it neither loses any of its power, nor gains any, but in such a manner that its weight increases and keeps on

increasing ever more, so that a single ounce grows and increases to many ounces. To achieve this increase or Multiplication one has to proceed in the following manner: Take in the Name of God, your stone, and grind it to a subtle powder, and add as much Mercurii Solis as was taught before. Put these together into a round vial, seal with sigillo Hermetis, and put it into the former oven exactly as taught, except that the time has to be shorter and less now. For where you previously used ten (alii thirty) days, you may now not use more than four (alii ten) days. In other respects the work is exactly the same as before. Praise and thank God the Almighty for His high revelation, and diligently continue your prayers fir His Almighty Mercy and Divine blessings of this Work and Art as well as His granting you a good health and fortuitous welfare. And moreover, take care always to help and counsel the poor.

LAVS DEO OMNIPOTENTI NOTA.

Appendix 3 King Solomon's Method

The following method is an edited summary of an anonymous article entitled *Simple Methods of Making Monatomic Gold*.¹³⁴² It has the following disclaimers:

New information regarding monatomic elements has been made available to this forum and the world. This information comes from a scientist who wishes to remain anonymous. It is the wish of this scientist that this information be made freely available and that his anonymity be protected. His expertise is in the field of metallurgy and mining and he holds degrees in five different physical sciences. He has been working with the monatomic precious elements since 1980.

The author of this post does not claim that all of this information is accurate or even that any of it is true. It may contain errors and be incomplete in places.

Any unknown material should be subjected to a 98 element scan prior to conversion to m-state material for ingestion.

King Solomon's Method

King Solomon's people swept up the white material present when a lake dries. They did not dig because they only wanted the material on the surface. They fired this material with sulfur, put silver on top of it and mixed in iron. Using this method and a reverberatory furnace, they poured 100,000 talents of gold.

Both damp evaporated salts and water from the Dead Sea produce a quantity of precipitate. Reconstituted Dead Sea salt water is far more concentrated, produces a much greater amount of precipitate and requires much more lye (dilute NaOH) to bring it up to the desired pH level.

The procedure for extracting monatomic elements from dry material such as sweepings from salt and alkali flats, rock powders, etc. is as follows:

1. Grind the dry material to as fine a consistency as possible.
2. Add lye to cover the dry material with a thin layer and stir in distilled water sufficient to cover both by approximately 50mm.
3. Bring to boil outdoors where caustic fumes can escape. The pH should be at or slightly above 12. Replace water as needed to maintain sufficient reactant volume.

Appendix 4 The Virgin of the World

Thrice Greatest Hermes' Sacred Book, *Virgin of the World*, describes the creation of the world as an alchemical process and finding the Philosophers' Stone in the compost:¹³⁴³

1. So speaking Isis doth pour forth for Horus the sweet draught (the first) of deathlessness which souls have been accustomed to receive from Gods, and thus begins her discourse (logos): ...

6. And Nature, O my son, was barren, till they who were then under the orders to patrol the Heaven, approaching the God of all, their King, reported on the lethargy of things. The time was come for the cosmos to awake, and this was no-one's task but His alone. "We pray Thee, then", they said, "direct Thy thoughts to things that now exist and to what things the future needs."

7. When they spake thus, God smiled and said: "Nature arise!" And from His word there came a marvel, feminine, possessed of perfect beauty, gazing at which the Gods stood all amazed. And God the forefather, with the name of Nature, honored her, and bade her be prolific. Then gazing fixedly on the surrounding space, He spake these words as well: "Let Heaven be filled with all things full, and Air, and Æther, too!" God spake and it was so. And Nature with herself communing knew she must not disregard the Sire's command; so with the help of Toil she made a daughter fair, whom she did call Invention. And on her God bestowed the gift of being, and with his gift He set apart all them that had been so-far made, filled them with mysteries, and to Invention gave the power of ruling them.

8. But He no longer willing that the world above should be inert, but thinking good to fill it full of breaths, so that its parts should not remain immotive and inert, He thus began on these (breaths or spirits) with the use of holy arts as proper for the bringing forth of His own special work. For taking breath from His own Breath [Antimony] and blending this with knowing Fire [Porphyry, meaning Gold or Copper-Gold], He mingled them with certain other substances which have no power to know; and having made the two – either with other – one, with certain hidden words of power. He thus set all the mixture going thoroughly; until out of the compost smiled a substance, as it were, far subtler, purer far, and more translucent than the things from which it

came; it was so clear that none but the Artist could detect it [the Philosophers' Stone].

9. And since it neither thawed when fire was set unto it (for it was made of Fire), nor yet did freeze when it had once been properly produced (for it was made of Breath), but kept its mixture's composition a certain special kind, peculiar to itself, of special type and special blend – (which composition, you must know, God called Psychosis, after the more auspicious meaning of the name and from the similarity of its behaviour) – it was from this coagulate He fashioned souls enough in myriads [projection], molding with order and with measure the efflorescent product of the mixture for what He willed, with skilled experience and fitting reason, so that they should not be compelled to differ any way one from another.

Appendix 5 Bacon's Description of the Goddess

Description of the Queen, General Curse, and Sir Francis Bacon's Life from Cipher Story Discovered and Deciphered by Orville W. Owen MD, Vol 1, 1893: Lines 100 to 170 of 4600:

The first time that her I saw
She was a fair young lioness,
White as the native rose before the change.
Upon her head, as fit her fortune best,
She wore a wreath of laurel, gold and palm,
And on her forehead ivory the golden crown.
Upon her naked breast there shin'ed a golden star.
Her robes of purple and of scarlet dye,
Her veil of white, as best befits a maid,
A thousand blushing apparitions started in her face,
A thousand innocent shames in angel whiteness
Bore away those blushes;
And in her eye there did appear a fire
To burn the errors that princes held
Against her maiden truth.
About her danced girls who upon her threw
Sweet flowers and fragrant odors
That afar did smell.
She was of stature tall and graceful shape,
With countenance majestic, but whose pride
Depraves each better part,
And all those other precious ornaments deface.
Her sweet, fair, placid face
Was of such wondrous beauty,
That nature wept thinking she was undone
Because she took more from her than she left.
And when I beheld this beauty's wonderment,
This rare perfection of nature's skill,
I honoured and admired the maker's art.
But when I felt the bitter, baleful eyes
That death-dart out of their shiny beams,
I thought that I a new Pandora saw
Whom all the gods in counsel did agree

Into this sinful world from heaven to send,
That she to men should be a wicked scourge.
For all the virtues of imposing power
That are the work of nature or of art,
Were here advanc'd and set in highest seat,
And so temper'd the features of her face
With light and shade,
That pride and meekness mixed in equal parts.
She was far more beauteous, 'rich'd
With the pride of nature's excellence,
Than Venus in the brightest of her days.
Her hair did Apollo's locks surpass.
A hair stands not amiss,
And the costly curious tire carrying a net
(Wherein her curled locks entangled gravest men)
Mended in her face what nature missed.
But she to cross nature's curious workmanship,
Did mingle beauty with infirmity
And pure perfection with impure defeature;
For in her later age pride, like a corn-fed steed,
Her advanc'd, making her subject
To the tyranny of mischances mad
And much misery,
As burning fevers, agues pale and faint,
Life-poisoning pestilence and frenzies wo'd
The marrow-eating sickness whose attaint
Disorder breeds by heating of the blood;
For she to all licentious lust
'Gan to exceed the measure of her mean
And natural first need
Till, like a jade self willed, herself doth tire
By black lust, dishonour, shame and misgoverning,
For she was guilty of perjury and subornation;
Guilty of treason, forgery and shift;
Guilty of incest, that abomination;
Guilty of murder and of theft,
And accessory by inclination
To all sins past and all that are to come,
From the creation to the general doom.

Appendix 6 Ovid's Metamorphoses

From the METAMORPHOSES by Ovid, translated into English verse under the direction of Sir Samuel Garth by John Dryden, Alexander Pope, Joseph Addison, William Congreve and other eminent hands.

5.1 The Labyrinth

Now Minos, landed on the Cretan shore,
Performs his vows to Jove's protecting pow'r;
A hundred bullocks of the largest breed,
With flowrets crown'd, before his altar bleed:
While trophies of the vanquish'd, brought from far
Adorn the palace with the spoils of war.
Meanwhile the monster of a human-beast,
His family's reproach, and stain, increas'd.
His double kind the rumour swiftly spread,
And evidenc'd the mother's beastly deed.
When Minos, willing to conceal the shame
That sprung from the reports of tatling Fame,
Resolves a dark inclosure to provide,
And, far from sight, the two-form'd creature hide.
Great Daedalus of Athens was the man
That made the draught, and form'd the wondrous plan;
Where rooms within themselves encircled lye,
With various windings, to deceive the eye.
As soft Maeander's wanton current plays,
When thro' the Phrygian fields it loosely strays;
Backward and forward rous the dimpl'd tide,
Seeming, at once, two different ways to glide:
While circling streams their former banks survey,
And waters past succeeding waters see:
Now floating to the sea with downward course,
Now pointing upward to its ancient source,
Such was the work, so intricate the place,
That scarce the workman all its turns cou'd trace;
And Daedalus was puzzled how to find
The secret ways of what himself design'd.
These private walls the Minotaur include,
Who twice was glutted with Athenian blood:

But the third tribute more successful prov'd,
 Slew the foul monster, and the plague remov'd.
 When Theseus, aided by the virgin's art,
 Had trac'd the guiding thread thro' ev'ry part,
 He took the gentle maid, that set him free,
 And, bound for Dias, cut the briny sea.
 There, quickly cloy'd, ungrateful, and unkind,
 Left his fair consort in the isle behind,
 Whom Bacchus saw, and straining in his arms
 Her rifled bloom, and violated charms,
 Resolves, for this, the dear engaging dame
 Shou'd shine for ever in the rolls of Fame;
 And bids her crown among the stars be plac'd,
 With an eternal constellation grac'd.
 The golden circlet mounts; and, as it flies,
 Its diamonds twinkle in the distant skies;
 There, in their pristin form, the gemmy rays
 Between Alcides, and the dragon blaze.

5.2 The Death of Hyacinth

Phoebus for thee too, Hyacinth, design'd
 A place among the Gods, had Fate been kind:
 Yet this he gave; as oft as wintry rains
 Are past, and vernal breezes sooth the plains,
 From the green turf a purple flow'r you rise,
 And with your fragrant breath perfume the skies.

You when alive were Phoebus' darling boy;
 In you he plac'd his Heav'n, and fix'd his joy:
 Their God the Delphic priests consult in vain;
 Eurotas now he loves, and Sparta's plain:
 His hands the use of bow and harp forget,
 And hold the dogs, or bear the corded net;¹³⁴⁴
 O'er hanging cliffs swift he pursues the game;
 Each hour his pleasure, each augments his flame.

The mid-day sun now shone with equal light
 Between the past, and the succeeding night;
 They strip, then, smooth'd with suppling oyl, essay
 To pitch the rounded quoit, their wonted play:
 A well-pois'd disk first hasty Phoebus threw,
 It cleft the air, and whistled as it flew;

It reach'd the mark, a most surprising length;
 Which spoke an equal share of art, and strength.
 Scarce was it fall'n, when with too eager hand
 Young Hyacinth ran to snatch it from the sand;
 But the curst orb, which met a stony soil,
 Flew in his face with violent recoil.
 Both faint, both pale, and breathless now appear,
 The boy with pain, the am'rous God with fear.
 He ran, and rais'd him bleeding from the ground,
 Chafes his cold limbs, and wipes the fatal wound:
 Then herbs of noblest juice in vain applies;
 The wound is mortal, and his skill defies.
 As in a water'd garden's blooming walk,
 When some rude hand has bruis'd its tender stalk,
 A fading lilly droops its languid head,
 And bends to earth, its life, and beauty fled:
 So Hyacinth, with head reclin'd, decays,
 And, sickning, now no more his charms displays.
 O thou art gone, my boy, Apollo cry'd,
 Defrauded of thy youth in all its pride!
 Thou, once my joy, art all my sorrow now;
 And to my guilty hand my grief I owe.
 Yet from my self I might the fault remove,
 Unless to sport, and play, a fault should prove,
 Unless it too were call'd a fault to love.
 Oh cou'd I for thee, or but with thee, dye!
 But cruel Fates to me that pow'r deny.
 Yet on my tongue thou shalt for ever dwell;
 Thy name my lyre shall sound, my verse shall tell;
 And to a flow'r transform'd, unheard-of yet,
 Stamp'd on thy leaves my cries thou shalt repeat.
 The time shall come, prophetick I foreknow,
 When, joyn'd to thee, a mighty chief shall grow,
 And with my plaints his name thy leaf shall show.
 While Phoebus thus the laws of Fate reveal'd,
 Behold, the blood which stain'd the verdant field,
 Is blood no longer; but a flow'r full blown,
 Far brighter than the Tyrian scarlet shone.
 A lilly's form it took; its purple hue

Was all that made a difference to the view,
Nor stop'd he here; the God upon its leaves
The sad expression of his sorrow weaves;
And to this hour the mournful purple wears
Ai, Ai, inscrib'd in funeral characters.
Nor are the Spartans, who so much are fam'd
For virtue, of their Hyacinth asham'd;
But still with pompous woe, and solemn state,
The Hyacinthian feasts they yearly celebrate.

Appendix 7 Crata Repoa

Manly P Hall describes the provenance of the Crata Repoa:¹³⁴⁵

The Crata Repoa is made up of fragments from many ancient authors. The unknown compiler had as his purpose a restoration of the ancient Mysteries based upon the hints and illusions contained in classical writings. Most of the great philosophers of antiquity were initiates of State Mysteries. In their writings, these men frequently allude to some fragment of the initiatory rites. These hints have been carefully organized, placed in sequential order, and connected with an editorial tissue. The result is a restoration founded on the actual words of the initiates themselves.

The seven degrees of initiation described in the *Crata Repoa* equate to the last seven stages of the Great Work of Alchemy. There are twelve stages altogether. The first four are preparatory, the fifth is a threshold to the three degrees of the Lesser Mysteries that teach the Humanities.¹³⁴⁶ The final four degrees are the Greater Mysteries of the great manifestation of Light. These latter Mysteries teach love or *agape* in the sense of charity. The steps of the ancient Egyptian Mysteries are:

Preparation and Threshold

Circumcision and meditation.

The Lesser Mysteries

1. Led by the *Thesmophores* (Guide or Tester) to the Gate of Men, the Candidate is initiated as a *Pastophoris* (Apprentice). Having taken an oath, light is restored to him and he is placed between two square columns. Between the columns is a ladder with seven steps and an allegorical figure portraying eight doors. The *Hierophant* (Teacher) exhorts the *Pastophoris* to guard his prejudices and passions that might draw him from the road to happiness. The *Pastophoris* then ascends the ladder and is taught that it is a symbol of alchemical transmutation or *Metempsychosis*. He is then given the word of recognition, taught the handgrip and dressed in a hood, apron and collar with tassels. His duty is then to guard the Gate of Men.

2. After a year of Apprenticeship, the *Pastophoris* is feasted by beautiful temple virgins and invited to make love to them. He must prove he has command over his desires. If worthy, the *Thesmophores* (Guide or Tester) then addresses more questions and if found satisfactory, the candidate is introduced to the Assembly. There he is sprinkled with

water by the *Stolista* (Baptiser) and accepted as a *Neocoris* (Craftsman). His courage is then tested with a live serpent being thrown over him and he is made to imagine the chamber is filled with serpents. If his courage is proven, the *Neocoris* is led to two pillars with a griffin between, pushing a spoked-wheel representing the four seasons and earth, water, air and fire. There he is invested with a caduceus, taught the word of the degree and taught of the fall of the human race. He was instructed in architecture, geometry, mathematics and measures. His duty was to wash or anoint the pillars.

3. When meriting the next degree of a *Melanophoris* (Master Mason), the candidate was led underground through the Gate of Death to a gloomy crypt containing the coffin of the assassinated Osiris. The new *Melanophoris* was then led into the presence of the Pharaoh, where all the other *Melanophoris* were assembled. The Pharaoh offered him a crown of gold representing material power and wealth. The *Melanophoris* was to reject and trample on this crown in order to gain the spiritual crown of truth, morality and virtue. This incurred the wrath of the Pharaoh and the *Melanophoris* suffered accordingly. Brought back with a peculiar embrace expressing the power of death, the *Melanophoris* was given the word *Monach Caron Mini* meaning *I count the days of anger*. The term *of anger* is the time needed to master one's own base or animal soul. He was then instructed in alphabet, drawing, painting and rhetoric. He was also taught the history, geometry and astronomy of Egypt. His work was to attend upon the dying and dead.

The Greater Mysteries

4. After eighteen months the resurrected adept was invited to the Greater Mysteries. He is then known as *Moses*, meaning *He who is drawn out of the waters*. Armed with a sword and shield, the *Moses* has then to fight his way through labyrinth galleries where masked men with flames and serpents attacked him. He was then led blindfolded to the Hall of *Maat*. *Maat* is the goddess who represents the full illumination of the human soul. She was represented by a white ostrich feather or jar. In the Hall of *Maat* he was presented to the Pharaoh and Officers of the Society and there made a *Chistophores*. They set his arms and legs spread eagle, the Phoenix position. This was a posture similar to the St Andrew's cross used in the old rites as the symbol of resurrection. He then drank a cup of bitter herbs and was dressed in buskins and a mantle, invested with the armour and weapons of God. The bitter cup is a play

on the meaning of Miriam or the goddess Venus as Miriam means *bitter* as well as the *mare* or sea.

He was to use his weapon to strike off the head of the beautiful but dangerous female aspect of Chaos, the Gorgon Medusa, whose head he presented to the Pharaoh.¹³⁴⁷ In return, the Pharaoh recorded the *Chistophores* in the Book of Adepts of Egypt. He received with new robes for his spiritual body, tied about the waist by a cord representing truth, life and brotherhood. This cord was tied in a half bow or *Ankh* representing the strength and frailty of the brotherhood. The *Chistophores* was presented with the Code of Laws and the emblem of an owl representing Isis, later Athena for the Greeks and Minerva for the Romans. He was taught the secret *Ammonitish* language and sciences of the human soul. The new *Chistophores* became a courtier, sustained by the court and able to communicate freely with the Pharaoh.

5. The *Chistophores* could then demand the degree of a *Balahate* or Philosopher. He was seated as the sole spectator to a drama where Horus slays and beheads the hundred-headed dragon, Typhon. In silence Horus exhibits the vile head emblematic of the mastery of ones own base nature. The new *Balahate* was then given the word *Chymia* and taught the skills of Alchemy.

6. The aspiring *Chistophores* was led in irons to the Gate of Death through which a crypt was filled with water. He was rowed across in the *Barque of Caron* and received by the Assembly. There he was made a *Maawr*, meaning Seer or Priest of Astronomy, and received the history of the gods. He was told of the One God from whom they all emanate. The new *Maawr* was then taken to the Gate of the Gods and presented to the pantheon. There the *Demiurgos* (Chief Prophet and Initiator) taught him the secret history of Egypt, the world and the universe. He received the history of the Society, its Order and a list of all Chief Inspectors of the Society and members throughout the world. He was then instructed in astronomy and the Priestly Dance of the movement of the stars and constellations. The word of the degree was *Ibis*, the symbol of the wise god Thoth.

7. Entry to the final degree was by invitation from the Pharaoh. A grand reception was arranged for the *Maawr* and it formed a public procession called the *Pamylach*, meaning circumcision of the tongue representing the higher self. Formerly, the *Maawr's* penis was circumcised as a sign of purification of the lower self. At the end of the procession an Assembly was held in a special room called the *Maneras*,

meaning the house of *Manes* with equivalence to the Indo-Hittite god-king Manu. There the *Maawr* was made a *Saphenath Pancah* or *Man who knows the Mysteries*. He drank of the *Cup of Sweetness*, the heavenly ambrosia beverage *Oimellas*, and was told that he had arrived at the end of all the proofs. He received an Ankh to wear on his heart, meaning that he had become a life source or life bestowing spirit for others. He also received a beautiful striped robe called the *Etangi* representing the blazing White Light of the illumination and discipline in which he lived.

His head was next shaved with a square coiffure, called the tonsure. Together with the skull, the tonsure forms a squared circle:¹³⁴⁸

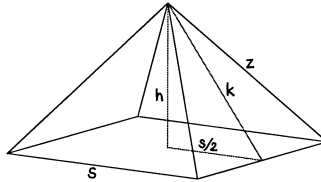
...the squaring of the circle was a problem that greatly exercised medieval minds. It is a symbol of the opus alchymicum, since it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity.

The tonsure therefore represented the third eye. It was based on releasing the spiritual consciousness through the *Gate of the Gods*. These are the two small holes in the skull called the *parietal foramina*.

The *Saphenath Pancah* was then given a complete explanation of the Mysteries and permission to read the Books of Hermes, including the *royal key* to the scriptures of other nations. The greatest attribute he received was the right to vote in the election of Pharaoh and it was from his new rank that the Officers of the Society were drawn. The Pharaoh represented the mind of God, *Ptah*.¹³⁴⁹ These Officers of the Society represented *Ra*, or the body of God, and governed the four main temples of Egypt, Hermopolis, Memphis, Heliopolis and Thebes.

Appendix 8 The Perfect Pyramid

The following calculations show that the Perfect Pyramid is a function of the Golden Ratio.



The Perfect Pyramid

Let: s = side length

k = side face height measured from the apex to the ground

h = vertical height of pyramid

A = Area of a side face

Pythagoras' Rule provides the side face height (k):

$$(1) \quad k^2 = (s/2)^2 + h^2$$

$$(2) \quad k = \sqrt{(s^2/4 + h^2)}$$

Area of a side face (A):

$$(3) \quad A = \frac{1}{2} \cdot s \cdot k \quad (\text{area is half the base times the height})$$

From (2):

$$(4) \quad A = \frac{1}{2} \cdot s \cdot \sqrt{(s^2/4 + h^2)}$$

The Perfect Pyramid built as the Great Pyramid of Giza is special because of a particular constraint. In history, only Herodotus has alluded to it.¹³⁵⁰ The key is that the area of a side face is equal to the square of the height of the pyramid. Herodotus' statement turns on the translation of the Greek word *epipolēs*, which means either *in elevation*, *by the lateral surface* or simply *in surface*.¹³⁵¹

$$(5) \quad A = h^2$$

equating (5) with (4):

$$h^2 = \frac{1}{2} \cdot s \cdot \sqrt{(s^2/4 + h^2)}$$

and rearranging to make the apex height (h) the dependant variable:

$$h^2 = \frac{1}{4} \cdot s^2 \cdot (1 + \sqrt{5})/2$$

Now $(1 + \sqrt{5})/2$ is the Golden Ratio Φ so:

$$h^2 = \frac{1}{4} \cdot s^2 \cdot \Phi$$

So the unique formula for a Perfect Pyramid is that the square of the height divided by the square of the side length is equal to the Golden Ratio divided by four:

$$(6) \quad h^2 / s^2 = \Phi / 4$$

$$h^2 / s^2 = 0.404508$$

$$h/s = 0.63601$$

The inverse of h/s is 1.5723. This approximates to Φ (1.618) with an error of only 2.8%. Thus the ratio of the side to the height of the Perfect pyramid is also the Golden Ratio Φ .

The area of all four faces is:

$$\text{Area of all four Faces} = 4.A$$

$$\text{Applying the key of Herodotus (5): } A = h^2$$

$$\text{Area of all four Faces} = 4 \cdot h^2$$

$$\text{Substituting (6) } h^2 / s^2 = \Phi/4$$

$$\text{Area of all four Faces} = \Phi \cdot s^2$$

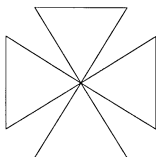
$$\text{Since the Area of the Base of the Pyramid is } s^2$$

$$\text{Area of all four Faces} = \Phi \times \text{Area of the Base of the Pyramid}$$

Thus the Area of all four Faces is purely a ‘replication’ of the Base by the Golden Ratio. Isis was the Goddess of replication and this equation explains why she was described as *Mistress of the Pyramid* in the *Inventory Stele* discovered in 1800 by Auguste Mariette. The Great Pyramid was the mathematically pure womb of Isis for regeneration of the king as Horus.

On rearrangement the equation becomes:

$$\Phi = \text{Area of all four Faces} / \text{Area of the Base of the Pyramid}$$



This means that the area of the Base and the sum of the area of the side faces provide the Golden Ratio. The only measurements necessary are Side length and Side height. This is vividly shown in two dimensions if the Perfect Pyramid is laid flat. The result is a Cross Patteé, the insignia granted to the Knights Templar by Pope Eugenius III in 1146.¹³⁵² The Knights' Templar mantle with the Cross Patté was therefore a visible and perfect calculation of the Golden Ratio and symbol of the Perfect Pyramid.

Cross Patté.

The Golden Ratio is not the only primary constant inherent in the perfect Pyramid. While the Perfect Pyramid has no need for the knowledge of π , nor precisely demonstrates π , it is the case that ' $2/\pi$ ' is an arbitrary value very close to the perfect value for ' h/s ' in (6) above of 0.63601. The exact value of ' $2/\pi$ ' is 0.63662 so the error is very small indeed, only 0.096%.

Squaring the Circle

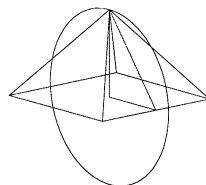
Using the dimensions of the side length and pyramid height, the approximation ' $h/s \approx 2/\pi$ ' provides a good physical estimate of both the Golden Ratio and π .

$$(7) \quad \pi \approx 2.s/h$$

This equation can be interpreted as relating the perimeter of a circle with radius ' h ' to the perimeter of the square base ' $4.s$ ':

$$(8) \quad 2 \pi h \approx 4.s$$

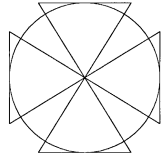
In other words, in an elevation view, the



vertical circle drawn through the apex of the pyramid, having its centre at the middle of the pyramid's base on the ground plane has the same perimeter as that base in plan view. The error is 0.096%.

We can even proceed a little further to find a solution to the classic problem of 'Squaring the Circle'. This is to find a technique of drawing a circle with the same area as a given square, using only geometric means. It has engaged mathematicians for many thousands of years.¹³⁵³

Again, let the Perfect Pyramid be laid flat so the sides splay into a Cross Patté. The area of a circle inscribed within the Cross Patté is:



$$\text{Area of Inscribed Patté Circle} = \pi k^2$$

(pi x radius squared)

$$\text{Substituting (1):} \quad k^2 = (s/2)^2 + h^2$$

$$\begin{aligned} \text{Area of Inscribed Patté Circle} &= \pi [(s/2)^2 + h^2] \\ &= \pi .s^2 [1/4 + h^2/s^2] \end{aligned}$$

$$\text{Substituting (6):} \quad h^2 / s^2 = \Phi/4$$

$$\begin{aligned} \text{Area of Inscribed Patté Circle} &= \pi .s^2 [1/4 + \Phi/4] \\ &= 1/4 . \pi .s^2 [1 + \Phi] \end{aligned}$$

The exceptional property of the Golden Ratio is that:

$$1 + \Phi = \Phi^2$$

$$\text{Area of Inscribed Patté Circle} = 1/4 . \pi .s^2 [\Phi^2]$$

Since the Area of the Base of the Perfect Pyramid is the side length squared, s^2 :

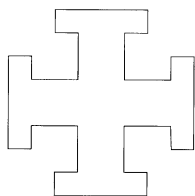
$$\text{Area of Inscribed Patté Circle} = [1/4 . \pi .\Phi^2] \times \text{Area of Base}$$

The value of $[1/4 . \pi .\Phi^2]$ is 2.056199, almost the integer two. Substituting the approximate value of two for $[1/4 . \pi .\Phi^2]$ simplifies the equation to:

$$\text{Area of Inscribed Patté Circle} \approx 2 \times \text{Area of Pyramid Base}$$

With the Cross Patté, medieval mathematicians found an approximate solution to *squaring the circle*. This was to take a Perfect Pyramid, make it into a Cross Patté and inscribe a circle. The area of the circle is twice that of the square base of the pyramid. Using a square made from the diagonal of the base of the pyramid rather than the base of the pyramid itself, the ‘twice’ factor disappears. This is because the diagonal measures $s\sqrt{2}$. The area of such a square is $2.s^2$. Thus the esoteric solution from the Perfect Pyramid is:

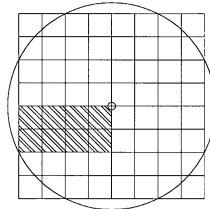
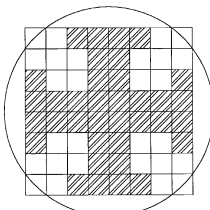
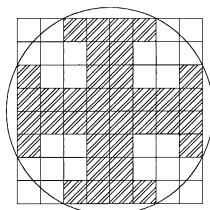
Area of Inscribed Patté Circle \approx Area of a square of the Hypotenuse
of the Base of the Pyramid



This formula is based on an assumed value of $[\frac{1}{4} \cdot \pi \cdot \Phi^2]$ of two, which introduces an error of 2.8%. An even better approximation derives quite simply from a Jerusalem or Teutonic Cross.¹³⁵⁴

A Chessboard solves the problem of ‘Squaring the Circle’.¹³⁵⁵

1. Divide the Square into a Chessboard matrix.
2. With a pair of Compasses centered in the middle of the Chessboard, draw a Circle so it passes through points on each side, each two squares in from each corner. This circle has an area that equals that of the square with an error of 1.8%, less than the 2.8% inherent in the Perfect Pyramid method. Schoolchildren sometimes prove the areas are equal using paper. They cut away the corners of the square and rearrange these trimmings to fill the segments of the circle.
3. Again with the Compasses draw a circle so it passes through points on each side that are one square in from each corner. This circle has the same perimeter as the square. The error is also about 1.8%.



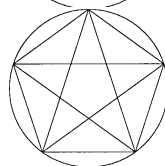
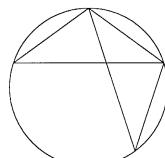
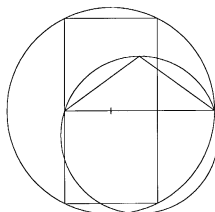
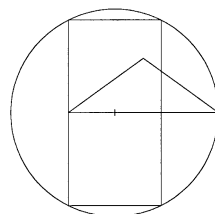
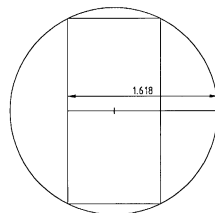
Ancient architects often wanted to *Square the Circle* to create a circular column of known cross section that could be set onto a square base. Their portable calculator for ‘Squaring the Circle’ was a simple 2 x 1

rectangular tablet. Draw a circle through one corner while centering on the corner diagonally opposite. The square has an area equal to 8 tablets.

The Star of the Goddess

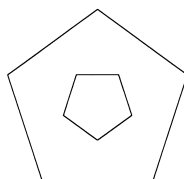
The 2 x 1 rectangle has another very interesting property, the star of the Goddess. Herein is the famous Alchemists' formula of 'draw a square, circle, then a triangle then a circle.' Starting with a square (or bisecting the 2 x 1 rectangle in two squares) proceed as follows:

1. Draw a circle centered in the middle of the bisector of the rectangle, through all the extreme two corners.
2. Extend the side of the square out to the large circle. Its length is the Golden Ratio, Φ .
3. Draw an isosceles triangle using the Golden Ratio as the base. The sides of the isosceles triangle are each 1 unit, the same as the sides of the original square.
4. Draw another circle passing through the three corners of the triangle. This is a trial and error procedure but quickly achieved.
5. Draw new triangles using the previous triangle as a template. Rotate the template triangle clockwise. The diagram shows the second position. Discard the external circle and 2x1 rectangle for simplicity.
6. Completing the rotation of the template triangle forms a perfect pentagon within the circle. Inside the pentagon is a five-pointed star. This is the star of the Goddess.



Virgin with Child

A smaller, inverted pentagon exists in the centre of the Star and Pentagon of the Goddess. The new little pentagon in the centre of the star of the Goddess is therefore analogous to a perfect child. The Goddess therefore is the House of God to the Son, a Virgin with Child. The child is inverted, analogous to a human foetus awaiting birth.



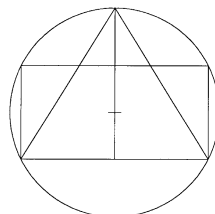
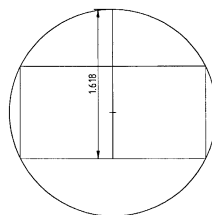
The recursive process of forming a star from the pentagon and a new pentagon from the new star demonstrates the infinite procreation of the Goddess.

Royal Star of David

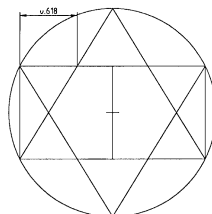
It is a surprise to find that the six-pointed Star of David is also based on the Golden Ratio as follows:

Starting again with the bisected 2×1 rectangle (two squares of side 1 unit each) and circumscribing circle:

1. Draw a circle through the extreme four corners of the rectangle. Its centre is in the middle of the bisection.
2. Using the lower side of the rectangle (2 units long) as the base for an isosceles triangle, draw the two sides up to the apex of the circle. Repeat for the lower triangle. The height of each of the two large triangles is Φ .
3. Observe that there is also a length equal to Φ minus 1 (0.618) at each end of the rectangle.



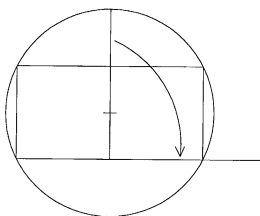
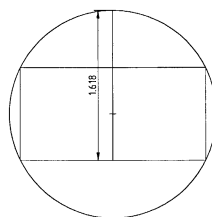
The principle of God therefore includes that of the Goddess. Alchemists see the Seal of Solomon. One triangle points up and the other down, symbolizing the famous formula *As Above, so Below*.



The Ratio of Osiris

Commencing once again with the bisected 2 x 1 rectangle (two squares of side 1 unit each) and circumscribing circle:

1. Draw a circle through the extreme four corners of the rectangle, with its centre in the middle of the bisection.

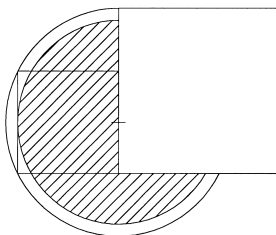


2. Extend the bisection up until it meets the circle. The height of this line is Φ .
3. Rotate this line to the horizontal and form a square. The area of the square is Φ^2 .
4. Draw a concentric circle of one unit radius from the centre of the original circle. This circle has an area of π .

5. The area of the new circle is exactly 20% larger than the area of the square.

Leonardo de Vinci understood this relationship by the mathematical formula:

$$\pi = (6/5) \Phi^2$$



The constant (6/5), which is of course 1.2, is known as the Ratio of Osiris. The error in estimating π from Φ and the *Ratio of Osiris* is only 0.002%.

Appendix 9 A Note on the Scholar Robert Graves

Robert Graves had a uniquely brilliant span of knowledge about ancient times. He is highly acclaimed as an author, poet and classical scholar. His histories of Roman and Greek times in *I Claudius* and the *Argonauts* received many accolades. *I Claudius* became a successful television series.

Graves' books demonstrate extensive academic investigation. He corresponded with collaborators such as Sir Ronald Storrs, Classical Scholar and Orientalist, who was also a successor in office to Sergius Paulus and Pontius Pilate.

One of Robert Graves' major achievements is the least understood. He re-established the lost knowledge of the Celtic Bards by deciphering their holy tree alphabet.

A key feature of Graves' method is that he publishes in true Popperian fashion, baring all to public criticism. There is rarely much criticism because few can keep up with his logic and even fewer can critically match the breadth of his argument.

Graves' independent career risked all on the maintenance of reputation and he is highly respected for this. His non-fiction book *The White Goddess* and historical fiction novel *King Jesus* are prime examples of Graves' straightforward 'semi-circular saw' analysis.

Graves is always incisive, eloquent, tested, important and scarce. He constantly thinks about his own thinking in a feedback correction that consciously avoids bias. His cognitive approach to personal psychology and honest authorship based on argumentative self-disputation were not formally recognized by US pioneer psychologists like Albert Ellis until at least 20 or 30 years after Graves used it. Furthermore, despite the awesome power of his mind, Robert Graves is a humble man. His respect for the beliefs of all parties and the careful language of his books demonstrates this, while not obscuring the thrust of his scientific approach to mythology.

Appendix 10 Atbash Cipher

The Atbash Cipher is an old cipher used in the book of the Prophet Jeremiah based on the twenty-two letters of the Hebrew Alphabet.¹³⁵⁶ The cipher is applied by substituting the first letter of the Hebrew Alphabet *aleph* with the last letter *tav*, the second letter *beth* by the penultimate letter *shin*, and so on.

The new word that results from the encryption is equivalent to the original word. It is very easy for the person employing the cipher to create new words since the new word only has consonants like its originating word. This is because the Hebrew Alphabet is composed of twenty-two consonants and excludes vowels.

Hebrew Letter Name	English Letter Equivalent
Aleph (silent)	Tav Th
Beth (B/V)	Shin Sh
Gimel	Resh R
Dalet	Qof Q
He	Tsadeh Tz
Vav (V)	Feh P
Zayin	Ayin (silent) O
Chet	Samech Ch S
Tet	Nun T N
Yod	Mem Y M
Kaph (K/Kh)	Lamed K L

The Atbash cipher converts Babel (BBL), meaning Babylon, to Shishak (ShShK).¹³⁵⁷ This is achieved by substituting Beth, Beth and Lamed with Shin, Shin and Kaph respectively.

A second Atbash method is cyclic rotation with the alphabet as an endless loop. This is an example of a cipher-wheel or alphabet clock. A particular output letter is found by moving either clockwise or anti-clockwise a certain number of steps from the input letter. Another numerical sequence such as six, six, six or eight, ten, twelve, fourteen is provided from other information. This indicates the



particular number of steps to shift. The shift direction can vary from clockwise to anticlockwise for various letters in the same word.

Cyclic rotation together with regular letter substitution gives rise to the full Atbash Tableau called the Alphabet of Hiyya.¹³⁵⁸ It has 22 rows and 22 columns. The Atbash sequence AThBSh is the first row. The second is AShBR through to the twenty-second row, which is AABT.

Multiple versions of the Alphabet of Hiyya result from irregular letter substitution. This gives rise to 484 different permutations of the Atbash Tableau.

Other cipher techniques include writing a word backwards, called Thrashraq (see Appendix 11 for an example in the *Triangular Manuscript of St Germain*), and Gematria extension and contraction of words keeping the same numerical value.

Full text cipher techniques sometimes vary the calligraphy to create irregular size letters or misspelling. These imperfections might indicate the intended letters. Sometimes the correct letters are a certain number of places to the right or left of an imperfection.

Alternatively, a whole text can use equidistant letters sequences to build words. The word *Torah* exists in Genesis.

Another full text technique is to use the physical layout of the scroll or parchment to create words vertically or diagonally for those who have the eye to see. This is how Daniel read the words on the wall in Babylon.¹³⁵⁹

It is also the way that the Priestly Blessing embodies the Holy name YHABLAWN.¹³⁶⁰ Further cipher expansion and contraction is required to achieve a final solution.¹³⁶¹ *Yah* is the God of Jedediah, *Baal* the God of the King of Tyre and *On* the God of Hiram Abiff.¹³⁶² These are just three of the many names of God.

Appendix 11 Triangular Manuscript of Comte St Germain

Manly P Hall of the Philosophical Research Society described the Triangular Book of Le Comte Saint Germain as the 'rarest of occult manuscripts'. He kept his exciting and highly prized manuscripts in a vault. After the death of Manly P Hall, the Getty Centre in Los Angeles purchased two of the triangular manuscripts, MS209 and MS210. Simple substitution deciphers these manuscripts to ritual text written in French.

The two manuscripts are described as follows.¹³⁶³

MS 209: 31 folios. Parchment. Triangular. 210 x 244 x 244mm. [Comte St. Germain] 'No. Soixante & Seize'. De la collection maconnique du F : illustre F : Antoine Louis Moret fondateur, et Véné honoraire de la R : ... La Sincerite No. 122. Ex president du Souv : Chap : la Triple union Or : maitre, Elu, chevalier commandeur, patriarch, Prince & Govr : Prince des tous les ordres macon : et des tous les Rites : Francais, Ecossais, Anglais, irlandais, Prussiens, &c. &c. &c. Govr : G : insp : Gene : du 33e degre S : P : D : E : Or : de : New York Etats unis L'am : du Nord 5810. Ex Dono Sapientissimi Comitiss St. Germain Qui Orbem Terrarum Per Cucurrit. [Blue and gold ink on various leaves of ruled parchment. Text in cipher with three magical illustrations in gilt and several other colours of ink.] This manuscript, bought from Frank Hollings, a London antiquary, after 1933 (he apparently was unaware of the Hauser St. Germain manuscript [MS 210 - below]) came from the occult library of Mme. Barbe, who had it from the bibliographer Stanislaus de Guaita, who in turn bought it at the auction of the library of Jules Favre. It is a copy made from one of the magical texts in the possession of St. Germain by the owner's permission. A number of such copies were executed for the members of his Masonic lodge in Paris, and the following manuscript, as different in style as it is, may be one of the copies too. It is unclear in both cases whether the Comte St. Germain wrote these magical formulae or owned a copy of an ancient text. This manuscript was made for Antoine Louis Moret, a French emigre to America active in Masonry and in politics.

MS 210: 24 folios. Parchment. Triangular 237 x 237 x 235mm. [Comte St. Germain.] Ex Dono Sapientissimi Comitiss St. Germain Qui Orbem Terrarum Per Cucurrit. This manuscript was offered at the Hauser Sale in 1933 (item no. 527). The key to the cipher in an accompanying bound volume was provided with the lot. A typed French transcription and

English translation are to be found in the bound volume, inserted in the slip-case. Another French translation is in the bound volume accompanying the other copy [MS 209] of this text, provided by the bookseller. The litany of St. Germain's miracles -- his eternal youthfulness, his incomparable painting of pigments made from the colours magically pulled out of gemstones, his endless wealth, his invisibility, his brilliant sonatas and inspired performances, the flaws removed from the King's diamonds, metals transmuted, languages spoken, friends among the long-dead -- these and many more tales, and a few unflattering references in the shards of eighteenth century diplomacy constitute his whole legend, the story of a man who whispered words of unheeded advice in the ear of Marie Antoinette and whose image remains the centerpiece of newly fabricated mythologies. There remains a number of remarkable contemporary testimonies and unsolved puzzles. As for hard evidence, there is none. St. Germain has been described as the greatest of the European adepts. His prodigious knowledge of history and philosophy was often commented upon in his day. In a letter to Frederick II, Voltaire described St. Germain as "the man who does not die." This manuscript bears an attribution on its face not independently verified in any source.

The Translation:

Robert Word studied the Triangular Manuscript in French and made an English translation in 1979. The Philosophical Research Society gave him ready access in several stages. First, he received the Triangular Book itself, which is cipher plus diagrams. From this he copied out pages of the cipher text and attempted to decipher it. Then he was given the cipher key and later the French text to translate this French text to English.

While Robert Word believes his translation to be accurate, it is possible that the French text did not encompass all of the cipher text. Furthermore, the coloured figures are an important part of the part of the manuscript.

Robert Word was also able to review the notes of Manly P Hall made on the text. Manly P Hall was apparently trying to turn "ton Levite" into "Ton le Vite" and allude to vibratory chanting.

A feature of the manuscript is Thrashraq, which is writing important words or names backwards to produce an elementary cipher.¹³⁶⁴

The Triangular Book of the Count of St. Germain

The Holy Magic revealed to Moses discovered within an Egyptian monument and preciously preserved in Asia under the emblem of a winged dragon.

1. To find things lost in the seas since the flooding of the globe.
2. To discover mines and diamonds, gold and silver within the bowels of the earth.
3. To preserve one's health and prolong one's life for a century, and that with the freshness of fifty years, and the strength of that age.

You should do your operations for the first two objects only when the sun, earth, and moon are found in conjunction in the same line, and within the same plane. As for the third marvel, you may perform the operation at any time, but it is necessary to carry on your person a figure like that which you see here.

You shall take an appropriate vase (made of any material) and fill it with fire which you shall exorcise in the following manner:

O Creature of Fire, I exorcise you by Him by whom all things were made in order that you shall remove from yourself all phantoms. Bless it, O eternal Father, for the glory of thy holy and immortal Name. Thou who lives and reigns through all the centuries of the centuries.

A Levite which you shall have with you shall respond: AMEN. Next, you shall bless the incense and four lamps in the following manner: O eternal God, sovereign Being, bless this incense and these lamps in order that their strength and their virtue shall augment the fear of their enemies, that they may not enter herein. Thou who lives and reigns through all the centuries of the centuries. Your Levite responds: AMEN.

You shall pour this incense so blessed upon the fire and light the lamps before your operations. The small concentric circle is the place which you shall take during these operations. The other circle which is below is the place to be occupied by your Levite; you shall be clad as in the days of the sacrificial ceremonies. Upon entering your circle you shall have in your left hand the following figure. Your Levite shall follow you in carrying the characters of revelation.

When you shall have arrived at the destined place, you shall give back to you Levite the figure with which you entered; then the Levite having occupied his, you shall bless his circle in pronouncing these sacred words:

NOTAMARGATET, -- bless that circle -- bless it YANODA -- bless it MIOLE -- bless it ALAG -- bless it AOTHIO -- bless it SORIDIS -- bless it APHAL -- bless it AGEMO, bless it THOBASSA -- bless it ARIF -- bless it BCEORA, Thou who lives and reigns through all the centuries of the centuries. Your Levite shall respond AMEN.

Next you shall invoke the spirits to whom I have given the power to preside over the hours of the night in commencing from the side where the sun rises, saying: LEAMAN, LECIAB, LATRANAVIO, RIBRAL, TELARO.

From the side where the sun sets: ELANA, LEPAB, USTAEL, THAERRUB, SOTARECO, ILIBAPAC.

From the highest side of the circle: ELIA, ELINA, AMIGABIREL.

From the lowest side of the circle: PEDINBCE, FIALECHAM, CHARSIEL.

You shall then make the following invocation on the side where the sun rises, prostrated upon the ground:

We invoke you YALATINA, and LEMIROT, LESIAB, and TELAR, HERIBAG and ARNAVIO, TRABA and ARIOT, ANIEL and LEDIMAT, YANAEL and CALMAS, LEASO and VIANOEL; we command you by Him by whom all things were made and by all the other names of the ETERNAL, and by these:

IANODA, EL MIHOLES, HOLAE MEBOTH, NOLICSAZ, and NOTAMMARGATEL who is the Lord God exalted before you and represented invisibly near this circle; Let me know by a just inspiration if you judge me to be dignified by the purity of my soul -- the places where there are mines of diamonds, gold, and silver, those who find precious things lost in the seas -- to prolong my life in health and that for a century -- I request these favours to be granted without incurring danger, risk, or peril, by Y and V which Adam understood, by the name AGLA for the preservation of Lot and his family from the fire of Sodom and Gomorrah. By the name Joth, for the deliverance of Jacob from the persecution of his brother. By those of SOIGCE, YANCEA, THEOS or NOTAMMARGATET, and by the other names of the ALL-POWERFUL who truly lives and reigns. Such is the WILL of Him who created all, and Whose empire endures through all the centuries of the centuries. Your Levite shall respond: AMEN.

You shall place upon your head with your left hand the figure which you gave to your Levite; then if your soul is pure, it shall be exalted. You shall feel yourself to be inspired; you shall lend an attentive

ear to all that which the aerial spirits shall whisper, having care to trace from right to left on a brass plate the inspired characters which; you shall bless with these words:

Blessed Be PAO.

THEOS. You may communicate these things to no person because you would render unworthy my divine bounty and you would not have the success for which you have obtained hope.

You shall then take the figure which was upon your head with the same hand; then holding it in both hands and prostrating in adoration you shall pronounce these characters:

In the name of the Eternal my God, true master of my body, my soul, and my spirit, go, go in peace; retire that you may accompany me always, and be ever ready to come when I shall call you.

AMEN and AMEN.

FINIS.

Appendix 12 Painted Ceilings at Crathes Castle

Crathes Castle, near Banchory, was the seat of the Burnetts of Leys. The castle was commenced by the 9th Laird, Alexander Burnett, in 1553 and completed by his great grandson, also Alexander, the 12th Laird. It is now owned by the National Trust for Scotland.

Room of the Nine Nobles

Beam 2

As a dog turneth to his owne Vomit, so the foole
returneth to his own foolishnes.

Blessed is the Riche, which is founde without blemishe,
And hath not gone after nor hoped in money &
treasures.

They that rejoyce at the fall of the righteous,
Salbe taken in the snare & anguishe,
Sall consume them before they die.

Leme gallant youthes to aternise your name,
As did thir nyn with deids of endles fame
Whose martial actes nobilitates for ay
Their glourious names not deing or decay.

Hector of Troy

I nyntein kings, help of any slew
A thousand Greeks in on day I overthrew.
Had not Achilles slayn me tressonable
Troy yit had stand & lost no libertie.

Alex' the Coqueriour

I Alexander conquest in short space,
The world & Joyt this monarchie in peace,
Yet all this wealth fulfilled not my desire,
Sick was my lust by mesure to Impyre.

Julius Cesar

***** was emperiour & wan
By armies Africk, egipt, franco & Spain.
I past the rhyne & dantit Germanie,
Brutus at hame syne slew me crewalle.
Betymes I will destroy even
All the wicked of the land,
that I may from Gods citie cut,
The wicked workers hand.

Josuae the Noble Chiftan of Israell	Joshuae of Jewes first was frie Ane & threttie kings conquerit he, And reft thame of there lands also, The floode Jordan he parted in tuo.
Judas Maccabeus	This Judaes manheid all Israeli maid frie From servile yok of heathen tyranny He Vincult Licias & Antiochus, After gryt weris slayn by Demetrius.
King David	For wit & manheid David was maid king, From schepirds ranke over all Israeli to ring, He slew the gryt Goliath hand to hand, And did gryt damage to the heathen land. A league wit Scottis of mutuall amitie, This Charlis maid to last eternalie Whais successors observis the same alway, Inviolat unto this present day.
Charlis the Gryt	This Charlis was for his Christian faith renownit, And emperiour for deids of armis crounit He be his micht & worthie chevalrie, Was cheif defence of Christianitie.
King Arthur	King Arthur crounit was Emperiour & wan, Gryt bounds in France & all the lands of Spain. The knights of the round table, he ordaind Whais priase sall sound, unto ye warldes end.
Gotfrida	From rage of Turks, this Godofried, maid frie, The holie land to Christian libertie Gryt Soliman he slew and crounit was king, Over all the land of Jurie for to ring. Seaze not thy Hart on welth or earthlie gains They perish suine but honor still remains Gude reder tell me or thou pas whilk ofthir nyn maist Valliant was ***** in earth hes spent there deyes

The Green Lady's Room

Beam 1

A maidin but modistie
A clarke but courtesie
A howsewyfe langinge fairleis to see
Wants all there seimleist propertie.

The begining of wisdome is the feare of the lord & the
knowledge of holie things is understanding.

The mouth of everie wicht
Defames that graceles man
Quha by his sloothe tynes onie richt
That his forbears wan.

Say not to they nightbour go & cum agayne &
tomorrow will I give you, if thou now have it.
The curse of the lord is in the house of the wicked,
but he blessed y habitatione of the righteus.

Praise be to him quhoise verteus deids,
Throughe payn and labor greins,
Schame to the belliegod yat feids,
On sueat of others brawis.

Thoughe the deceatfull speake favorable beleve
him not, for he hath seven abhominations in his hart,
Intending hurt against his nighbour, seing he doeth
duell without fear by the.

At vertues stoole lerne first thy grounds
Renounit if thou walde be
In segnarie conteins all bounds
Of true nobilitie.

The sluggard is wyser in his awen conceit then
seven men that can render a reasone
Stryve not with a man causlesle when he hath
done the no harm.

Thryce happy is that man indeed
That weids ane vertues wyf
Sho is ye blessing of his seid
And comfort of his lyff.

The slothfull hand makethe poore, but the hand of the

diligent maketh riche.

Blessed will his house for ever be
Quhe servis the lord always
Thais wallis his awin posteritie
Inherit sall for ay.

The lord will not famishe the soule of the righteous,
but the soule of the wicked salbe consumed

Wine, wemen taken insatiablie
Has brocht gryt kings to miserie
Therefor my god I pray to the
Keep me from crymes & harlotrie

The tresures of wickednes profite nothing,
but righteousnes delyvereth from death.

Ane avarious mans plentie,
As to him selfe hydropolie.
For quhy the mair in welth he flows
The thirst for riches gryter grows.

A wise sone makethe a glad father, but a foolishe sone
is an heaviness to his mother.

Contermne no man in miserie
Augment with spyt no poore mans sorow
For fortunes false inconstancie
May cause his case be thine tomorrow.

As the vapour and smooke of the chimney,
goeth before the fyre,
so evil words, rebukes, and threatnings go
before bloodscheduling.

Flie sone all naughtie companie
From fools no freindship crave
Keip fellowship with such as be
Both wittie sage and grave.

A theifis better than a man that is accustomed to lie,
but they both sall have destruction to their heritage.

The goode man sall give inheritance unto his childrens
children and the riches of the sinner ar layd up for the
Just.

All that are proude in hart ar an abominacione to the
lord, though hand Joune hand he sall not go unpunished.

Footnotes

¹ See Appendix 9

² Midrashim are traditional interpretations of Scripture based on legends. The commentaries are on both legal and non-legal issues

³ Baigent, 1983, pp56-58

⁴ For the purpose of this book, the author prefers to focus on the Indo-Hittites rather than the broader Indo-European population group

⁵ Bloom, p4

⁶ Pike describes the bowls in the Great work purported to be taken from the 29th Degree (Scottish Elder Master or Knight St. Andrew) ritual

⁷ A nanometre is one thousandth millionth of a metre

⁸ Calculated from test results provided by Hudson

⁹ Hudson's Portland workshop

¹⁰ Concord Research Corporation, 19 June 1989

¹¹ Interview with David Hudson in Tampa, Florida, 31 May 1996

¹² Hudson's Los Angeles Lecture

¹³ Hudson, Science of the Spirit Foundation Newsletter Issue 5, February 1996

¹⁴ Hudson, Science of the Spirit Foundation Pre-Shipment Information, April 1998

¹⁵ Hudson, Science of the Spirit Foundation Newsletter Issues 6& 7, March/April 1996

¹⁶ Hudson, Science of the Spirit Foundation Pre-Shipment Information, April 1998

¹⁷ Ginzberg, Vol III, pp194, 243 & 395 and Hancock, p276; see also Morgenstern, p20, note 25 and *The Jewish Encyclopedia*, Vol II, pp105-106

¹⁸ Bardeen, John, Robert J Schrieffer and Leon N Cooper (1972) *for their jointly developed theory of superconductivity, usually called the BCES - theory*

¹⁹ Bednorz, J George, K Alexander Muller (1987) *for their important breakthrough in the discovery of superconductivity in ceramic materials*; Lee, David M, Douglas D Osheroff and Robert C Richardson (1996) *for their discovery of superfluidity in helium-3*

²⁰ 1 Samuel 5:6-12 and Sassoon & Dale, p228

²¹ Josephus, Antiquities 6:1.1

²² 1 Samuel 4:3ff

²³ Ginzberg, Vol III, pp157 & 228 and Hancock, p276

²⁴ Zohar 3:67

²⁵ Hudson's source material has the following characteristics:

Element	Oz/ton	Percent
Ruthenium	250	10.34%
Rhodium	1200	49.62%
Palladium	5	0.21%
Osmium	150	6.20%
Iridium	800	33.08%
Platinum	12.5	0.52%
Gold	1	0.04%

²⁶ Schwaller De Lubicz, p197

²⁷ Ancient and Near East Texts 287-288 in Prichard, Vol. 1, p200-201

²⁸ The first invasion in 597BCE is mentioned by Josephus in 'Against Apion', although he obtained his information from Berossus, and by Eupolemus who derived his information from Alexander Polyhistor

²⁹ Jeremiah 52:1730

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- ³⁰ I Maccabees 1:21-23
- ³¹ Josephus *The Jewish Wars* VI-254 to 277
- ³² Baigent, Leigh & Lincoln, p395-6
- ³³ Josephus *The Jewish Wars* VI-254 to 277
- ³⁴ Josephus *The Jewish Wars*, see Williamson & Smallwood, pp358-359
- ³⁵ Schonfield, 1956, p5
- ³⁶ Genesis 15:18 & 1 Kings 4: 20. Redford DB, *Thutmose I and the Euphrates* JSSEA 10 (1979), 68-9, Liverani *Prestige and Interest*, pp. 38-9 and BAR II par.70-73 for identification of the Thutmose I's northern boarder at the Euphrates River, which is inscribed as "...as far as the inverted water which goes downstream"
- ³⁷ Graves, 1961, p150
- ³⁸ Kenyon, pp255-256
- ³⁹ Prichard, 1974, p35
- ⁴⁰ Bloom, p22
- ⁴¹ 1 Chronicles 2
- ⁴² Velikovsky, pp148-154
- ⁴³ Velikovsky, p159
- ⁴⁴ Gardner, pp266 & 310
- ⁴⁵ Hall [1937], pp140 & 150 refers to *The Initiation of Plato* from a play called *The Freemason*, printed in Paris in 1867 and reproduced in a magazine entitled *The Kneph*
- ⁴⁶ BoM 19 refers to Ecclesiastes 2:8. See also Mathers, p101
- ⁴⁷ Herodotus, Book 2, 111 and 132
- ⁴⁸ Josephus, Antiquities, Book 8, Chapter 10
- ⁴⁹ II Chronicles 12:2 & Jeremiah 25:26
- ⁵⁰ 1 Kings 11: 26-40 & 12: 1-17
- ⁵¹ BM8 (British Museum)
- ⁵² The Roman Emperor Septimius Severus ruled 193 to 211CE
- ⁵³ Simms
- ⁵⁴ Schonfield, 1984, p66 & Mathers, p11
- ⁵⁵ Isaiah 11:1-11
- ⁵⁶ Jeremiah 25:17-26
- ⁵⁷ Joint expedition of the Hebrew University and the Albright Institution for Oriental Research, see Gitin, S, T Dotan & J Naveh in *Qadmoniot*, Journal of the Israeli Exploration Society, 1997
- ⁵⁸ 1 Samuel 21:10
- ⁵⁹ Revelation 18 to 21, thought to be written about 95CE
- ⁶⁰ Mishnah is a collection of oral laws that forms the first or oldest part of the Talmud. These oral laws were formulated between 135-220CE by Rabbi Judah ha-Kadosh also known as Judah ha-Nasi. Some of this oral tradition dates from at least the first century BCE with the Elders of the Sanhedrin, Rabbis Shammai and Hillel.
- ⁶¹ Graves, 1961, p14
- ⁶² Mathers, p272, note
- ⁶³ Ward, 1921, pp28 & 32-33; Mackey, *On*, pp619-620 & Hall [1950], p44
- ⁶⁴ Yarker, [1878], p15 Note 16
- ⁶⁵ Graves, 1961, pp464 & 469-471
- ⁶⁶ Graves, 1961, pp464 & 468
- ⁶⁷ Graves, 1961, p414
- ⁶⁸ Graves & Patai, p38 note 3
- ⁶⁹ Genesis 1:2
- ⁷⁰ Habsburg, pp86-87
- ⁷¹ Graves, 1961, pp390, 392-393, 333, 418
- ⁷² Graves, 1992, p34 4.1, p55 13.4; Pausanias ix. 19. 2
- ⁷³ Graves, 1992, pp13-14

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- ⁷⁴ Graves, 1992, p15 & p125 31.7
⁷⁵ Graves, 1992, p19 & p187 53.3
⁷⁶ Graves, 1992, p405 110.2 & p543 138.5
⁷⁷ Graves, 1992, p15
⁷⁸ Graves, 1992, p18 & p365 103.1
⁷⁹ Graves, 1992, p85 22.1 & p42 7.2; Plutarch *Greek Questions* 39
⁸⁰ Graves, 1992, p255 75.4
⁸¹ Graves, 1961, p333
⁸² Graves, 1992, p47 9.4 & p107 27.1
⁸³ Graves, 1992, p612 154.9
⁸⁴ Graves, 1992, p347 98.5 & 98.6; Proclus *Chrestomathia* 28
⁸⁵ Graves, 1961, p373
⁸⁶ Graves, 1961, p332
⁸⁷ Graves, 1961, p325
⁸⁸ Graves, 1961, p325
⁸⁹ Graves, 1961, p330
⁹⁰ Graves, 1992, pp87-88 23.1, p316 92.2 & p108 27.2
⁹¹ Graves, 1992, p316 92.4
⁹² Graves, 1992, p297 88.8; Pliny *Natural History* xxxvi. 85; Scholiast on Euripides' *Andromache* 1139; Homer's *Iliad* xviii. 592; Lucian *On the Dance* 49
⁹³ Graves, 1992, p343 98u & p346 98.4; Plutarch *Theseus* 21
⁹⁴ Homer *Iliad* xviii. 592
⁹⁵ Graves, 1992, pp345-346 98.2
⁹⁶ Graves, 1992, p346 98.3
⁹⁷ Graves, 1992, p370 104.4
⁹⁸ Ecclesiastes 11:30
⁹⁹ Genesis 32:24-28
¹⁰⁰ Song of Songs 2:1, Graves, 1961, p261
¹⁰¹ Ward, 1925, p113
¹⁰² Ward, 1925, pp117-118
¹⁰³ Song of Songs 1:17; Graves, 1961, pp 265, 338 & 339
¹⁰⁴ Canticles 2:1
¹⁰⁵ Isaiah 35:1
¹⁰⁶ Ward, 1925, p34
¹⁰⁷ Graves, 1992, p72 18.7, p95 24.11 & p275 81.1
¹⁰⁸ Temple, pp114-115
¹⁰⁹ Patai, pp 20 & 27
¹¹⁰ Patai, p99
¹¹¹ 1 Kings 10:2
¹¹² 1 Kings 3:1
¹¹³ Graves, 1961, p356
¹¹⁴ Monson
¹¹⁵ Wildung, p172
¹¹⁶ Wildung, pp170-175
¹¹⁷ Wildung, pp138-145
¹¹⁸ Hall, 1929, p401; note *Isiac* means of Isis, rather than of Isaiah
¹¹⁹ Rohl, pp175-176
¹²⁰ 1 Kings 9:15
¹²¹ Numbers 20:1 & 13
¹²² II Chronicles 8:11, Psalms 2:6, Joel 2:1 and 3:17, Daniel 9:16 and 9:24, and Nehemiah 11:1
¹²³ Isaiah 48:2
¹²⁴ Bernal, Vol 1, pp69 & 70

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- ¹²⁵ Hall, [1937] p69
- ¹²⁶ Graves, 1961, p337
- ¹²⁷ Horizontal dendrogram from hierarchical cluster analysis of data presented by Nei and Roychoudhury 1993, see also Nei 1995, 1996
- ¹²⁸ Cavalli-Sforza , 1998
- ¹²⁹ Horizontal icicle plot with clusters combined using the average linkage between groups method (called UPGMA)
- ¹³⁰ Cann, Stoneking and Wilson, 1987
- ¹³¹ Nei and Takezaki 1996
- ¹³² Extraction Method: *Principal Component Analysis*; Rotation Method: *Obimin Oblique Rotation with Kaiser Normalization*. Correlation of Components: Asian to Caucasian 0.307, Asian to African -0.615, Caucasian to African -0.119
- ¹³³ Data Set I; Extraction Method: *Principal Component Analysis*; Rotation Method: *Obimin Oblique Rotation with Kaiser Normalization*. Correlation of Components: African to Caucasian/South Asian 0.121, Caucasian/South Asian to North Asian/ Amerindian 0.517, African to North Asian/ Amerindian 0.00. Chimpanzee to Caucasian/South Asian -0.763, to African -0.415, to North Asian/ Amerindian -0.671
- ¹³⁴ Wolpoff, Wu and Throne, 1984
- ¹³⁵ Morgan presents the controversial *Aquatic Ape* theory of Sir Alister Hardy 1982 & 1985
- ¹³⁶ Morgan 1990, pp50-58
- ¹³⁷ Morgan 1990, p141
- ¹³⁸ Morgan 1990, pp83-91
- ¹³⁹ Benveniste and Todaro, 1976; Todaro, 1980; Todaro, & Bonner, Birkenmeier, Gonda, Mark, Searfross, 1982; see also Morgan 1990, pp176-179
- ¹⁴⁰ *Morph* or *mt. Hpa 1-1* is commonly found in Asian man and Orangutans but not in the ancient African populations of the Pygmy and Bushman
- ¹⁴¹ See American Association of Physical Anthropologists 66th Annual Meeting; Hammer, et al 1997, Hammer, et al 1998; and Harding, et al 1997
- ¹⁴² Jin, Li and P Underhill, V Doctor, R W Davis, P Shen, L Cavalli-Sforza and P Oefner
- ¹⁴³ Krings
- ¹⁴⁴ Dawkins, p272 note 43 and pp276-277 note 9
- ¹⁴⁵ Yogananda, pp320-321
- ¹⁴⁶ Semen, 1996; and Cavalli-Sforza , 1998
- ¹⁴⁷ Bernal, Vol 2, 1993, p532
- ¹⁴⁸ Baring & Cashford, p156
- ¹⁴⁹ Graves, 1992, p573 146.1
- ¹⁵⁰ Graves, 1961, p62
- ¹⁵¹ Graves, 1992, p598 151.3
- ¹⁵² Graves, 1961, p241 & Graves, 1992, p589 149.1
- ¹⁵³ Graves, 1992, p297 88.7 & p596 151e
- ¹⁵⁴ Geoffrey of Monmouth, pp72-74 & 286
- ¹⁵⁵ Bernal, Vol 2, 1993, p531
- ¹⁵⁶ The Elba Tablets of Tell Mardikh in north-western Syria, excavated in 1964, contain early Hebrew-Canaanite language in Sumerian cuneiform
- ¹⁵⁷ Lambert, pp137, 141, 146, 161, 173
- ¹⁵⁸ Genesis 2:10-14
- ¹⁵⁹ Gilbert p117
- ¹⁶⁰ Manley, pp36 & 50
- ¹⁶¹ Manley, pp56-57
- ¹⁶² Manley, pp36 & 44
- ¹⁶³ Greywacke is grey sandstone of biotite, chlorite, feldspar, hornblende, magnetite, pyroxene, quartz and serpentine minerals in a fine-grained clay matrix.

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- ¹⁶⁴ Petrie; pp99-100 & 131-133; see also Marston pp61 & 168-170 for biblical comment.
- ¹⁶⁵ Wildung, pp86-87
- ¹⁶⁶ Eckenstein, Petrie's student, pp6-7 & 39-40
- ¹⁶⁷ Herodotus, Book II, 104 & 105
- ¹⁶⁸ Bernal, Vol 2, 1993, pp25, 26
- ¹⁶⁹ Bernal, Vol 2, 1993, pp272
- ¹⁷⁰ Ward, 1921, p193 6° of *Ancient & Accepted Rite*
- ¹⁷¹ Graves, 1961, p339
- ¹⁷² Graves, 1961, p339; Graves, 1992, p327 95.5
- ¹⁷³ Graves, 1992, p42 7.2-7.4
- ¹⁷⁴ Graves, 1961, p341
- ¹⁷⁵ Bernal, Vol 2, 1993, p289
- ¹⁷⁶ Allegro, 1970, p249, note VIII.54
- ¹⁷⁷ Graves & Patai, p208 note 5
- ¹⁷⁸ Sitchin, "When Time Began", p105
- ¹⁷⁹ Wolkstein & Kramer, pp53-54
- ¹⁸⁰ Allegro, 1970, p237, note VI.24
- ¹⁸¹ Allegro, 1970, pp 234 & 235, note VI.16
- ¹⁸² Graves, 1992, p600 152g
- ¹⁸³ Graves, 1992, p602 152.5
- ¹⁸⁴ Graves, 1961, p339
- ¹⁸⁵ Bernal, Vol 2, 1993, p291
- ¹⁸⁶ Graves, 1961, p339 quoting 1 Kings 4:33
- ¹⁸⁷ Genesis 10: 2
- ¹⁸⁸ Graves, 1961, p132
- ¹⁸⁹ Graves, 1992, p598 151.3
- ¹⁹⁰ Ezekiel, 38:17
- ¹⁹¹ Graves, 1961, pp207 & 237-238
- ¹⁹² Bernal, Vol2, 1991, p231
- ¹⁹³ Gardner, pp245-247
- ¹⁹⁴ Ashmole [1715], p15
- ¹⁹⁵ Nerval
- ¹⁹⁶ Collins, p119
- ¹⁹⁷ Ferdowsi, pp47-48
- ¹⁹⁸ *Zend-Avesta*, see Collins, p119
- ¹⁹⁹ Eliade, p99
- ²⁰⁰ Graves, 1961, p218
- ²⁰¹ Graves, 1946, p326
- ²⁰² I Chronicles 2:54,55
- ²⁰³ Plinius mentions Magan in Arabia.
- ²⁰⁴ Genesis 10:8
- ²⁰⁵ Sanherib's report about the Meluhhan help for Hiskija.
- ²⁰⁶ The discussion on the Meluhha comes from Bjarte Kaldhol on the Ancient & Near East forum.
- ²⁰⁷ Deuteronomy 2:23
- ²⁰⁸ *Besor* is the dialectal form of *Misor*.
- ²⁰⁹ Exodus 2:18, Exodus 18 & Numbers 10:29
- ²¹⁰ Briffault, vol3, p108
- ²¹¹ Ezekiel 9:4
- ²¹² Joyce, p52
- ²¹³ Graves, 1946, pp402-403
- ²¹⁴ Graves, 1992, p38 6.2
- ²¹⁵ Ward, 1925, p62

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- ²¹⁶ Ovid 'The Death of Orpheus' Book XI, 1-94, pp249-251; see also Graves, 1961, p99
- ²¹⁷ Ovid 'Medea and Aeson' Book VII, 288-316, p153 and 159-218, pp140-141
- ²¹⁸ Ovid 'Tereus, Procne, and Philomela' Book VI, 567-596, pp139-140
- ²¹⁹ Exodus 15:20-23
- ²²⁰ Josephus, *Antiquities of the Jews* – Book II, Chapter 4
- ²²¹ Graves, 1961, p172
- ²²² Graves, 1992, p615 155.2
- ²²³ Josephus 'Against Apion Book II' VIII; see also Aberro, Charles, 1976
- ²²⁴ Graves, 1992, p515 134b
- ²²⁵ Graves, 1992, p44 8.1; p47 9.2
- ²²⁶ Graves, 1961, p403
- ²²⁷ Graves, 1961, p404; Graves, 1992, p71 18.1, p302 89.3 & p651 160.10
- ²²⁸ Graves, 1992, p302 89.2
- ²²⁹ Graves, 1992, p417 112.1
- ²³⁰ Graves, 1992, p32 3.1
- ²³¹ Bernal, Vol 1, 1987, p65
- ²³² Herodotus, Book Two, 42-46, pp101-104
- ²³³ Dawkins, 1985, p95
- ²³⁴ Graves, 1961, p218
- ²³⁵ Dawkins, 1988, p62 and p268 note 24
- ²³⁶ Hall, [1937], *Initiation of Plato*, Third Tableau, Second Scene, p159
- ²³⁷ Herodotus, Book 1, 198, p79. Book 4, 194, p and Book 7,31, p386 refer to man made honey.
- ²³⁸ Graves, 1992, p36 3.1
- ²³⁹ Gimbutas
- ²⁴⁰ Graves, 1992, p71 18.3 & p280 82.4
- ²⁴¹ Graves, 1992, p169 47.1
- ²⁴² Graves, 1992, p31 2.2
- ²⁴³ Graves, 1992, p72 18.4
- ²⁴⁴ Graves, 1992, p85 22.1; Ward, 1925
- ²⁴⁵ Wegner
- ²⁴⁶ Silver
- ²⁴⁷ Anderson, p23
- ²⁴⁸ Graves, 1992, p102 26.1
- ²⁴⁹ Graves, 1992, p103 26.2, p111 27.12, p651 160.10
- ²⁵⁰ Graves, 1992, p114 28.2
- ²⁵¹ Graves, 1992, Forward, p17 & p108 27.2
- ²⁵² Graves, 1992, pp176-177 50.2 - 50.3, p255 75.4, p359 101.1
- ²⁵³ Graves, 1992, Forward
- ²⁵⁴ Mayor, pp 32 to 40
- ²⁵⁵ Onat, Yegen, Lawrence, Oktay A and Oktay S
- ²⁵⁶ Strabo: *Geography*
- ²⁵⁷ Graves, 1992, p517 134j; Pliny *Natural History* xxv. 12, 15, 27 & 37
- ²⁵⁸ Harris, pp217-221
- ²⁵⁹ Eighth to sixth century BCE
- ²⁶⁰ Virgil, Book 6, p91
- ²⁶¹ Mead, *The Virgin of the World*, Vol III, p78
- ²⁶² Dawkins, 1985, p35
- ²⁶³ Graves, 1961, pp389 & 393
- ²⁶⁴ Graves, 1961, p472
- ²⁶⁵ Ovid 'Orpheus and Eurydice' Book X, 1-100, pp225-228
- ²⁶⁶ Hall, [1937], *Initiation of Plato*, First Tableau, Seventh Scene, p114
- ²⁶⁷ Christoph Willibad Gluck *Orfeo ed Euridice*, 1762, Vienna

²⁶⁸ Graves, 1961, p399
²⁶⁹ Graves, 1961, p393
²⁷⁰ Graves, 1992, p57 14.5
²⁷¹ Graves, 1992, p120 30.4
²⁷² Graves, 1961, p195
²⁷³ Exodus 12:5
²⁷⁴ Ovid 'The Doctrines of Pythagoras' Book XV, 335-370, p362
²⁷⁵ *Oeuvres de Philon Juif*, French translated 1588, p341 see Charbonneau-Lassay, p328
²⁷⁶ Judges 14:14
²⁷⁷ Church, Chapter 6
²⁷⁸ Graves & Patai, p242 note 1
²⁷⁹ Graves, 1946, p56
²⁸⁰ Graves, 1961, p356
²⁸¹ Genesis 24:15
²⁸² Watts, p198
²⁸³ Charpentier, p142
²⁸⁴ Favier, pp32 7 98
²⁸⁵ Graves & Patai, p154 note 3
²⁸⁶ Genesis 15:10,17-18; Jeremiah 34:18; the Treaty of Mati'ilu of Arpad and Ashurnirari V; and in Herodotus VII, 39 the Persian king Xerxes has his army march between the pieces of a cut up man.
²⁸⁷ Ward, 1925, pp 55, 70, 100, 110, 132 & 134
²⁸⁸ Exodus 4:24-26
²⁸⁹ Exodus 24:5-8
²⁹⁰ Cohn, pp60 & 61
²⁹¹ 1 Kings 11:1-4
²⁹² 1 Kings 11:41-43
²⁹³ Graves, 1946, p6
²⁹⁴ Exodus 13:2
²⁹⁵ Micah 6:7
²⁹⁶ Judges 11:30&31; Graves, 1992, p715 169.5
²⁹⁷ Leviticus 18:21 & 20:2; 1 Kings 11:7, 2 Kings 23:10, Jeremiah 7:35
²⁹⁸ Jeremiah 17:1-2
²⁹⁹ Jeremiah 7:31 & 32; see also Graves & Patai p175 note 3
³⁰⁰ Leviticus 27:29
³⁰¹ Leviticus 1:11, Graves, 1961, p441 & Graves & Patai, p32 note 6
³⁰² Cohn, pp72 & 73
³⁰³ Exodus 34:19&20
³⁰⁴ Genesis 22:2
³⁰⁵ Hebrews 11:19
³⁰⁶ Graves, 1946, p5
³⁰⁷ Graves, 1946, p5, repudiation or divorce of the Goddesses is found in Ezekiel: 26.
³⁰⁸ Genesis 17:3-12
³⁰⁹ Numbers 33:52-3
³¹⁰ Deuteronomy 20:16-17
³¹¹ Graves, 1992, p715 169.6
³¹² Deuteronomy 20:13-14
³¹³ Bernal, Vol 2, 1993, p356
³¹⁴ Joshua 6:21,24
³¹⁵ Baring & Cashford, p442
³¹⁶ Manetho, *Aegyptiaca*, fragment 42, 1.75-79.2; Josephus, *Against-Apiion*, I, XIV, 75; Tutimaecus is unknown; the Egyptian word for Hyksos is Aamu.
³¹⁷ Velikovskiy, p64

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- 318 Josephus, *Against-Apiion*, I, XXVI
319 Bernal, Vol 2, 1993, pp357
320 Bernal, Vol 2, 1993, p357
321 Tablet EA 256 (British Museum)
322 Daniel 2: 46-49
323 Zuckerman, p47 quotes Ahmed ibn Muhammad Al-Makkari
324 Bernal, Vol 2, 1993, pp40-41 & Graves, 1992, p399 109.2
325 Bernal, Vol 2, 1993, pp321
326 Collins, pp138-139 & 243
327 Manning dates Thera's eruption dated to the later 17th century BCE, probably c.1628BCE
328 Bernal, Vol 2, 1993, pp xxiix
329 Graves, 1961, p275
330 Lambert, p53
331 Bernal, Vol 2, 1993, p408
332 Prichard, 1955, p232-233, Carnarvon Tablet I.
333 Prichard, 1955, pp233-234
334 *Annals of Karnak*, James Breasted, Vol 2, Sec 416 in Velikovsky, p141
335 Tablet EA 288 (British Museum)
336 Schwaller de Lubicz, pp126-135
337 Cohn 1993, p9
338 Cohn 1993, p10
339 Cohn 1993, p21
340 Cohn 1993, p21
341 Knight & Lomas, 1996, p127
342 Collins, p190-191
343 Wilhelm
344 Sitchin, pp71 & 72
345 1 Kings 6:1 the Exodus took place 480 years before the fourth year of Solomon's reign
346 Simms, Kitchen, Lichtheim, Johnson 1988, pp26-46; 1991, pp231-6 and 1996, pp65-82
347 Wildung, p114
348 Desroches-Noblecourt, p130
349 Simms
350 Gaballa
351 Josephus retelling of Manetho's notice
352 Papyrus Harris 75 dated to the early reign of Ramses IV
353 Ward, 1925, pp 101 to 108
354 Graves, 1992, p639 159.4
355 Graves and Patai, p262, note 1
356 Bernal, Vol 2, p36
357 Josephus 'Against Apion' derived its material from Berossus' 'Babyloniaca'; see Josephus, *Against Apion* Book II, 2
358 Leiden Papyrus (1350BCE approx.), see Luckert, pp112-113
359 Exodus 3:14
360 Graves, 1961, pp266 & 337-8
361 Graves, 1961, p335
362 Graves, 1961, p440
363 Graves, 1961, p424
364 Graves, 1961, p287
365 Graves, 1961, p340
366 Graves, 1992, p29
367 Gilbert, p184
368 Briffault Vol3, p90

³⁶⁹ Graves, 1961, p366
³⁷⁰ Graves, 1961, p464
³⁷¹ Graves, 1961, p370
³⁷² Dawkins, 1985, p24
³⁷³ Wilhelm pp 54-55
³⁷⁴ Dawkins, 1985, p30 & p271 note 19.
³⁷⁵ Hall [1950], p44, shows that the letters AUM also stand for *Artifex Universus Mundi* meaning the *Great Architect of the World* and by numerical cipher have the sum of 33, as does the name Bacon
³⁷⁶ Graves, 1961, pp468 & 248-250
³⁷⁷ Graves, 1961, pp285-287
³⁷⁸ Graves, 1961, p468
³⁷⁹ Yarker, 1878, p14
³⁸⁰ Gardner, p257: also Ean Begg *The Cult of the Black Virgin* p103
³⁸¹ Ward, 1921, p281
³⁸² Ward, 1921, p281
³⁸³ Harris, p192
³⁸⁴ Numbers 6:22-27
³⁸⁵ Graves, 1961, p469
³⁸⁶ Genesis 36:13 & 17, 1 Chronicles 1:37, see also Bartlett, p89
³⁸⁷ Ward, JSM, 1925, p167
³⁸⁸ The forty two letter name of God is ABG YThTz QRO ShTN NGD YKSh BTR TzThG ChKB PhZQ YGL PhZQ ShQW TzYTh
³⁸⁹ Ward, 1925, pp 96 & 105
³⁹⁰ Graves, 1946, pp219-220, Graves, 1961, pp119 & 189
³⁹¹ Zohar GHA 996 see Mathers, p235
³⁹² GHA 1094
³⁹³ Zohar GHA, 90:996 see Mathers, p235, where antimony has been substituted for philosophical Mercury
³⁹⁴ Wildung, p 100
³⁹⁵ Wildung, p 105
³⁹⁶ Morris Silver: comment on Ugaritic text KTU 1.23; see also Jeremiah 17:1-2 for Ashera poles
³⁹⁷ Ward, 1925, p35
³⁹⁸ Hall [1937], p59
³⁹⁹ Hall [1937], p59
⁴⁰⁰ Graves, 1961, pp103 & 113
⁴⁰¹ GHA 1090 & 1091
⁴⁰² Dawkins, 1985, p285 note 153
⁴⁰³ LHA 382:
⁴⁰⁴ LHA 347 & 363
⁴⁰⁵ Pike, Chapter 32 (Sublime Prince of the Royal Secret) *The Occult Science of the Ancient Magi – The Ancient Mysteries*, pp858-861
⁴⁰⁶ Act 4, Scene 1
⁴⁰⁷ Act 5, Scene 1
⁴⁰⁸ Graves, 1992, p96 25a
⁴⁰⁹ Mathew 27:46, Mark 15:34 & Anon, *Ordo ab Chao*, 32°, p377
⁴¹⁰ Hall [1937], p155, *The Initiation of Plato, Third Tableau, Second Scene*, from the magazine *The Kneph*
⁴¹¹ 'Form and Order of the Service to be used on Tuesday, 2nd June, 1953 being The Day of Coronation of Her Majesty Queen Elizabeth II' H.M.S.O London
⁴¹² Collins, p161
⁴¹³ Collins, p163
⁴¹⁴ Moses Khorenats'i, p80, see Collins, p165

⁴¹⁵ Graves & Patai, p147 (g)
⁴¹⁶ Genesis 10
⁴¹⁷ Moses Khorenats'i, pp84-92, see Collins, p165
⁴¹⁸ Genesis 11:31&32
⁴¹⁹ Genesis 24
⁴²⁰ Genesis 29
⁴²¹ Dawkins, 1985, p272 note 25
⁴²² Bright p70 and Graves & Patai, p132 note 1
⁴²³ Eusebius, of Caesarea, lib 9 & Josephus, 'Antiquities of the Jews – Book I' Chapter 7, Para 2 quotes the words of Berossus
⁴²⁴ Josephus, 'Antiquities of the Jews – Book I', Chapter 7, Para 2 quotes the words of Nicolaus of Damascus
⁴²⁵ Genesis 12:9 & 10
⁴²⁶ Genesis 14:16 & 17
⁴²⁷ Roux, p242 & Graves & Patai, p145 Note 1
⁴²⁸ Genesis 23
⁴²⁹ Briffault, Vol 3, p108
⁴³⁰ Bright, pp80 & 91
⁴³¹ Gilbert, pp183-4
⁴³² Mackenzie, p408 of first edition, 1877
⁴³³ Perry
⁴³⁴ Baigent, p189
⁴³⁵ Patai, p300
⁴³⁶ Graves & Patai, p141 notes that there is no scriptural authority for Abraham denouncing the idols
⁴³⁷ Chwolson, pp382-98
⁴³⁸ Baigent, pp185-187
⁴³⁹ Lambert, p212
⁴⁴⁰ Hall, [1937] pp127-128
⁴⁴¹ Baigent, p185
⁴⁴² Gilbert, p154
⁴⁴³ Gurdjieff, pp161-164; also Gilbert, p40
⁴⁴⁴ Gilbert, pp112 - 116
⁴⁴⁵ also Yamauchi, p415
⁴⁴⁶ Stoyanov, p6
⁴⁴⁷ Stoyanov, pp3-11
⁴⁴⁸ Stoyanov p7, refers to the Gathas of Zoroaster, Avestan section of Yasna, 31:20, a book *bound with 7 seals*.
⁴⁴⁹ Stoyanov, p17
⁴⁵⁰ Stoyanov, p10
⁴⁵¹ Gilbert, p154
⁴⁵² Patai, p75
⁴⁵³ Baigent, p181
⁴⁵⁴ Sinclair, 1993, pp 151 & 246, although this has been disputed
⁴⁵⁵ Sinclair, 1993, p151; 1996, pp83-84; Wren
⁴⁵⁶ Gilbert, pp 68-70
⁴⁵⁷ Psalms 72:10
⁴⁵⁸ Fulcanelli
⁴⁵⁹ Ezekiel 27:23 & 24
⁴⁶⁰ Schonfield, 1984, p131
⁴⁶¹ Briffault, vol3, p85
⁴⁶² Revelation 12:1
⁴⁶³ Prichard

⁴⁶⁴ Genesis 36:39
⁴⁶⁵ Genesis 36:39; also Aesch-Mezareph or Purifying Fire, Chapter I
⁴⁶⁶ Patai, p443
⁴⁶⁷ Leiden Papyrus (1350BCE approx.), see Luckert, pp112-113
⁴⁶⁸ Baigent, 1994, p27
⁴⁶⁹ Baigent, p27
⁴⁷⁰ Zoroastrian Holy Book *Bundahishn*, see Collins, pp217-218
⁴⁷¹ 2 Samuel 8:17 & Luckert, pp143 & 156
⁴⁷² Graves, 1946, p57
⁴⁷³ Maccabees 7:13 & 42; See also Mackey, *Chasidim*, p179 & *Pharisees*, p656
⁴⁷⁴ Mackey, p656
⁴⁷⁵ Exodus 25:30, 29:40, Leviticus 27:30ff, Numbers 28:26ff & Graves & Patai, p150 note 5
⁴⁷⁶ Graves, 1946, p9
⁴⁷⁷ 1Chronicles 24
⁴⁷⁸ Joyce, pp51-52
⁴⁷⁹ Genesis 14; Psalm 110
⁴⁸⁰ Graves, 1946, p10
⁴⁸¹ Josephus *The Jewish Wars* XIII, 8, *Antiquities* 13:5:9 & 18:1:5; see also Ward, 1925, pp136-140
⁴⁸² Josephus, *The Jewish Wars*, II, 165
⁴⁸³ Graves, 1946, p332
⁴⁸⁴ Comment from Steven Mizrach 'Re: Rex Deus' Yahoo! Groups priory-of-sion Message 38659
⁴⁸⁵ 1 Samuel 10-15
⁴⁸⁶ Collins, p31
⁴⁸⁷ Graves, 1946, p308
⁴⁸⁸ 1 Maccabees 2: 27; see also Joyce, p54
⁴⁸⁹ Joyce, pp9-14 7 & 171-214
⁴⁹⁰ Jeremiah 35
⁴⁹¹ Collins, pp147-150
⁴⁹² Collins, pp147-150
⁴⁹³ Marconis (de Negre), 18^o, p144, Ward, 1921, p253 & Dawkins, 1985, pp57 & 70
⁴⁹⁴ Dawkins, 1985, p57
⁴⁹⁵ Marconis (de Negre), 18^o, p144; Ward, 1921, p253
⁴⁹⁶ *Sepher-Toldos Jeshu*, the Talmudist authors of *Sota* and *Sanhedrin* p. 19, book of *Jeziel*, and *Tela Ignea Satanae* (the Fiery Darts of Satan), all quoted by Eliphas Levi in *La Science Des Esprits*, who is in-turn quoted by Blavatsky Vol 2, p201
⁴⁹⁷ Yarker [1909], pp156-7 & 167
⁴⁹⁸ Blavatsky Vol 2, p386
⁴⁹⁹ Lexicon Talmudicum, sub "Abanarbel" and Talmud Babli Sanhedrin 106b, 43a, 51a; see Graves, 1989, p vii
⁵⁰⁰ Psalms 2: 7 & 8; see also Graves, 1961, p423
⁵⁰¹ Graves, 1961, p472
⁵⁰² The Coptic Gospel of Thomas: 100
⁵⁰³ Yarker [1909], pp156-7, 167
⁵⁰⁴ Graves, 1961, pp473-475
⁵⁰⁵ Graves, 1961, p469
⁵⁰⁶ Ward, 1921, pp282-283 & 306-307, Yarker [1909], pp168-169
⁵⁰⁷ Apocryphal New Testament; p 288 Acts of Paul
⁵⁰⁸ Graves, 1961, p424
⁵⁰⁹ Penni, p231
⁵¹⁰ Joyce, pp34-37
⁵¹¹ Bale
⁵¹² Hebrews 7: 3; Graves & Patai, pp147 & 150

⁵¹³ Genesis 14: 18
⁵¹⁴ Hebrews 7:3
⁵¹⁵ Hebrews 7
⁵¹⁶ Graves, 1961, p161
⁵¹⁷ Josephus, 'Antiquities of the Jews – Book I' Chapter 10, Para 2
⁵¹⁸ Hebrews 7:3 and Schonfield, 1984, p5
⁵¹⁹ Graves, 1961, p118
⁵²⁰ Allegro, 1970, pp 34, 35 & 102
⁵²¹ Eisenman & Wise pp142-145
⁵²² Exodus 16:31-34
⁵²³ II Chronicles 2-4; 1 Kings 7; and Yarker, [1909], p324
⁵²⁴ Yarker, [1909], p324
⁵²⁵ Collins, Andrew, pp25-27
⁵²⁶ Hancock, pp51-53
⁵²⁷ Fulcanelli, p103
⁵²⁸ Graves, 1961, p164 refers to Schonfield *Historical Background to the Bible*
⁵²⁹ Graves & Patai, p277 Note 4
⁵³⁰ Yarker, [1878], p75, note 1
⁵³¹ Geoffrey of Monmouth, p282 refers to the similar British *remnant*
⁵³² Amos 9:11-12
⁵³³ Schonfield, 1984, pp20-21
⁵³⁴ Josephus *The Jewish War*, II, 115 & Zuckerman, p5
⁵³⁵ Van Buren, p30
⁵³⁶ Judges 13:2
⁵³⁷ Zuckerman pp74-75 & 112
⁵³⁸ Zuckerman pp49-50
⁵³⁹ Zuckerman p56
⁵⁴⁰ Zuckerman p59
⁵⁴¹ Zuckerman p82
⁵⁴² Zuckerman p173
⁵⁴³ Zuckerman pp140-145
⁵⁴⁴ Zuckerman p260
⁵⁴⁵ Zuckerman pp374-378
⁵⁴⁶ Ward, JSM, 1925, p154-157
⁵⁴⁷ Mackey, Albert G, p244
⁵⁴⁸ Mackey, Albert G, pp736-737 & Anon, *Ordo ab Chao*, 33°, p401
⁵⁴⁹ Bernard of Clairvaux, xix
⁵⁵⁰ Yates, 'The Occult Philosophy in the Elizabethan Age'
⁵⁵¹ Geoffrey of Monmouth, p72-74 & p286; see also Dawkins, 1988, pp106-108
⁵⁵² Genesis 49:1,16-18
⁵⁵³ Graves, 1992, p204, 60.3
⁵⁵⁴ 1 Chronicles 4-9
⁵⁵⁵ Judges 5:17
⁵⁵⁶ 2 Chronicles 9:20-23
⁵⁵⁷ Ezekiel 27
⁵⁵⁸ Judges 18:11-12
⁵⁵⁹ Joshua 19:47, Judges 18:29
⁵⁶⁰ Judges 3:3 & 1 Chronicles 5:23
⁵⁶¹ Unger, p191
⁵⁶² Church, p124
⁵⁶³ Graves, 1992, p196 58.1
⁵⁶⁴ Judges 17, 18:30

⁵⁶⁵ Jerome *Homily 45*, p338 & Enoch 6:5-8
⁵⁶⁶ Freedman, p158 *Hermon, Mount*
⁵⁶⁷ Doresse, p225
⁵⁶⁸ Doresse, p39 note 97
⁵⁶⁹ Psalm 68:15, 16
⁵⁷⁰ Freedman, p. 159 *Hermon, Mount*
⁵⁷¹ Johnson, Buffie, p315
⁵⁷² Jerome *Homily 66* p70 & Encyclopedia Britannica, 15th ed., 1987, p876, *Hermon, Mount* means
forbidden place
⁵⁷³ Cavendish, p1289
⁵⁷⁴ Van Buren, p142-143
⁵⁷⁵ Morris, p537
⁵⁷⁶ Unger , p273
⁵⁷⁷ Cirlot, p93
⁵⁷⁸ Hall
⁵⁷⁹ Psalm 110
⁵⁸⁰ Keating, p40; & Moore, Vol 1, pp59-63
⁵⁸¹ Baigent et al, 1983, p275
⁵⁸² Moore, Vol 1, p60
⁵⁸³ Van Buren, p141-142
⁵⁸⁴ Van Buren, p141-142
⁵⁸⁵ Chronicles of Eri., Vol. 2, pp98-103
⁵⁸⁶ Moore, pp 86-88
⁵⁸⁷ 1 Kings 9:27; 10:22
⁵⁸⁸ Jeremiah 40:2-5
⁵⁸⁹ Jeremiah 41:10
⁵⁹⁰ Isaiah 37:32 & 2 Kings 19:30
⁵⁹¹ Genesis 38:26-29
⁵⁹² Judges 9:6; 2 Kings 11:1-4; 2 Chronicles 23:13
⁵⁹³ Ezekiel 37:22
⁵⁹⁴ Genesis 28:12-22
⁵⁹⁵ Daniel 2:34
⁵⁹⁶ 2 Kings 17:5-6
⁵⁹⁷ Bosanquet, Vol 3
⁵⁹⁸ Apocryphal book of 2 Esdras 13 vs. 40-44
⁵⁹⁹ Josephus *Antiquities of the Jews* 11:5: 2
⁶⁰⁰ Antiquities of the British Church, Stillingfleet
⁶⁰¹ Graves, 1992, p378 106c & p381 106.1
⁶⁰² Tumer, S, p57 & 87; Milton, Book 3
⁶⁰³ Phillips, 2000, p256
⁶⁰⁴ Bede, p7
⁶⁰⁵ Taylor, 'The Celtic Influence' pp19
⁶⁰⁶ Taylor, 'The Magnet of the Isles' pp13-14
⁶⁰⁷ Moore, p60
⁶⁰⁸ Graves, 1992, p296 88.3
⁶⁰⁹ Genesis 38:30
⁶¹⁰ Genesis 49:17
⁶¹¹ Graves, 1992, p170 48b, p201 60f, p205 60.8 & p567 145.2
⁶¹² Graves, 1992, p330 96.2
⁶¹³ Graves, 1992, p208 62.3
⁶¹⁴ Diodorus Siculus 1:28:1 5
⁶¹⁵ Graves, 1992, p28 & Strabo 5.2.40

⁶¹⁶ Herodotus 6:53
⁶¹⁷ Graves, 1992, p639 159.4
⁶¹⁸ National Message Magazine, September 1976, page 268
⁶¹⁹ Graves, 1992, p707 168.7
⁶²⁰ Maccabees I 12:20-21
⁶²¹ Josephus, *Antiquities of the Jews* 13: 5;8
⁶²² Josephus, *Antiquities of the Jews* 13: 5;8
⁶²³ Graves, 1992, pp27-28 Note 3: Pausanias viii. 1.2
⁶²⁴ Graves, 1992, p330 96.2
⁶²⁵ Graves, 1992, p27 Note 1: Pliny *Natural History* iv. 35 & vii. 67; Homer *Iliad* xx, 223.
⁶²⁶ Graves, 1992, p28
⁶²⁷ Graves, 1992, p125 32b; Pausanias i. 33. 3; Homer *Cypria*, quoted by Athenaeus p. 334b; Apollodorus iii. 10. 7
⁶²⁸ Graves, 1992, p649 160.1
⁶²⁹ Graves, 1992, p664 162.3
⁶³⁰ Geoffrey of Monmouth, p72-74 & p286; see also Dawkins, 1988, pp106-108
⁶³¹ Moffat, pp73-76
⁶³² Smith, p5
⁶³³ Camden
⁶³⁴ *Vetus Chronicon Holsatiae*, p54
⁶³⁵ Milton
⁶³⁶ Abbadie
⁶³⁷ Armstrong
⁶³⁸ Genesis 49:1,16-18
⁶³⁹ Ezekiel 21:25-27
⁶⁴⁰ Ezekiel 21:14
⁶⁴¹ Ezekiel 21:27
⁶⁴² Luke 1:32-33
⁶⁴³ Psalm 89:3-4 and 89:20-37
⁶⁴⁴ Judges 14:14
⁶⁴⁵ Judges 14:8-9
⁶⁴⁶ Exodus 31:6,7
⁶⁴⁷ Numbers 2:25a
⁶⁴⁸ Genesis 49:9
⁶⁴⁹ Deuteronomy 33:22
⁶⁵⁰ Psalm 22:12,13 & 21
⁶⁵¹ 2 Chronicles 2:13,14
⁶⁵² Jeremiah 50:4,20
⁶⁵³ Romans 11:26
⁶⁵⁴ Irenaeus, Vol. 302 & Hippolytus, pp. 14 & 15
⁶⁵⁵ Jeremiah 8:16
⁶⁵⁶ Numbers 2:25 & I Kings 12:28-30
⁶⁵⁷ Amos 8:11-14
⁶⁵⁸ I Chronicles 4-9
⁶⁵⁹ Revelations 7:5-7
⁶⁶⁰ Jeremiah 8:15-17
⁶⁶¹ Isaiah 14:29 -31
⁶⁶² Jeremiah 4:15, 23-27
⁶⁶³ Hall, 1923, p108
⁶⁶⁴ Cirlot, p93 & Unger , p273
⁶⁶⁵ Anon, '*Ordo ab Chao*, p391
⁶⁶⁶ Genesis 49:17, Numbers 2:25 & Unger , p273

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- ⁶⁶⁷ Exodus 31:6,7
⁶⁶⁸ Baigent, pp199-200
⁶⁶⁹ Baigent, p194
⁶⁷⁰ *The Disciples of Wisdom* A fragment of Julian the Emperor (reigned 360-363CE) from Cyril's *Contra Julianum* V, 176 (Migne) col. 770A, see Mead, G R S, Vol III, p199
⁶⁷¹ Godwin, Joscelyn, 1996
⁶⁷² Gilbert, p78
⁶⁷³ Howard, p4
⁶⁷⁴ Dobbs, pp271-277
⁶⁷⁵ *Secretum Secretorum*
⁶⁷⁶ Needham
⁶⁷⁷ Steele, R. and Singer, p488
⁶⁷⁸ Godwin, 1996
⁶⁷⁹ Stoyanov, p12
⁶⁸⁰ Allegro, 1979, p114
⁶⁸¹ Stoyanov, p13
⁶⁸² Stoyanov, p15
⁶⁸³ Graves, 1961, p163
⁶⁸⁴ Stoyanov, p xv
⁶⁸⁵ Stoyanov, p xvii
⁶⁸⁶ Stoyanov, p xiv & p1
⁶⁸⁷ Stoyanov, p42
⁶⁸⁸ Yarker, 1878, p63 quotes Rymer - Foed. Tom. XII
⁶⁸⁹ Patai, p260, see Thermo Judaei (1325-1371 approx.) *Physical Questions and Decisions of Distinguished Men*
⁶⁹⁰ Temple, p183 & Budge, 1904, Vol II, p164
⁶⁹¹ Anon 'Testament of Nicholas Flamel'; the 'child of Saturn' is Stibnite Sb₂S₃ purified by melting and dripping the melt into distilled water. This turns the water an orange-red color
⁶⁹² Fulcanelli, 1991
⁶⁹³ Plutarch, *De Isis et Osiris*, xxxiii
⁶⁹⁴ Budge, 1974
⁶⁹⁵ Prichard, 1955 *Fr. 54; Numen. fr. 35; Porph. 'de antro nymph. ' 10*
⁶⁹⁶ Prichard, 1955 *Fr. 58; Plut. 'de aud. ' 41 a*
⁶⁹⁷ Prichard, 1955 *Fr. 31; Hippol. 'Refut. ' IX 10,4*
⁶⁹⁸ Skinner, Chapter 5
⁶⁹⁹ Stedman's Medical Dictionary, p1893
⁷⁰⁰ Stedman's Medical Dictionary, p61
⁷⁰¹ $\text{Au} + 3\text{NO}_3^- + 4\text{Cl}^- + 6\text{H}^+ \rightarrow \text{AuCl}_4^- + 3\text{H}_2\text{O} + 3\text{NO}_2$
⁷⁰² Dasgupta, Rajib, Y Charles Guan and Kenneth N Han 'The Electrochemical Behavior of Gold in Ammoniacal Solution at 75°' Metallurgical & Materials Transactions B, Abstracts, Volume 28B, Number 1, Feb 1997
⁷⁰³ Sen, P K, A Sanyal and K K Sen Gupta 'Kinetics and Mechanism of the Oxidation of Hydrogen Peroxide by Gold (III) in Aqueous Hydrochloric Acid Medium' Bulletin of the Chemical Society of Japan, Volume 69, Number 6, June 1996, pp1543-1548
⁷⁰⁴ Fulcanelli, p153
⁷⁰⁵ Graves, 1961, p411
⁷⁰⁶ Graves, 1992, p401 109.8
⁷⁰⁷ Graves, 1992, p56 14c
⁷⁰⁸ Graves, 1961, p256 & Graves, 1992, p474 125.1
⁷⁰⁹ see also Virgil, Book 6, p92
⁷¹⁰ Graves, 1992, p21 & p126 32.1
⁷¹¹ Graves, 1992, p125 32a

- ⁷¹² Hall, [1937], pp152-154, *Initiation of Plato*, Second Tableau, Eighth Scene and Third Tableau, First Scene
- ⁷¹³ Graves, 1961, p255
- ⁷¹⁴ Graves, 1961, p253
- ⁷¹⁵ Graves, 1961, pp214, 216, 258, 341 & 468
- ⁷¹⁶ Graves, 1961, p263
- ⁷¹⁷ Lambert, p76; Graves, 1992, p435, 115.3
- ⁷¹⁸ Graves, 1992, p424 113.2
- ⁷¹⁹ Graves, 1992, p383 107a
- ⁷²⁰ Graves, 1992, p386 107.1
- ⁷²¹ Graves, 1992, p384 107d
- ⁷²² Graves, 1992, p375 105.3
- ⁷²³ Graves, 1992, p425 113.6
- ⁷²⁴ Graves, 1961, pp180 & 375
- ⁷²⁵ Graves, 1961, p196
- ⁷²⁶ Graves, 1961, p65
- ⁷²⁷ Allegro, 1970, p214 note II.23 & p250 note VIII.56 and Wolkstein & Kramer p68
- ⁷²⁸ Lambert, pp78, 109-111; Stibnite is Antimony Trisulphide Sb_2S_3 ; also Fulcanelli 'Les Demeurs Philosophales (The Dwellings of the Philosopher's)' p234
- ⁷²⁹ Lambert, p78
- ⁷³⁰ Baigent 1994, p187
- ⁷³¹ Pliny Hist. Nat. ix. 36 and Lambert, pp 76, 85-86
- ⁷³² Graves, 1961, pp280-284
- ⁷³³ Graves, 1961, 286
- ⁷³⁴ Exodus 23:13 & Aesch-Mezareph or Purifying Fire, Chapter IV
- ⁷³⁵ Graves, 1961, p177
- ⁷³⁶ Graves, 1961, p177
- ⁷³⁷ Lambert, p190
- ⁷³⁸ Lambert, pp176-181 & 184
- ⁷³⁹ Rogerii Baconis Angli *Tract on the Tincture and Oil of Antimonii*, subtitled *On the true and right Preparation of Stibium to heal human weaknesses and illnesses therewith, and to improve the imperfect metals*, Nuremberg AC 1731, translated by Kjell Hellesoe 1985. See Appendix 2.
- ⁷⁴⁰ Lambert, p212
- ⁷⁴¹ In Skinner: "Vade Mecum - On the Manner of Projection"
- ⁷⁴² Patai, p151
- ⁷⁴³ Ripley (in Skinner)
- ⁷⁴⁴ Patai, p404
- ⁷⁴⁵ Patai, p520
- ⁷⁴⁶ Lambert, pp205-206
- ⁷⁴⁷ Lambert, p207
- ⁷⁴⁸ *The book of Quintessence or the Fifth Being: That is to Say Mortal Heaven.* Sloane MS. 73, fol. 10. British Museum: Translated from an edition published 1866 by the Early English Text Society, Frederick J. Furnivall (ed), translation copyright 1995 Bryan J. Maloney.
- ⁷⁴⁹ Watts, p176
- ⁷⁵⁰ Patai, p12
- ⁷⁵¹ Allegro, 1970, p237 note VI.24
- ⁷⁵² Patai, p474
- ⁷⁵³ Graves, 1961, p164
- ⁷⁵⁴ Graves, 1992, p127 33f & p507 133a
- ⁷⁵⁵ Ovid 'The Death and Apotheosis of Hercules' Book IX, 191, p205; see also Charbonneau-Lassay, pp415-6
- ⁷⁵⁶ Graves, 1992, p50 12b; Scholiast on Homer's *Iliad* i. 609; Pausanias ii. 36.2 & 17.4

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- ⁷⁵⁷ Graves, 1992, p127 33d
⁷⁵⁸ Graves, 1992, p513 133.4
⁷⁵⁹ Fowden, p123-125
⁷⁶⁰ Holmyard, p165
⁷⁶¹ Habsburg, p158-159
⁷⁶² Bear on Edmund Spencer's "Faerie Queen", Book 1
⁷⁶³ Dawkins, 1985, p203
⁷⁶⁴ Bear on Edmund Spencer's "Faerie Queen", Book 1
⁷⁶⁵ Fulcanelli 'Les Demeurs Philosophales (The Dwellings of the Philosopher's)', p151
⁷⁶⁶ Mackey, *Abaddon*, p1
⁷⁶⁷ Anderson, Maxwell L, pp10 & 55
⁷⁶⁸ Dawkins, 1985, pp53-56
⁷⁶⁹ Marsh, pp40-41
⁷⁷⁰ Graves, 1992, p504 132.1
⁷⁷¹ Ovid 'Perseus and Andromeda' Book IV, 611-671, p94
⁷⁷² Ovid 'Death and Apotheosis of Hercules' Book IX, 189-223, p205
⁷⁷³ Collins, p213
⁷⁷⁴ Graves, 1961, pp379-380
⁷⁷⁵ Graves, 1961, p387 also *Lucifer*
⁷⁷⁶ Revelation 12 & 13
⁷⁷⁷ Revelation 13:18
⁷⁷⁸ With thanks to Bro. Ezzahir
⁷⁷⁹ With thanks to Bro. Ezzahir: the sequence of 3,5,7,9 and 11 the Atbash Cipher maps the Alphabet Key DMŁ PhLA ThYB to Elohim (ALHYM)
⁷⁸⁰ Graves, 1961, p125 & Graves, 1992, p209 63.2
⁷⁸¹ Graves, 1961, p387
⁷⁸² Yarker, [1909], p189 quotes from J P Brown *The Dervishes*
⁷⁸³ Pickering, Michael and Paul Heard 'Search for the Hero' Artist: M People, publisher: BMG Music Publishing/EMI Music Publishing
⁷⁸⁴ Ovid 'The Doctrines of Pythagoras' Book XV, 371-407, pp363-364
⁷⁸⁵ The Coptic Gospel of Thomas: 70
⁷⁸⁶ Archbishop Stylianos, Primate of the Greek Orthodox Church in Australia, The Sydney Morning Herald, April 13-15, 2001 News 7
⁷⁸⁷ Ashmole [1715], pp70-71
⁷⁸⁸ Habsburg, p20
⁷⁸⁹ Ashmole [1715], pp73-74
⁷⁹⁰ Carr pp313-4 *Les francs-Maçons Ecrases* [The Free-Masons Crushed] by the Abbé Larudan, Amsterdam, 1747
⁷⁹¹ Dawkins, 1985, p58
⁷⁹² Dawkins, 1985, p135
⁷⁹³ Marsh, p169
⁷⁹⁴ Marsh, p169
⁷⁹⁵ Dawkins, 1985, p296 note 335
⁷⁹⁶ Howard, p44
⁷⁹⁷ Dawkins, 1988, p267 note 16
⁷⁹⁸ Graves, 1992, p93 24.1
⁷⁹⁹ Graves, 1992, p311 91.4
⁸⁰⁰ Geoffrey of Monmouth, p81-87
⁸⁰¹ Graves, 1992, p19
⁸⁰² Graves, 1992, p21 & p639 159.3
⁸⁰³ Graves, 1992, p72 18.5 & p212 65.1
⁸⁰⁴ Graves, 1992, p544 138.5

⁸⁰⁵ Graves, 1992, p235 72h & p276 81.7
⁸⁰⁶ 1 Kings 11: 26-40 & 12: 1-17
⁸⁰⁷ Eusebius, *Historia ecclesiastica*; Constantine the Great ruled from 307-337CE
⁸⁰⁸ Ashmole, [1715] p411
⁸⁰⁹ Graves, 1992, p400 109.3
⁸¹⁰ Dawkins, 1985, p106
⁸¹¹ Dawkins, 1985, p109
⁸¹² Ward, 1921, pp 6 & 139; Ward, 1925, p152; also Blavatsky *Isis Unveiled*, p232
⁸¹³ Dawkins, 1985, p109
⁸¹⁴ Ashmole [1715], pp84-85; see also Dawkins, 1985, pp104 & 108-109
⁸¹⁵ Ashmole [1715]
⁸¹⁶ Ashmole [1715], p3
⁸¹⁷ Ashmole [1715], p132
⁸¹⁸ Ashmole [1715], p129
⁸¹⁹ Hall, [1950], p25
⁸²⁰ Mackey, *Ragon*, p713; Rebold, Emmanuel & J.Fletcher Brennan, p309
⁸²¹ Dawkins, 1988, p61 & p267 note 17
⁸²² Ovid 'Perseus and Andromeda' Book IV, 642-671, p94
⁸²³ Ovid 'Perseus and Andromeda' Book IV, 704-739, p96
⁸²⁴ Ovid 'Medea and Jason' Book VII, pp144-148
⁸²⁵ Graves, 1992, p346 98.4
⁸²⁶ Graves, 1992, p307 90.2; p347 98.5
⁸²⁷ Ovid 'The Minotaur' Book VII, pp175-176
⁸²⁸ Graves, 1992, pp346-347 98.4 & p401 109.7; Aristophanes *Clouds* 540
⁸²⁹ Graves, 1961, pp103 & 106
⁸³⁰ Graves, 1992, p340 98o; Plutarch *Theseus* 20; Bacchylides xvi. 116
⁸³¹ Graves, 1992, p347 98.5
⁸³² Graves, 1992, p318 92.11
⁸³³ Graves, 1992, p318 92.11; *Etymologicum Magnum*; Eustathius *On Homer's Odyssey* xi. P1688; Strabo viii. 6. 2; Pliny *Natural History* xxxiv. 83
⁸³⁴ Warner Brothers Records Inc., 1998
⁸³⁵ Graves, 1992, p52 12.5
⁸³⁶ Graves, 1961, p106; Graves, 1992, p364 103.1
⁸³⁷ Graves, 1961, p179
⁸³⁸ Graves, 1992, p310 91.1
⁸³⁹ Graves, 1961, p179
⁸⁴⁰ Herodotus Book II, 148; see also Manley, p36
⁸⁴¹ Graves, 1961, p231
⁸⁴² Graves, 1992, p44 8.1, p47 9.5
⁸⁴³ Graves, 1961, pp381-382
⁸⁴⁴ Patai, p331
⁸⁴⁵ Patai, p322
⁸⁴⁶ Waite, p97
⁸⁴⁷ Othello III: 3
⁸⁴⁸ Fulcanelli, 1925, p134
⁸⁴⁹ Fulcanelli, 1999, pp137-138
⁸⁵⁰ Hudson, 1994
⁸⁵¹ Schwaller de Lubiez, pp221 & 246
⁸⁵² Schwaller de Lubiez, p105
⁸⁵³ Schwaller de Lubiez, pp222-225
⁸⁵⁴ Knight and Lomas, 1996, p140
⁸⁵⁵ Corbin, 1978, p87 & 135

⁸⁵⁶ Corbin 1978, p52
⁸⁵⁷ Corbin 1978, p56
⁸⁵⁸ Stoyanov, p8
⁸⁵⁹ Cohn, p92-93
⁸⁶⁰ Corbin, 1978, p7 and pp112-113
⁸⁶¹ Watts, p153 & 154
⁸⁶² Corbin, 1978, p12
⁸⁶³ Scholia to the *Golden Treatise of Hermes*
⁸⁶⁴ Corbin, 1978, pp111 & 126
⁸⁶⁵ Howard, p27
⁸⁶⁶ Corbin, 1978, p78
⁸⁶⁷ Corbin, 1978, p143
⁸⁶⁸ Mead, Vol III, p91
⁸⁶⁹ 'Isis to Her Son Horus' (Paris mss. 2327, 1478CE; Paris mss. 2250, seventeenth century); see Berthelot, vol. II, pp. 28-31 and vol. III, pp. 31-33
⁸⁷⁰ Mead, Vol III, pp59-80 and reference to the *Black Rite* on p66
⁸⁷¹ Sonnet des voyelles in *Illuminations*, 1886, Paul Verlaine
⁸⁷² Sinclair, 1998, pp259-260
⁸⁷³ Wattsp38
⁸⁷⁴ Yarker, *The Secret High Degree Rituals of the Masonic Rite of Memphis*, 52° *Sage of the Labyrinth*, pp56-57
⁸⁷⁵ Graves, 1992, p729 170.5
⁸⁷⁶ Ovid 'The Island of Circe' Book XIV, 289-319, p334; Graves, 1992, p544 138.6
⁸⁷⁷ Ovid 'The Doctrines of Pythagoras' Book XV, 371-407, pp363-364
⁸⁷⁸ Ovid 'Myrrah' Book X, 284-529, p234 & 240
⁸⁷⁹ Ovid 'Venus and Adonis' Book X, 499-529, p241
⁸⁸⁰ Genesis 38:15
⁸⁸¹ Anderson, pp11, 38-39 & 46
⁸⁸² Genesis 38:21
⁸⁸³ Greenberg, p95
⁸⁸⁴ II Samuel 13:10-14
⁸⁸⁵ Deuteronomy 23:17
⁸⁸⁶ Ward, 1925, pp 112-114
⁸⁸⁷ Fulcanelli, p132
⁸⁸⁸ Judges 14:3-18 & Charbonneau-Lassay, Louis "The Bestiary of Christ", *Arkana*, 1991, p327
⁸⁸⁹ Patai, p410
⁸⁹⁰ Ovid 'Hyacinth' Book X, 160-250, pp230-232 and 'Ajax and Ulysses' Book XIII, 380-407, p306; also see Appendix 4
⁸⁹¹ Graves, 1992, p687 165.2
⁸⁹² Graves, 1992, p686 165j
⁸⁹³ Graves, 1992, p79 21m
⁸⁹⁴ Dawkins, 1988, pp195-196
⁸⁹⁵ Dawkins, 1988, p194
⁸⁹⁶ Ashmole, Elias *Theatrum Chemicum Britannicum*, V, p899, see *Epistola ad Hermannum*
⁸⁹⁷ Charbonneau-Lassay, pp427-440 and Mathers, p52 note
⁸⁹⁸ Waite, p97
⁸⁹⁹ Fisher, p84 & Graves & Patai, p176 note 4
⁹⁰⁰ Genesis, 22:11-13
⁹⁰¹ Dawkins, p288 note 9
⁹⁰² Graves, 1961, p264
⁹⁰³ John 12, Mathew 26:6-13 & Mark 14:3-9
⁹⁰⁴ Phillip: 63:30 & 64:10

⁹⁰⁵ John: 19:25
⁹⁰⁶ Bearing & Cashford, p592
⁹⁰⁷ Bearing & Cashford, p592
⁹⁰⁸ John 20:17 & Watts, p171 note 1
⁹⁰⁹ Haskins, pp16-17; Warner, p228
⁹¹⁰ Mark 15:40, Matthew 27:56 & Mark 16:1-6
⁹¹¹ Luke 8:3
⁹¹² Mark 6:22-25
⁹¹³ Ward, 1925, p147
⁹¹⁴ Josephus, *Antiquities of the Jews*, XVIII, ch5: sect4
⁹¹⁵ Robertson
⁹¹⁶ Herodotus, Book Eight, 138, p495
⁹¹⁷ Fisher, p7
⁹¹⁸ *The Knights Tale in Canterbury Tales*
⁹¹⁹ *The Two Noble Knights*, Act II, Scene ii
⁹²⁰ Gilbert, p151
⁹²¹ Dawkins, 1985, p42
⁹²² Gilbert, p283
⁹²³ Temple
⁹²⁴ Ward, 1921, pp48
⁹²⁵ Dawkins, 1985, pp38-39 & 42
⁹²⁶ Graves, 1961, p92
⁹²⁷ Graves, 1961, p395
⁹²⁸ Yarker, *The Secret High Degree Rituals of the Masonic Rite of Memphis*, 64° Sage of Mythras, pp77 & 79
⁹²⁹ Allen, Woody 'Deconstructing Harry' 1998
⁹³⁰ Dawkins, 1985, p113
⁹³¹ Zohar Bereshith 37b
⁹³² Dawkins, 1985, pp114-117
⁹³³ Graves, 1961, p273 & Graves, 1992, p194 58b: Europë is the daughter of Agenor, the King of Phoenicia. Europë rode from Phoenicia to Crete on the back of a bull.
⁹³⁴ Dawkins, 1985, p105
⁹³⁵ Dawkins, 1988, p77
⁹³⁶ Armstrong
⁹³⁷ Iltigius
⁹³⁸ II Timothy 4: 21
⁹³⁹ Graves, 1961, p437
⁹⁴⁰ Geoffrey of Monmouth, p72-74 & p286; see also Dawkins, 1988, pp106-108
⁹⁴¹ Dawkins, 1985, p285 note154 & p286 note159
⁹⁴² Dawkins, 1985, p287 note160 described the *Faerie Queen, Book I*
⁹⁴³ Graves, 1992, p46 9d; Hesiod *Theogony* 886-900; Pindar *Olympian Odes* vii. 34 ff; Apollodorus i. 3. 6
⁹⁴⁴ Dawkins, 1988, p106
⁹⁴⁵ Dawkins, 1985, p31
⁹⁴⁶ Dawkins, 1988, p162
⁹⁴⁷ Dawkins, 1988, Appendix 1, p251
⁹⁴⁸ Fisher, p77
⁹⁴⁹ Fisher, p75
⁹⁵⁰ Dawkins, 1985, p42
⁹⁵¹ Graves, 1946, p240
⁹⁵² Graves & Patai, p246
⁹⁵³ Graves, 1946, p65

⁹⁵⁴ Graves, 1946, p269
⁹⁵⁵ Geoffrey of Monmouth, p77
⁹⁵⁶ Exodus 17:8-17
⁹⁵⁷ Graves, 1961, p82
⁹⁵⁸ Genesis 14:
⁹⁵⁹ Collins, p170
⁹⁶⁰ Graves & Patai, p106
⁹⁶¹ Graves, 1992, p445 117.3
⁹⁶² Graves, 1961, p82
⁹⁶³ Graves & Patai, p107
⁹⁶⁴ Graves, 1961, p160
⁹⁶⁵ Graves, 1961, pp159-164
⁹⁶⁶ Graves, 1946, p420
⁹⁶⁷ Genesis 27, also Graves, 1961, p219 and Graves & Patai, pp233-234 notes 1 & 2
⁹⁶⁸ Graves, 1946, p54
⁹⁶⁹ Clement of Alexandria, *Stromata* iii, see Graves, 1946, p vii
⁹⁷⁰ Graves, 1989, pp263-267
⁹⁷¹ Graves, 1989, pp262-267
⁹⁷² Acts 21 & 22
⁹⁷³ Matthew 24: 15, 21 and 22 are based on Daniel 12:1-11
⁹⁷⁴ Luke 1:31-33
⁹⁷⁵ Davidy, Brit-Am Israel newsletter, 2/9/99
⁹⁷⁶ Thory, pp 336-337, in Schonfield, 1984, p167; Thory was *Conservator a Vie* of the Library of the *Rite Ecossaise Philosophique*. Upon Thory's death, Dr Charles Morison 33^o purchased the magnificent collection of nearly two thousand items. He bequeathed this to the Grand Lodge of Scotland and it can be viewed at Freemason's Hall, 96 George Street, Edinburgh EH2 3DH
⁹⁷⁷ Marconis (de Negre), p1 Introduction, pp10, Burt, p260, 18th Degree and Thory, Vol 1, pp336-7.
⁹⁷⁸ Marconis (de Negre), p2 of Introduction and p10
⁹⁷⁹ Godwin, 1994, p361
⁹⁸⁰ Hall, [1950], pp67-69
⁹⁸¹ Thory, and Schonfield, 1984, Appendix B, p167
⁹⁸² Howard, p34
⁹⁸³ Gardner, p323
⁹⁸⁴ Graves, 1961, p190
⁹⁸⁵ Marconis (de Negre), first Degree, p 225, note 101
⁹⁸⁶ Hall [1929] p401 and Watts, p31 note 2; Marconis (de Negre), first Degree, p79; the Dead Sea Scrolls show that the Essenes referred to Qumran as Damascus
⁹⁸⁷ Howard, p42; Ward, 1921, p209; Anon, *Ordo ab Chao*, 20^o, pp234 & 239; Yarker, [1909], p275
⁹⁸⁸ Dated 20 December 1660 and dedicated to Sir Thomas Egerton, Lord Keeper of the Great Seal. See Francis Thynne, "*Emblemes and Epigrammes*" ed FJ Furnivall (1876). Early English Texts Series, Old Series, p25
⁹⁸⁹ Dawkins, 1988, p173 refers to the *Thermis Aurea*
⁹⁹⁰ Ovid 'Minerva meets the Muses on Helicon' Book V, 233-260, p106
⁹⁹¹ Graves, 1961, pp383 & 386
⁹⁹² Ovid 'Minerva meets the Muses on Helicon' Book V, 261-290, p107; Graves, 1992, p253 75b
⁹⁹³ Graves, 1992, p17, p62 16.5 & p399 109.2
⁹⁹⁴ McDuff
⁹⁹⁵ *Love's Labours Lost*, Act 1 Scene 2
⁹⁹⁶ Hall, [1950], p42 provides an illustration from *Old England* (London, 1854)
⁹⁹⁷ Josephus *The Jewish War*, 1 - 407 & 3 - 522
⁹⁹⁸ Hackett, p341
⁹⁹⁹ Church, p124

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- ¹⁰⁰⁰ Genesis 49:16-7
¹⁰⁰¹ Josephus *The Jewish War*, I - 139
¹⁰⁰² Josephus *The Jewish War*, III - 495 to 522
¹⁰⁰³ Joyce, p58
¹⁰⁰⁴ Josephus *The Jewish War*, III - 34 to 60
¹⁰⁰⁵ Josephus *The Jewish War*, I - 347 to 363
¹⁰⁰⁶ Dawkins, 1988, p113
¹⁰⁰⁷ Berthelot *Collection des anciens alchimistes grecs*, II, p129
¹⁰⁰⁸ Hall [1950], p44
¹⁰⁰⁹ Peacham, Henry "*The Truth of Our Times*", 1638 pp173-174
¹⁰¹⁰ Dawkins, 1988, p260 note 11
¹⁰¹¹ Graves, 1961, p290
¹⁰¹² Corneille in Fulcanelli, pp107-108
¹⁰¹³ Godwin, Joscelyn, 1994, p119
¹⁰¹⁴ Adamson
¹⁰¹⁵ Yates
¹⁰¹⁶ Keplinger
¹⁰¹⁷ Hall [1950], p51
¹⁰¹⁸ Watts, p38
¹⁰¹⁹ Gardiner, pp177 & 299
¹⁰²⁰ Eisenman & Wise, p152
¹⁰²¹ Exodus 22:18
¹⁰²² Dawkins, 1988, p159
¹⁰²³ Hall [1950], p51
¹⁰²⁴ Gardner, pp303-314
¹⁰²⁵ Baigent & Leigh, 1990, pp 220 & 376
¹⁰²⁶ Aubrey
¹⁰²⁷ Dawkins, 1988, Appendix 1, pp251-257 outlines Dr John Dee's great Freemasonic manuscript
General & Rare Memorials pertayning to the Perfect Art of Navigation, 1577
¹⁰²⁸ Bernal, Vol 1, 1987, p177
¹⁰²⁹ Rebold, Emmanuel & J.Fletcher Brennan, p256; Hall [1950], pp58-59
¹⁰³⁰ Hall [1950], p60 and Anon, *Ordo ab Chao*, Volume II and Anon, *Secret Ritual of the 33° and Last Degree*
¹⁰³¹ Andrews & Schellenberger, p 69, and Sinclair, 1993, p45, 55 & 75
¹⁰³² Graves, 1946, p297
¹⁰³³ Dawkins, 1988, p275 note 10
¹⁰³⁴ Graves, 1992, p446 117.6
¹⁰³⁵ Magee, p60
¹⁰³⁶ Popper, 1979
¹⁰³⁷ Ellis, 1975
¹⁰³⁸ Higgins, Godfrey, 1836, II, p301
¹⁰³⁹ McIntosh, 1994, p97
¹⁰⁴⁰ McIntosh, 1994, p216
¹⁰⁴¹ Kirsop, Wallace, Francis Yates, 1975, Marsh and particularly Hamilton, Alastair
¹⁰⁴² Dawkins, 1988, pp197-8
¹⁰⁴³ Dawkins, 1985, p283 note 138
¹⁰⁴⁴ Dawkins, 1985, pp69-71
¹⁰⁴⁵ Dawkins, 1988, p263 note 43 & p286 note 5
¹⁰⁴⁶ Dawkins, 1988, p287 note 5 refers to Robert Fludd's *Tractus Apologetica*
¹⁰⁴⁷ Dawkins, 1988, p96
¹⁰⁴⁸ Josephus, 'Against Apion –Book II', 31
¹⁰⁴⁹ Dawkins, 1988, p263 note 33

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- ¹⁰⁵⁰ Ovid ‘Atalanta’ Book X, 716-739, p248 and ‘Hyacinth’ Book X, 188-221, p231
¹⁰⁵¹ Dawkins, 1988, p288 note 25
¹⁰⁵² Dawkins, 1988, p287
¹⁰⁵³ Dawkins, 1988, p42
¹⁰⁵⁴ Dawkins, 1988, p62 & p269 note 27, which refers to Hall [1937]
¹⁰⁵⁵ Dawkins, 1988, pp94 & 106
¹⁰⁵⁶ Fulcanelli, p72 & Graves, 1992, p649 160.4
¹⁰⁵⁷ Collins, p186
¹⁰⁵⁸ Ward, 1921, pp210-211, 21° *Patriach Noachite* or *Prussian Knights*, records the legend of an architect or supervisor of building at the Tower of Babel called Peleg who was descended from Noah and therefore may be earlier than Imhotep; see also Anon, *Ordo ab Chao*, 21°, pp250-252
¹⁰⁵⁹ Wildung, p157
¹⁰⁶⁰ Wildung, p157
¹⁰⁶¹ Strabo, Lib XVI, p92 & p471 & Ward, 1921, p133
¹⁰⁶² Libanius in Orat. XI Antiochus Vol II, p343
¹⁰⁶³ Howard, p16
¹⁰⁶⁴ Fanthorpe, p122
¹⁰⁶⁵ Maccabees 7:13 & 42
¹⁰⁶⁶ Josephus, Lib 13 cap 19 and Pliny, Lib V cap 17
¹⁰⁶⁷ Andronicos, pp12-14
¹⁰⁶⁸ Graves, 1992, p714 169.2
¹⁰⁶⁹ Graves, 1992, p48 10d; Pausanias x. 24. 4 & i. 19. 2
¹⁰⁷⁰ Anderson, pp7 & 23
¹⁰⁷¹ Dionis. Halicarn. Lib. III p229 1691
¹⁰⁷² Yarker, [1909], p229
¹⁰⁷³ Howard, p18
¹⁰⁷⁴ Anderson, p8
¹⁰⁷⁵ Ovid ‘The Apotheosis of Julius Caesar’ Book XV, 753-84, p375; Geoffrey of Monmouth, p107; & Graves, 1992, p392 108.5, p393 108.8, p401 109.7 & p699 168c
¹⁰⁷⁶ Graves, 1992, p623 158i & p628 158.3
¹⁰⁷⁷ Graves, 1992, p69 18f & g
¹⁰⁷⁸ Graves, 1992, p72 18.3
¹⁰⁷⁹ Graves, 1992, p73 18.7
¹⁰⁸⁰ Ovid ‘Myrrah’ Book X, 284-529, pp234-241
¹⁰⁸¹ Genesis 19: 30-38
¹⁰⁸² Genesis 38:18
¹⁰⁸³ Mekhilta Beshallah, Mass. diShirata 72; Sifre 81a see Graves and Patai, p171 and 172 note 2
¹⁰⁸⁴ Graves, 1992, p705 168.1
¹⁰⁸⁵ Sinclair, 1993, p154-6
¹⁰⁸⁶ Vitruvius & Yarker, John, [1909], p231
¹⁰⁸⁷ Lambert, p31
¹⁰⁸⁸ Lambert, p83
¹⁰⁸⁹ Sinclair, 1993, p156
¹⁰⁹⁰ Gilbert, p245
¹⁰⁹¹ Graves, 1992, p288 85.1
¹⁰⁹² Graves, 1992, p288 85.1, p730 170.8
¹⁰⁹³ Gilbert, pp245-7
¹⁰⁹⁴ Gilbert, p249
¹⁰⁹⁵ Ward, 1921, p283 & pp244-249
¹⁰⁹⁶ Lawlor, p10
¹⁰⁹⁷ Favier, p172
¹⁰⁹⁸ Favier, pp26 & 80

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- ¹⁰⁹⁹ Sinclair, 1993, p110: *Laborare Est Orare*
¹¹⁰⁰ Sinclair, 1996, p91
¹¹⁰¹ Bernard of Clairvaux letter to Alexander, Bishop of Lincoln, Letter 67, p91; see also Sinclair, 1996, p82
¹¹⁰² Yarker, [1909], p288
¹¹⁰³ Charpentier, p150 see *Les Tours Inachevées* and *La Pendule à Solomon*, ed Julliard
¹¹⁰⁴ Charpentier, p144
¹¹⁰⁵ Rebold & Brennan, pp35, 50 & 74; Sinclair, 1993, p151
¹¹⁰⁶ Ward, 1921, p146
¹¹⁰⁷ Wren, 1750
¹¹⁰⁸ Sinclair, 1993, p 156
¹¹⁰⁹ Fulcanelli shows extensive photograph evidence.
¹¹¹⁰ Charpentier, p15
¹¹¹¹ James, I 'An investigation into the uneven distribution of churches in the Paris Basin, 1140-1240' The Art Bulletin, Mar 1984, pp13-46
¹¹¹² Howard, pp18 & 19
¹¹¹³ Sinclair, 1993, p156
¹¹¹⁴ Sinclair, 1993, p156
¹¹¹⁵ Weir & Jerman, Gazetteer, pp160-164
¹¹¹⁶ Ovid 'Philemon and Baucis' Book VIII, p193
¹¹¹⁷ Graves, 1992, p391 108.3 & p567 145.1
¹¹¹⁸ Graves, 1992, p392 108.5 & p393 108.10
¹¹¹⁹ Wolkstein & Kramer, pp124 &168
¹¹²⁰ Graves, 1961, p222
¹¹²¹ Graves, 1961, p128
¹¹²² Graves, 1961, p127
¹¹²³ Graves, 1961, p128
¹¹²⁴ Graves, 1992, p17
¹¹²⁵ Graves, 1992, p43 7.7
¹¹²⁶ Graves, 1992, 79 21o; Homer *Iliad* i. 60-4; Plutarch *On the Pythian Oracles* 17
¹¹²⁷ Graves, 1992, p19
¹¹²⁸ Ovid 'Diana and Actaeon' Book III, 161-235, p56
¹¹²⁹ Ovid 'The Island of Circe' Book XIV, 256-319, pp333-334
¹¹³⁰ Ovid 'Medea and Aeson' Book VII, 252-287, p152
¹¹³¹ Ward, 1921, p116; Wright, T *Womankind in Western Europe*; & Graves, 1992, p370 140.4 7 p374 105.1
¹¹³² Graves, 1961, p70
¹¹³³ National Theatre of Greece *Euripides Medea* Australian Tour, May 1998
¹¹³⁴ Graves, 1992, p335 97.2, p618 157a & p620 157.1
¹¹³⁵ Ovid *Tereus, Procne and Philomela* VI, 597-689, pp140-142
¹¹³⁶ Graves, 1961, p385
¹¹³⁷ Graves, 1961, p103
¹¹³⁸ Graves, 1992, p41 7f; Pausanias x. 24. 5
¹¹³⁹ Graves, 1961, p175-177; also Graves, 1992, p567 145.5
¹¹⁴⁰ Graves, 1961, p68
¹¹⁴¹ Graves, 1992, p50 12b & p123 31.2
¹¹⁴² Produced by Bob Clearmountain & Jimmy Iovine, 1986
¹¹⁴³ Allegro, 1977, pp109-110
¹¹⁴⁴ Howard, p125
¹¹⁴⁵ Watts, p196
¹¹⁴⁶ Allegro, 1977, pp110-111

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- ¹¹⁴⁷ Hall, [1937], pp 154-155, *Initiation of Plato*, Third Tableau, Second Scene; also pp145-153, Second Tableau
- ¹¹⁴⁸ Ward, 1921, p219, 28° and Anon, *Ordo Ab Chao*, 28°, pp285-318; also Mackey, *Ragon*, p713
- ¹¹⁴⁹ Allegro, 1979, p130 & 1977, pp107-108
- ¹¹⁵⁰ Allegro, 1977, pp107-108
- ¹¹⁵¹ Harrison, 1973
- ¹¹⁵² Dawkins, 1988, p264, note 1
- ¹¹⁵³ Mackey, *Egyptian Priests*, pp272-273
- ¹¹⁵⁴ Bernal [1987], pp25 & 162-164
- ¹¹⁵⁵ Mackey, Ramsay, Andrew Michael and Ramsay, *Rite of*, pp714-717
- ¹¹⁵⁶ Gould, Vol v, pp87-88
- ¹¹⁵⁷ Redivivus in Faivre, 1986
- ¹¹⁵⁸ Ragon, p21
- ¹¹⁵⁹ Moffat, p177
- ¹¹⁶⁰ Moffat, p245
- ¹¹⁶¹ Howard, p42; Ward, 1921, p209; Anon, *Ordo ab Chao*, 20°, pp234 & 239; Thory, i, 336
- ¹¹⁶² see footnote in HP Blavatsky in *Isis Unveiled* Vol 2, p382
- ¹¹⁶³ Yarker, [1909], p275
- ¹¹⁶⁴ Mackey, *Heroden*, p380; *Roman Colleges of Artificers*, p746 for Heredom as Kilwinning in Scotland; *Templar Origin of Masonry*, pp904-905 for the distance of the mountain from Edinburgh being 60 miles
- ¹¹⁶⁵ Rebold, Emmanuel & J.Fletcher Brennan, p47; Noonan, p128
- ¹¹⁶⁶ Marconis (de Negre), 18°, p113
- ¹¹⁶⁷ Anon, *Ordo ab Chao*, 18°, pp200-201 and Marconis (de Negre), p11 describes the schism
- ¹¹⁶⁸ Marconis (de Negre), pp9-10 & 15
- ¹¹⁶⁹ Marconis (de Negre), Notes by J Ray Shug, Secretary N.C. Lodge of Research, p214
- ¹¹⁷⁰ Marconis (de Negre), Introduction, p2, note 4; pp 9 & 15
- ¹¹⁷¹ Marconis (de Negre), p10
- ¹¹⁷² The Coptic Gospel of Thomas: 105
- ¹¹⁷³ Hall, [1950], p59
- ¹¹⁷⁴ Yarker, 1878, p75, note 1
- ¹¹⁷⁵ Anon, *Ordo ab Chao*, 28°, pp308-312 and 29°, pp352-356
- ¹¹⁷⁶ Mackey, *Frederick the Great*, pp328-331 & Ward, 1921, p226, comment that there is an absence of reliable evidence for the 1786 date and even for Frederick II's specific involvement. Yarker, John, 1896, p146, note 32, provides a summary of contrary opinion that Frederick's role was a hoax.
- ¹¹⁷⁷ Francken's Manuscript of 1783
- ¹¹⁷⁸ Habsburg, p204
- ¹¹⁷⁹ Habsburg, p204
- ¹¹⁸⁰ Streidt & Frahm, pp289-290
- ¹¹⁸¹ Streidt & Frahm, pp39-41
- ¹¹⁸² Voltaire
- ¹¹⁸³ Streidt & Frahm, p20
- ¹¹⁸⁴ Streidt & Frahm, pp26-30
- ¹¹⁸⁵ Andrews & Schellenberger, pp104-105
- ¹¹⁸⁶ Ward, 1921, pp210-211, 21° *Patriarch Noachite* or *Prussian Knights*, marks the records of Peleg.
- ¹¹⁸⁷ Mackey, *Clermont*, p189
- ¹¹⁸⁸ Marconis (de Negre), p12
- ¹¹⁸⁹ Ungerer, p409
- ¹¹⁹⁰ Ashmole [1715], p24
- ¹¹⁹¹ Ashmole [1715], p24
- ¹¹⁹² Ward, 1921, pp284-299, particularly p291 for a spirited defense of the authenticity of the *Charter of Larmenius* and Mackey, *Temple, Order of the*, pp 912-917 for a summary of the accusation that

the Charter was forged by Phillip, Duke of Orleans, and his accomplice Father Bonani, an Italian Jesuit

¹¹⁹³ Waite *Mysteries of Magic*

¹¹⁹⁴ Schonfield, 1984, pp164-5

¹¹⁹⁵ With thanks to Bro. Ezzahir: rotation of the letters YHWH through 8,10,12 and 14 respectively leads to BphOM

¹¹⁹⁶ Again with thanks to Bro. Ezzahir: rotation of the letters BPhOMTh through 8,10,12, 14 and 16 respectively leads to YHWSH0

¹¹⁹⁷ Deuteronomy 6:4

¹¹⁹⁸ Baigent, Michael, Richard Leigh & Henry Lincoln, 1983, figure 16b

¹¹⁹⁹ Spence, Lewis, p203

¹²⁰⁰ Watts, p11

¹²⁰¹ Watts, p31 Note 2

¹²⁰² Michelet, I, p212

¹²⁰³ Howard, p40

¹²⁰⁴ Stoyanov, p6

¹²⁰⁵ Bernal, Vol 1, 1987, pp182-183

¹²⁰⁶ Graves, 1961, pp266-268; Godwin, 1984, p4; pp 81-83 for a description of Godfrey Higgins theory; and pp 68-71 for Arnold Mackey's theory; also Godwin, 1993, for an extensive analysis of polar myths and the lost Golden Age, Ovid's *Metamorphoses* (see Appendix 6) and Dawkins, 1985, pp39-40; Graves, 1992, pp35-37

¹²⁰⁷ Freer

¹²⁰⁸ Holmyard, E J, pp110 & 101

¹²⁰⁹ Ravenscroft, pp167-169

¹²¹⁰ Dee

¹²¹¹ Graves, 1961, p480

¹²¹² Graves, 1961, p486

¹²¹³ Ward, 1925, pp62 & 143

¹²¹⁴ Genesis 1:3-10; Graves, 1992, p39 note 6.6

¹²¹⁵ Cohn, p47 *Enuma elish*

¹²¹⁶ Graves, 1992, p177 50.4

¹²¹⁷ Graves, 1992, p297 88.7

¹²¹⁸ Graves, 1992, p170 47.3 & p493 131.6

¹²¹⁹ Graves, 1992, p181 51.2

¹²²⁰ Revelation 1:13-16

¹²²¹ Wolkstein & Kramer, p61

¹²²² Witt, p20

¹²²³ Wolkstein & Kramer, p61

¹²²⁴ Simon

¹²²⁵ Numbers 21:8 & 9

¹²²⁶ Watts, pp54 & 79 and Graves, 1946, p233

¹²²⁷ Numbers 20:11

¹²²⁸ John 3:14

¹²²⁹ Wolkstein & Kramer, p89

¹²³⁰ Wolkstein & Kramer, p31

¹²³¹ Ward, 1921, p307

¹²³² Bishop Epiphanius, fourth century, *Panarion*, see Koch; Allegro, 1977, pp 122 - 123

¹²³³ Ravenscroft, pp166-167

¹²³⁴ Ravenscroft pp168-169

¹²³⁵ Sinclair, 1993, p96

¹²³⁶ Graves, 1961, p485

¹²³⁷ Fulcanelli, pp 197f; see also Faivre, 1993, pp53-55 and Ward, 1925, p77

1238 A selection from Act 2, Scenes 3 to 5
 1239 Allegro, 1970, p299, note XVII.93
 1240 Simon
 1241 Allegro, 1970, pp 122-123
 1242 Ward, 1921, p 280 (6) *in ano*, p211 & Anon, *Ordo ab Chao*, 21°, pp248 & 255
 1243 Sitchin, p108
 1244 Schwaller de Lubiez, p113
 1245 Matt, p245
 1246 Exodus 16:13-15
 1247 Deuteronomy 8:2-4
 1248 Sitchin, pp58, 71 & 72
 1249 Allegro, 1970, p249, note VIII.54
 1250 Velikovsky, p 148-166
 1251 Wildung, pp80-81
 1252 Witt, p152
 1253 Temple, p185
 1254 Plutarch (44; 61)
 1255 Schwaller de Lubiez, p183 also Witt, p152 and Graves, 1961, p53
 1256 Graves, 1961, p53
 1257 Exodus 3: 21-22
 1258 Exodus 12: 35-36
 1259 Exodus 32:19 & 20
 1260 Joshua 5:12
 1261 Hebrews 5:4-6 & 7:11-28; John 6:49
 1262 Baigent, Campion & Harvey, p30-31
 1263 Graves & Patai, p233 note 1
 1264 Faivre, p22
 1265 Jeremiah 17:1, Ezekiel 3:9; Ward, 1925, p111; Sinclair, 1996, p 6
 1266 Schonfield, 1984, p166
 1267 Baigent & Leigh, 1991, pp159-160
 1268 Down "The Secret of Engedi Unlocked", *Archaeological Diggings*, Vol 4 No 3 June/July 1997
 1269 Lambert, p125
 1270 Lambert, pp126
 1271 Josephus, p140
 1272 Herod. iv. 183 and Lambert, p109
 1273 Josephus, VII, 176, p388
 1274 Lambert, pp109-111 & 116
 1275 Charpentier, Louis, pp197-198
 1276 Fulcanelli 'Les Demeurs Philosophales (The Dwellings of the Philosopher's)', p218
 1277 Favier, p76
 1278 Yarker, [1909], p302 notes from Roger Bacon's *De Nullitate Magiæ* of 1216 that Bacon discovered the formula in the manuscript of Marcus Græcus
 1279 Deuteronomy 29:23 & 24, also Patai, pp442-3
 1280 Joshua 6
 1281 Joshua 6:24
 1282 Sinclair, 1993, p83
 1283 Hebrews 7: 3
 1284 Josephus, War II, p151
 1285 Temple, p104
 1286 Arterphius "*Tractus de vita proroganda*" (Tractate about the Propagation of Life) written in the twelfth century
 1287 Eliade, p52

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- 1288 Temple, Robert, pp61-63
 1289 Matt, p xiii
 1290 Sassoon and Dale, p32
 1291 Matt, p163
 1292 LHA 759, see Sassoon and Dale, p36
 1293 GHA 938, see Sassoon and Dale, pp41-43
 1294 Daniel, 7:9-13
 1295 Sassoon & Dale
 1296 Taylor, pp39-43
 1297 LHA 435 to 440
 1298 Joshua 5:12
 1299 *Hanes Taliesin*, see Graves, 1961, p82
 1300 Judges 18:18, 30-1
 1301 GHA 1056
 1302 GHA 48 & 1046
 1303 Matt, p113-115, omitted in the translation by Mathers, S L MacGregor
 1304 Psalm 78:25
 1305 BoM 46-49, GHA 536-558 (*The Skull of the Microprosopopeia*) and Matt, pp165-166
 1306 Graves & Patai, p101 (i) refers to the Clementine *Homolies* 11-17, an early third century Christian tract & Enoch 6-8, 106, 13f
 1307 *Symbols aureae mensae duodecim nationum*, and Patai, p77
 1308 Patai, pp 20 & 244
 1309 Baigent & Leigh, 1990, p20
 1310 Patai, pp252-5
 1311 Charpentier, p51
 1312 Charpentier, p69
 1313 Andrews and Schellenberger, pp162-5 & 419-426
 1314 Baigent, 1983, pp91-93
 1315 Ward, 1921, p308
 1316 Baigent, 1983, pp92-93
 1317 Sinclair, 1993, p84
 1318 Graves, 1992, p377 105.7
 1319 Leviticus 7:32 & 11:21
 1320 Genesis 4:8
 1321 Joseph had the coat of many colours. His brothers sold him into slavery and in Egypt there he became a grand Vizier.
 1322 Genesis 47:28-31
 1323 noticed by Tim Maidment, see Byrne,, p155
 1324 Charpentier, p69
 1325 Phillips, 1995, pp34& 38
 1326 Baigent, Leigh & Lincoln, pp 306-311
 1327 Bernard of Clairvaux letter to Henry, Archbishop of Mainz, Letter 393, p465; see also Charpentier, p58
 1328 Corbin, 1971, pp153
 1329 Charpentier, p115
 1330 McIntosh, 1980, p32
 1331 Sinclair, 1993, p70
 1332 Godwin, 1994, pp12-13 & pp138-9
 1333 Corbin, 1978, pp16 & 17 and Majriti: "The Goal of the Sage"
 1334 Watts, p39
 1335 Corbin, 1978, pp28-30
 1336 Watts, p189, note 2

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- ¹³³⁷ Godwin, 1993, pp144-145
- ¹³³⁸ Josephus, VII – 122 to 123
- ¹³³⁹ See Patai, Raphael “The Jewish Alchemists”, Introduction.
- ¹³⁴⁰ Concord Research Corporation
- ¹³⁴¹ Rogerii Baconis Angli *Tract on the Tincture and Oil of Antimonii*, subtitled *On the true and right Preparation of Stibium to heal human weaknesses and illnesses therewith, and to improve the imperfect metals*, Nuremberg AC 1731, translated by Kjell Hellesoe 1985
- ¹³⁴² Internet Newsgroup, 28 May 1997
- ¹³⁴³ Mead, Vol III, pp59-62
- ¹³⁴⁴ In her aspect of Diktinna, the Triple Goddess was she of the net.
- ¹³⁴⁵ Hall [1937] *Crata Repoa* and Dawkins, Peter, 1988, pp57-62. See also Yarker, 1878, p15 Note 17 for a full presentation.
- ¹³⁴⁶ Marconis (de Negre), p18
- ¹³⁴⁷ There may be some confusion in the *Crata Repoa* between the fourth, fifth and sixth degrees. The overcoming of the Gorgon, either male or female, is the first major test of the flesh, and the overcoming of the lusts, in the form of a beautiful woman, as the last major test of the flesh. In between each is the test of water.
- ¹³⁴⁸ Jung, p198
- ¹³⁴⁹ Dawkins, Peter, 1988, p65
- ¹³⁵⁰ Herodotus, Book 2, 125, p132. Tompkins notes that Herodotus’ statement was first unraveled from its complicated translation by John Taylor in ‘The Great Pyramid: Why was it Built? & Who built it?’ Longmans Green, London, 1864
- ¹³⁵¹ Tompkins Appendix, p371, Livio Catullo Stecchini
- ¹³⁵² Mackey, *Cross Templar*, p220
- ¹³⁵³ Tompkins, p198-200 shows how the area of a vertical circle with radius ‘h’ can be matched to rectangle but does not provide a method to match to a square.
- ¹³⁵⁴ Higgins, Frank, p41
- ¹³⁵⁵ Higgins, Frank, pp53-56
- ¹³⁵⁶ Schonfield, 1956, pp 1-7
- ¹³⁵⁷ Jeremiah 25:26 & 51:41
- ¹³⁵⁸ Scholem, p338
- ¹³⁵⁹ Daniel 5:5 & 25
- ¹³⁶⁰ Numbers 6: 26-27
- ¹³⁶¹ With thanks to Bro. Ezzahir
- ¹³⁶² Yarker, [1909], p234
- ¹³⁶³ The *Ron Hogart Catalogue* of the Philosophical Research Society together with ‘Alchemy - A Comprehensive Bibliography of the Manly Palmer Hall Collection, Including Related Material on Rosicrucianism and the Writings of Jacob Boehme’ edited by Ron. Charles Hogart, introduction by Manly Hall [1986]
- ¹³⁶⁴ Mathers, pp9-10

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