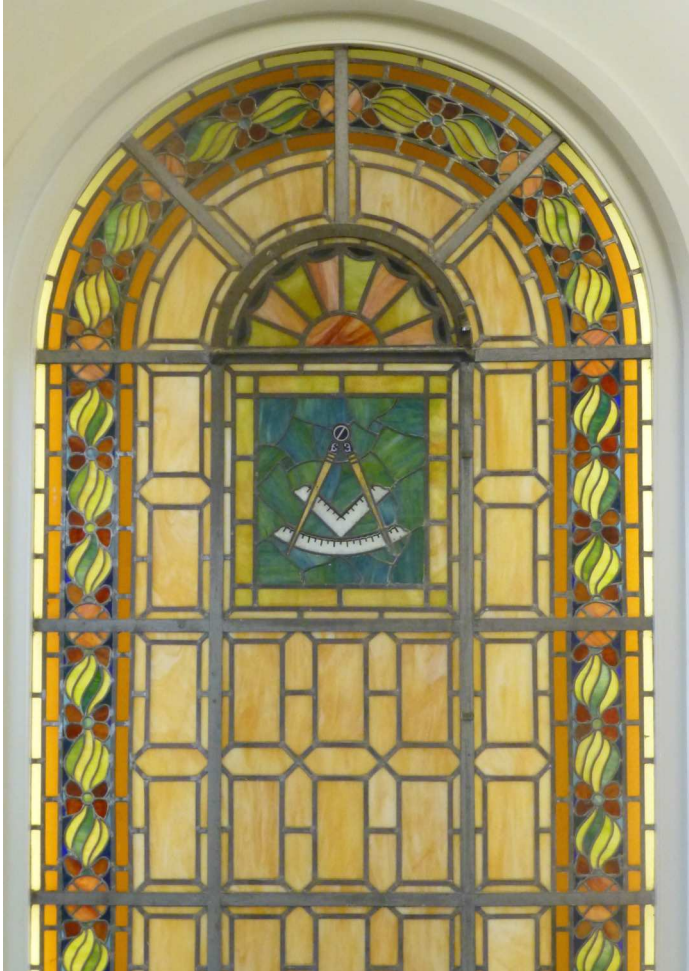


# The Missing Pages of Masonic Tradition



Carl Jadwin Becker



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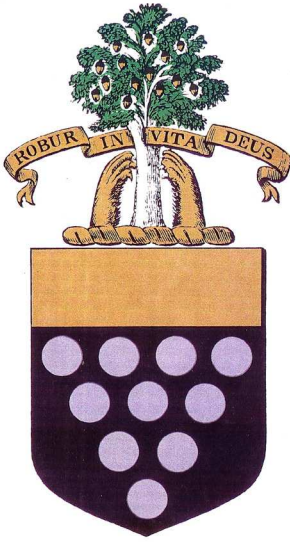
Carl Jadwin Becker

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# Prologue



THE FREEMASONS HAVE A DISTINGUISHED place in gnostic tradition. They trace their inspiration back to the Great Pyramid in Egypt. The crest of my ancestors, the Jadwins, also references a gnostic tradition, a tradition that goes back much further. In common with the Freemasons, Francis Bacon was a hero to both of us. Inspired by his utopian vision in *New Atlantis*, a Jadwin relative of mine, a master cutler, joined Raleigh's Adventurers to Virginia. I have told this story in *The Dream of America*. My grandfather Carl Lotus Becker was a highly regarded American historian. He documented the climate of opinion that

prevailed at the founding of Freemasonry during the Enlightenment. He told that story in *The Heavenly City of the Eighteenth Century Philosophers*. The following monograph will examine Masonic tradition directly in the light of the oldest human traditions fine-tuned by the latest scientific discoveries. It is divided into three chapters. The first chapter is the history of European Christian culture and its relation to Masonic tradition. The second chapter enlarges the field of vision to include Bronze-Age Mediterranean culture starting with the first human civilization. The third chapter goes to the roots of Eurasian Paleolithic culture and it ends by forging common links between the Old World and the New. In admiration for Masonic principles I have become an Entered Apprentice in Siminoff Daylight Lodge # 850. It is an honor to be able to share our gnostic traditions to the goal of a more comprehensive understanding of the human condition.



*Dedicated to my wife,*

*Jacqueline Becker*





# The First Degree

A GATHERING OF MASONIC LODGES IN LONDON OCCURRED at the Goose and Gridiron Ale House in 1717. This convivial gathering is considered by many to be the founding of contemporary Freemasonry. It marked a revival of a brotherhood whose teachings are couched in the symbols of the Masonic Craft. In Medieval Europe the masonic craft had worked with the Catholic Church to create the highest artistic and intellectual achievement of the age, the Gothic Cathedral. The Freemasons received moral inspiration from the tradition of the Poor Fellow-Soldiers of Christ or Knights Templar. The philosophy of the Freemason Lodges was shaped by the Enlightenment that recapitulated the birth of the Christian tradition in Europe. It helped to bring it to full maturation in government of, by, and for the Natural Rights of the People.

In the second century AD a gnostic movement sprang out of the religious fellowship that was devoted to the Jewish avatar, Jesus of Nazareth. It had become apparent that a predicted Second Coming of Jesus the Messiah was not imminent. With Judgment Day delayed it had become necessary to learn how to live in a world of human laws. Gnostics would follow the siren call of curiosity, traveling the rocky path of knowledge rather than belief. Redemption for them came out of achieving a higher level of consciousness of the divine. This was a personal matter and it was not a path that could be followed by most people. At the same time, in a remarkable act of tolerance, the Roman Emperor Constantine banned persecution of all religious cults to shore up an empire that was racked by civil war. In the year 380 the Emperor made the popular Christian cult the state religion of the Roman Empire. Enlightenment was vouchsafed only through the Pontifex Maximus, Constantine, and his bishops. The pagan traditions of seasonal rebirth were suppressed and replaced by a linear ideal of progress with an

indeterminate end point, the return of the Messiah. Gnostics, being self-directed and rewarded, would be condemned as heretical.

The Roman Empire had been enduring a long middle age and senility during the youth of Christianity. Emperor Constantine had already conducted a revolutionary housecleaning, leaving the decayed and pestilential city of Rome kneeling at the altar of tradition. He had a new capital built in Eastern Europe. It was called Constantinople. The teachings of Jesus appear to have been introduced to Constantine by his mother Helena, the future St Helena. The Christian preacher Paul of Tarsus scandalized the Mediterranean world by offering redemption for rich and poor, slave or freeman alike. There was salvation enough for all. At the center of Paul's new testament was the powerful story of the Crucifixion and Resurrection of Jesus. Belief in the love of god replaced fear of an angry god. Christians were ritually burned, tortured, and crucified in the Colosseum in Rome. With missionary zeal Christians paved their way into the new Roman Empire by willingly undertaking the dirty work of civilization in time of peace and by shedding blood for the State in time of war. The religion elevated by Constantine began with no entrenched theological hierarchy of its own to quarrel with the Roman civil service. It was relatively easy to render unto Caesar what was Caesar's and unto God what was God's. In the beginning what was good for the Orthodox Christian Church was good for the Roman State and vice versa.



*The Christmon is a monogram formed from the first two letters in the Greek word meaning "anointed." Jesus was the anointed one. This icon marks the elevation of the cult dedicated to his teachings to the state religion of Rome. In public the older cultural traditions vaporized into myth. Christianity would become the spirit of resurrection for the moribund Roman Empire.*

The Gallic province in Western Europe was ruled by the long-haired Merovingian Germans for three centuries following the fall of Western Roman Empire in the sixth century. Catholic Rome began its return to power when it consented to the loss of Merovingian control, acceding to a united Frankish Kingdom under the Carolingian Germans. This occurred in 800 when Charlemagne was crowned emperor by Pope Leo III. It happened on an important pagan holiday for Northern cultures, Christmas Day. In order to fit Christianity into the temperate climate of Western Europe this was fated to become the birth day of Jesus. Charlemagne foresaw a church that suited his vision for a glorious Gothic State. The name for this utopian state was borrowed from a pagan goddess, Europa. Germanic and Celtic cultures in Western Europe were weakly united under the sign of the Holy Roman Cross.

Up to this time Christian Churches were built under the hot Mediterranean sun. They had rounded arches, shaded porches, and small windows. They were no more than three stories high. Suddenly, in the middle of the twelfth century, Gothic cathedrals began to be built with a cross-shaped floor plan, pointed arches, exposed windows, and a high ridge line. Cathedrals were an exaltation of the Nordic beer hall rising up to as much 12 stories high. To achieve such a great height required flying buttresses to keep the walls from collapsing. While they took the burden of the weight a blazing illumination of the Christian story streamed through stained glass windows in the walls. From the stone arches within the polyphonic chorus echoed in harmony like celestial bodies circulating around the center of the universe—Earth. Evil was called to account directly from the pulpit in the pure light of moral truth. The cathedral was the place where white magic was performed. This was the house of God where its spires pointed to heaven above. Hope was tangible.

Beyond the pale in the village square, the countryside, and in the dark menacing forest pagans still whispered their oral rituals that went back millennia. Here was the domain of black magic. The Cathedral was protected on the outside by fearsome gargoyles, demons from hell. Strangely a pagan rustic called the Green Man was also chiseled into stone inside the church. This was an academic

innovation. Just as Christian scholars searched the Old Testament for intimations of the coming Christ, they created the ideal of Green Man as the pre-existent Christ in Europe through whom the creation had occurred through the agency of a Christian god. The Church made space for history in order to give a sharper focus to the redemption offered by Christianity. It built libraries and scriptoria where monks labored over the translation and preservation of pagan traditions. An undefined space called Limbo was reserved for pagan worthies who would have been Christian if it had existed and for children who died before they had been baptized.

A secular myth appropriate to the new Christian state of Western Europe evolved outside the Church as well. In the twelfth century Chrétien de Troyes drew upon the romantic tales of Arthur to promote the advance of a high civilization in the domain of the castle. Troyes lived only 70 miles away from Avallon, or Avalon as the English would have it, where the Romano-Celtic King Arthur may have been interred in the fifth century, having been killed by invading Germanic Goths. Reverberations of that tragic day had been echoing throughout Western Europe ever since. By the twelfth century Germans were no longer the feared barbarians from the East, they were the hated landowners, wage-payers, and church-goers of civil society. Chrétien forged ideals of chivalry focusing upon asceticism, courage, and the search for truth for these converted Goths out of the tragedy of the conquered Celts. The central icon for this tradition was the Holy Grail that held the blood of Jesus.

The Grail stories were inflated by the increased emphasis on the ritual mysticism of Holy Communion in the Roman Church. As a metaphor for the sacrifice of Christ the Communion brought up very primitive emotions and an intimacy with the divine while giving solace for the impending apocalypse of life. The Communion gave substance to the jewel in the crown of Christian moral teachings, redemption. A troubadour culture of wandering artists performed their secularized version of mystic Christianity. Noble women, especially, embraced it for its artistic expression and the civilizing effect they hoped it would have on their warrior husbands. The weather was warm; the wine flowed; the music was

refined; the Christian State was well founded. The Blessed Mother with the Baby Jesus on her lap took precedence in cathedrals such as Our Lady of Chartres. The image of the Crucifixion of Christ that had been central to the Christian story in the days of martyrdom before Constantine was put aside.

The power of redemption through the search for the Holy Grail energized the noble class as well as common knights who were bondsmen to royalty. Only nobility could receive full redemption, however, burial under the spires of the cathedral. With this sort of motivation in place the Crusades could be launched by the Church in Rome to free the Holy Land from the Infidel. Jerusalem was taken in 1099 and a crusader state of the Kingdom of Jerusalem established. It did not last long. As tends to happen when blood is shed, the next Crusade became a forgone conclusion. The carnage already suffered was its own form of sacrifice and justification; the cycle would repeat. Beginning with the highest ideals the Crusades quickly decayed into murderous expeditions that were forgiven rape and pillage in the Holy Land as well as along the road to the East in the name of God.

There would be nine crusades, none of which could be sustained. The Fourth Crusade sacked the Holy City of Constantinople on the way to the Near East in 1204. The cultural boundary between Western Europe and Eastern Europe has always been contentious so this violence is not a surprise. Constantine's chickens had come home to roost. It marked the beginning of a decline of the Orthodox Christian Empire in the East and the end of the civic structures, public baths, and the other forms of classical Roman civilization that Constantine had salvaged. At the beginning of the thirteenth century the weapon of state power was also turned inward. The Albigensian Crusade launched by Pope Innocent III was directed at the Cathars in Southern France.

The realities of a delayed Second Coming coupled with the accumulated wealth and power of the Catholic Church seduced it to adopt the oldest tool for social motivation: Good versus Evil: we are the humans, they are subhuman. In Medieval culture females were especially vulnerable to the accusation of unholiness, especially the sin of overt sexuality or intelligence. The feminine gender

was bifurcated in its relationship to the male dominated religion. A dichotomy was created between the good Mary and the bad Mary. Mary the virgin mother of Jesus was good. Mary Magdalene, who Jesus is said to have cleansed of her seven evil demons, was evil even though she tended to Jesus in his time of greatest suffering. Mary the Harlot was held up as a contrast to the Virgin Mary, who was the vision of compassion.

It was believed by many that Mary Magdalene had moved to Southern France after the Crucifixion to live in a cave. The Cathars saw the Magdalene as a healer as well as a flawed human being. This came from a Gnostic tradition that saw all of the material world including the Pope and his Church as flawed. This enabled the Pope to accuse the Cathars of following the Persian prophet Mani, who lived in the third century. Like the Jews, Mani saw Jesus as the embodiment of a divine teacher in a long line of such avatars, but not as the Messiah. From the third to the seventh centuries Manichaeism was the main rival to Christianity to replace failing pagan religions around the Mediterranean. The Christian Church persecuted the Manichaean heresy for centuries. The Crusade to exterminate the Cathars turned into a wholesale genocide against all non-Christian traditions in Southern France including gypsies, Moors, and Jews, but things still did not go well as far as the Kingdom of Jerusalem was concerned.

Among the military orders sanctioned by the Church for its Holy War in the Near East were the Knights Templar, the Poor Fellow-Soldiers of Christ. They were formed in 1118 in Jerusalem. After suffering great dangers in the name of God, a small group of knights had decided not to return the violent hypocrisy of aristocratic precedence. They dedicated themselves to poverty, chastity, and obedience. Their self-defined role was to protect the city as well as pilgrims following the path to the Holy City. Cathar nobility contributed money and knights to this order. Being a disciplined and ascetic order it was natural for the Templars to take the role of bankers to the other unruly military orders. They became the most wealthy and powerful of the Christian military orders. They were at the peak of their influence when the myth of the Holy Grail was circulating and cathedrals were reaching to the sky. They built their

own castles throughout Europe which involved them with master masons. They built European style castles in the Near East and must have taken their masons with them.

Experience in the Near East certainly didn't sustain the relatively provincial worldview held by Europeans. Jerusalem did not look much like the illuminated storyboard of the Medieval Cathedral. The Near East was the most culturally diverse area of the world. The streets of the great centers of commerce were full of merchants selling objects sacred and profane to tourists. The libraries and market places were aswarm with Dionysiac, Eleusinian, Mithraic, and Druidic mystics, with religious sects mixed in with schools such as the Pythagoreans, Essenes, Culdees, Buddhists, Zoroastrians, and the Manichaeans. If the Templars attempted to read the Persian language at even the simplest level they would have come upon the Persian pronoun meaning "I," "you," "he," "she," "it," "we," "they," and "god." No such inclusive pronoun exists in a European language. Yet it formed the heart of Sufi mysticism and the soul of their great poet Rumi. From Rumi they might have heard the transcendent gnostic insight that whatever was spoken to the rose to make it open is here with us now even in this tavern.

Most interesting to the Templars was the craftwork of the Sufis, who practiced a masonic science that was said to have enabled them to travel into the presence of the Divine. Sufi masons were responsible for building the glorious Haram al-Sharif or Temple Mount over what was left of the ruins of Herod's Second Temple, itself was supposed to have been built over Solomon's Temple. The Templar's Seal shows Haram al-Sharif. Templar artifacts have been found under the Dome of the Rock. When it was occupied by the Templars they were desecrating the holy ground of institutional Judaism, Christianity, and Islam, for it was here that God gathered dust to give shape to Adam; it was here that Abraham bound his son Isaac in preparation for sacrifice; it was here that the Crucifixion of Jesus occurred; and it was to Jerusalem and this place that Muhammad traveled to make his ascent to heaven. This would be the Templar's baptism into the realpolitik world of monotheism.

In Europe a poem bewailing the defeat of the Seventh Crusade in 1250 contains the first mention of Baphomet. Baphomet,

meaning Muhammad, referred to the Islamic idolaters who had occupied the Holy Lands. This was the new face of evil. It was rumored that the Templars' occupation of the site of Solomon's Temple made them privy to secret wisdom and occult powers. The evidence for this was made obvious when Crusaders returned home bearing exotic gifts such as hair, bones, and pieces of the true cross. One Crusader brought back what would come to be called the Shroud of Turin reputed to have wrapped the body of Jesus. The possibility that the Templars had become privy to sacred tracts hidden under the foundation of Solomon's Temple is implied in a ritual of the modern Royal Arch of Freemasonry. This ritual involves acting out an archeological-like investigation of the underground chamber of a destroyed temple.

We now know that if actual documents had been discovered in this place they would have revealed a religious practice for Jesus that appeared to have been quite different from the Christ of the Christian institution created for the Roman State of Constantine. There would have been no Virgin Birth, Resurrection, Holy Communion, or Trinity which were the foundations of cathedral religion. Exotic discoveries from the Near East could not help but aid and abet critics at home who had actually read the Bible. The wealth and power of the Catholic Church by itself concerned critics of the institution, including Francis of Assisi. Many there were who were excommunicated or burned at the stake for calling out the fatuous self-abuse and autocratic tyranny promoted by the power of the Church.

A more likely source of information about the actual life of Jesus instead of interred documents potentially available to Templars was the work of the Jewish historian Josephus. He was with the Roman forces that destroyed Herod's Temple in the year 70. In his works is a description of Jewish culture at the time including the ascetic Essenes. The Gospels in the New Testament reflect the life of an ascetic, iconoclastic Essene. Josephus' work would have been a prized possession in Catholic libraries. Josephus wore the thorny crown of a heretic to both Jewish and Roman culture, pagan as well as Christian. Josephus was not someone the Templars might wish to quote in public, but not someone they would have



ignored. In any case, *The Nag Hammadi Gospels* and the Dead Sea Scrolls discovered in 1946 have continued to confirm the Essene life style of Jesus as described by Josephus.

Haram al-Sharif did not bear much relationship to the description of Solomon's Temple in the Old Testament. The Sufis were well engaged with the existential dilemmas of high civilization in their time and were devoted to engaging with the pure light of truth directly. Perhaps the Templars invented something like a Freemason Royal Arch ritual to veil the truth from the uninitiated. It was dangerous to do otherwise. Nevertheless, there are many today who embroil themselves with simplistic hopes for a "fantastic theory" sealed in the ritual of the Royal Arch of Freemasonry: visions of hidden treasure or a visitation by aliens from outer space propagated in the marketplace of hair-raising improbabilities which are the existential excitements of modern life.

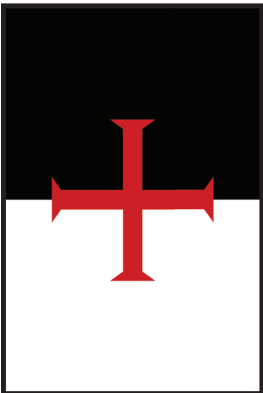
The sins of Mary Magdalene have been rendered moot by the *Gospel According to Mary* uncovered at Nag Hammadi in 1945 as part of the *Gnostic Gospels*. The question introduced by this work is whether she was, in fact, his favorite disciple. This restores to her the honorific given by the fourth-century theologian Augustine of "the Apostle of the Apostles" with no reference to prostitution. The modern Catholic Church has deemed it appropriate to restore the Magdalene to the status of a saint. This is largely academic since the public still prefers the soap opera of a prostitute at the center of the struggle between animal instincts and self-control. It is at the emotional heart of Andrew Lloyd Webber's *Jesus Christ Superstar*. Along these lines is the supposition that the Templars and the modern Freemasons have knowledge of a bloodline stemming from Mary Magdalene and Jesus that is alive and well in the Merovingian family line. This is the thesis of Dan Brown in *The Da Vinci Code*, which, although labeled a fiction, has attracted considerable attention within Freemasonry. It has been a long time since the surviving Merovingians have had a stage upon which to display their ancient grievances.

In the thirteenth century the secret initiation ritual of the Templars aroused suspicions in the Catholic hierarchy. It offered a plausible explanation to a fearful superstitious public about the failures

of The Holy War against Evil. Philip the Fair of France, who happened to be heavily indebted to the Templars, ordered a surprise arrest of all French Templars. They were accused of worshipping Baphomet. Among those brought before the Inquisition was the Grand Master, Jacques de Molay. He was accused of practicing the Cabala, a Jewish mystical tradition. As reported in the *Catholic Encyclopedia*, Pope Clement V absolved de Molay thereby exculpating the Church for the horror that was to follow, but Clement did disband the order. Philip the Fair was not so fastidious. He had de Molay slowly and publicly burned at the stake in Paris on March 1314 on the evidence of confessions extracted through torture.

Some Freemasons tell another story. They suppose that de Molay did confess to heresy as well as proclaim a disbelief in the Catholic Trinity. It was a true confession. It is difficult for moderns to understand this kind of behavior—or of the sacrifice made by Jesus of Nazareth for that matter—but the motivation for martyrdom had had a long tradition in Europe. It included the lives of many early Catholic saints when they were the ones being persecuted. As observed by Turtullian in the year 197: “The blood of martyrs is the seed of Christians.” It comes out of a profound belief in an ordered universe, with all things tending toward an ultimate good and a heavenly reward. The *Divine Comedy* by Dante Alighieri was the apotheosis of this Medieval ethos. Dante recapitulated the romance of Chrétien de Troyes shaped by Virgil’s mystic poesy.

European history turned a page in the fourteenth century and Dante disappeared. The masonic guild, on the other hand, plied their craftsman’s tradition under the jaundiced eye of the Inquisition shaped by the Golden Age of cathedral building which was inseparable from the Templars. Their oral tradition lay in their tools, whose use was known to masons through the agency of monasteries, as well as academic priests buried in the stacks of Vatican itself while the Templars crucified themselves on their scarlet, equal-armed cross in the name of God.



European masonic tradition actually goes back to the Bronze Age where it has been preserved beyond the pale in Scotland, Ireland, and Wales. Evan Mackie, keeper of the Hungarian Museum at the University of Glasgow, thinks that a powerful and educated class of “astronomer priests” directed the erection of places like Stonehenge. They worked with masons or they were masons. They were still there through the Iron-Age Roman, Saxon, and Viking invasions, and, while mainland Europe was being scrambled by barbaric invasions from the East, the tradition of sacred stone altars to the Celtic Corn goddess, Cerridwen, remained inviolate. The Venerable Bede (735) told his missionary Catholic priests not to deny the British Corn Woman.

The earliest written memory of masonry in England was associated with the Saxon King Athelstan (924), the first anointed King of England. It was reported that he invited French masons to come to England. By this the wages and practice of native masons were improved and brought up to date. The word “freemason” at that time referred to the masons who worked with freestone, the soft, easy to quarry sedimentary rock that was used to build cathedrals. A hybrid of Celtic and Germanic Christianity, cemented by sacred masonry, took root in England. Building over and using the rubble of ancient stone sanctuaries, Lyle Borst, a professor of astronomy, showed that many early Christian churches were laid out on Bronze-Age foundations originally determined by the alignment of stars. The Green Man was a euphemism for that pagan religion, a religion that followed the cycle of fertility, death, and rebirth.

Considerable intellectual and craft skills were required of the master masons who built the cathedrals. Among these were material selection, personnel management, geometrical proportioning, load distribution, and design. Using the technology of levers and pulleys, the masons elevated blocks of stone into a delicate tracery that would frame the mythology of European Christianity. There was little distinction to be made between religion and science in their motivation or achievement. The master mason had to know the liturgy of the Church and the stories of the Bible. He was literally architecting a stairway to heaven. As John Lienhard at the University of Houston sums up the importance of the master

mason, “Even the contemplative labyrinths on cathedral floors led the faithful to a central plaque where they found, not a holy symbol or a saint, but an image of the master mason wielding a compass.” While engaged in this occupation master masons learned the method of two heroes of modern Masonic tradition, Euclid and Pythagoras. Masons learned a practice that was common to all who work the stone and are quickly corrected of shortcuts or ignorance of the craft.

The work was supported by the people who believed the Cathedral to be both the earthly representation of Solomon’s heavenly temple as well as an extension of their pagan familial past. A skilled master mason was so valued that they were released from the master-serf relationship that defined most labor relations. In Europe guilds of master masons ensured the standards of the craft. They had secret handshakes and signs to identify themselves to each other and separate them from the caementarium or rough masons who constructed walls. Master masons were also responsible for passing on the craft to journeymen, thus continuing the oral tradition. The journeymen and apprentices did the assembly line work. They were provided on site by the religious organizations or nobility needing the work done. They stayed with the work in the local villages that provided them. Master masons traveled to different cities or countries under the auspices of the guild. The rate of change was slow enough at this time that wisdom came with age. The wealth accumulated by master masons allowed them to pursue “a science which is engaged in the search after the divine truth.” This gnostic axiom comes from Albert Mackey in his *Encyclopedia of Freemasonry* (1929). It summarizes the ideal of the modern Freemasonry, but it also applied to the master masons and Templars of old.

Medieval guilds were secular organizations that existed outside the Church. These unions of skilled craftsmen made gifts to the Church, purchased relics of the Saints, and sponsored miracle plays in the vernacular language. There is no mention of a guild of masons in Britain at this time, however. Concerning the absence of an English masonic guild John Hamill, the librarian and curator of the United Grand Lodge Library and Museum in London,

observes, “the true origins of Freemasonry is open to question.” The absence of masonic guilds in England suggests that some masons were just followers of local family traditions, but there is also good evidence that a brotherhood of masons existed within the Church. It was only later when the craft was secularized that it becomes visible.

An ecological collapse called the Little Ice Age ushered in the fourteenth century. At the time of the immolation of Jacques de Molay the release of the Four Horsemen of the Apocalypse—famine, disease, war, and the pale rider of hope—was already underway. It will go on for five more centuries. With the economy crashing no more Crusades are launched. The days when the cattle were fat and the wine flowed sweetly become rare. Icons of Virgin Mary cradling the plump baby Jesus on her lap are condemned as Mariolatry. The Church puts the brutal image of the Crucifixion back on the high altar. Passion replaces compassion. The Church turns to the Old Testament with its angry, irrational God at war with gentiles as well as his own benighted people. The Inquisition is invested with new life. The air is filled with the greasy smoke of heretics burning at the stake. Priests whip themselves to a bloody pulp in penance. By the end of the fourteenth century 250 years of innovation in cathedral building has come to an end and the age of Baroque decoration begins.

In 1453 Mehmed II conquered the withered capital of the Orthodox Church, Constantinople, in a day. The flag of Islam rises over Saint Sophia. The expectation for the End of All Days and the Second Coming rises to a fever pitch. Small shelves called misericords are added to the folding seats in the church choir. They are used to support monks who are now putting in long grueling prayer sessions. Increased attention is discretely given to the Green Man. Misericords are decorated with the Green Man in his various manifestations. The general disorder in European Christian culture heightens the ardor of faith in many, increases the incidence of depression and psychosis in others, but also opens the door of gnostic curiosity for a few. The Renaissance briefly flares up in Italy.

The Scandinavia settlements in Greenland or Iceland can no longer be reached because of the ice. Playing the fiddle is outlawed

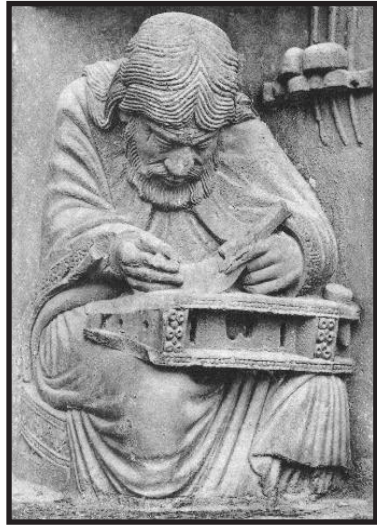
as the music of the Devil. Only Church organs are played. The English are impoverished by the Hundred Years War in France, a war they won. Taking advantage, the Scots rise up in revolt against their English oppressors during the fifteenth century. A Scottish Civil War establishes the Stuarts as the royal clan. Much more serious, however, is the arrival of the Black Plague in Scotland and the population is cut in half. During this time William St Clair builds a family chapel in the village of Rosslyn in 1414. It is modeled after a Catholic Collegiate Church. The only writing etched into Chapel stone is from the Jewish Apocalypse of Ezra in the Old Testament. It reads: "Wine is strong, a king is stronger, women are stronger still but truth conquers all." The Book of Esdras was from the time of the destruction of the Second Jewish Temple by the Romans, the holocaust that Josephus lived through.

In *The Hiram Key* English Freemasons Robert Lomas and Christopher Knight make the argument that the Freemasons were properly founded at Rosslyn. They contend that William St Clair was a Templar and his chapel is decorated with Masonic symbols. They claim that the floor plan of the St Clair's chapel is a copy of the foundation of Solomon's Temple that could have been known only to the Templars. The Curator of the Grand Lodge of Scotland, Robert Cooper, and medieval historian Dr. Louise Yeoman have used their academic microscope to search for such connections and they have found the evidence wanting. The geometric style of Gothic architecture represented by Rosslyn is found in many other Churches including Seton Collegiate Church only six miles away. It is more likely that they are influenced by the Chapel in Payns, France, the birthplace of the first Grand Master of the Templars, Hugues de Payns. The foundation of that Chapel still exists for comparison. Its basic design would have been the high-pitched, ale-hall roofline. The walls breathe light through large windows. Middle-Eastern influence would have been hard to find. Perhaps the bell tower that calls the people to worship was an idea gained from the muezzin calling out from the Islamic minaret, but this similarity is fairly minor compared to that in the home of the Knights Templar in Portugal. The Convent of the Order of Christ has a circular floor plan that resembles Haram al-Sharif in

Jerusalem. Rosslyn does not resemble either the square format supposed for Solomon's Temple nor the circular format of Haram al-Sharif.

Beside offering correction to some of the ideas of Lomas and Knight, Cooper and Yeoman also attempt to stifle some popular fantasies such as those proposed in Andrew Sinclair and Timothy Wallace-Murphy's book on the converging bloodlines of the Templars and the supposed modern descendants of Jesus of Nazareth. This is worth debunking. It is a thesis that is credible only when the information is carefully selected. From a gnostic point of view redemption offered by Holy Grails and bloodlines is for Kings and the anthill cultures that follow them. It is a minor curiosity for those who gain redemption through self-knowledge rather than inheritance. Of greater interest is the unique symbolism of Rosslyn.

The Chapel abounds with angels and the ceiling is oddly studded with cubes mounted on risers. They seem to represent some sort of coded musical notation. An attempt to break the code of these musical cubes is still underway, but one can say with great confidence that the chapel is resonant with the Harmony of the Spheres, the philosophy associated with Pythagoras. In his time astrology, music, and mathematics were a single discipline. The quality of life on earth, according to Pythagoras, depended on maintaining harmony with the celestial spheres which he equated with the equilateral triangle and the *Prayer of the Mystic Tetrad*.



*Prayer of the Mystic Tetrad*

*Bless us, divine number, thou who generated gods and men! O holy, holy Tetractys, thou that containest the root and source of the eternally flowing creation! For the divine number begins with the profound, pure unity until it comes to the holy four; then it begets the mother of all, the all-comprising, all-bounding, the first-born, the never-swerving, the never-tiring holy ten, the key holder of all.*



The Pythagoreans admitted women to their gatherings on an equal basis, but no tyrants were allowed. By this idiosyncratic constitution the group brought down suspicion on itself. In at least one case an outraged mob burned such a gathering to death while they were meeting in a building. Built during the warm Medieval period the Royal Portal of Our Lady of Chartres still bears the architectural imprint of a tolerant age when women could still write plain song for the cathedral; when mystery plays were performed on Our Lady's steps; when popular melodies with Moorish rhythms, and the sinuous sounds of the Near East drifted in from the market square without proscription. In those days Templars and masons could study the divine geometry of Pythagoras without fear and he could be found demurely perched in a small niche outside the Royal Portal inscribing his geometric principles. When Rosslyn was built fear was back in power.

Two pillars at the rear of the Choir of Rosslyn have also figured in Lomas and Knight's speculation about the presence of Templars and their influence on the Freemasons. The most famous of these is the Prince's or Apprentice Pillar. The elaborately carved Apprentice Pillar twists up to a capital upon which sit angelic musicians alternating with the heads of Green Men. To the pillar's right one passes under the lintel inscribed with a section of the Apocalypse of Ezra and down steps to the sacristy where religious regalia, the wine, and the host are kept. The Apprentice Pillar comes with a story about how an apprentice mason carved it against the wishes of the master who had gone off to learn the skill. The master mason, stung with envy by the result, kills the apprentice with a his mallet. Rosslyn consciously went outside the constraints of tradition and this opened up the mystery for those who had knowledge to contribute even if they were not among the initiated.

The Rosslyn Templars report on their website that the Apprentice Pillar story is connected with several other churches including Seton Church which has no obvious connection with Freemasonry. The story is found connection with a Mosque in Syria and another in Egypt. Curiously the *Torah* contains an variation on the story. This story involves a foreign master mason, Hiram Abiff, hired by Solomon to build his temple. In this case it is the master who is



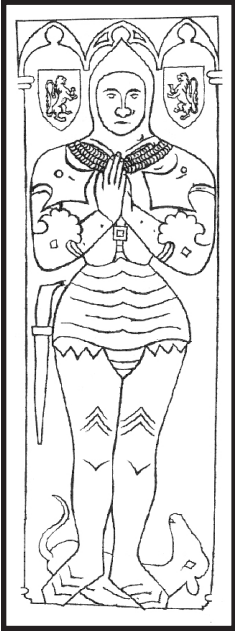
killed for refusing to pass on his secret to the journeyman. Perhaps the moral is that it is not title or position that counts, it is the one in the know who counts and who is in danger. We also note that the date Rosslyn is historically marked as coming into existence, 1414, is the centennial year of Jacque de Molay's burning at the stake. At this time it still would have been dangerous to mention this.

The earliest historical document or "old charge" possessed by modern Freemasons is the Regius Poem. It is dated to the time of Rosslyn by Edward Augustus Bond. This poem mentions that King Athelstan hired European masons to the improve the craft. It may have been cited as a justification for the fact that St Clair hired the best European freestone masons and paid them well to build Rosslyn. The Regius Poem seems to be a response to a local 1425 statute banning the meetings of masons, that is, foreign masons not under the protection of the Church. At that time, the depopulation of Scotland by the Black Plague was changing the face of labor relations as labor was becoming a scarce commodity. Hiring workers outside the community would eventually destroy the master/serf relationship that had originally been introduced by the Romans.

Those foreign workers left over 50 masons marks at Rosslyn. They resemble mason's marks found in Cathedrals built centuries earlier, such as those at Our Lady of Chartres documented by Alison Stones. Only a few of them have even a vague resemblance to modern Freemason symbols, however. There is not much to suggest that speculative Freemasonry is in the process of manifesting itself out of the masonic craft at this point, but the story of the Apprentice Pillar strongly points to the fact that the sociological foundation for such a revolution is being laid.

There is strong evidence for a close connection between the Arthurian Romance of Chrétien de Troyes, the Templars, and Rosslyn. Troyes, where Chrétien lived, was about six miles away from the home of the first Grand Master of the Templars in Payns, France. Hugues de Payns visited David I of Scotland in 1128 after he had achieved some success in the Near East. The king was so impressed with him that he granted the Knights Templar the Chapel and Manor of Balantrodach, south of Edinburgh. The local

Cistercian Brotherhood provided the masons needed to build the church, with its attending village. The Cistercians were founded to follow the ascetic, self-reliant life of Jesus. Far from Rome in the Scottish wilds they would enlarge their activities to include academic interests. Balantrodach would become the Templar Preceptory for Scotland. The church and village, now called Temple, is located roughly seven miles away from Rosslyn. No commentators on the subject that I have read make note of this.



In Rosslyn Chapel, a grave slab thought to show a member of the St Clair family shows a knight in an attitude of prayer with a dead animal under his feet. This is a way of saying that the animalistic instincts of the knight had been conquered and he is ready to face his maker. St Clair, the Prince of Orkney, had put himself at risk for hiring foreign laborers. He is at odds with the Stuarts, who are the ruling clan of Scotland. He also appears to have identified with the Templars and is, therefore, imperiled by the Inquisition in Rome. Perhaps he dies peacefully of natural causes, but the care with which Rosslyn hides its meanings in plain sight shows how vulnerable he is. He is clearly deeply wedded to the religious martyrdom embraced by the

Templars and the Cistercians who followed the teachings of Jesus literally: “For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it” (Luke 9:24). This is a common formula for martyrs as well as warriors.

Its unique decoration places Rosslyn Chapel apart. It is a columbarium of exotic plant life that includes what looks suspiciously like Indian corn or maize and another plant that looks like blue agave. These are New World flora. It is rumored that William St Clair’s grandfather Henry, the first Earl of Orkney, visited the New World nearly 100 years before Columbus. His biographer states that this is unlikely, and it is his rather truncated view that the exotic botanicals are highly stylized symbols of wheat and

strawberry. This supposition seriously undermines his argument. Maize and agave are so unique in appearance that it seems they were chosen to make a point for that very reason.

Since the St Clairs were of Norman Viking descent it is possible the family was part of a globe-trotting tradition from their salad days, when Nordic people traded the world over, well back into the Bronze Age. But as a practical matter, a few exotic carvings can't compete with the ritual mantra, *Columbus sailed the ocean blue in fourteen hundred and ninety two*, in establishing who reached the New World first. It is appropriate to mention here that when modern Freemasons refer to corn in their ceremonies they are referring to wheat, which, along with olive oil and grapes, constitute a basic survival diet of the Near East. Much of their attention is directed to the Near East and Egypt rather than their own European ancestry.

But there is another exotic at Rosslyn that has been overlooked. The most elegantly chiseled Green Man in the Chapel has vines, or perhaps branches, coming out of his mouth. The leaves look like acacia, the tree-of-life in the Near East. Acacia was the earthly manifestation of Osiris, the Egyptian god of the cycle of death, life, and resurrection. Acacia wood was used for the Ark of the Covenant that held the Ten Commandments.



Whatever the foliage might be, the role of the Chapel in its totality is obvious: It is an altar to the oldest human conversation with the divine. Unlike Chartres, where the Green Man and Pythagoras were scholarly attachments, Rosslyn is an invocation for the rebirth of a failing religion and culture. It is useful to remember the gnostic parable given by Jesus to his disciples concerning habits that cloud men's minds: "Though seeing, they do not see; though hearing,

they do not hear or understand” (Matthew 13:13). With Rosslyn we see a yearning to brake free of the terrible splendor and cost of Gothic Cathedral culture during an ecological collapse and a desire to return to the simplicity of nature.

The earliest known myth of the Arthurian cycle, the Welsh tale of Culhwch and Olwen, goes back to better days. It conveys the boldly unselfconscious culture in Celtic Western Europe that existed before Christ: before Catholic influence, before the Little Ice Age. One of the more popular stories in this cycle that was making the rounds at the time of de Molay’s burning was Gawain and the Green Knight. The Green Knight challenges Gawain to a trial. Gawain will have a free shot at chopping off his head, but the Green Knight will be reborn to return at the same time in the following year, at which time he will return the favor of chopping off Gawain’s head. Here is a European version of the pagan theme of Giuseppe Arcimboldo the eternal return of god. Gawain passes the test as far as courage is concerned, but fails the ultimate challenge when he experiences passion for a maiden in the household. She would turn out to be the Green Knight’s wife and part of the trial. Merely feeling lust is enough to stain the purity of a potential Grail Knight. Gawain does not make the cut. He does not elevate himself to the level of the Holy Trinity of Christian Knights who will attain the Grail and experience the true Blood of Christ.

While St Clair in Scotland is struggling to restart a Golden Age, the inevitable transformation in human culture is beginning. Under stormy clouds a new climate of opinion is presaged in the writings of Giovanni Boccaccio. He uses the conceit of a group of young women and men waiting out another siege of the Black Plague by telling stories in a secluded villa. The *Decameron* is published in 1353 in the vernacular Florentine language. The commercial printing press and the stories they are telling will soon replace monks laboring in scriptoria, preserving the tradition in educated Latin. Instead of religiously correct fables illustrated in stained glass, the people hear stories that are erotic, humorous, tragic, witty, and profane. They had always been there; but now people can see themselves reflected in a broader field of culture. They begin to develop an enlarged sense of self, just as the Templars did as a result of their



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travels to the Near East. At the end of the fourteenth century Geoffrey Chaucer, influenced by the *Decameron*, published a collection of stories. Chaucer begins with *The Knight's Tale*. It is a tedious, self-righteous, overworked chivalric saga, although it does reveal some interesting academic knowledge of pagan mythology. Chaucer participated in the Hundred Year War and is witness to the ugly demise of the knights-in-shinning-armor. In this war Medieval style combat is being crushed to death under the wheels of

progress and blown to bits to the roar of gunpowder. Armies are beginning to be levied from city ghettos. Wars are now fought season in, season out. These new armies become militias to control riotous populations during peacetime and times of famine. The burning of Joan of Arc at the stake for following the voice of God occurs on the killing fields of France. This dramatic convergence of moral purpose with profanity shows that Catholic Europe can no longer tell the difference between good and evil. The cathedrals are cold and overcast. With the forests burned off, a new fossil fuel is adding to the befouled environment—coal.

Chaucer's *Knight's Tale* is followed by *The Miller's Tale*, whose bawdiness and low-class humor is infectious. These stories of the commoners open the way for painters to address the same subjects. The Dutch painter Hieronymus Bosch belonged to a conservative Catholic Brotherhood, but he was in league with the liberal Erasmus in satirizing the abuses of the Spanish Church. *The Conjurer*,

painted by Bosch in 1480, is shocking, funny, and true to life. A thousand years of religiously correct oil paintings, as well as titillating subjects from pagan myth, commissioned for the noble class are being rudely displaced. Spanish nobility will buy Bosch's psychedelic paintings of heaven and hell, but not his folk scenes. These are purchased by Dutch middle-class merchants whose capitalistic culture will soon replace the El Dorado Empire of Spain.

*Le Morte d'Arthur* is written by Sir Thomas Mallory 40 years after Rosslyn is built. It is published by Caxton in 1485. Mallory's fiction, written while he was in jail, seems to be penance for some sort of criminal behavior. With Mallory the ancient Arthurian myth cycle undergoes its next transmogrification into a nationalistic roundtable of Christian knights. Thus, at the same time a ribald democratic literature is for sale in the marketplace, the printing press is also being used to incite interest in royal bloodlines, acting as propaganda and redemption for emerging nationalistic monarchies while the Roman Church is loosing its influence.

In Northern Europe Martin Luther smells the sulfurous hell fires burning. He hammers home a full scale Reformation of the Roman Church. Indulgences are eliminated; purgatory as well as the Italianate visions of heaven now decorating the ceilings of the cathedrals are outlawed. Among some dissenting Christian sects it is proclaimed that the apparent manifestation of Evil in life could actually be the workings of God's invisible hand. Hope is placed in faith and faith alone. This brings them breathtakingly close to the existential abyss. With the exception of an unadorned crucifix, all imagery is removed from the Reformation Church, including the Green Man. Protestantism is a bonfire of the vanities.

Catholic England is rocked by Henry VIII in the sixteenth century. He is seen by his followers as the second coming of a revived British culture inspired by the tales of Arthur. He blames Catherine of Aragon and the Catholic establishment for failing to deliver him a son. He divorces his Spanish Queen with Chaucerian panache. This is followed by the beheading of his second queen, Anne Boleyn, who also fails to deliver him a son. The Royal imperative to conform to bloodlines of descent by passing on power and wealth to the eldest son always has the potential to engender ugly



feuds, but Henry's decision to found an Anglican Church to come out from under the thrall of Rome unleashes the hounds of religious hell. With no male to succeed him Henry's daughter Mary, by his Spanish Queen, returns the kingdom to the fold of the Catholic Church, along with the smell of burning flesh in fair London Town. Henry's second daughter, Elizabeth, by his English Queen, restores the kingdom to the Anglican Church with yet more violence and paranoia.

Elizabeth I consults an invisible college of seekers after the truth to give the Nation a purpose. When she takes the throne in 1558 her most trusted advisor is John Dee who is an alchemist, astrologer, mathematician, philosopher, and imperialist. Just as Elizabeth had been close to being burned at the stake during the reign of her half-sister, Dee was close to burning for casting her horoscope. Dee encouraged Elizabeth to finish her father's Grail quest and found the "British Empire," a word coined by him. The name Britain is a reference to the legendary kingdom of the Romano-Celtic King Arthur. With nationalistic pride, he is located in Scotland or Cornwall not France. To help civilize her noble class Elizabeth creates the Most Noble Order of the Garter, which goes back to Chrétien de Troyes and the ideals of the Templars. Her nobility wears the bloody cross of charity and martyrdom.

John Dee is a student of Neo-Platonism. He learns this tradition from manuscripts hidden in the dreary castle in the Welsh Marches where he was born. For a while he is supported by the Worshipful Company of Mercers through the patrimony of his father, a mercer. This is how the invisible college protects itself from the prying eyes of the Inquisition as well as modern historians. Dee was a follower of Pythagoras and the Hermetic tradition that placed great stock in the power of reason. They attempted to find the simple truth behind the messy politics of life. They eschewed the dogma of the Church. Dee published Euclid with an English introduction to give it a wider audience. As a skilled navigator he trained many of England's sailors for the age of blue-water discovery. The Queen gives birth to the British Empire by conquering Northern Ireland under the leadership of her noble chevalier, Sir Walter Raleigh.

Elizabeth produces no sire to succeed her. She chooses as her successor the Stuart King of Scotland, whose Catholic mother she had executed as a pretender to her throne. James is chosen because he is the only option that can prevent drowning the English in the blood of saints—again. Caught between the extremes of religious politics, James VI of Scotland was lifted by the hope that a reformed and educated nobility would be the natural vehicle through which he could rule by the will of God. The basis for this was a system of lodges of Scottish stonemasons that were no longer beholden to the Catholic Church. William Shaw was the master of works to King James and also the general warden to the Scottish lodges of stonemasons. The role of these lodges was to make sure members are qualified to do the work and to provide for the welfare of the sick and for widowed wives. It was a not a guild, but neither was it a labor union. The lodge used the tools of freemasonry as a metaphor for self improvement. The master mason's mallet and chisel trued up the rough stone of the apprentice. Robert Cooper calls William Shaw the Father of Freemasonry.

The speculative spirit that will fill out this social structure had already risen out of the ashes of the Albigensian holocaust in Europe under the auspices of the Holy Roman Emperor Rudolf II. The Emperor had himself painted as the greenist of Green Men by Giuseppe Arcimboldo. Between 1607 and 1616 two anonymous manifestos proclaim a theology built upon the esoteric truths of the past combined with up-to-date science borrowed from Islamic culture. A legendary German mystic, writing under the name of Christian Rosencruz, speaks anonymously through the newly realized power of the printing press. His name references the Templar Convent of the Order of Christ in Portugal as well as the mythologized memory of Cathar culture. The first manifesto is influenced by John Dee, who is now spending time under the protection of Rudolf, a dabbler in alchemy and astrology himself. The call of a heroic rebirth is heard by a young Englishman, John Smith, who fights with Rudolf's troops against Islam in Eastern Europe as a knight in shining armor in the tradition of the Knights Templar.

In the space of a few years, 400 manuscripts are published under the mark of the Rosy Cross. The proclamation of a





“Universal Reformation of Mankind” has been called by its historian Dame Frances Yates the “Rosicrucian Enlightenment.” European culture at this time simply had no intellectual capacity to understand the ecological collapse created by the Little Ice Age, but as the alchemist Gerhart Dorn so acidly put it, “it is God that needs redemption not man.” Riven of its access to the traditional mystic resources of

the Catholic Church, the Protestant Churches are attracted to the Brotherhood of the Rosy Cross, especially the Lutheran Church. According to historian David Stevenson this tradition was also influential to the rise of speculative Masonry as it emerged out of Scotland. King James himself became a master mason and proclaimed himself the Scottish Pope. It fulfilled a Hermetic formula, what is above is below: James the King of the world, Jesus the King of Heaven. Everything seems to be falling into place.

After James VI of Scotland becomes James I of England he launches the first English colony in the New World. John Smith, returned from Istanbul by way of Russia, is critical to saving Jamestown from starvation. He is captured and offered up in what appears to have been a rebirth ritual to the Powhatan gods that involved the chief’s daughter, Pocahontas. Following on the triumph of founding the First British Empire in the New World, James has the Bible translated into English. Of no less importance is his elevation of Francis Bacon, a Mason and Rosicrucian, to be his Lord Chancellor. A century later French intellectuals Voltaire and Diderot would call Bacon the Father of Modern Science. Bacon defines the method of the controlled experiment to replace the limitations of applied Greek logic. His most important work, however, is *New Atlantis*.

*New Atlantis* comes by way of Plato, who wrote one of the most historically influential works of philosophy, *The Republic*. Bacon projects this tradition into a modern Masonic Utopia. Thomas More's Catholic *Utopia*, written a century earlier, was a reactionary visualization of a community sharing a common culture, a community that would build cathedrals, a community that followed the one true cross which was more in the spirit of Rosslyn. Bacon's multicultural community practices tolerance for all religions and philosophies and is a hothouse of experiment in the service of enlightenment. Masonic culture is deeply dyed in the Old Testament, it is inspired by Jesus of Nazareth and the Templars, but it is Bacon's *New Atlantis* that gives it a view of the future. It is their dream of America.

The Kingdom comes to a boil when James' son Charles I takes the throne. The Tudors had a problem producing sires; the Stuarts have a problem with the sires they do produce. Taking advantage of his father's axiom of the Divine Right of Kings, Charles marries a Catholic wife, rules autocratically, and royally abuses his prerogatives. The Puritans are his main opposition. The Puritans are the Templars to the Anglican Church. They have become powerful running the business of the Empire with strict, efficient conformation to Christian principles. The Puritans had been struck by Elizabeth I's farewell *Golden Speech*. She proclaimed she would not have been able to rule except through the love of her people. Kings and Queens did not demean themselves in this way for reasons that would soon become apparent. The Puritans saw in this the divine right of the People to commit regicide when that love is not justified. Their divine right is realized through a victory over the Royalists in a bloody civil war. They behead Charles I.

Since Masons were represented on both the Royalist and the Puritan sides of the English Civil War their standing is raised by default. They provide the main venue for reunification. Under the directorship of Oliver Cromwell, however, the victory cannot be sustained. Puritans can buy their way into the House of Lords, but England is still functionally an aristocratic, serf-driven culture. Charles II is returned to the throne in 1660. Out of this tragedy the philosopher Thomas Hobbes sees need for strong central authority

in his *Leviathan*. Without it chaos reigns and only those few suited for such mayhem can survive:

In such condition, there is no place for industry; because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving, and removing, such things as require much force; no knowledge of the face of the earth; no account of time; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.

An existential pall hangs over the nation, yet the first steps have been taken toward establishing a government for the People, by the People, of the People. In this environment the speculative brotherhood of Freemasons that we know is starting to coming together.

The institution of the modern version of Freemasonry at the Goose and Griddle in 1717 comes out of a diminished respect for of both the Church and the State. The hope for a return to a Golden Age of the past never goes away, but it exists as a black bile in aristocratic intestines. There will be recrudescences from the past, but with the weather getting warmer there are many who can imagine the ultimate improvement in the human condition as visualized in *New Atlantis*. The long wait for the next Coming has morphed into the secular ideal of Progress. The Rosicrucian Enlightenment has become The Enlightenment.

While Oxford and Cambridge continue to carry on the Medieval tradition of rhetoric, grammar, logic, arithmetic, geometry, music, and astrology under the aegis of the Anglican Church, the Rosicrucian tradition of an invisible college of natural philosophers has begun to materialize. It is encouraged by Charles II. He sanctions the formation of the Royal Society for the study of Natural Knowledge. The first Curator of Experiments is Robert Hooke, the father of the microscope. He discovers cell biology and he proposes biological evolution from the evidence of fossils. A president of the society is Isaac Newton, who extrapolates the existence of gravity while meditating on a falling apple. Using a prism he deconstructs white light into its component colors. Newton tries his hand at a blueprint of Solomon's Temple. It bears little resemblance to

Rosslyn Chapel. Adam Smith's theory of economy is in tune with Anglicanism. He supposes that the wanton accumulation of wealth could actually represent the invisible handiwork of God. Wealth when applied through technology on an industrial scale by Anglican industrialists could solve age-old problem of the poor.



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Church. Catholics are scared off from any association with Freemasons by the threat of excommunication. The primary reason is enumerated by Clement XII, in the Constitution "In Eminenti", 28 April, 1738: "It is the peculiar, "unsectarian" (in truth, anti-Catholic and anti-Christian) naturalistic character of Freemasonry, by which theoretically and practically it undermines the Catholic and Christian faith, first in its members and through them in the rest of society creating religious indifferentism and contempt for orthodoxy and ecclesiastical authority."

English Freemasons describe their philosophy as a system of morality veiled in allegory and illustrated by symbols. Geometry is

Giants of the aborning Scientific Age would be heroes to the Freemasons. The Freemasons have now come full circle. The Templars and the masons of the Medieval Cathedral were models for a golden age now passed. Rosslyn Chapel was an evocation for change, a reactionary, back-to-the-land attempt to reincarnate a sick culture. Freemasons have now become a progressive Rosicrucian-inspired brotherhood attempting to build a modern culture on universal principles.

Seen as coming out of the Protestant woodwork, associating with the Templar and Hermetic traditions, the Freemasons are anathema to the Catholic

the simplest manifestation of their ideology. Their primary symbol is the mason's square and compass interlaced. The compass exemplifies the capacity to circumscribe unwanted desires. The square exemplifies the moral behavior necessary for social coherence. Their method of reasoning by deduction reflects the practice of the Royal Society. They attempt to square their actions with virtues encompassed by all mankind.



According to historian Margaret Jacob, Masonic lodges became the testing ground for civil, democratic self-government, taking on the characteristics of the local culture where they exist. Masonry in France and Germany follow the path of nobility, while Scottish Masonry was associated more with Knights of the Roundtable and chivalry than with the metaphors of stonemasons and Christianity, which is the focus of English Masonry. Many Jacobite lodges in France are Scottish Rite because of its old association with Catholic Scotland against Protestant England. Elsewhere, German culture was modernized under the transcendent genius of Johann Wolfgang von Goethe, Immanuel Kant, and Alexander von Humboldt. In a manner similar to James I in England, Frederick the Great uses Masonic lodges to encourage civility among his nobility. As a practical matter individual Freemasons identify themselves with clans, cults, religions, and political parties within their national domain, but they hope to be nonsectarian at the end of the day.



Two years after the Goose and Gridiron Ale-House gathering of Freemasons two of their members, the Duke of Wharton and the Earl of Litchfield, officially found the Hell Fire Club at the Greyhound Tavern. This is an outgrowth of Gentlemen's Clubs, which acted as meeting places for all manner of interests including poetry, philosophy, and politics. Such clubs are all the rage among young aristocrats whose main business in life is still to polish up the handles of their own bloodlines and produce sires. The most famous Hell Fire Club is the Order of St Francis founded by the charismatic Sir Francis Dashwood, a member of Parliament and a Freemason. Dashwood along with 11 others become the roundtable of the Unholy Twelve, the Order of the Knights of St Francis. Their motto is "Do What Thou Wilt." Others who attend meetings of the group and are also Freemasons include artist William Hogarth and American polymath Benjamin Franklin. In 1750 the Order of the Knights of St Francis begins meeting in a disused Cistercian Abby that Dashwood has redecorated in Gothic style. The meetings begin with a black mass and end with an orgy. Hogarth, who is the father of the political cartoon, parodies the hypocrisies of English culture from top to bottom, but he lets Dashwood perform his own satire of high civilization in his portrait of him.



The Duke of Wharton also blows hot and cold on Freemasonry. He becomes the Grand Master of English Freemasonry and introduces the craft to Spain. On the other hand, he is involved in the founding of the Gormogons. Gormogons are said to have been founded by the first Chinese Emperor. Being anti-Masonic, Gormogons are expected to burn their Masonic aprons and gloves before attaining membership. Freemason rituals that

do contain elements of self-deferential humor are reduced to savage satire by exaggeration. The Duke has undoubtedly discovered how difficult it is to shake people out of their habitual prejudices even after they participate in the ritual ceremonies and pay lip service to the ideal of universalism. The ridicule suffered by the Brotherhood by groups such as the Gormogons causes them to become more secretive. As the Templars found out, this invites even more paranoid suspicion. The perceived need for secrecy becomes a self-fulfilling prophecy, but no one is being tortured or burned at the stake these days.

Nineteenth-century Victorian culture becomes intellectually and creatively stifled by the terror ignited by the French Revolution. The governmental solution to nonconformity as well as to the redundant urban poor is to ship them off to the colonies. English Masonry begins to move further in the direction of Christian orthodoxy as attested to by the increased Christianization of its rituals. The Royal Society becomes an institution of specialized academics rather than a gathering of eccentric autodidacts. Freemasonry quickly becomes an outsider to the machinery of Progress. In the countryside people are struggling to cope with the technological Utopia being imposed on them. Thomas Hardy lovingly describes the hard life of country culture that still nurtures the ghost of Christmas past in *Under The Greenwood Tree*.

The English colonies in North America are rich soil for Freemasonry. The Colonies had been founded by Christian sects seeking freedom from the outrages of the Reformation. Conditions are too primitive to support nobility like that in Europe. Paying taxes to support the sybaritic George III is infuriating. The wealthiest colonists are largely comfortable with things as they are, but there are many who are inspired by the ideal of a republic. The distance from the mother country encourages this passion. Protestants constitute the overwhelming majority of the members of the Continental Congress of 1774, yet deciding on a chaplain to lead prayers is impossible, so divided is religious sentiment amongst them. Deciding to meet in Philadelphia, however, the colonies are provided a nonsectarian stage by the Quakers, while the Masons become the diplomats for civility. They are the common element

among the various Protestant sects. George Washington is a Freemason. Thomas Jefferson is not a card-carrying Brother, but his philosophy and behavior closely parallel Freemason ideals. Benjamin Franklin is a Freemason, and he joins a church to camouflage his rather worldly point of view. One out of three of the signers of the Constitution is a Freemason.



The Freemasons point the way to a *Novus Ordo Seclorum*: a new order for the ages. The Great Pyramid of Egypt with the All-Seeing-Eye at the top on the Great Seal of the United States is often attributed to an influence from Freemasons. In fact, they are conventional symbols found in books of heraldry that are a reflection of the Rosicrucian Enlightenment

from centuries past. The Great Seal would be adopted by Freemasons after it became the Great Seal of the United States.

After the Revolution the United States continues to play the role of a third world country in relation to Europe. The nation will continue to use slave labor to produce basic resources and agricultural products for England until after the Civil War. Colonial Americans who can afford it receive a classical education at Oxford or Cambridge, colleges that have yet to surpass the intellectual accomplishments of Golden Age Greece. The study of Greek and Latin is important, being the languages from which the Bible was translated into English. The Near East is a considerable area of interest. What had been profane for the Templars and the Rosicrucians to study is now mainstream academic as long as Christianity is treated as an independent study.

Benjamin Franklin is responsible for the first Freemason constitution published in America, in 1734. It is the work of the English Freemason Rev. James Anderson. It covers world history from Adam to George I. Those who hold conspiracy theories about Freemasonry fail to notice that educated persons in general were conversant with much of the knowledge covered in the Anderson



Constitution. As usual it is the conspiracy theorists who have the conspiratorial frame of mind. Masonic influence is prominent in early American culture because it is part of the mainstream. The paranoia engendered by the secretive handshakes, symbols, and attire of the brotherhood is still with us, but Freemasons today are solidly middle class. Their sins are largely the sins of habit and commonplace self-abuse. The connections that can now be made between the Anderson Constitution, the Bible, the Templars, and the burgeoning expansion in Near Eastern scholarship is a profound intellectual revolution waiting to happen, but it is beyond the pale of the Masonic institution at this point.

The separation of Church and State in the United States is a recapitulation of Constantine's revival of the Roman Empire with the institutionalization of Christianity at Constantinople. The religious and civil blood bath brought on by the Little Ice Age in Europe would not be fully healed until the founding of America. The First Amendment to the Constitution promoted by the Freemasons forbade Congress to make any law "respecting an establishment of religion." This would be a good thing since the slave-driven, resource economy run by a male, land-owning upper class did not last a full century.

During the nineteenth and early twentieth centuries other cultures established a significant presence in America including Roman Catholics, Orthodox Christians, and Jews. It took the bloodiest war ever fought by Americans to shake loose the bonds of slavery. Former slaves are free to vote. Even women are given the right to vote in the twentieth century. By the twenty-first century Hindus, Muslims, and Chinese have further broadened the culture of a booming industrial state. There are considerable ethnic tensions in such diversity, but the single nameless, unmoved mover has been the first and best commandment to promote the expansion of the American ideal. It is elemental to the foundation of all religions, and it is the first assumption of science.

Masons say it was the Great Architect of the Universe that founded Freemasonry. Masonic science existed before the creation of this globe, diffused amidst the numerous systems with which the grand empyrean of universal space is furnished. It has had for its

patrons Adam, the Patriarchs, the kings, and philosophers of old. Jesus Christ is included on the list as Grand Master of the Christian Church. Masons are credited with the building of Noah's Ark, the Tower of Babel, the Pyramids, and Solomon's Temple. Some authors even find the origin of Masonry in the Egyptian, Dionysiac, Eleusinian, Mithraic, and Druidic mysteries; in sects and schools such as the Pythagoreans, Essenes, Culdees, Zoroastrians, and Gnostics; in the Evangelical societies that preceded the Reformation; in the orders of knighthood such as the Johannites and Templars; among the alchemists, Rosicrucians, and Cabalists; in Chinese and Arabic secret societies. It is claimed also that Pythagoras founded the Druidic tradition and hence that Masonry existed in England 500 years before the Christian Era. This is the summary of the gnostic tradition of Freemasonry in the *Catholic Encyclopedia*. From an outsider's point of view it is viewed as a self-evident absurdity, if not a profanity.

The leading scholar of gnostic practice in the twentieth century, Manly P. Hall, makes these observations about Freemasonry in his monumental work *The Secret Teachings of All Ages*:

The sanctum sanctorum of Freemasonry is ornamented with the gnostic jewels of a thousand ages; its rituals ring with the divinely inspired words of seers and sages. A hundred religions have brought their gifts of wisdom to its altar; arts and sciences unnumbered have contributed to its symbolism. Freemasonry is a world-wide university, teaching the liberal arts and sciences of the soul to all who will hearken to its words. Its chairs are seats of learning and its pillars uphold an arch of universal education. Its trestleboards are inscribed with the eternal verities of all ages and upon those who comprehend its sacred depths has dawned the realization that within the Freemasonic Mysteries lie hidden the long-lost arcana sought by all peoples since the genesis of human reason.

The First Degree of Freemasonry reflects the First Amendment of the Constitution along with some other basic conditions for entry into the Brotherhood. The applicant must be of age. Preparation for this initiation is encouraged through membership in a youth group created in 1919 and dedicated to Jacques de Molay, the last Grand Master of the Knights Templar. He stands as a model of

chivalry and courage in the face of persecution. To become a member of the Freemasons the applicant must also be free of felonious entanglements. Rebellion and treason against civil authority, however, have no bearing on the good standing of a Brother any more than does heresy in a religious court. The initiate must express a belief in a Great Architect of the Universe. In principle the applicant may decide which sacred book manifests this intelligence. In an attempt to convey the potential cost entailed to curiosity when times are hard the First Degree candidate is prepared as a Medieval heretic on his way to the gallows.



# The Second Degree

THE RITUALS AND SYMBOLS OF FREEMASONRY CARRY ALMOST no meaning in the everyday considerations of human experience. With the Second and Third Degrees of initiation the mystery of the Brotherhood becomes obvious. In *The Hiram Key* Freemasons Lomas and Knight observe, “Freemasonry’s mysteries tantalize two large groups: those who are not Masons, who wonder what the secrets of the order are; and those who are Masons, who also wonder what those secrets are! A compelling reason for silence amongst Masons is that they do not understand a word of the ceremonies they participate in.” Of course, not many Christians know much about the historical context of the Bible. What little scientists do know outside their own narrow specialities is usually politically correct boilerplate suitable for the public consumption. Yet we now have the largest library of knowledge and human tradition ever assembled, available for anyone with the time, capacity, and curiosity to use it. We will begin with the anthropology of history and the creation of the first human civilization.

With the resurrection of the Roman Empire as a Christian State, European tradition began to shape its modern prides and prejudices. At first this culture marked its origin to Jerusalem in the year zero. Anything older than that was pagan. With the migration of literati from Constantinople to Rome after it fell to Mehmed II in 1453, academic monks began to reflect more deeply on their own past, especially Golden Age Greece around 300 BC. By the nineteenth century it had become obvious in the secularized academy that the Light of Civilization had been lit in the Near East around 4000 BC. Sumer and Egypt came to be seen as our cultural forbearers. In the second half of the twentieth century new archeological discoveries and radiocarbon dating began to erode this dogma. Seminal innovations thought to have been made by

those civilizations are now known to have been made thousands of years earlier and the compass of human enlightenment is pointing north.

Gebal, just north of Beirut in Lebanon, has now been established as the oldest continuously occupied city in the world. Its earliest level is dated at 7000 BC. The people of Gebal were the first seafaring people that we know of. Located on a bluff above a small but good harbor, Gebal was not simply a center of trade and naviform technology it was an agricultural society. Legends of Gebal have come to us from Philo of Byblos born in the first century after Christ. Byblos was the Greek name for Gebal at the time. Philo made a paraphrase of the earlier work of the Phoenician writer Sanchuniathon who lived during the time of Homer, around 1500 BC. Sanchuniathon's work was first published in English in 1828 by Isaac Preston Cory in *Ancient Fragments*. According to Sanchuniathon the gods of Gebal were originally men. When there were great droughts, fires, famines, or floods at a later time the people stretched forth their hands to the heavens in memory of their great heroes of the past. In Gebal the personification of a greater intelligence behind the sunlit trials of everyday life was named Beelsamin. To the Greeks he was equivalent to Zeus. Gebal's legendary architect and mason was Cronus. He was called Ba'al meaning "Master." Cronus offered his creation at Gebal to his divine Mistress and inspiration, Ba'alat. To the Greeks she was equivalent to their birth goddess Artemis.

We get a glimpse of how the Gebalians understood the divine and creation by how Taautus created language. Literacy, it was said, began with desire; desire created wind; it culminated in mô't, meaning "death" or "mud." In the beginning was desire; the result was the Word. The word was an icon impressed or etched into a memory for those who were not there. All languages contain grammatical algorithms reflecting this evolution from desire, through evocation, to formal literacy. Linguists have shown that triadic formulas such as sing, sang, and sung were given their grammatical structure through vowel inflection. Vowel-graded words are called irregular because they were created in the untempered environment of oral language not in a dusty hall of academe. Vowel-graded

words are so old that they appear in the same way in logographic Chinese as with any other Eurasian language. The Chinese logographs that are verbalized as *seng*, *sang*, and *sung* have the meanings “a priest,” “to mourn at a funeral,” and “the tree-of-life.” This form of the vowel-graded triad reflects a grammar of tense associated with things associated with the different states of mind. The present becomes death, to be reborn into a new present.

All languages in their earliest incarnation were tone languages. It reflects their song-like antecedents. A consonant cluster was connected to a constellation of meanings in space and time. This was shaped by rhetoric. The pitch and the rhythm of speech produced the vowels that gave a consonant its basic meaning. At first a language only had meaning within a family or tribe of users having the experience, or the tradition of the experience, in common. Speech was confirmed by facial expression. Anger is conveyed by facial cues as well as the tone of speech under tension. Love is another language, learned under the influence of some hormones and the absence of others. Heroic rhetoric stands out as poetic evocation under tension. The religious epithets Ja! and El! are an attempt to record the evocative mood, a mood frowned upon in common speech. The evocative mood often begins with the anxiety of an appeal that melds into exaltation as the throat relaxes into hope. In Gebal Ja! and El! were appeals to the Grand Architect of the Universe by two specialized cultures that joined to found the city: the people who lived on the water and the people who lived off the soil.

Gebal, known to Arabs as Jbeil, is said to be a combination of Geb meaning “origin” or “well.” Civilization had to be located near a source of fresh water. This was suffixed by the honorary title of god, El. Gebal was a multicultural commune whose walls encompassed all there was to civilization as we know it. Outside that wall hunters and gatherers were evolving into cultures that would follow the goats as shepherds. When they were not fighting they shared trade goods as well as brides in the agora or market place. Their language in common was the song itself. The ancient Hebrew root corresponding to Gebal was the consonant cluster J-B-L meaning “to bring fort.” In those days Hebrew culture followed the wild goat into the hills in summer: males following their gods, females



their goddesses. The Hebrew name Jael means “mountain goat.” Their earthy metaphor for creation was the physical marriage of the divine couple, like goats. Along their path to higher civilization the Hebrew root, E-L, would come to mean a “sacred pillar” upon which a scapegoat was sacrificed to atone for the sins of the people. As a proper name Jael has now evolved into an abstraction “strength of god,” Yael. The modern Israeli root for Gebal is Y-V-L reflecting the mood of secular conversation. Gebal itself is now a quiet town of a few thousand drowsy residents that has long since exhausted its moment in the sun.

Things get interesting when we remember that the Crusader Kingdom of Jerusalem included Gebal or, as they knew it, Jubel. In Jubel the Templars built a European style castle. We have entertained the possibility that knowledge of Essene culture was available to the Templars as a result of their foray into the Near East as well as the writings of Josephus. Now we should consider whether the mythological tradition of Gebal, by way of Philo, could also have been known to them. How else can we explain the Masonic version of Genesis. It is more coherent with the writings of San-chuniathon than the Biblical version copied from the Jewish Torah. From *The Inigo Jones Document* dated 1607 that is part of Masonic tradition we cite their version of Genesis 4 about the origin of the seven sciences that founded civilization:

YOU ask me how this Science was Invented, My Answer is this: That before the General Deluge, which is commonly Called NOAH’S Flood, there was a Man called LAMECH, as you may read in IV. Chapter of Genesis; who had two Wives, the One called ADA, the other ZILLA; BY ADA, he begat two SONS, JABAL and JUBAL, by ZILLA, he had One SON called TUBALL and a Daughter called Naamab: These four Children found the beginning of all crafts in the World: JABEL found out GEOMETRY, and he Divided Flocks of Sheep, He first built a House of Stone and Timber. HIS Brother JUBAL found the ART of MUSIC He was the Father of all such as Handle the Harp and Organ. TUBAL-CAIN was the Instructor of Every Artificer in Brass and Iron, And the Daughter found out the ART of weaving. THESE Children knew well that GOD would take Vengeance for SIN either by Fire or Water: Wherefore they Wrote their SCIENCES that they had found in Two Pillars, that they might be found after NOAH’S Flood.

In the Torah Adam and Eve did not accept the offerings of Cain, brother of Abel. They did not accept the offerings of Tubal-Cain the blacksmith seven generations later; nor did they appreciate the masonic crafts practiced by Jabel or the music played by his brother Jubal, who were descended from Lamech of the House of Cain. In general, shepherds live in conflict with cattle herders such as those living in Gebal. Sheep and goats ruin pasture land for cattle. In Jewish tradition the names Jabel, Jubal, and Tubal-Cain were made into a rhyming pun and an attack on Lamech's polygamous marriage in the Midrash, an exegesis on the Torah written thousands of years later. Names derived from root, J-B-L, meaning "to bring forth," were ridiculed by the rabbis of the Midrash. The Rabbis considered themselves descendants of Noah's son Shem who followed the tradition of the goatherd Ya'aqob (Jacob) meaning "supplanter."

Tubal-Cain was said to have built a legendary city. He was said to have consecrated this city to his son Enoch. Enoch had the ear of god and it was he who prophesied the Flood of Noah. According to him the flood was punishment for the sinful behavior of the people. This mythical city was north of Gebal in Anatolia. William Ryan and Walter Pitman of the Lamont-Doherty Earth Observatory discovered the remains of such a drowned culture in the Black Sea. In their book *Noah's Flood* Ryan and Pitman summarize the thesis that a massive glacial meltdown raised the ocean's level. Storm tides cut through the Bosphorus meaning "cattle crossing." The Bosphorus would be a cattle crossing no more. Salt water by way of the Mediterranean Sea flooded the small fresh-water lake in the Black Sea depression, raising its level by hundreds of feet. This terrible flood occurred around 5600 BC, around a millennium and a half after Gebal was founded and a millennium and a half before Sumerian culture was founded at Ur. Ryan and Pitman show that refugees of the Black Sea catastrophe moved east into Central Asia, west up the Danube into Eastern Europe, and they moved south. This was a diaspora of peoples descended from Cronus's brother Japetus. In Greek Japetus or Iapetus was equivalent to Noah's son Japheth in the Hebrew tradition.

A city famous for its caregivers was on the major trade route between Anatolia, Sumer, Egypt, and India. It was old enough to have been founded by or at least have given sanctuary to the survivors of Noah's Flood. Its name was Mari. Astarte was their birth goddess. She gave birth to seven daughters by Cronus called Artemides after the mistress of birth. There is the ghost of a much older tradition etched into the name Mari. It is part of a vowel-graded female trinity contained in the roots of Proto-Indo-European from the universal sound babies make to their mothers. *\*Mari* means "young woman of marriageable qualities," *\*Mater* means "mother," *\*Magh* means "to be able," "power," "wise old crone," and "witch." In the Gospel According to Mary, there is the prayer to the sun god that stems from this tradition celebrating the cycle of life that still referenced rebirth from a female perspective:

O light of life we have known you,  
 O womb of all that grows we have known you,  
 O womb pregnant with the nature of the Father we have known you,  
 O never-ending endurance of the Father who gives birth, so we  
 worship your goodness.

In the tradition of the primitive cattle people who lived in the rich delta region of the Tigris and Euphrates Rivers, it was said that the sage Adapa baptized them into the knowledge of how to lay out a temple, build cities, compile laws, and understand the principles of geometry and astronomy. Adapa was as a fisherman, perhaps a descendant of Lamech and Ada. Perhaps Adapa was who the Hebrews called Noah. These were the Ubiad people who arrived in Mesopotamia around 5000 BC. In Sumerian tradition Tiamat, the goddess of the ocean, induced a sacred marriage with the god of fresh water, Abzu. This marked the founding of the city of Ur around 4000 BC. Fish bones have been found in the earliest shrines in Sumer. This tradition had come from the first settled cattle civilizations in the area of Anatolia and Syria by way of Mari. There was no other place where they could have come from.

With civilization would come intensive year-round agriculture, a writing system, the potter's wheel, centralized government, codes of law, social stratification, slavery, and organized warfare. The

god-like powers of Adapa were manifested through the first generation of heroes of the Ubiad Period. They would become deities in their turn. The sky god was Anu. The snake god was Ningishzidda. In some texts the snake was a goddess. Ur's patron was Nanna the moon goddess. Ur refers to the abode of Nanna. She was equivalent to Astarte and Ba'alat. Goddesses played central roles in heaven and were portrayed naked, but on the ground women were clothed and they played their ancient role of daughter, daughter-in-law, spouse, and housekeeper. Male status and prestige was elevated by the palace, military, and priestly offices of civilization, which were closed to women through lack of education. Through this social reorganization came the power to mine and forge a Bronze-Age culture that would supplant and outshine the Neolithic tradition of Gebal.

Ningishzidda, the Lord of the Good Tree, was said to have been an ancestor to Gilgamesh, the founder of the capital city, Uruk, 4100 BC. Its patron was Innana, goddess of fertility, love, war, and sex. Uruk appears to have imposed its will on the other city states along the Euphrates River, creating the first empire. The *Epic of Gilgamesh* contains the memory of the flooding of the culture in the Black Sea depression as well as its sacred grail, the Herb of Immortality, that the hero seeks to recover. Melancholy for a simpler age causes Gilgamesh to make friends with a goat-following, Kurdish friend Enkidu. Gilgamesh and Enkidu kill the bull of heaven sent by Inanna, or as she was known later, Ishtar, as punishment for spurning her advances.

European culture did not know of the *Epic of Gilgamesh* until the nineteenth century when cuneiform tablets began to be translated, yet it is a story that never died in oral tradition. Gnostic philosopher George Gurdjieff was shocked to discover his family's oral tradition of it recounted when it was printed in a Western newspaper article. The *Epic of Gilgamesh* is the oldest continuously living oral tradition in the human canon that we know of. The melancholia for a lost Garden of Eden has been a bitter pill for civilization from the start. Civilization means work.

Aboriginal cattle-raising farmers lived all across North Africa, especially along the fertile plains created by the Niger River and in Nile River Valley. Wise men of these cultures would follow the

heavens and watch for the rising of the Dog Star (Sirius) and Orion. This signaled the start of the rainy season in the tropical uplands. Water would surge down the rivers, leaving behind a rich deposit of silt. Along the Nile season was marked by the ritual marriage of Isis and her brother Osiris. Isis, the Dog Star goddess, was the rich dark soil; Osiris, who was Orion, was the creative energy that caused the resurrection of life out of the soil.

Historical memories derived from hieroglyphics tell that the upstream and delta regions of the Nile were united by the king, was shown on the Narmer mace head from 3200 BC. The king wore a hat that combined the symbols of both cultures. He founded the First Dynasty. The story goes that this king, who we call Narmer, was carried off while hunting a hippopotamus. In order to establish him as immortal, the hippopotamus, a birth goddess in the women's tradition, became the vehicle for his elevation. Deified, he became Menes, a title derived from the Egyptian mnemonic MN meaning "to endure" or "everlasting." The unification of the tribes along the Nile came as a defense against tribes invading from the Near East and the Sahara region. The once biologically rich Sahara savannah

was drying up. These were days of plagues of locusts and raiding packs of jackals who were in league with desert Semites. These were linguistic cousins of the Hebrews who were descendants of Adam and Eve's third son Seth. The invaders were identified with the god Set by the Egyptians.

Egyptian culture had already had a long relationship with Gebal. An ocean-going boat would still be called a "Byblos boat" in the Egyptian language thousands of years later. Trade with Gebal went through Djedet in the Delta. Sanchuniathon said that Cronus bequeathed Egypt to Misor, the father of Taautus. Perhaps he bequeathed the trading rights to Egypt. Ba'alat was the inspiration for a new Egyptian birth goddess, Hathor, as illustrated here by Jeff Dahl



for Wikipedia. As with Ba'alat and Astarte, Hathor was depicted wearing bovine horns. Hathor was the goddess of the sky, love, joy, beauty, motherhood, mines, foreign lands, music, and fertility. She would become linked with the Egyptian birth goddess, Isis. Taautus, called Djehuty by the African Egyptians, was identified with the African Egyptian model for intelligence, the baboon. Egyptians living in the delta called him Thoth, where he was symbolized by the ibis. Thoth would be associated in Greek with Hermes, the messenger god who came from Sumer. Djehuty was seen as the tongue of Ptah, the creator god. The world, it was said, was created by a whirlwind of words that spiraled up to heaven from Ptah's tongue. As Pontifex, Maxima Osiris and Thoth traveled the land together singing the good news of high civilization.

Unlike Sumerian culture where foreign intrusions were well digested, Egyptians had a multicultural theocracy from the start with deities new and old, merging and reemerging along with changes in the season and dynastic reign. Since very few foreign words are involved, the cultural changes seem to be borrowings rather than the result of invasions. No old gods were completely supplanted; no new traditions completely absorbed. It is only possible to fully understand either culture by reflection upon the other and back to their common antecedent. The academy, organized into narrow specialties finds this difficult.

Another Gebalian god that showed an important presence in Egypt was a forest god. Hay-Tau was a wooded area near Gebal. It provided cypress, fragrant juniper, and a tree with red wood called mer. The Egyptians equated the forest god Nega with their own creator god, Osiris. He was the god of the cycle of life. This Green Man carried a Djed fetish made of fragrant pine from



the Hay-Tau. Through the ministrations of a Gebalian birth goddess and her green assistant an African aboriginal cattle culture was transformed into a high civilization a millennium or so after Sumer during an extended drought. The progression of civilization from Gebal to Sumer and Egypt brings us from the first formal civilization to the Bronze-Age cultures that would be seen as the Light of Civilization to nineteenth-century academics.

Lomas and Knight seem to have been a bit overenthusiastic about the relationship between Rosslyn Chapel and Solomon's Temple and they missed its fundamental purpose as I see it, but they do find a fascinating and important concordance between what appears to be an Egyptian king-making ritual gone terribly wrong, which is reflected in the Masonic initiation process. In the larger picture it is connected to something that historians have only recently begun to recognize, a profound holocaust. Many now speak of a Bronze-Age collapse. Historian Robert Drews describes the collapse as "the worst disaster in ancient history." Leading up to this Egypt was already a weakened culture. The warlike Hyksos or Shepherd Kings had conquered the rich delta of the Nile River around 1800 BC. They were a motley group of peoples from the Near East including Semitic chieftains from Syria and Canaan.

Sequenre Tao ruled in Thebes during the Seventeenth Dynasty of the Middle Kingdom. The Hyksos king Apepi was collecting tribute from this weak African dynasty. We have a record that Apepi claimed the hippopotamus pools were too noisy. They kept him awake in his capital city Avaris in the delta. Egyptian kings hunted the male hippo as a demonstration of courage. Apepi's comment appears to have been a taunt directed at the virility of the Egyptian king. Some believe that Sequenenre was spurred into attempting to retake the Lower Nile from Apepi because of insults like this, but something terrible intervened.

The mummy of Sequenenre was discovered by Emil Brugsch in 1881 in the royal cache at Deir el Bahri. Sequenenre had not been able to build his own tomb. He had been hastily interred in a tomb of one of his successors. The unimpressive mummy was unwrapped by Gaston Maspero in 1886. He observed, "His body must have remained lying where it fell for some time: when found,



decomposition had set in, and the embalming had to be hastily performed as best it might.” The Egyptologist Gerry Shaw reevaluated the situation in 2009. To him it looked like Seqenenre’s death was a ceremonial execution at the hands of an enemy commander. The event is dated in the middle of the second millennium BC which was when the worst disaster in ancient history occurred.

The most likely explanation for this Bronze-Age collapse had been removed from consideration at the beginning of the nineteenth century by Victorian science. Sir Charles Lyell supposed that evidences of horrific change geologists find in geological strata were red herrings that would vanish when the missing pages of geology were eventually discovered. In the environment of a warming climate after the Little Ice Age collapse, the Uniformitarian geology of Lyell became so popular in academia that the disciplines of meteorology, geology, paleontology, biological evolution, anthropology, archeology, and history all embraced his thesis. Charles Darwin said that those that didn’t embrace Lyell’s thesis could not embrace his theory. The Anglican Church was also on board. All descriptions of catastrophic events in mythical history were seen as fearful inventions of superstitious minds or Biblical metaphors.

The discovery of the Le Brea Tar Pits full of recently extinct animals in California and a crater in Arizona in the nineteenth century raised questions. In 1976 a mining engineer, Daniel Barringer, suggested that the crater in Arizona was the impact site of a meteor. Luis and Walter Alvarez recognized the telltale evidence in the geological strata of a huge meteor impact. They hypothesized that a meteor ended the Age of the Dinosaurs 65 million years ago. Luis Alvarez was a main contributor to the Manhattan Project that produced the atom bomb and a Noble Laureate in Physics. He was capable of twisting arms and ruining careers. The obvious was accepted. Uniformitarianism began to collapse of its own weight. Once the blindfold of dogma had been removed geologists suddenly saw impact sites caused by space junk everywhere, although still not in recent times, not during the Age of the Mammals as far as public dissemination is concerned.

From impact science we now understand that when a large meteor or comet is on a course to strike Earth it can be seen a week

or two before it hits. Everyone on the planet can see it coming. Such an object appeared in the heavens in the middle of the second millennium BC. It was in the area of the morning star, Venus. Some saw it as a war between Mars and Venus. Poetic inspiration reaches for a language powerful enough to describe an otherwise unbelievable event. We now know that on the day before an impact event of this magnitude the object would be so bright that it would be seen during the day, rivaling the light of the sun. Such an astonishing moment is described in the Chinese book of history, the *Shu Ching*, as two suns fighting in the sky. The Freemason Blazing Star is almost certainly a reference to that awful time when the Almighty shone so brightly that none could behold it without fear and trembling.

This extraterrestrial visitor enters Earth's atmosphere at a low attitude. It is below the horizon for the Chinese who are, at that moment, in the dark of night. When the impact occurs the result is described by them as a Black Dragon that knocks the earth off one of its legs. The stars appear to fall when the Earth is jolted by the impact. It is said the Earth shakes so much mountains are moved off their foundations. Archeological evidence shows that coastal cities in China are wiped out by an enormous tsunami. The capital city of the Hsia Dynasty is far inland and a major flood is not part of its story. The Chinese blame the Emperor for failing to appease the gods. The Emperor was a notorious sybarite. Their solution to the calamity is simple. They sacrifice the Emperor. The impact marks the end of the Hsia Dynasty and the beginning of the Shang Dynasty.

Further south in India a fireball is seen to burn its way across the heavens. It is described as a burning linga or penis. It is a flamboyant pillar capable of destroying the universe, without beginning, without middle, without end; incomparable, indescribable, evil. Proto-Indo-European speaking Aryans, descendants of the diaspora from Noah's Flood four thousand years earlier, had traveled south seasonally for centuries to raid, trade, or sell their labor to the great Harapa civilization. Harappa culture was founded in the age of Sumer and Egypt on the drainage system of the Indus River. Following their fearsome lightening god Indra, the Aryans

now emigrate wholesale from their home on the eastern side of the Caspian Sea on horseback and wagons in the middle of the second millennium BC. They find the Harappa culture completely wiped out by a terrible flood. Squatting among the ruins of that Indus civilization the Aryans find dark-skinned, Dravidian-speaking shamans worshipping stone lingas to Shiva, the god of death and rebirth. The Aryans install themselves as a high caste over the native Indian peoples.

After time passes the Aryans will adopt a pacified Shiva as well as most of the rest of Dravidian culture since very little of migrant Aryan culture is suited for the tropical life of India. High caste Brahman priests conceive a cosmology of natural cycles of rebirth and creation on a grand scale. The planetary system is thought to circle around a central sun. Each cycle ends in a short Kali Yuga period characterized drought, famine, disease and demented social behavior that is finished off by an apocalyptic event. Their vision is closer to reality than anything conceived until the twentieth century in Europe. Since it is conceived as a natural event on a long time scale it is largely of academic interest. In the temple and marketplace Shiva will become part of a civilized trinity: Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. Indra shrinks into a boneyard spirit and a nighttime terror. The conception of the magnitude of change will be downgraded to match the creative destruction of the yearly monsoon. Popular religion here as elsewhere has a chameleon-like ability to change with the times under normal circumstances. In the absence of history this enables the illusion of changelessness.

The role of mainstream religion, as described by Sigmund Freud, is to help exorcise the terrors of nature, reconcile one to the cruelty of fate, particularly as shown in death, and make amends for the sufferings and privations that communal life has imposed on us. In Hindu religion any fragile memory of an apocalyptic event sustains hope for the dark-skinned lower castes at the expense of the light-skinned upper castes. Life is remembered to have the capacity to sweep away a corrupt world to make way for a utopian future where slavery doesn't exist. Aspiration to higher levels of consciousness by direct contact with the divine is only available to

a few in Hindu culture. In the *Song of God* prince Arjuna is shown that the carnival of polytheistic religion generated by a multicultural civilization has an origin in an all-encompassing monad personified by Krishna. Achieving this realization is the primary aim of all gnostic searching and it is the origin for Masonic principles, although it is not supported as a practice.

An Akkadian-speaking Semitic people centered in Babylon had overtaken the culture of Gilgamesh before the middle of the second millennium BC. The Akkadians adopted Sumerian religion. In the Atra-hasis epic a creation and a flood story are included. It was said that there was a flaw in the original creation and Enlil had been sent to rectify the situation with plague, drought, saline soil, and famine. Ecological distress in the Fertile Crescent had nurtured an end-of-all-times state of mind, but things get much worse when an extraterrestrial visitor roars overhead. The goddess of the ocean, Tiamat, follows up by loosing an oceanic flood whose purpose is thought to be to finish off mankind. In the nick of time Tiamat is killed by the lightning god Marduk. Marduk resembles other lightning gods at the time such as Indra. His perceived success against the monster quickly raises him to the role of the chief god in heaven.

Chaos caused widespread miscarriage and stillbirth in women around the world. It is recorded by the Babylonian culture. The birthing goddess Lilithu, who was said to be Adam's first wife, came to be perceived as a demon in Babylon. A public and literal form of ritual conception is now practiced that is an invocation to the divine to revive the moribund climate and infertile culture. It is a reenactment of the myth involving a Hieros Gamos marriage of Tiamat and Abzu that marked the original founding of Sumerian culture.

Six hundred years later Hebrew scribes would have God tell Eve, Adam's second wife, not to taste the fruit of Ningishzidda, the snake. She is blamed by the Hebrews for being thrown out of the Garden of Eden when she did. For scribes in Solomon's court Noah's Flood and the Flood of Atra-Hasis would be collapsed into one. In an attempt to smooth out the confusion of dates, however, they will give Noah an age of 600 years before his Flood occurred.

They will then give Noah a total age of 950 years when he dies. Noah belongs to the Age of the Patriarchs who lived to a great age. The power to shape the laws of nature like this implicitly gives great power to storytellers. It was the sins of the people that caused the catastrophe, but redemption was possible in the future.

The impact brought massive flooding to all low-lying lands in the Eastern Mediterranean. The inundation of an Egyptian army as described in Exodus was one of the incidents burned into memory out of the background of chaos. Blockage of access to the Red Sea from the Mediterranean probably occurred at this time since the Egyptians soon after began laying out a new cross-land route to the Red Sea to restore its major trade route to Black Africa. The Hyksos and their Semitic allies in the Nile Delta region were wiped out along with Pharaoh's army. The African culture at Memphis has a scapegoat to inspire cultural renewal. Set still comes out of the desert like a plague to kill Osiris. When Isis tries to resurrect Osiris' dismembered body, following the script, she says she cannot find his testicles. The old seasonal rituals of death and resurrection have been polluted and are found to be ineffective. A search for an effective ritual is undertaken.

Sequenrenre Tao, the last king of the Seventeenth Dynasty of the Middle Kingdom, may have been leading his Thebans in a civil war against the Hyksos when he is killed, or he may have been captured by them and put to death to appease the gods. Lomas and Knight surmise that Apepi sent warriors to extract the secret king-making ritual from the Theban king in order to effect their unification of Egypt. They suppose that this botched attempt to acquire the rite would resurface out of Hebrew oral tradition, 600 years later associated with the founding of the first Jewish State. It would be repeated with the building of Rosslyn Chapel two millennia later when, as we have suggested, a devastated Christian culture during the Little Ice Age was in need of resurrection. The St Clairs would be referencing Egyptian, Phoenician, and Jewish tradition through the Templars.

Sequenrenre was rudely interred, that much is obvious. Evidence of decay indicate the body of Sequenrenre had not been appropriately mummified, but something else very strange was also

revealed by the discovery of Emil Brugsch. Another poorly wrapped mummy was found next to Sequenenre in the royal cache at Deir el Bahri. This mummy has induced very little interest among Egyptologists or the general public, who prefer to be blinded by the wealth and splendor of kings, even minor kings, rather than irritated by the dust and bones of a common sarcophagus. The two drab mummies discovered by Brugsch are potentially one of the most important anthropological discoveries ever made, but it has not even been possible to ask the right questions about all this until the suppositions by Lomas and Knight about Sequenenre Tao have been addressed and the empty hope of Uniformitarian geology is discarded.

The unknown mummy found with Sequenenre Tao had apparently been wrapped up while the person was still alive. The arms and hands are positioned to suggest he had been castrated. Since we now know the reason for the Bronze-Age collapse it is easy to see that this was a dire attempt to revive life itself, not simply a botched attempt by the Hyksos to confiscate a king-making ritual. The planet is entombed in a cloud of volcanic smoke and ash; a massive biologic die-off of plants and animals is in process. As we saw in China, India, and Babylon a desperate attempt to restore the cycle of life is attempted. The corpse of the Egyptian king acting as Osiris and a stand in for Set is a literal attempt to get life on track again.

Ahmose, the son of Sequenenre, is delivered out of the breaking of the great water. Ahmose will be designated the first king of the Eighteenth Dynasty. He will be credited with uniting what remained of the cultures of the Upper and Lower Nile into the New Kingdom. Since rain attended by thunder and lightening had never been important factor in the Nile River Valley, there is no lightening god of any stature to connect with the alien visitor or to appease. Apart from the incident involving Sequenenre Tao there is no evidence of human sacrifice in Egypt. African Egyptians have not been thrown out of Eden, but life will not be restored to strength until Hatshepsut, a queen, takes the throne 75 years later. It is for her that Deir el Bahri, the Holy of Holies, is built. This is also where the last king of the Seventeenth Dynasty, Sequenenre

Tao, is interred after being recovered from a rough common burial along with his castrated attendant.

There is a general shakeup in heaven centered around the fusion of the local deity of Thebes, Amun, with Ra, the sun god. Amun-Ra becomes the chief god of the Eighteenth Dynasty. Having lost Osiris' testicles it is said that Isis causes him to father a son, Horus. Horus was the falcon-headed god and patron of the king called Narmer. As conditions slowly begin to improve Horus will become the Green Man for the New Kingdom. The Egyptian king becomes the manifestation of Horus in life and Osiris in the afterlife where his loss of fertility is not an issue. Isis remains the sacrosanct goddess who puts things together.

Horus will now fight the yearly ritual with Set. Horus loses an eye in the contest and Set loses his testicles. Horus's all-seeing eye is a nod to the goddess Wadjet who had been the birth goddess of the Delta region before the Hyksos arrived. She is reincarnated to assist in the birthing of the New Kingdom. The snake that encloses the orphic egg, Wadjet, attends Hathor the great Earth Mother (Ba'alat). In this part of his ritual presentation Horus is also shown in his predynastic manifestation as a son of Hathor. Nothing is left to chance. The most ancient tradition is invoked to bring forth the New Kingdom.

Like Ahmose, Moses is delivered out of the breaking of the great water described in Exodus. Moses leads Hebrew slaves and others liberated by the chaos in the African Kingdom of Ahmose out into the Sinai Desert. Here he is introduced to the thunder god of the Midians. He receives this god's Decalogue of Ten Commandments. Some think this was the thunder god discovered by Oxford Assyriologist A. H. Sayce: the invocation "Jahweh is God" on three separate Babylonian tablets that referred to Kurdish herding peoples. The Jewish patriarch Jacob raised his tabernacle near a holm or holly oak in fearful reverence for such a god. The Midians themselves follow many gods including the Queen of Heaven, Astarte. Their excesses may have reminded Moses of the polytheistic Hamitic culture on the Nile that he was familiar with. Even though the Midians were descended from Noah's son Shem, even though Moses had taken a Midian priest's daughter to wife, his



newly discovered thunder god instructs him to collect an army and destroy his superstitious cousins.

When the Hebrews reach Canaan, the land of milk and honey, the home of Abraham, Isaac, and Jacob, they find it occupied by Sea Peoples. These they call Philistines. These pillar people are descendants of Cronus's brother Japetus. The Philistines become their greatest enemies. God commands his people to overthrow their altars, break their pillars, burn their groves, and hew down the graven images. This they try to do even though Hebrews are continuing to practice their old religion, a syncretic version of older Canaanite traditions with Egyptian star gods and golden calves thrown in. This includes the killing of the first son in a graven sacrifice to Moloch. Moloch worship is being practiced by Canaanites, Phoenicians, and related cultures throughout North Africa and the Levant.

The Hebrew thunder god's solution to infertility is the commandment for them to populate the earth like the stars in heaven while, on the other hand, condemning the sybaritic behavior of the Babylonians. Hebrews are enjoined from performing human sacrifice by Solomon's time. It is seen as a form of idolatry in the Book of Leviticus. The argument for this goes back to a time when Abraham was ordered to sacrifice his first and only son Isaac as a burnt offering. In this story Abraham is rewarded for showing that he intended to follow God's commandment. Abraham's hand is stayed. The intention to make the sacrifice is seen to be sufficient by this time. In its place the Lord gives Abraham a ram to be the sacrificial lamb. God can now be seen as compassionate although at the same time increasingly distant. We are now reentering a time of heroes and villains. Psychology comes into play in the absence of the horrors of divine retribution.

Solomon builds a temple in the name of Abraham and to the memory of his father David, who unified the Hebrew tribes. In Deuteronomy it is said that this replaced the Tabernacle constructed in the Sinai Desert under the auspices of Moses. The ritual leaned toward Egyptian tradition. It is thought by some that Jahweh, the ferocious desert god that demanded blood, is entombed in the basement of Solomon's Temple along with the Ark of the

Covenant that contained the two pillars of Moses. In the sanctuary of Solomon's Temple the Queen of Heaven, Astarte, is seen to be the consort to Yahweh. The pronunciation of the name of the reformed god, we are briskly reminded by Harold Bloom in *The Book of J*, is Yahweh, not Jahweh. The old hard J sound marks the oldest commentaries in the Torah that Bloom as well as some others suppose came from a female scribe. It is just as likely, however, that the oldest sections had passages that carried over from their Bronze-Age, hybrid gender culture that were not censored for one reason or another, or not even recognized as potentially profane. There are many such references that are not recognized in this way to the present day.

It is an embarrassment to Hebrews that they cannot build their own Temple as we see when God asks of Job, "Where were you when I laid the earth's foundations? ... Who stretched his measuring line over it?" In the First Books of Kings and the Second Book of Chronicles it is told that Solomon asks his friend Hiram for building materials as well as the master, journeymen, and apprentice masons necessary to build his Holy of Holies. It is said that the construction is done silently without the hammer of contention, the axe of division, or any tool of mischief. This is a reflection of the highest level of masonic skill and planning, whereby the rough-cut ashlar are finished in the quarry and transported to the building site to be assembled like Legos. This is a miracle from the point of view of Hebrew culture.

As the completion of the Temple is quietly nearing completion Hiram is waylaid and killed by three ruffians. Extrapolating from Talmudic Pesachim, Louis Ginzberg supposes that God wished to keep heathens from attaining the secrets of the Temple so Hiram is killed and, as a reward, is ushered into heaven directly. The ruffians, in reality, are doing God's work. In the Scottish Rite tradition Hiram Abiff is sacrificed as in the Torah. From a Christian mystic point of view the three ruffians are metaphors for ignorance, superstition, and fear. Hiram represents the higher nature of man that can only give expression of itself in this world through commonplace thoughts, feelings, and actions. The ruffians play a role that will later be played by Judas for the Ascension of Christ to occur.

This esoteric point of view does not play well in popular culture. In English Freemasonry Hiram Abiff is not killed. He becomes part of an allegory about the spread of Solomon's inclusive, artistic, and intellectual culture into the wider world: The Light of Civilization coming out of the Near East. A thoroughly modern view is that a labor grievance was being enacted; the attack was an attempt to get fair pay. And there is always the possibility that Hiram was simply a man of good works who was wearing too much jewelry in a hard part of town.

Freemasons, of course, are fixated on the building of Solomon's Temple. They appear to have borrowed Jabel, Jubal, and Tubal-Cain from Sanchuniathon, adjusting its vowel-graded poesy to arrive at Jubelo, Jubela, and Jubelum. The irony directed at them in Midrash commentary is missed because Freemasons identify with the House of Cain and the sons of Lamech rather than the tribe of Abel. The Third Degree ceremony of Scottish Rite Freemasons revolves around Hiram the Master Mason who is called Hiram Abiff. Again they seem to have been influenced by Sanchuniathon. He is known to have written a history of the Jews said to have been gained from a priest of the god Jeuo (Jahweh?). The priest's name is variously spelled as Hierombalus, Jerubbaal, or Hiram'baal. The Arabic root for Hiram, H-R-M, can mean an "inviolable, sacred place" as well as something that is "taboo." It is also the root for the word "harem" that originally meant the "noble sanctuary." This is where a Hieros Gamos ritual was conducted. Gebal's legendary architect, Cronus, was called Ba'al or son of El meaning "Lord" or "Master." Combined with Hiram, we have Hiram Abiff, Lord of the Sanctuary.

Jews remember Ba'al by the constellation Nimrod meaning "warrior" who was responsible for building the Tower of Babel in Gilgamesh's Uruk. Nimrod or Orion was the constellation known to the Egyptians as Osiris. After the Lord God laid low the pride of man in the middle of the second millennium BC, the worship of Ba'al-Hadad, the Lord of the Sky, in Syria-Palestine resembled the worship of thunder gods such as Jahweh, Indra, and Marduk. Fifteen hundred years later Jesus of Nazareth would be accused by a Jewish mob of casting out demons as did Satan or Beelzebul, Lord

of the Flies. This was the Philistine god called Ba'al, who was a healing god. In the Gospel of Luke Jesus chastises this mob for failing to recognize the handiwork of God in other cultures at other times. Few there are who can be so perceptive, so tolerant. In Christian demonology Beelzebul remains one of the seven princes of Hell.

In Scottish Rite tradition Jubela attacks Hiram Abiff at the South Gate with a 24 inch gauge, demanding the secrets of the master mason. Jubelo attacks him at the West Gate armed with a builder's square. Staggering to the East Gate Jubelum attacks him and kills him with a mason's maul for refusing to divulge the key to the mason's secret craft. Rt. Wor. Bro. Rabbi Dr Raymond Apple points to the social environment surrounding the first appearance of Jubelo, Jubela, and Jubelum. It occurred in Scottish Freemasonry during a period clouded by betrayal, martyrdom, and revenge triggered by the beheading of Charles I, son of James I. The First Jacobite Rising occurred when Charles II was returned to the throne to replace the Protectorate of Oliver Cromwell. Scottish Freemasonry, beholden to the family Stuart, began a Second Jacobite Rising following the accession of George I to the English Throne. The resurrection of the Stuarts under Bonnie Prince Charlie never happened so this is largely forgotten.

Lomas and Knight add nothing to the meaning of Hiram Abiff or the identity of Jubelo, Jubela, and Jubelum, but Albert Mackey in his *Encyclopedia of Freemasonry* published in 1878 identifies Jubelo, Jubela, and Jubelum with Gebalite stone squarers mentioned in the Old Testament who provided the stones for Solomon's Temple, Gebal being the root to which vowel-graded suffixes are added. The ancient city of Gebal had spawned sister cities in the Levant during the Bronze Age, including Tyre. Founded in 2750 BC according to Herodotus, this Canaanite city was the home of legendary mason Hiram Abiff. The story line is that it is from the North Gate from whence no sunlight ever comes that the drama of creation is observed as it unrolls eternally. The trinity of ruffians marks manifesting creation at the South Gate (the present) progressing to death in the West Gate (the future) causing resurrection at the East Gate. The future recycles back into the present. The linear progression of history is a modern innovation. The Grand

Master of the lodge sits in the East Gate as the resurrected Hiram Abiff. The sacrificed god is a mystery tradition celebrated around the world. It comes directly out of life itself. Religion's role is to rationalize the cycle in its own language for its particular time and place.

British poet, scholarly mystic, and master mason A. E. Waite says of the Masonic version of the Hiram story, "The legend of the Master-Builder is the great allegory of Masonry. It happens that his figurative story is grounded on the fact of a personality mentioned in Holy Scripture, but this historical background is of the accidents and not the essence; the significance is in the allegory and not in the point of history which may lie behind it." The allegory is further elaborated in India by Shiva from whose hand comes both destruction and rebirth. In Egypt Horus is sacrificed in order to restore a theocracy and a civilization in place of Osiris. Solomon's Temple represents a regeneration of humanity in the name of Abraham's unbeholden god. In Jerusalem Jesus sacrifices himself so we will not have to. In France Jacques de Molay bears the cost of speaking truth to power.

With these insights other aspects of Scottish Rite initiation also begin to fall into place. One occurs after the ritual death of Hiram Abiff, played by the initiate, during what is called the raising ceremony. The verbalizations "Ma'at-neb-men-aa, Ma'at-ba-aa" are whispered in the ear of the newly resurrected brother. According to Lomas and Knight this is complete gibberish to Freemasons except that it sounds Egyptian. Ma'at is the goddess responsible for balance in nature and in the coming spiritual life in Egyptian tradition. Djehuty (Toth) is her husband. In the underworld the hearts of the dead are weighed against the feather of Ma'at. Nobles with pure hearts go to Aaru. Those with a heavy heart are returned to mud. According to Lomas and Knight an Egyptian hieroglyphic translation of the ritual is the formula "the king is dead, long live the king."

Since Freemason initiation rites precede our understanding of hieroglyphic Egyptian by the Rosetta Stone in 1822 as well as the discovery of Sequenenre in 1881, the only explanation for some of their knowledge of Egyptian tradition is by way of someone close

to the death of Sequenenre Tao. Moses may have been in the court of Apepi not Sequenenre having been found in the marshes, but his brother Aaron was in the court of the Egyptian Kingdom. They were descendants of a Hebrew tradition going back to Amram whose name means “friend of the most high,” probably referring the African Egyptian king. They were a priestly caste stemming from Levi. At odds with the king over the sacrifice of his son, Amram had a vision of a snake that he saw as the Prince of Darkness. The rearing cobra was part of the regalia the King or Pharaoh. This marks the earliest evidence for the moral contest between the dark and the light that would lead to Hebrew monotheism. The antipathy between Amram and the African tradition of renewal involving the dismemberment of Osiris would generalize into the abomination of the Sumerian tradition of the snake as represented by Eve in Genesis.

Lomas and Knight have missed or decided not to mention the connection between the castration of a son of the desert in the Egyptian king-making ritual of Sequenenre and the Curse of Ham. Ham was the third son of Noah and the father of African cultures represented by Cush, Mizraim, and Phut along with Canaan in the Near East who traded with them. Ham committed an accursed act on Noah after the flood that appalled his other two sons Shem and Japheth. Rabbi Rav, who claimed descent from the House of David, suggested Ham castrated Noah. It is remembered in the Talmud as revenge for Noah cursing Ham’s son Canaan.

It is much more likely that the sons of Shem, along with the Hyksos and their allies, were involved with a castration of a son of Ham as part of the ritual sacrifice of Sequenenre, as described by Lomas and Knight, as a desperate attempt to restore the natural cycles of life. In any case, there is no doubt that antipathy between the House of Shem and the House of Ham existed well before the Flood of Exodus, that it was sharpened and bloodied during the Bronze-Age collapse, and that it continues to the present day. It can be heard in the political dialectic within Israel between European Ashkenazi Jews and Sephardic African Jews. It is a textbook example of ancient tribal antipathies remembered by ideologies long after their original causes are even remembered the world round.

The destruction of the First Temple of Solomon by the Babylonians in 586 BC is foreseen by Ezekiel as a punishment for Israel's tolerance of gentile practices. While in captivity they sustain themselves through fundamental religious ritual. When released from their Babylonian Captivity by Cyrus the Great the chastised Hebrews return to the religion of Moses. This is when they become Yehudi or, as others will call them, Jews. The Yehudi are anchored by the laws and rituals of Leviticus, said to come from their Lord by way of Moses. They decry the pagan culture of Solomon. They will take up the apparels of high civilization, and they still practice the austerities of a tribal culture.

The collapse of the Bronze Age launches an Age of Iron with its recovery. The manifestation of a purely masculine divinity at this time is the natural consummation of a reformation that had already been going on for millennia. The cattle cultures had dramatically increased the importance of the role of the male. The use of ideograms to produce an alphabet and a written language will now appear in many cultures. The Sons of Japetus, known to Hebrews as the House of Japheth, will now occupy our attention.

The archeological forebears to the Sons of Japetus dug four post holes in association with a tree (a tree-of-life?) in Wiltshire, England, suggesting a ritual gathering place in the area where Stonehenge will later appear. The site concentrated people from all over to celebrate the summer and the winter solstices. This was contemporaneous with the founding of the city of Gebal by Cronus. Those early settlers would be joined by new waves of immigrating/invading peoples from the East for millennia. The immigration out of Eastern Europe was accommodated by a shift from pastoral culture to family-farm culture and then to a mixed marine-agricultural culture.

An earthen circle at Stonehenge marked the beginning of a more tangible, more institutionalized ritual. Just inside that circle are the 56 Aubrey Holes that were cut into the underlying chalk around 3100 BC. This was 600 years before the Great Pyramid was built in Egypt. The count represents two lunar cycles. Two lunar cycles need to be counted to give an accurate measurement of a lunar month, although here it is largely symbolic. The Aubrey

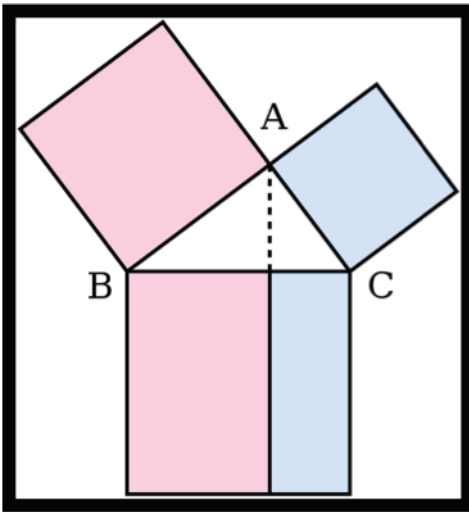
Holes also gave the site a fine layout of compass points when viewed from the center. North marks the pole star and the axis of the Earth's spin in the heavens. This is easily seen by watching the stars whirl around that center at night.

There is no obvious star that can play the role of the pole star. It is approached progressively from other obvious star groups. The first step is to find the brightest star in the northern celestial hemisphere, Arcturus, in the constellation of the bear watcher. This leads to the great angle in the sky called Ursa Major, the great bear. This seven-star asterism has been symbolized by the icon of a dipper, a spoon, a builder's square, and the divine epithets J (Ja) and L (El). This bold asterism locates the area of the sky occupied by the constellation Ursa Minor, which currently contains the Pole Star in our night sky. Since the Earth's axis wobbles the pole changes over the millennium. At the time of the building of Stonehenge site the Pole Star was Alpha Draconis in the constellation of the Serpent. It was grasped by Ophiuchus, meaning the "serpent holder." Among those who are identified with this knowledge was Ningishzida, the seducer of Eve, who was represented by the earliest known image showing snakes twining around an axial rod. Serpent knowledge was associated with gods such as Mercury, Hermes, and Thoth or Djehuty. The Dj phoneme was represented by a serpent in the Egyptian hieroglyphic alphabet. The Dj phoneme in Djehuty reflects the practice of using the J hard, not the muted Y, or guttural like a G of more civilized cultures.

The north/south line for Stonehenge was established by taking two sightings. A rope of a desired length has pegs attached at either end. The first peg was pounded into the ground with a maul after drawing a straight line down from the Pole Star to a spot directly in front of the surveyor. A second point was established by walking away from the first point in the direction that will keep the original peg under the Pole Star. When the end of the surveyor's rope was reached the second peg was pounded in. This determined the north/south axis of a compass. The rope, which had been marked at the center by bringing the two ends together, determined the center of the compass. The east/west axis could now be established



using a copy of the north/south rope. The east/west rope was made to cross the north/south rope at their centers.



*Freemasonry's 47th problem of Euclid is a proof that the area of a square on the long side of a Pythagorean right triangle is equal to the sum of the squares on the two short sides, but it is the two short sides at a right angle that are a miracle. They make the primary tool of masonry, the builder's square that is used to lay out the compass of the solar calendar and to build a temple to the Divine Geometer.*

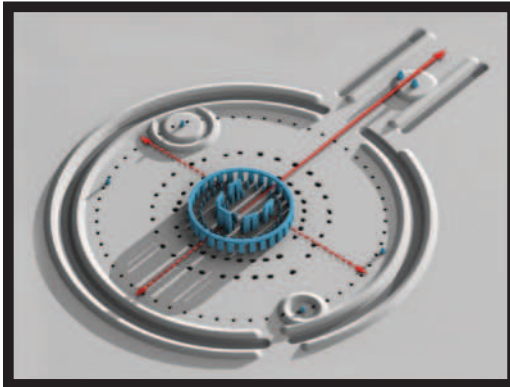
It was professor Alexander Thorn who supposed that the rope stretchers at the Stonehenge site used Pythagorean geometry two millennia before Pythagoras to determine the right angle for the east/west axis. The east/west rope would have been stretched along one limb of a right triangle that had been squared up to the north/south axis. The right triangle was formed in the proportions 3-4-5. This created an equal-armed cross and an accurate compass. A heavenly cross, seen to be located in the head of the Serpent, has likely come from this ancient British

tradition. The culmination of this accomplishment would have involved a rope attached to the top of a pole erected at the center of the compass and squared up by the right triangle. Long before the Stonehenge we are familiar with, there was the Maypole cross and circle. The Maypole fixed the position for a priestly astronomer to site the rising of the sun behind irregularities in the surrounding horizon. An altar stone that long preceded the great menhirs of Stonehenge was sited so that it fell between the first flash of the rising sun at the summer solstice and the center of the compass.

Around 2600 BC timber constructions begin to be replaced by stone. For large, standing stone constructions such as Stonehenge, accurately surveyed and prepared foundations were essential. This

was the footprint for Stonehenge synchronized to the Harmony of the Spheres. With the foundation marked the speculative work was done. The rope stretcher organized his masons to take up their tools including the square, the chisel, and the maul. The noisy and messy business of cutting and dressing the great menhirs occurred at the quarries. This made it easier to transport them to the sacred site, but it required considerable foresight.

The Mystic Tetrad associated with Pythagoras is 10 silver balls arranged in an equilateral triangle: 1 ball at the top supported by 2, then 3, with 4 balls at the base. It is a beautifully concise mnemonic for the sacred geometry of Stonehenge. One ball: the Pole Star, the Unity of the Divine; two balls: a north/south line between two points, the tension of opposites, Yin and Yang; three balls: a Pythagorean right triangle that lays out of east/west lines and the Foundation for the Temple; four balls: the squaring of the circle, the four gates to an Earthly temple reflecting the Cosmos above. The Great Trilithon Pentagon around the center of Stonehenge is



a representation of the earliest solar calendar that, as we shall see, had 5 seasons and 10 months or 10 silver balls in all. The Great Trilithon Pentagon is the skeleton of that ancient tradition.

Built around the time of Stonehenge, the Great Pyramid in Egypt was a full-bodied manifestation of the Mystical Tetrad. Its foundation is rotated 45 degrees so the north/south axis ran through the north and south facing sides of the pyramid. The eastern slope of the pyramid faced the rising sun. The Great Pyramid represented the domain of the earthly King. An inverted or mystic tetrad represented the cosmos, the face of God. The two triangles intermingled create a six-pointed star. The earliest understanding of the intermingled Masonic symbols probably referenced this conception of what is above is below. The Sumerian

calendar was based on a sexagesimal division of the compass stemming from this principle. The six-pointed star or Solomon's Seal means whatever happens above happens below and, therefore, life can be understood. Both religion and science are rooted in this assumption.

When first studied in modern times Stonehenge was thought to be the crude work of superstitious Druids. The north-pointing axis was considerably askew from the pole star in Ursa Minor at the time. It was thought these Druids lived in the time of Arthur and they practiced human sacrifice. It was also thought to be a crude imitation of the Great Pyramid. These presumptions, still widely believed, are based upon ignorance. Archeological research has now established that Stonehenge was a monument to the unification of the peoples of Britain and the culmination of an ancient gnostic tradition. It is now possible to know that both Stonehenge and the Great Pyramid borrowed from a much earlier tradition at Gebal. The tradition of masonry traveled South with Taautus who gave tongue to the Egyptian creator god Ptah, an astronomer and rope stretcher. It also traveled west with Japetus.

Our ignorance about the culture of Stonehenge started to come out of the mist when we began to reread the dialogues of Timaeus and Critias told by Plato under the name Atlantis. There was no actual place called Atlantis. Plato got the story from Egyptian priests by way of Solon. They used it the way Europeans now speak of Indians. They were referring to the peoples who lived on the coastal trade routes in the Western Mediterranean through the Pillars of Atlas to Northwestern Europe. Atlas was a son of Japetus (Japheth). His uncle was Cronus. Sanchuniathon says that Taautus whispered into Cronus' ear about the sexual misbehavior of Atlas involving his own wife. Cronus had his nephew thrown into a cavern in the earth and buried.

Another myth resurrects Atlas and has him sail out of his uncle's domain to the West. Jabal Tariq (Gibraltar) and Jabal Musa (North Africa) were the westernmost boundary of Gebalian influence. In the West, Atlas married into the family of Poseidon, the god of the Atlantic Ocean. His mother in his new family was Klymene, the neat-ankled, oceanic mermaid who is a handmaiden to

Hera, wife of Zeus. Plato claimed that the first king of the Atlantean people was Atlas. Klymene also bore glorious Menoitios, clever Prometheus, and scatter-brained Epimetheus, according to Hesiod. Prometheus is said to have been chained to a mountain in the Caucasus as punishment for bringing fire and, therefore, civilization to humanity. This is another chorus in the familiar theme of self-recrimination and regret that continues to ring down the echoing halls of progress all the way to the allegory of Frankenstein and beyond.

Out west Atlas becomes the personification of strength. Among his strengths was the noble science of geometry, the basis of masonry, architecture, agriculture, and music. The word “atlas” appears to have been created by what linguists know as polysemy, a poetic overlaying of several roots that are well understood by the people using them. \**At* means “a period gone through” whence annus, “a year.” The Proto-Indo-European root \**Telh* means “to lift” or “to bear.” It is said that Atlas bore up the heavens at the Pole Star. He was a rope stretcher who knew his Maypoles. Raised to the status of a god he would be commemorated by a stone pillar upon which sacrifice is made to him in the temple. Saxons called this pillar an Irminsul, the All-Pillar that holds up the cosmos. When the wagon arrived the pillar would become an axle, \**Aks*, around which the heavens wheeled.

The coast of Europe was ideal for nurturing blue-water sailors. Just as Polynesians would sail the Pacific in simple outriggers with an atlas of the heavens stored in memory, Europeans sailed the Atlantic following the paths of sea creatures, the tides, weather patterns, and astronomy. It is interesting that the consonant cluster “atl” is thought not to be a native Proto-Indo-European root. Therefore we have to consider the possibility that the name Atlas involved a borrowing from the New World where it can be found in the Uto-Aztec language meaning “water.” Perhaps the greatest achievement by the man who would come to be called Atlas was the discovery of the New World. There are a few other pieces of evidence that point to this as a real possibility, but not enough yet to change a deeply engrained habit of mind.

One of the most important contributions to our story at this point is *Atlantis of the North* published in 1976, by Jürgen Spanuth. He makes a substantial expansion on Plato from modern archeological discoveries. Spanuth identifies Atlantis with the circular Troy Towns and Megalithic ritual sites in Western Europe, including Stonehenge. He describes how they worshipped the fertility goddess Nerthus who was Mother Earth. She rode in a cart pulled by heifers. Her counterpart was Njorth. Nerthus and Njorth were brother/sister divinities that had manifested themselves from an ancient Earth Mother. Njorth was associated with sea, seafaring, wind, fishing, wealth, and crop fertility. This was a marriage of the agricultural side of European culture with the marine tradition of Atlas.

The primary consonant cluster in Njorth is N-J. We are no longer capable of pronouncing that high nasal phoneme, especially in the evocative mood. We work around it by interjecting a vowel or a space to break the word into two syllables, or we shift the sound down to the throat for a guttural G, or we silence the hard J entirely with a mute Y. The Proto-Indo-European root is *\*Genu*, which generates words such as angel, angle, beget, genital, nation, gnomon, and gnosis. Nerthus and Njorth are a Yin-Yang gender distinction marked by vowel gradation. Nerthus, linguistically produced toward the back of the mouth cavity, was associated with what was close at hand—I. Njorth, projected through the lips by the tongue pointing to what was beyond and above—Thou.

The horse appears to have been domesticated in Central Asia as early as 4000 BC. The wheel and cart also appear in the Pontic Steppes before they show up in Sumer. The wagon quickly spread from the Steppes by its usefulness for conveying goods. It replaced the drag sled. Around 2000 BC further evolution gives Steppes horsemen a light-weight wheel and chariot. It became a commanding offensive weapon in open country. This culture began to expand to the east and south by way of the Caspian Sea. Wheeled vehicles were used by Proto-Indo-Aryans when they first began to appear in the Indus region of India around 1800 BC. Directly south across the Black Sea this culture combined with the sons of Shem to become the Hyksos. They invaded Egypt with Hebrews

in tow around 1800 BC. Proto-Germanic steppes peoples invaded Proto-Celtic lands to the west at the same time. Their progress is marked by the archeological remains of their wheels. They became the Old Norse when the collapse of the Bronze Age occurs, marking the end of the reign of the Titans.

Snorri Sturluson, in his thirteenth-century Icelandic *Prose Edda*, looked back three millennia to describe those Old Norse. Sturluson traced the genealogy of the ancestral figures in Norse Mythology to the Trojan characters in Homer's epic works. He called Thor the son of Memnon. Memnon was an Ethiopian king who brought an army up from Africa to aid Troy against the Achaean Greeks. The army could have been an auxiliary in the Hyksos army. The face that launched a thousand ships to Ilium was just a small part of the drama that is now about to unfold.

The Greek Name for the Impacting Space Junk in the middle of the second millennium BC was Typhon meaning "stupefying smoke." Typhon was considered to be the last offspring of Gaia (Mother Earth) and Tartarus. Gaia was the mother of the Bronze-Age Titans. In The Beginning Tartarus was unbounded chaos out of which Light and the order of the Cosmos were born. Tartarus was degraded to the god of the dungeon of suffering that was reserved for the wicked. Following the impact of Typhon the Titan birth and death goddess Persephone was found in hell, helping King Sisyphus roll his stone up a hill. In a curious twist on the story of the martyred hero Osiris, Sisyphus would have Persephone send him back to Earth so he could scold his wife for not burying him properly.

Having passed over India as a flaming lingam, Typhon appeared to be coming from the direction of Crete from the perspective of the Greek peninsula. With time to anticipate its approach from the east a human sacrifice was apparently in the process of being conducted as it passes over. It is occurring in a Minoan Temple to Zeus at the foot of Mt. Juktas on Crete. Earth tremors cause the temple to collapse, preserving the event for the amazement of archeologists in the future. Typhon is entwined with lightning as it passes through the atmosphere, hence the importance of the lightning god for those people who see it. As Typhon disappears to the west

it is thought that the lightening god Zeus defeats the monster by entombing it in Mt. Etna.

After the impact, volcanoes around the world start going off and massive flooding would occur. Flashes of insight about this event have occurred many times, including by French astronomer G. R. Corli who suggested in 1785 that a meteor caused the flooding of Atlantis. Ignatius Donnelly, Sergi Basinski, Hanns Hoerbiger, Comyns Beaumont, and Immanuel Velikovsky began to rescue the stories of Atlantis from the dust bin of mythical irrelevance, but for the most part the modern academy still stumbles along happily lost in the haze of nineteenth-century archeological Uniformitarianism.

Most astonishing of all, however, is that we have a collection of first-hand accounts of the tragedy. Educated Europeans think the works of Homer were an artistic creation springing *sui generis* out of the mind of the poet using local scenery and the superstitious speculations for stage setting. It is all so delightfully rustic. It contrasts so nicely with our own superior intelligence. This hubris began to unravel in 1868 when Heinrich Schliemann discovered several cities of Troy built one over the other. Anthropologist Manfred Korfmann has identified level VI from the seventeenth through the fifteenth century BC as the Homeric city of Troy. This was exactly the period that the Classical Greeks had thought the incident at Troy had occurred. Homer's Troy was real.

Jürgen Spanuth does an amazing job resurrecting *The Odyssey*. After the victory of Athens over Troy in *The Iliad*, Odysseus starts his journey home in Ithaca to return to his long suffering wife, Penelope. According to Spanuth, Homer in a non-linear plot line places Odysseus on his ship between the Pillars of Atlas when Typhon passes over. He locates it using a recognized poetic reference, between Scylla and Charybdis, meaning "between a rock and a hard place." As the great wave sweeps Odysseus back through the Pillars of Atlas his sailors "writhed gasping as Scylla swung them up her cliff and there at her cavern's mouth she bolted them down raw—screaming out, flinging their arms toward me, lost in that mortal struggle." Fortunately Circe had advised Odysseus to appeal to Scylla's mother in order to prevent Scylla from pouncing more



than once. By this it is confirmed that the wave is a tsunami created by the impact of Typhon. Not long after it will drown an Egyptian army in Exodus. Wow!

Most of Homer's *Odyssey* is a post-apocalyptic ramble through the rubble of Bronze-Age civilization in the middle of the second millennium BC. We meet a crazed circus of cannibals, witches, sirens, and a one-eyed Cyclops. Both the Greek geographer Strabo and Spanuth believe the island of Ogygia was located in the Atlantic. It is highly likely Odysseus was following the route of the old tin route following the setting sun out to the Azores, keeping Ursa Major on his starboard side. After he reaches the harbor at the edge of the western world he tarries in its lush overgrowth, communing with the spirits. Ogygia is part of the Atlantean confederacy that was flooded. The only resident left is Calypso, a daughter of Atlas. After being trapped seven years in this Eden, Zeus sends Hermes to order Calypso to release Odysseus. She provides him with a well-stocked raft and he continues his journey, sailing to the northeast, watching Ursa Major rise in the night sky on his port side.

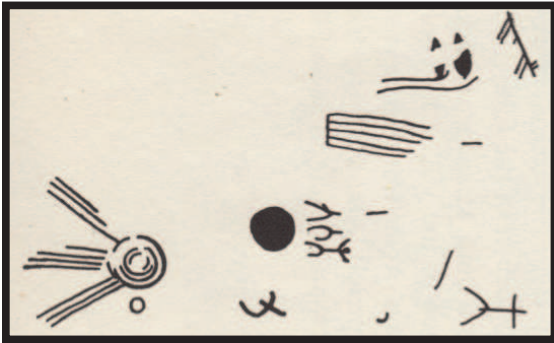
Sailing up the English Channel, by the old tin mines in Cornwall, he approaches the devastated heartland of Atlantis, called Phaeacia by Homer. Spanuth identifies Phaeacia as the island Glitnir, meaning "shining" because of its gold and silver pillars. Glitnir was the home of Poseidon, father to Atlas. Heligoland in the North Sea off Germany is how we know it today. Poseidon, angry at Odysseus for blinding his son the Cyclops, destroys his raft and strips him naked, yet he makes it to the shore of Phaeacia. He is saved by a maiden sent by Athena. Days follow during which Odysseus enjoys games, feasting, and story telling. A blind story teller recites a little known event that had occurred at Troy. By this it is revealed that the story teller is Homer himself.

Harbors have been laid waste, navies sunk, the passage from the Mediterranean and the Indian Ocean blocked, civilizations are crushed all in a single day. Blue water navigational skills would be lost in a generation not to be regained for many centuries. The island of Heligoland had been well suited to withstand the fury of barbarian invasions and sustain Celtic culture until a more civilized accommodation could occur with invading Germans, but it



could not survive The Flood. Heligoland and Northern Germany were especially vulnerable to a flood from the North Sea converging with a huge tidal bore coming up the English Channel. The heartland of Atlantis was drowned. The rivers of what we now call Europe became filled with the bronze swords, buckles, and other artifacts of that time. With unconscious irony anthropologists have described this strange finding as a sacrifice to the gods of the waters.

What looks like eyewitness depiction of this event is found etched into the Sun Rock in Camonica, Italy as shown in Emmanuel Anati's book *Camonica Valley*. The rock at Paspardo seems to



show a comparison between the size of Typhon and the sun as it roars over. The black disc is likely the moon. A meteor or comet such as this could have burned open the atmosphere,

temporarily exposing the greater universe including the moon in the full light of day. We would see nothing like this until we went into space. Body parts are strewn about helter skelter. Other characters seem to be prostrate in a state of divine terror at the sight of Satan falling from heaven. It is a broken, ecstatic world.

A rock etching at Caven, also in Camonica Valley, is conventionally described as depicting a sacred sun disc as a symbol of fertility, but a sun disc shows rays all around to distinguish it from the moon or a meteor, or comet. The Caven etching shows rays marking it as a comet or a meteor. The faceless head is decorated with the torque necklace of a priest. This is the opposite of heroes being raised into gods. This is an evil come to earth. An attempt to rationalize the prevailing insanity is captured in the myth of Dionysus. Dionysus and Zeus stem from the same divine epithet, *\*Deiw* meaning "shinning sky," "deity," and "divine." Persephone in the role of Isis is banished to hell and Dionysus, playing the role of Osiris, is reborn by a substitution. Zeus mates with a mere

mortal, Semele. She dies when Zeus reveals himself wreathed by lightening bolts. Zeus saves the unborn Dionysus by sewing him into his thigh. Dionysus will be reborn to become the god of wine, madness, and fertility. Zeus is elevated to lightening god, as were Indra, Marduk, and Jahweh.

Among the diaspora of survivors out of Europe after Typhon are blond-haired, blue-eyed Dorians, who immigrate down into Greece, overriding the surviving dark-haired Achaean Greeks who had won the Trojan War. Only in mountainous areas such as Arcadia would vestiges of Bronze-Age Achaean culture remain. Sea Peoples from Europe sweep down the coast of Canaan that had been wiped clean in many places. These Philistines are an unruly mix of Achaeans, Phrygians, and Trojans. Jewish prophets count these barbarians among the refugees from the fall of corrupt civilization. Sea Peoples show up in their chariots in North Africa where they are depicted in rock carvings at Tassili n'Aggar. Those that survive to build cities will eventually be swallowed up by the surviving Near Eastern and African cultures.

Germanic tribes also return to the East from whence they had come, to their wagon wheel "Urheimat" in the Pontic Steppes. Their migrations are dramatically recorded as mob scenes in Anati's book *Camonica Valley*. In *Beowulf* Ing is said to have made his departure across the waves to the east with his chariot following him. This is a metaphor for a descent into the underworld or a return to the past. In the steppes of Central Asia, German tribes mingle with pastoral Sarmatian and Scythian peoples, and further East with Göktürks. Even further afield we find peoples in Central Asia such as the Tungusic people in Manchuria as possible contacts.

The Göktürks or Blue Turks live in the vicinity of the Altai Mountains in Inner Asia. They are inspired to produce a runic alphabet in imitation of the German runic alphabet called Futhark. Turkish scholar Turgay Kurum is the first to decipher the Futhark inscribed on the Klyver, Istaby, and Mjbro stones in Sweden. He did it by using Turkic runes. Kurum discovered the influence went both ways. He found evidence that the Göktürk influenced Germanic runic alphabet doubled in size. Among the new runes Ingwaz includes the Z phoneme typical of steppes cultures, but not

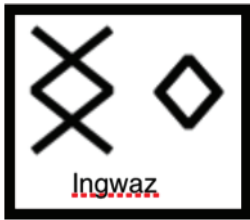
normal to the speech of Western Europe. Kurum has discovered the Rosetta Stone for Futhark. Very few European scholars have any interest in Futhark, nor do they pay any attention to Turkish scholarship. The Germanic peoples in Central Asia enter European history through the eyes of Herodotus, who saw red-haired people north of Crimea in the fifth century BC. They were the hybrids of blond-haired, blue-eyed Germans and black-haired, brown-eyed Central Asians.

There is now a growing consensus in the academy that bronze had to be replaced by iron as a result of the collapse of the tin trade to Briton through the Pillars of Atlas. The absence of tin to harden copper forced the use of iron that is harder to prepare and work. The trade between Mediterranean cultures and Atlantean cultures had been going on for millennia and has only recently been known about because Western European scholars have been blinded by the Light of Civilization out of the Near East. The black dwarves of Swartalfheim in Norse tradition are a reference to the earliest iron-working culture in Valhalla that was in Anatolia. They lived in a walled village called Asgard. This had been the home of bronze metallurgy 2000 years earlier. These black dwarves forged the invincible swords of steel the Germans will carry with them when they return to Europe. The leader of those Ostrogoth Germans is Odin.

Odin the Ygg was the man of the tree, Yggdrasil, whose branches grow up into the heavens. This tree connects the scattered Germanic peoples by its roots. In Old Norse Odin means "mad." We find that Od in Turkish means "fire." This reminds us of Methodist cleric John Wesley who said, "Catch on fire with enthusiasm and people will come from miles to see you burn." Ygg comes by way of the Proto-Indo-European root *\*Yeug* or *\*Jeug* meaning "young." From a Eurasian, Nostratic linguistic point of view we find Tibetan the word Nge or Jung that means "to be born again." The Chinese character Yung means "everlasting," "perpetual," and "forever." Odin was the evergreen god.

In the Steppes of Central Asia the Germans had been acquainted with a profound male initiation ceremony. It continues into the present in the Tibetan Chod or red meal initiation. It involves crucifying an initiate on a tree where he faces the terrors

of life alone, except for God. The rune song sung by Odin for Ing is, “The Twelfth I know, if I see on a tree a halter-corpse swinging; I carve so and draw in runes, that a man shall walk and talk



with me.” Odin is a warrior priest to Njorth reincarnated in the steppes as Ingwaz. A son of Odin is Yngvi. The Ynglings are the followers of Odin in the time of their remigration back to the West. They are the oldest royal family of the Swedes. The Ingwaz rune

in Futhark is descended from the tradition of the cross and circle at Stonehenge, the footprint of the House of God, the origin of the compass and square of Freemasonry. None of this is known to Western European scholarship.

Although the generation of Cronus and Rhea known as the Titans will be blamed for the apocalypse of Typhon, power will remain in the family. Hera and Zeus, sister and brother of Rhea and Cronus, become husband and wife. Uncomfortable with Zeus’ increased power Hera pursues Leto, Zeus’ latest amore, with malcontent. Leto successfully gives birth to twins Artemis and Apollo. Artemis is a carryover from the age of Titians and the tradition of Ba’alat. Her ancestry is metaphorically indicated in the dramatic story of their birth. Having been birthed first, the chaste huntress Artemis becomes the midwife of her brother. Apollo will become a new sun god in the golden age of the Olympians. He will replace Dionysus and Zeus in importance. The first post-apocalypse superhero in the Mediterranean area is Heracles, meaning “the glory of Hera.” Heracles is one of a few champions of the New Age able to defeat the chthonic monster. He cleans up the wreckage, and makes the world safe for mankind. Heracles releases Prometheus from captivity in an act of atonement for civilization. Heracles will not be replaced in the hearts and minds of Mediterranean peoples until the coming of Jesus who will also replace Apollo and Artemis. Atlas, being of the generation of the Titians, is condemned to hold up the celestial sphere for all eternity to keep it from crashing into earth again.

Odin brings iron-working and forging techniques to bear on his blond-haired, blue-eyed Vanir cousins who had survived The

Flood in the Scandinavian highlands. The Æsir struggle with the Vanir until they are both exhausted. They exchange hostages. Odin brings with him the myth of Asgard, the home of the Æsir, the men of Asia. He also comes with a memory of the tree called Glasir that has golden leaves. It is said to be planted in front of the great hall of Valhalla. Odin would learn that this tree, thought by him to be an ash tree, is not the oldest tree-of-life in their common tradition. Yggdrasil was an evergreen yew. From the Vanir Odin is also reintroduced to the brewing of beer and to Fjörgyn or Freyja. She was the daughter of Njorth and his sister Skadi. As the wife of Odin she will no longer be permitted to speak. She becomes the mute Freya.

Drinking cups are raised to Loki as the heroics of the mighty Thor are recited. It was he who defeated the Trojans as well as the Midgard Serpent who caused The Flood. Thor, the thunder and lightning god of the Vanir, joins Indra, Marduk, Jahwah, and Zeus in heaven. Thor replaces Freya in the cosmic chariot, Ursa Major, that is pulled by a brace of goats. When it is finally decided that Odin is a descendant of Njorth, Thor is made to be the son of Odin and Freya. Both Odin and Thor will be given a presence in the five-day week of the Norse calendar as Wednesday and Thursday. Freya will be celebrated on Friday. The post-apocalypse Thor is given a hammer in a nod to Hercules, much admired by the Germans. Among his other strengths are healing and fertility. Responsibilities once born by goddesses must now be shouldered by the patriarchy.

The Jotnar, another surviving remnant of the Old Norse in Europe, believe there will be a second coming of the Midgard Serpent followed by the death of the gods as foretold in the legend of Ragnarok. In the twilight of the gods Odin will be swallowed whole while fighting the wolf Fenrir. The stars will vanish, the sun blacken, while the earth sinks into the sea. As we can see in Iceland where these stories were preserved, steam will rise with flames touching the heavens. Prophetic Völvas will foresee the earth reappearing from the water, followed by eagles hovering over a waterfall hunting fish from a river below. In this Edenic state the freshly fertilized fields will grow without needing to be sown. The gods Höðr and Baldr will return from Hel and live happily together. As life

comes full circle the surviving Æsir will argue about the meaning of the runes and reminisce about the golden days of yore.

With no hope for redemption in life for any but favored warriors, Nordic culture is receptive to the curiously resonant resurrection myth of Christianity, especially the women. It will snow in Jerusalem and sweet Jesus is nailed to a pine tree by Charlemagne's bishops. Mary Magdalene, who played the role of Isis to Jesus' Osiris, is reduced to a mad harlot. The seven demons that plagued her were attributes associated with the satanic number of Ursa Major. An indigenous birthing tradition of old comes in through the back door as St Ursula, however, patron saint of students. Well into the Middle Ages the standard school curriculum associated with her includes rhetoric, grammar, and logic. These are the trivium, or handle, of tools used for the application of the gnostic quest. The quadrivium, or bowl; held the speculative results of that quest: arithmetic, geometry, astrology, and music. These are the seven sages of St Ursula's curriculum. In retrospect it is said that she is the Christianized Freya who, originally, had welcomed the souls who died in childbirth into Valhalla, not warriors who had died nobly in battle. Dionysus is converted into the Green Man whose name can never more be spoken. He will become the headless, martyred St Denis, the patron saint of Paris and France.

The Bronze Age is invoked without further attribution by referencing the goddess Europa as part of the Carolingian Renaissance. Europa was descended from Ba'alat by way of Astarte in Tyre, home of Hiram Abiff. She had become the Queen of Crete, the home of Zeus. In the guise of a White Bull Zeus was said to have ravished Europa. He then swam with her on his back to Greece. This myth resurrects the original introduction of cattle culture at the beginning of the Age of Atlantis. Robert Graves stated that what the great mythologist Sir James George Frazer implied in his masterpiece *The Golden Bough* was "that Christian legend, dogma and ritual are the refinement of a great body of primitive and even barbarous beliefs, and that almost the only original element in Christianity is the personality of Jesus." A century has passed since then and the supposition is even more true.

Freemasonry began by melding gnostic traditions and pagan religions with the hopeful mysticism of the Roman Church. The Reformation and the scientific Enlightenment triggered by the ecological collapse of the Little Ice Age gave a sense of progress into the future. The Second Degree of Freemasonry encourages its initiates to accept the reality of a superior divine intelligence, unnamed, and to study science, but these were momentary glories. These days the fraternity lives in a state of truce with the profoundly weakened Church and they have no presence in the progress of science. A group of Freemasons acting outside the walls of the Lodge calling themselves the Rosslyn Templars has gone so far as to ask for public assistance to understand their tradition. On their website they have published an article by Adrian Gardiner for the *Scotsman*, 19th May 2001, that gives voice to this sense of need:

Although the Green Man first appeared in the Middle Ages, his roots can be traced to Roman, Greek, and pagan myths. Carvings of the ancient god can be found across Britain. His significance puzzles historians. A pagan symbol of fertility, or of eternity and rebirth? His image is all around us: like mushrooms and blackberries, the more you look, the more you find. Gardens and cathedrals are his most popular haunts - and those locations are almost a millennium apart. The Green Man first appeared in the Middle Ages. He was descended from Dionysus (Greek), Bacchus (Roman) and Osiris (Egyptian). He personified Robin Hood, then the Green Knight in the Arthurian legend of Sir Gawaine, then Dante's Eternal Gardener. Perhaps he planted Yggdrasil, the ash tree central to Norse mythology. The Green Man is immortal. He has had, to date, four distinct lives: in art, in architecture, in nature and in today's environmental consciousness.

# The Third Degree

CLIMATE CHANGE IS THE MOST IMPORTANT ISSUE AFFECTING the human condition. The earliest traces that reflect who we are can be found around 10 million years ago. The broad band of wet-tropical climate at the equator, the incubator of life, was shrinking. This was a situation that encouraged selection for foresight and the evolution of the forebrain. A larger brain increased travail at birth, always a potential hazard among mammals. It has been part of the human condition as far back as we have remains of pelvis and cranial bones, as much as 6 million years ago. Difficult birth among the family Canis and the family Bovis has required the formation of a social group to aid and protect the mother. Wenda Trevathan, a physical anthropologist in the Department of Sociology and Anthropology at New Mexico State University, says that midwifery was an obligation in the family *Homo* by the time of *Homo erectus*. The birthing process is aided by a flush of calming and pain-reducing hormones. The pain is still there, but the compassionate state of mind induced by hormones enables the birthing mother to remain focused and functional. This state of mind is mirrored by those in attendance. The family *Homo* is characterized by a board-inghouse psyche mediated by hormones. This also came into play during copulation, which can be painful. We are one of the rare species that is capable of experiencing pleasure with copulation. Love joined with pain is at the center of human physiology. Success or failure in the birthing chamber has been the single most important selective pressure in human evolution. Compassion came as an unexpected reward.

In our tradition God condemned Eve to give birth in pain because she consulted the snake, the Hermetic tradition of medicine. Darwin avoided the subject in order not to offend the Anglican Church. The medical profession, however, continues the



Hermetic tradition and is as close as we come to attending to this human challenge in any way. The medical fraternity Phi Beta Pi goes directly to the heart of the matter and identifies itself with a skull over a pelvis. Freemasons use a skull with crossed femur bones in their rituals as a memento mori, but the skull and cross bones also mean poison, not open to the uninitiated. They are not initiated to that degree.



The human neonate is born relatively prematurely. This demands much involvement from the parent. Parental attention is necessary not for weeks or months, but for years. Behavior leads the way over genetic selection. Neoteny, being an extension of juvenile behaviors caused by early birth, favors play and innovation. This tends to counter the tendency for anger and violent behavior that we see in species that are born

more fully formed. Of course, even the simplest nervous system has the capacity to create a rudimentary center around which the organism can weigh the past with the present and carry it into the future with intention. This is what the nervous system is for. With our enlarged frontal cortex the capacity to think expansively and reflectively was profoundly enhanced. It left its imprint on the skull, with an enlargement of the language center. We can see this played out in the life of the Mbuti people who still live in the Ituri Forest in Africa as compared with other remaining great ape cousins who have never left it. The capacity to create high civilization followed from the proportion of the brain given over to play, creative foresight, and communication.

The Ituri Forest leaves very little behind to fossilize so what we know about our forest dwelling ancestors comes from the Mbuti that still live here, and they are the only humans who still

know how to survive here. Getting enough protein is a constant challenge in that environment. Mbuti women and children play in forest streams, herding fish to shore the way small animals are trapped by a group effort on land. It is obvious that the Ituri was the ideal nursery for developing bipedal posture. Living in trees, we already had hands for feet. Like the ancestors to whales who lost their legs on the ocean's shore before they became whales, we became adapted to our rear hands and adopted upright posture while gathering and hunting in tropical streams and reedy lake beds. We made our first forays out into the savannah in this manner. Elaine Morgan has promoted the idea of an extended period of watery life for our ancestors because of several marine adaptations that we have, including our pattern of hairlessness and our long breath. Long breath gave wings to song as communication, which provided the form for complex sentence structure. This was the mother of communication beyond instinctive yelps, howls, and cries of the primeval kingdom that are understood by all.

Walking in water to fish eased and rewarded the evolution to bipedalism so we don't have to struggle with putting the cart before the horse as do anthropologists, who begin the discussion out on the savannah where two-legged walking was first fossilized. We don't have to try to finesse the hypothesis by posing a need to run down game long before we were capable of doing so. Nothing comes without a cost, however. Standing increased the difficulties of birthing. Increased musculature is required to forestall herniations through the wall of the abdomen as well as to keep organs from prolapsing through the pelvic opening. As we live longer, the weaknesses of a vertical posture skeleton begin to show. Foot, knee, hip, and back problems created by walking add to our burden, but it is borne in support of the good life: song, dance, and pleasurable copulation. To the people who know them, the Mbuti are the most joyful and well-adapted people in the world.

In the Pliocene Age that preceded Ice Age there were as many as 50 species of great apes. Today there are seven left. The great apes have been shrinking in number as the planet has gotten cooler. Their time seems to be over. A challenge faced by all great apes is the inability to produce vitamin C, a rare genetic flaw in mammals.

It is only a matter of months before its absence in the diet becomes a serious health issue. It is easily resolved within the wet tropics where fruit providing vitamin C comes into season the year round. Only one great ape has ever left the vitamin-C rich but shrinking environment of the wet tropics. This species had to have the capacity to observe the seasons of nature in the dry tropics and make dietary compensations. The area of greatest genetic variation in this species are the human races that live in the boundary between the wet and dry tropics. This reflects a long period of behavioral adaptation followed by whatever genetic redemption was possible. Standing on two legs to view the grassy, open plains of the future became the iconic posture of this ape. We are that ape.

The forest elephant is a keystone species of the Ituri, leading to food, water, and habitat for numerous other species. The elephant is the gardener of the forest. Like us it is an animal that uses high intelligence and behavior to survive. The elephant had begun to leave the Ituri forest around the same time as our ancestors and for the same reason, loss of habitat due to climate change. For a moment we will pause to see how the Mbuti and the forest elephant interact. The elephant hunter is a well-respected outlier in Mbuti culture. Killing one elephant in a lifetime is enough to secure a Mbuti hunter's fame. He hunts alone with sharpened wooden spear. He hunts his counterpart in elephant society, the lone male, rather than the female and her family. The hunter stealthily creeps under a sleeping male elephant and thrusts his spear up into the animal's heart. Communication of success quickly echoes through the forest and the savage feast begins. A fire is quickly started to tenderize and flavor the meat. Since the Mbuti share the meat rather than compete for it they don't have to eat it raw. *Homo erectus* and *Homo sapiens* followed elephants out of the woods because they knew where the food and water was. And at times elephants were the food. Thrown out of Eden we carried our tools, quietly asking the question, "Why hast Thou forsaken me?"

One branch of *Homo sapien* ancestry went south out of the Ituri Forest 200,000 years ago. They would become the San people in the hot-dry deserts of South Africa. The complexity of their cultural innovations is remarkable. They use sophisticated stone tools,

have methods to store and carry water, know where the vitamin-C can be found, know how to extract poisons from nature's hidden niches, and have a complex click language. The clicks seem to have the grammatical role of indicating that an object being pointed to is like something known and given a name from the past. They also have the desire and capacity for all-encompassing artistic expression, the hallmark of innovation and survival. Another *Homo sapien* branch kept close to the wet tropics and went east to India and then out to Southeast Asia. Today they are represented by the aboriginal peoples of Australia and New Guinea. The peoples of Papua New Guinea invented husbandry and agriculture quite independently. It reflected their wet tropical environment, showing that these basic ideas are not the god-given discoveries vouchsafed to any particular race of *Homo sapien* who had found the one true god.

Other migrants out of the Ituri Forest went north during the Pleistocene Ice Age. Evidence of our close ancestors has been found in Europe as early as 500,000 years ago. Around 50,000 years ago they would begin to produce a high level of artistic expression that was preserved for our inspection. The good news of this sophisticated culture would spread to the East, to the Ukraine 30,000 years ago, and to Siberia 22,000 years ago, where it was adopted by other races of the *Homo sapien* family along the way. This tradition followed the path of the elephant that had had astonishing success adapting to cool, grassy, northern plains along with the rhinoceros. This ecological niche favored the growth of the witch's tree, the mountain ash, or rowen, which grows from Europe to Asia. Its red berries were often the only source of vitamin C in winter. They were stored in fat, in parfleche bags for the winter. In the open plains these tribes protected themselves from the dramatic weather in yurts made of elephant bones and hides. The followers of the elephant lived in a house of divine providence. Dogs began to domesticate themselves as scavengers to these food-storing apes.

Among the most familiar artifacts left by our Paleolithic ancestors in Europe are what we call Venus icons. They were statuettes of the Earth Mother such as the Venus of de Lespugue carried by women in their fertile years. These personal relics inspired and were

inspired by icons of the Mother Goddess such as the one carved into the limestone cave wall at Laussel. She holds a bovine horn with 13 marks, the number of crescent horns in a lunar year. The ancient provenance and dire need reflected by this tradition is confirmed by contemporary Northern, Stone-Age cultures where women still carry mobile birthing icons, often with a prayer that the fetus be small. Birthing icons showed young women of marriageable qualities. The question of importance was not whether she had had intercourse, a modern fascination, it was whether she could physically bear children. Did she have hips that were broad enough? In this female tradition slim-waisted women took a vow of chastity. They removed themselves from the travail of birthing to help their sisters.



To survive the Pleistocene winter humans in Western Europe stopped migrating with the elephant herds and started to use fixed territories that contained cave sites. In caves they found hibernating snakes and *Urus spelaeus*, the giant cave bear. These manifestations of the divine's bounty would become icons connected with success in birthing. The bear species, *Urus*, experiences no travail at birth. A female cave bear weighing 600 pounds gave

birth to a 6 pound neonate during hibernation. She barely noticed. A very short gestation period was part of this. The female bear was neither capable of accepting, nor did she need, the assistance of a male let alone a social group. Intelligence in a mate was not selected for. The unsocialized male bear was occupied with his singular pursuit of sex and food. From a human point of view it was the bear's ease of birthing that was most admired.

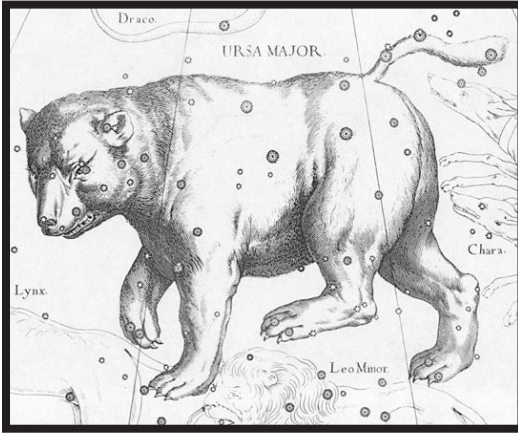
Another challenge and miracle solved by the vegetarian cave bear was as a source for vitamin A. This vitamin was available in the uncooked bear liver. Its capacity to improve night vision was dramatic and immediate; the better to see the night sky with. Too much vitamin A is a poison, however. Taking it in a controlled ritualistic manner reinforced its power and warned against its danger. Those who knew how to use it gained respect.

At Drachenloch Cave in Switzerland around 30,000 years ago there were hot springs nearby. This, as we can see from the example of the snow monkeys in Japan, can play an important role in survival in northern climes. Drachenloch was close to the headwaters of the Rhine, the Rhone, and the Danube Rivers. Drachenloch was a bear's birthing chamber. It was also the well-stocked and well-situated house of the divine Mistress. The earliest physical evidence reflecting the passion at the heart of religion comes from the discovery of intentional and loving burials by Neanderthal people, the people who lived in Drachenloch Cave.

A very early expression of a scientific frame of mind has been found in Drachenloch Cave. What appears to be a stone chest made of limestone slabs was found in Drachenloch Cave by Emil Bächlor in 1917 that contains cave-bear skulls. Also found in this cave was a bear skull appearing to lie between bear two thigh bones with another thigh bone purposefully inserted through the bear's cheek. Drachenloch was on the frontier of human discovery and the discovery of Drachenloch is on the frontier of anthropological discovery, so it is difficult to sort out what was random from what was intentional on the part of a human. This is exactly what one would predict to see as creation brings order out of the chaos of tradition. At Drachenloch we know humans were in communion with the powers of nature even if there is no uncontrovertible evidence for it. These people had evolved their way out of the wet tropics. The People of the Elephant had become the People of the Bear. Tribes living in Siberia are among the last people living the way of the bear in nature. The women continue to carry bear statuettes in the ancient tradition of the old wise woman. This is the oldest human tradition.



Since humans are one of a very few northern plant or animal species that are potentially sexually active throughout the year, a calendar was needed to control the instinct to copulate. For those living under the heavens, celestial apparitions gave a record of the passing of time to come. These people centered themselves in the cycle of time and space by the unchanging focus in the



heavens; the Pole Star. To locate it, one found the brightest constellation that swirled around it. This was what we call Ursa Major, here depicted by Johannes Hevelius in 1690. The asterism in no way resembles a bear. A dipper, a spoon, a plow, a cart, or even a

bier, are more appropriate visualizations of this asterism. It is entirely possible that a random collation of refuse in Drachenloch triggered an inspiration when it seemed to mimic the Big Dipper. With a few adjustments, chaos became a bier at Drachenloch. The handle could have been seen to refer to a trinity of acolytes, past, present, and future, who spoke the celestial message of hope. Ursa Major is one of the oldest icons of Freemasonry, but, as with the culture in general, there are few who know anything about its ancient provenance.

The Proto-Indo-European root *\*Bherg*, meaning “to growl,” was an onomatopoeic descriptive for those who lived with the bear. Primitive languages are full of such signifiers. The Proto-Indo-European root *\*Bher* lifted the sound made by a bear into the more abstract concept, the “bear.” This initial root appears to have continued to evolve by mood, vowel gradation, metaphor, dialect, and a great deal of time into the reflexive form *ferre*, referring to the pregnant mother “bearing the burden of the fetus” and the nominative form meaning “a child,” a bairn. The cycle is completed at

death in “a bier.” *\*Bhergh* means “to hid,” as in a cave, and could have been used later as a suffix: berg, burgh, or burg to mean “a town.” These are words that would have reflected primary aspects of the Bear clan at the heart of Paleolithic culture. *\*BherbG* means “white.” It was the Great White Bear that would teach the Inuit how to survive in the Arctic at a later time.

From the perspective of Neolithic culture, the bear would generate a new root. *\*Rtko* means “bear” as well as “north” and “arctic.” This is a reference to the bear from a longer perspective in time. The first herdsman was Cronus. He would be elevated to the constellation Boötes meaning “herdsman” in Greek. Boötes contains the brightest star in the northern sky called Arcturus, the northern bear. Cronus would be the “Bear Watcher.” These and many other roots in the lexicon of English have both Paleolithic and Neolithic roots. They are not borrowings from cultures that still live with the bears in the arctic in recent time. In a few cases words have been borrowed from these cultures. Among the Tungus People of Siberia a male who knows how to talk to the bear is called a shaman. The Tungus word shaman means, “he who knows,” but this word is marginal to English and has not generated any secondary meanings.

We did not lose our ancient linguistic roots, but as soon as we moved out of caves and soon after we moved behind the walls of civilization we lost direct contact with bears and they stopped generating basic language roots. The mythical tradition goes back to the time of *\*Rtko*, but *\*Bhergh* and its apparently unrelated shards of meaning are the linguist’s Tower of Babel. Conventional linguists fear to go much beyond 5000 years BC in the pursuit of Proto-Indo-European roots since their methods and tradition are dependent upon written language. Much later Ursa Major would be the academic designation for the constellation by Latin scholars using Greek and Roman culture for knowledge. This was long after bears of any kind had become the monster of the forest to be exterminated whenever possible. To give life to the anatomy of ancient language a new discipline will have to be created. Words stemming from *\*Bhergh* are basic Eurasian roots and they only make sense if we take the perspective of Paleolithic, cave-living people, but the Way



of the Bear hibernates in our language, and it can awaken for those with the eyes to see and the ears to hear.

More progress has been made in the area of Paleolithic art. Alexander Marshack, a Harvard anthropologist, has examined cave art closely. He summarizes the results in his book *The Roots of Civilization*. He reviewed wall paintings and the carvings on bones and ivory. It is obvious that Paleolithic culture saw the visible world as an encyclopedia of life. Like the Mbuti in the Ituri Forest nearly all plants, shrubs, and trees had some use for food, tools, clothes, fuel, or drugs. Like the Mbuti our northern ancestors watched other animals for inspiration. Paleolithic people followed the raven because what the raven ate they could eat. The raven gave wings to scavenging humans. They led our ancestors to the bear, who had discovered termites or honey, or to a wolf kill. Animals were seen as messengers from the Divine, each conveying a special power necessary for survival.

Paleolithic caves are full of images of animals, but there are very few images of human males in Cro-Magnon art. There are numerous images of females and their reproductive organs. It was a matriarchal society. There is one Paleolithic female image that could even be called sexy by the contemporary male. This image has been labeled La Magdeleine, referring to the prostitute who attended to Jesus during his time of suffering and resurrection. The name was given by a Catholic anthropologist during a time when the Magdalene was on the road to recovery and sainthood, reversing the curse that had been laid upon her by the Medieval Church. Her name has been given to the late period of the Great Bear Mother, the Magdalenian Period from 17,000 to 12,000 years ago.

Caves are full of carved batons of ivory or bone that were personal artifacts from the Magdalenian Period. These items clearly reveal a gnostic perspective. The earliest reflection of a Hermetic tradition is referenced by carved bones showing snakes surrounded by etchings of plants and animals. The La Marche bone depicts a pregnant mare overlaid with marks, obviously counting out the days of gestation before birth. Our Paleolithic ancestors demonstrated knowledge of the importance of copulation to reproduction. The knowledge of a male seed was probably a subject of

speculation. It was equally important for a shaman to know that copulation was an act of conception, as well as when it was appropriate to do it. It was not appropriate during the false spring in January or February when the wild goats were in rut. Copulation early in the year brought parturition into November for humans, the least favorable time for birthing. Even today giving birth under the sign of Scorpio is the least favorable time of the year. The most favorable time for copulation in boreal Europe was in the fall of the year. This brings parturition into June/July.



One male image is the well-known Ice-Age shaman called Le Sorcier. He is depicted in the cave Les Trois Frères in France. A sorcerer is a person who claims or is believed to have magic powers. In Reformation Europe someone labeled as a sorcerer, such as Jacques de Molay, would have been burned at the stake. During the age of exploration converting superstitious heathens was part of the redemp-

tion colonial empires gave to themselves as an excuse for the appropriation of the land and wealth of native peoples. The name of the Ice-Age shaman came from this climate of opinion. Even in post-modern culture a sorcerer such as this is still widely viewed with tolerant condescension.

What we can see from the painting of Le Sorcier is that he was a fabulous cross-species dresser. He wore the horns of the elk. This showed he was a male who had the skills of a hunter. He defeated the prey by thinking and acting like them. He had the moon face of an owl that showed he was initiated into the music of the spheres and the lunar calendar. His wolf-like ears denote that he listened to

the sound of nature so he could find his place in its choir. Having the genitalia and tail of the horse showed he had used space and time to divine the knowledge of the seed and the use of a calendar. The forelegs of a bear indicated he was a consort of the Great Bear Mother. It was only his hind legs that made him human and truly unique in the animal kingdom. When anthropologists ask a songman how they see their polytheistic view of life, they say that behind masks there is only the one. This monotheistic insight is older than the hills and is the natural end to enlightenment. We ignore this in deference to our own monotheistic religion.

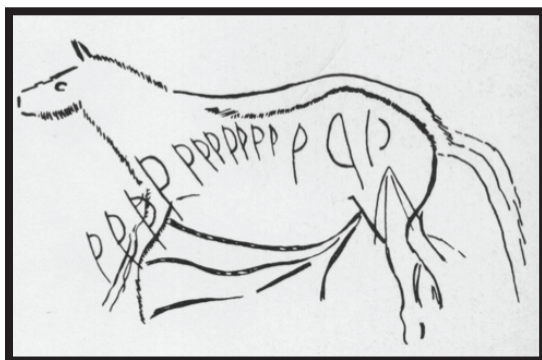
Alexander Marshack is far ahead of conventional scholarship in understanding that Paleolithic culture had a calendar. The Blanchard Bone reveals much along these lines. The sun gave the time of day and the progress of the year, *\*Jer* or *\*Yer* in Proto-Indo-European. The Blanchard Bone has a series of 177 scratches. This is a count of the number days for half a solar year. It is the time from the solar low in winter to the solar high in summer whose path then reversed to return home. The five extra days needed to keep the calendar from drifting out of phase would have been added in the winter when a Christmas potlatch with roast bear compensated for the dying of the light. In living under such severe conditions, the inevitable dialectic of good versus bad in this culture was profound. Those who prepared for the winter in the summer were alive, those who did not were dead. In the wet tropics good and bad were not so clearly defined.

The woman's menstrual cycle, and therefore her periods of fertility, were linked with the month of a moon, *\*Me* in Proto-Indo-European. The Blanchard Bone also shows a separate count of 69 phase-of-moon etchings with spaces for 3 overcast nights. Seventy-two nights, or two and a half lunar cycles, mark the movement of the planet Venus from its longest extension as an evening star to its longest extension as a morning star. Venus goes through five of these cycles within the period of one solar year on Earth. The Venusian Conjunction Cycle broke the year up into 5 seasons, *\*Se*, of 72 days each. The peak of the pentagon was the summer solstice when parturition occurred. Four fingers and a thumb were also a mnemonic for this knowledge. The Blanchard Bone records the

length of one complete cycle of the Venusian Pentagonal Conjunction Cycle. This determined the geometrical shape of the aboriginal calendar; it would determine the five seasons of the ancient Nordic calendar; it would be celebrated by the Great Trilithon Pentagon at Stonehenge. Like the need for vitamin C, this kind of knowledge has been an auto-correcting selection factor for those who cannot imagine how all this could have been remembered.

In Paleolithic caves a shaman signed his or her presence by spewing red colored pigment out of their mouths, spray-painting an outline of their hand on a stone wall. The trinity of colors in aboriginal cultures was white, representing light, black, representing the absence of light, and red, the color of life. Some caves have as many as two dozen hands spray painted in close proximity, suggesting a convocation of brothers of the spirit. The basic root *\*MN* will metamorphose into the Italic birth-goddess Meneswa meaning “She who measures” and manus meaning “hand.” The related root *\*Men* or *\*MNe*s has the meaning

“to think,” or “remind,” as well as “to project” yet at the same time “to remain completely” as “solitary hermit” within the “mansions” such as the birthing monasteries at Mnajdra on Malta. The first Egyptian king, Narmer, became Menes, a title derived from the Egyptian mnemonic MN meaning “everlasting.”

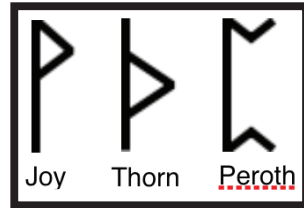


Another astonishing shamanic achievement has been found etched in the cave of Les Trois Frères. Viewed in profile, Venus of Lespugue birthing statuettes have the appearance of the

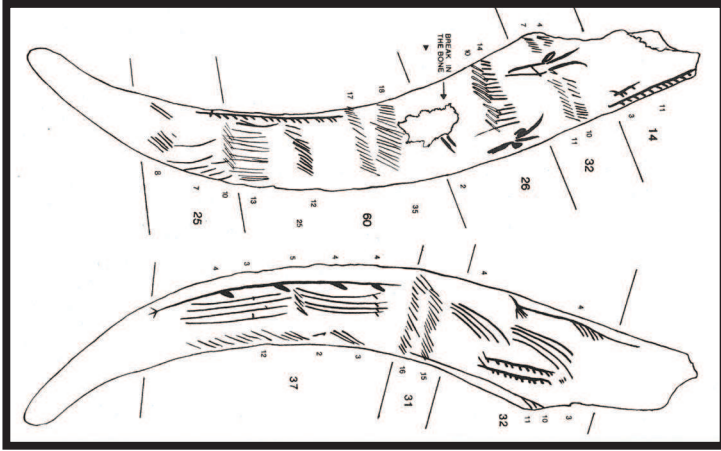
spoon or P-shaped constellation, Ursa Major. In the cave of Les Trois Frères P-shaped ideographs were used semiotically, a language becoming a language. They appear associated with an image of a horse. If the La Marche bone was an empirical count of the number of days for the gestation period of a horse, the horse in the cave

of Les Trois Frères shows a row of 11 P-shaped Big Dippers from left to right, counting the number of moons in the pregnancy of a horse. In case there is any doubt, the mare is shown getting bigger. Three additional Dippers on the right flank of the horse are an example of polysemy, the coexistence of a symbol used in several ways resulting in a new symbol. Only those who thoroughly understand the environment of those symbols can fully understand their interrelationship. Combined, the three symbols appear to be the title for the image. The small P on the left starts the process with conception. Pregnancy is identified by the fat P in the middle. The P on the right is broken, symbolizing the breaking of the waters. P has been modified to suit the rudimentary grammar of past, present, and future. Herein we can see how both the iconic root P and the linguistic root \*Bher represent the concept of reincarnation.

It is interesting to compare one of the first icon sets with any pretension to great antiquity in European culture with these images. The Joy rune in Futhark may refer to the joy of conception. The fat P seems connected with the Thorn rune. It means “giant”: Earth Mother manifested celestially as a bear. This would have been the primordial Nordic goddess Jörth. From her name we get the word “earth.” Nerthus began as a Völva, a seer who sang the ancient spells. One can imagine that it was through her that the Paleolithic Jörth was resurrected as Neolithic Fjörgyn. After the Flood her tradition gave birth to a fiery, red-haired son Thor who replaced Freyja, the constellation of Ursa Major. The third rune of interest is Peroth, thought by some to mean Birth. Our word for pregnancy comes from Latin *prae* meaning “before”



prefixed to *gnasci*, “be born” whose root is recognized to stem from the consonant clusters *Gn*, *Gj*, *Ng*, and *Nj*. From the same Proto-Indo European root comes the word meaning “to know,” and therefore, the title of the Les Trois Frères horse is doubtless a reference to a revered shamanic midwife. The seed, \*Se, of hope was sown at Drachenloch Cave. It has materialized into the science of obstetrics in the cave of Les Trois Frères. Another thing we can safely assume here is that domesticated horses were being used.



Bher tradition is summed up with the inscriptions on the Cueto da la Mina calendar bone. It began with the image of an ibex marked with a cross stroke. This was in March when the rutting season for this animal has just passed. This was the time when human conception was to be shunned. The cross stroke would become an icon taking on a life of its own. X is the seventh Futhark rune, Gebo. It means “gift.” The Proto-Indo-European root *\*Ghabh* also means “gift.” Secondary meanings are “habit,” “ability,” and “debit,” all of which together mean “sacrifice”: through giving, one receives. Ibex spring was a time of sacrifice. At the summer solstice ibex females move to lush alpine meadows where the kids will be delivered. This was where humans delivered as well. The end of the



season is marked on the Cueto da la Mina bone by a branch of a larch tree with most of its needles missing. The Larch is the only coniferous tree that sheds its needles. The rune for Year is rendered by the separation of two right angles. Are they detached larch needles? Conception is the gift of fall. Marshack concludes, “...the bone from Cueto

de la Mina apparently serves as a “Rosetta Stone,” explaining the general intent, breaking the code, and serving as a verification for the notational-symbolic complexity of Upper Paleolithic marking.” About the only thing most people as well as scholars are interested, however, in is whether Cro-Magnon (us) defeated Neanderthal (them). This is dumb science.

Rudimentary agriculture and husbandry had been used long before, which was another unexpected consequence of enhanced maternalism. This situation is unique because basic astronomy and biology were being learned and used. With the iconic remains of Paleolithic culture in hand we now see that the knowledge necessary for the emergence of the husbandry and agriculture of high civilization was in place waiting for the right time. Many thousands of years later the shadows of forgotten ancestors will still be carried in Proto-Indo-European roots, in the hieroglyphic alphabet of Futhark, as well as in countless myths such as the Arcadian god Chiron whose name means “hand,” from whence comes “surgery.” Chiron is said to be a centaur: half man, half horse. He is said to have been sired by Cronus when he had taken the form of a horse to impregnate the nymph Philyra. Chiron is a genius who was skilled in medicine, music, archery, hunting, and prophecy. He assists the Bear goddess Callisto in Arcadia. First and foremost, however, this was knowledge that was essential for a great ape surviving in a boreal Europe.

People of the Bear would become a Cattle Culture when the heavens collapsed. In 1990 Cambridge astrophysicists S. V. N. Clube and W. M. Napier published *The Cosmic Winter*. In it they made a case for a recent barrage of the Earth coming from the extra-terrestrial remnants of a mega comet, part of the Taurid meteor stream that crosses Earth’s orbit. This catastrophe is at least an order of magnitude greater than Typhon. It is an event geologists have seen evidence for every hundred thousand years or so during the Pleistocene Age. Clube and Napier speculate that they occur as the planetary system itself cycles in and out of a dense area of stars at the edge of our galaxy. While in these denser areas, there is an increased probability of damage to Earth from supernova activity. The uncertainty and abruptness of 22 similar climate events during the Pleistocene Age had always perplexed the conventional Croll-Milankovitch hypothesis that had been invented to satisfy the rules of Uniformitarianism. These impacts do create a warming and greening of Earth for a short while.

Richard Firestone and 25 other authors published a paper in 2007 on the geological evidence that confirms the theory of Clube



and Napier and that conforms to the periods of warming and cooling that were already well known. The calamity caused the megafaunal extinctions of the animals whose remains are preserved in the Le Brea Tar Pits. An attempt had been made since the nineteenth century to attribute these extinctions to Stone-Age human predation. This has been answered by Grayson and Meltzer, who show that there are no kill sites for the 33 genera of extinct animals found, including cattle, horse, camel, and sloth. The only kill sites that have been uncovered are those involving the mammoth, which is to be expected. Humans may have killed the last of the elephants, but the species was killed by Mother Nature.

According to the Firestone group, a second major extraterrestrial event occurred soon after the first. Both of these events are marked by an iridium layer in the geological stratum. Iridium is not an element naturally found on Earth. Iridium is the primary evidence for an event that ended the Age of the Dinosaurs. The two impacts are marked by significant increases in temperature followed by dramatic drops in temperature by as much as 10 degrees centigrade. Marine volcanism warms the ocean. The combination of increased rain and cloud cover cause massive glaciation. Firestone et al believe the two recent ETs came out of the area of the night sky occupied by the constellation of Gemini near Orion, not far from the origin of the Taurid meteor stream. The radiocarbon dating they used can be assumed to be quite inaccurate since the formula assumes a constant level of carbon dioxide in the atmosphere, which is certainly not the case in this situation.

The most precise dating of these climate changes have come out of the work of the Greenland Ice Sheet Project, which counted the annual layers of ice in Greenland. Geologist Don J. Easterbrook reports that the first warming event occurred at 14,500 years ago. The peak of the warming follows in less than a century, not over a period of a thousand years as had been hypothesized. The second warming event is marked at 14,000 years ago. After another cool period, warmer temperatures with clear skies alternating with rain caused a fantastic greening of the Earth. This was a result of oceanic warming from marine volcanic activity along with a restoration of greenhouse gases. The land had already been fertilized by billions



of tons of volcanic dust falling out of the sky. The energy imparted by what has come to be called the Bølling and Allerød impacts is what triggered high civilization.

Glaciation wipes out most life in Northwestern Europe. England is completely covered by a glacier more than two miles deep. The peoples at the fringes of the damage preserve a marginal rendition of Paleolithic tradition. Survivors carry on as well as they are able south of the Pyrenees on the Iberian Peninsula. Living in isolation from other survivor groups in North Africa, the Near East, Anatolia, and Eastern Europe the people who would become the Basques evolve their own Neolithic culture and language. The first Mesolithic people to reoccupy Western Europe are the Maglemosian people. Following their dogs they hunt with a bow and arrow. The big game is gone; smaller game is scarce and hard to kill. They live in bark huts along rivers and the coastline. Coastal waters provide a rich harvest of food.

The first permanent development in Eastern Europe is found in the gorge of the Danube River below the drop at the Iron Gate called Djerdap. The earliest sign of fixed human occupation in this general area is in caves, from 22,000 years ago, by hunting gatherers in Paleolithic times. The first signs of reoccupation after the Cosmic Winter are primitive Mesolithic sites from roughly around 10000 BC. The development of permanent settlements occurs



around 6300 BC. Antonige Škokljevič and Ivan Škokljevič published a paper for *Brain & Consciousness* in 1997 entitled “Paleoglossology of the Balkans: Becoming Conscious of Names.” Their thesis is that the homeland for the Indo-European language as well as the archetypes for Hellenistic

mythology are to be found in topographical names in the Djerdap region of the Danube. Along with what we have proposed about Proto-Indo-European roots in the Paleolithic period, we have the basis for a well-developed Nostratic language and Eurasian culture.

The headwaters of the Danube are in the Black Forest where the ancient tradition of Rhea and Cronus comes from. The Upper Danube or Danoubius is a compound of *\*Deiw* or *di* meaning

“divine” with a suffix that makes it a “river.” The earth is fertilized by the heavenly rains, its rivers are its urinary system or reins. Dione is that divine creatrix. It is an epithet not a name. This epithet is connected with the oldest bear cults found in many Indo-European cultures. She is the nymph of celestial transformation who would come to be known to the Romans as Diana, goddess of the hunt, the moon, and birthing. From this tradition would also come Dionysus. The earliest Mesolithic, Proto-Indo-European root designating a name for the Great Earth Mother is *\*Perkwunos*. The name of the Lithuanian Earth Mother is Perkūnija who, with a p to f sound shift, would become the Germanic goddess Fjörgyn. Her consort is Perkūnas the Lithuanian thunder god. He is equivalent to the Germanic Thor. In her aspect as the Morning Star and the Evening Star, the Zorjas protect the constellation of Ursa Minor from the doomsday hound who is chained to Polaris.

Likely carryovers from the boreal Paleolithic Age were ideographs for the yew and the birch trees. The yew is the only poisonous evergreen. The midwinter celebration for the death of the year was probably marked with the yew as the tree-of-life, the tree of reincarnation. As the planet is warming up hardwoods expand and replace birches and evergreens. *\*Perkwunos* was initially symbolized by a coniferous tree-of-life, but it would now be the oak that is associated with all European thunder gods. The earth god or devil in contention with the principle of light and reason in this mythology would be Velinas whose symbols are wild animals: bear, wolf, snake, and bull. Along the Drina, a branch of the Danube, a Dryad or forest nymph is born, lives, and dies, manifesting the new tree-of-life, the common oak. This would be Dan, Zan, or Zeus, who will also be evoked by the title *\*Deiw*. But for the moment, water from the Danube rushes through the canyon of the Iron Gate and drops into a great whirlpool teeming with fish. Although people here supplement their diet with deer, boar, and wild cattle they subsist mainly on acorns from the common oak and fish from the river.

There is a Proto-Indo-European root that polysemically embeds this place of rebirth deeply into deep roots of the English language. *\*Wer* means “to turn” or “twist.” The Danube makes a sudden turn

to the south before it drops into the whirlpool of fish. The turn protects it from severe cold winds that whistle down the river valley from the west. A secondary meaning of \*Wer is “to protect.” \*Wer also means “wet” or “urine,” being a reference to the fertility of the place. Another meaning is “variety,” referring to the rich microclimate found here. \*Wer also means “raised spot.” This is the bare cliff on the Romanian side of the river that can be spotted from a distance along with the eagles that whirl above looking for fish. Linguists find no logical connection between the gallimaufry of words stemming from \*Wer. They have all evolved from the place called Lepenski Vir.

The Danube below the Iron Gate beginning with the whirlpool is called Istros, meaning “hearth” and “to welcome and nurture.” The settlement located here is called Lepenski Vir. Prehistoric settlements are generally noted for their haphazard construction, but here dwellings are neatly arranged in a semicircle facing the river. Paths allow every dweller easy access to the water. All the dwellings share the same geometric shape. Their footprint is an equilateral triangle that opens up to face the river. An elongated hearth runs the long axis of the triangle, dividing it down the middle. It is built from stone blocks. A raised block near the apex of the dwelling is an altar stone. A fish-face goddess statue sits on the altar. In *The Civilization of the Goddess* Marija Gimbutas calls these dwellings birthing temples. The orderly life of these people prompts us suppose they have blamed their unruly, irreligious ancestors and neighbors for the collapse of life? They are thoroughly chastised and are following the well-ordered civilized life. This is where the ideal of a promised land emerged out of the Cosmic Winter. There can be hardly be any doubt that the light in the bottleneck from European Paleolithic culture through Mesolithic to Neolithic culture was lit here. It has been described in the *Smithsonian* by Robert Wernick, in 1975:

Once the inhabitants had settled in, time seems to have stood still in Lepenski Vir. Study of the bones found there shows that there was no admixture of foreign population; the same people remained on the spot, intermarrying generation after generation, perhaps 120 generations in all—well over 2,500 years. During all that time they remained

healthy. (Did they, like the ancient Greeks, toss aside the infants that did not live up to their sturdy standards?) There are no deformed or diseased bones here, and the women were so robust that it is hard to tell their skeletons from those of the men. They lived long, often into their eighties.

All we have from Neolithic cultures such as these are the remains, but there is a people whose traditions do go back to this Neolithic stage of existence. The semi-mythological chronicles of the Three Sovereigns and Five Emperors from 3000 BC mention a Tungusic people. They are



*The people who appealed to the birthing goddess at Lepenski Vir lived down river around a fresh water lake in the Black Sea depression. A variation on their tradition would appear in Southern Anatolia and later in the Fertile Crescent. The Sumerians would recall the flooding of the depression and the loss of the herb of immortality in the story of Gilgamesh. Called Noah's Flood it would come to be seen as punishment for the sin of pride and the cause of the scattering of the tribes to the east, west, and south.*

They are described as using flint-headed wooden arrows. They farm, hunt, fish, and live in caves and trees. Their descendants are called the Jurchen and they have been studied by the Jilin Institute in China. Jurchin culture is thoroughly matriarchal. They have a trinity of creation sisters: Abkai Hehe (Sky Mother), Bana-jiermu (Earth Mother), and Wolando Mama (Cosmological Mother). Abkai Hehe means “woman’s genitals.” She gave birth to the universe and continues to control it. She teaches men and women the ritual songs by way of the first shamaness, Yinjiang. Earth Mother, with her huge belly, hips, and breasts, is the manifestation of creation. She teaches gathering and hunting. Cosmological Mother has white wings that allow her to fly through the cosmos creating star patterns. By this the people can tell time, navigate, and predict the weather.

A yearly ritual dedicated to the fertility goddess is conducted by the Manchu, who are the living descendants of the Jurchen. It involves a tree-of-life, a fertility pole with its top smeared with menstrual blood. This was an offering to the Sky Mother. The rain that comes from the sky and greens the earth is the sign that the offering has been accepted. The earliest seasonal celebrations at the Stonehenge site were likely a version of it. Some think that Odin's people borrowed from this Jurchen fertility ceremony during their time in the East. While this is possible, we suppose the tradition was common to both from the earliest times. The Han would engulf most Chinese ethnic groups and little is known about aboriginal Chinese culture now, except for the Manchu, who have preserved the Maypole ritual in primitive form. In Europe the Maypole tradition became the time of the purification of the temple in preparation for marriage in June/July. In modern Europe it is an iconoclastic celebration that is entirely about the socialistic aspect of human civilization. The concept of rebirth has vanished.

Another archeological revelation of the human spirit by survivors of the Cosmic Winter is a Mesolithic sanctuary built at Göbekli Tepe, Anatolia. Digging below the surface of the man-made hill archeologists revealed an underlying skeleton of T-shaped pillars. Up to 18 feet tall, weighing from 10 to 20 tons, they are a monument to the birth of applied masonry. Each pillar is fitted into a socket hewn out of the bedrock with flints. Its date, as with the earliest Mesolithic sites on the Danube, is around 10,000 BC. The site for Göbekli Tepe was probably chosen for the availability of obsidian obtained from a nearby volcano. Obsidian is the glassy rock that can be napped into an edge and shaped so it can be used for refined surgical work. The people here traded obsidian for flint that can be napped into weapons and tool-grade stones. Flint was obtained from people 250 miles away in the area in Lebanon where the port village of Gebal will be built around 7000 BC. They also traded with people associated with Tel Aswad in Syria, and as far afield as Helwan in Egypt. They certainly had contact and conflict with a Tribe of Able who left sign of their presence at the hunting camp at Jericho near the Jordan River.

Among the images of animals carved into the standing stones of Göbekli Tepe we see no cave bears, horses, or elephants. The days of following the mammoth with spears are over. These people gaze out on waving fields of wheat with herds of gazelle grazing at a distance. They now use bows and arrows with flint arrowheads. The headwaters of the Euphrates River flows nearby. This attracted geese and ducks. With new skills invented out of necessity these animals could be trapped. Carved into some of the stone pillars for the amazement of the gathered families are dangerous animals: foxes, lions, scorpions, as well as cranes. The people have to be careful of adult cranes when they harvest their eggs.

The survivors of the Cosmic Winter are in need of solace from the terrors of nature, reconciliation to the cruelty of fate, and atonement for the sufferings and privations that social life has



imposed on them. The gods and goddesses that were the manifestations of the divine had to be appeased. A naked woman is posed frontally in a crouched birthing position at Göbekli Tepe. Here is the Great Earth Mother. One of the first acts of the survivors, we suppose, is to orchestrate a rebirth of the tradition of the Mother Goddess at Laussel. The image of vultures surrounding a decapitated corpse is a shock to us, but a

common experience for them. The vulture is the embodiment of reincarnation for this place and time. From dust to dust goes the most ancient cantillation of life. Göbekli Tepe is created by people who have not yet found a need for pottery, metallurgy, the wheel,

or writing. Nor is there any evidence yet of agriculture or animal husbandry. Resurrection of the spirit comes first.

Not far from Göbekli Tepe is Çatalhöyük, dated at 7500 BC. Whereas Göbekli Tepe is a ritual temple this settlement obviously served the purpose of a birthing sanctuary like Lepenski Vir that existed around the same time. Çatalhöyük means “fork mound.” It may be a reference to the birthing fork that was the predecessor to the obstetrical chair. The Mother Goddess of Laussel had a Y etched into her thigh. Y was inscribed on the Cueto da la Mina calendar bone at the month of June. Of the few human images that exist, females are more common. They include the distinctive Seated Woman of Çatalhöyük. The Lioness is a substitute for the bear here. Like the bear lionesses suffer no travail in birth and do not need males to contribute more than their sperm. The female is self-sufficient; the male is kept as a pet. Lionesses, not lions, support the Mother Goddess on her obstetrical throne. In its heyday the community was a beehive of domestic cells that were kept scrupulously clean. In its prime it cared for around 10,000 people, which would have been the largest concentration of humans on the planet. Its mud-brick construction is very similar to a North Amerindian Pueblo.

As with Lepenski Vir, food is fairly close at hand. Wheat is domesticated here. The prominence given to cattle at this birthing retreat almost certainly indicates the bull has been castrated and that the ox now pulls the plow. The basic knowledge behind this crucial innovation had been known for a long time. Spears are less important than surgical edges in this culture. Bovines have been having their own birthing problems across North Africa because of the considerable size disparity between the genders. The male defends his harem with great tenacity and presence, but the female is burdened with profound difficulties at birth. The female is about half the size of the male. This made them vulnerable to predation and domestication. Çatalhöyük, where the ox has become the first engine of agriculture, lasts for 1300 years.



The first icon in the oldest Futhark alphabet is Fehu, meaning “cattle” and “wealth.” This establishes



it as a Neolithic alphabet with references back to the Paleolithic Age. The icon looks like a set of horns in profile. This is a way of referencing an ox bull rather than a bull. We are reminded of the Nordic creation myth. As the glaciers were retreating, the story goes, Athumbla the sacred cow licked the ice blocks. On the first day hair is exposed; on the second day a head comes forth; on the third day the body of the first man is exposed. This was Buri, who was the grandfather of Odin. This was the tradition of Perkūnija, some of whose people became followers of Fjörgyn. Western European culture is incapable of seeing this far back, of course. With so many prejudices in place it is hard to find European tradition in the broad context we have developed here.

Ancestors of the people who would build the oldest continuously inhabited city, Gebal, traded with the people of Göbekli Tepe and certainly gave birth at Çatalhöyük. The success of these cultures guaranteed their cultural survival and influence well into the future. In commemoration of his masonic achievement at Gebal, Cronus is said to have overthrown the tradition of his parents Gaia and Uranus, the first rulers of the universe who lived at the confluence of the three great rivers, the Rhine, the Rhone, and the Danube. It is said in Greek myth that Cronus castrates his father and throws his genitals into the sea. For a people as removed from the slaughterhouse of life as we are this is a shocking metaphor. In any case, Aphrodite, the daughter of Zeus and Dione, rises from the fertile foam created by this rash act. She will become the Greek goddess of rebirth in the Bronze Age. Cronus will be elevated to Arcturus in the constellation Boötes as the Bear Watcher carrying his obsidian knife, later portrayed as a pruning hook. In a tradition still followed in Syria today, Cronus saw Ursa Major as a sacred bier followed by three acolytes. In ancient days they might have been the three aspects of the Earth Mother: *\*Mari*, *\*Mater*, and *\*Magh*. Some cattle cultures that follow will come to see Ursa Major as a starry plough preparing the earth for fertilization.

Bear tradition is reflected in the first high civilization of the Fertile Crescent even if the bear itself has no presence in Sumerian natural history. The only thing they will know about bears comes from travelers who show up from the north at festival time in the



fall with their trained bears, but they will come to know Great Bear astrology. Adapa the fisherman, the first of seven Mesopotamian sages, brought astrological order to the seasons of the year for the nomadic cattle peoples in the Fertile Crescent. The Sumerian word *URU-SILA-IM* means “navel of the world.” This polysemic word that is the root of “Jerusalem” includes *URU* meaning “thigh;” *SI-LA* meaning horn” referring to “abundance” or “cornucopia;” and *IM* meaning “sky.” This is the temple in heaven whose divine mercy was invoked by religious ritual. Grancois Lenormant found a passage in the records of Ashurbanipal in Babylonian times referencing Anu the Lord of Heaven as *A-NU-NO*. According to Apollodorus he had the body of a fish, a giant fish. Oannes, as he was known to the Babylonians, was rendered in the clay tablets by a doubling of the Arabic character for seven followed by an equal-armed cross centered on the Pole Star. The celestial Ox, Taurus, will mark the time for spring planting in the 12-month solar calendar devised by astrologers in Sumer.

Dravidian civilization was founded in the Indus River flood plain around 3300 BC, around the time Sumer and Egypt were founded. This indigenous Indian culture also received the good news of Gebal and shaped it to its needs. They took the equal-armed cross of the Great One at the center of creation and gave it movement. It was a wheel before there was a wheel. When the Aryans arrived 5000 years later they gave it the name “swastika.” It would become a sacred and auspicious symbol in Hinduism, Buddhism, and Jainism. The *‘Satapatha-Brahmana* recalls that the Aryan culture that migrated into India after the Flood referred to the great constellation as The Bears. After the move south the seven stars would become the Seven Sages who eschew reproduction. Arundhati, a female Dravidian healer of remarkable skills, still resides in a small star in the asterism.



In the earliest level of the Torah the people of Adam were goat-herds. They evoked the divine with a ram’s horn. Adam’s wife Eve may have come from cattle people who followed the teachings of

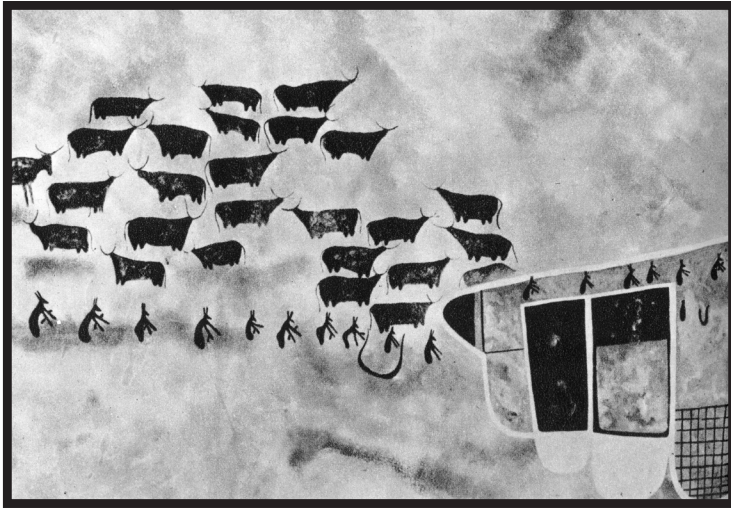
Ningishzidda, the snake goddess. Although warned not to by Adam's god she continued to follow this god. She or he had better medicine. This is cited as the cause for Adam and Eve to be thrown out of the Garden of Eden. After the Flood of Exodus she would be condemned to travail in childbirth by the Hebrew thunder god. Adam would be condemned to be a farmer, to plant seeds and pull weeds. Hebrews had their own tradition connected with the thigh in the sky. When Jacob tarried he rested his head on the pillow stones where an earthly temple had been built that located the cross and circle. In a dream he beheld a ladder that climbed up to the seventh heaven where he beheld the angels of God ascending and descending. This was where the pious Enoch, after living for 365 years, was appointed the guardian of all celestial treasures. While in a dream the Lord God made it known to Jacob that his seed would be spread like the stars to the North, South, East, and West.

The earliest human remains on the Upper Nile were contemporaneous with the culture at Drachenloch, around 30,000 years ago. These people gathered, fished, and followed big game. This African culture spread across the Sahara to Spain. Cave painting began around 15,000 years ago contemporaneous with the Magdalenian Period in Europe. In the Sahara images of elephant, giraffe, and rhino are painted onto stone around 8,000 years ago. No bears are seen. This culture lives in the time of the climatic optimum following the Cosmic Winter when the Sahara became a rich bounty of life. Lake Chad was 10 times its present size. A dynamic pastoral figure follows his

sheep or goats at Tamrit in Tassili n'Agger. A shepherd culture such as this would have spoken the Proto-Semitic language of the tribe of Shem and would have been a troublesome neighbor to the local cattle people. It is a work of art. His body imagery means



nothing to the painter. It is abstract. Only someone of the Tribe of Ham would have had the time to do it.



At Ti-n-Tazarift an ancient cattle culture of the Tribe of Ham is depicted. They are doing their fertility dance wearing Oryx head-dresses. The Beisa Oryx is the model for this society. The way it digs in the soil suggests the planting of seeds. Like farmers that raise cattle, the Beisa prefers a small, stable territory. There is a large serpentine etching at Tassili whose shape resembles the outline of Ursa Major. It points to a constellation that may be the Pole Star, but in practice they follow the Dog Star on the southern horizon to predict the running of the waters in the Niger. These black African cattle farmers are cousins to the primitive farming tribes living in the Nile Valley before Menes molded them into a high civilization. Their contemporary descendants are the Bamana people who live along the River Niger and still do an Oryx ritual.

Mesolithic farmers on the Nile around 6000 BC are beginning to engage in territorial conflicts. An important hero to come out of this culture was a priestess. She is shown wearing a leopard-skin shift dress to show her ancient African origins. Seshat re-surveyed the fields after the yearly inundation. After the formation of the First Dynasty she would be elevated to a goddess of temple layout and scribes. Ba'alat married into this indigenous cattle culture in the mask of Hathor. Seshat married Thoth and together they

manifest the cosmic order symbolized by Ma'at. Sir Norman Lockyer surmised that the Temple of Hathor at Dendera was first constructed in 3233 BC based upon its orientation to the star closest to the pole at the time. The Dendera zodiac shows a P-shaped ox leg in the place of Ursa Major. It is likely an offering to the birth goddess that was appropriate to a cattle culture. The ox leg on the Dendera zodiac may have been the origin of Pythagoras' golden thigh. He was a student of Egyptian priests, as was Abaris, the legendary sage, healer, and priest of Apollo. Abaris lived in Scythia north of the Black Sea where the horse is domesticated. The role of Ursa Minor at the Dendera Temple is played by a jackal, the mask of the god Anubis who prepares bodies for death. Along the Nile jackals are given the recycling role that vultures played at Göbekli Tepe. The Pole Star is covered by the hippopotamus goddess Taweret, an indigenous birth goddess from pre-dynastic African tradition. The Egyptians knew of the culture of Gebal, but, as had occurred in Uruk, they use icons from their own cultural environment to identify the manifestations of the divine.

Eventually, Thoth will take over Seshat's role and she will be forgotten, but on the way it is a priest to Seshat who accompanies



the king ritually performing the mathematical, astronomical, and rope-stretching duties for the founding of temples. Ptah was such a priest. These priests also marked the important dates in history for the king on their ropes. The seven-handed marijuana leaf over her head is a reference to the plant whose tough stems provide low-stretch rope for the business of rope-stretching. In Spell 10 of the *Coffin Texts* it is said, "Seshat opens the door of heaven for you". So the psychoactive properties of marijuana are also employed, yet another touchy subject for modern culture. The little cap over the leaf suggests the breast of the Great Mother. Seshat has been ignored

by patriarchal Christian culture, religious as well as secular, and it is before the Freemason's time.

The Great Pyramid is built for the Fourth Dynasty King of the Old Kingdom, Khufu (Cheops). Completed around 2560 BC the King's Chamber at the center of the pyramid has an opening through the north face of the Pyramid. Sir John Herschel calculated that no star in what we refer to as Ursa Minor could have been seen through this Descending Passage at that time. Alpha Draconis in the constellation The Serpent is visible, however. With the pole identified the north/south orientation for the pyramid is established. The coffer in the King's Chamber is oriented at a right angle on an east/west line. The coffer is assumed to have been where Khufu's bier would placed as part of the Egyptian formula for reincarnation, "the king is dead, long live the king."

On slab stela a prince of the Fourth Dynasty, Wep-em-nefret, is shown. He is the Overseer of the Royal Scribes and a Priest of Seshat. The stela is an encyclopedia of hieroglyphs celebrating Egyptian high civilization including Seshat's marijuana leaf. At the feet of the prince are two heads that appear to celebrate the roots of civilization. One is the head of a bull, the other is the head of a Scimitar-Horned Oryx. The bull is the domesticated animal that is icon of Hathor; the other is an untamed animal of the savannah. This is the African version of the dynamic tension between high culture (Gilgamesh) and aboriginal culture (Enkidu) in Sumerian culture.

As the desertification continues to return the Sahara to normal Pleistocene sterility, the widely traveled Scimitar-Horned Oryx entered the dialogue with nature for the Egyptians as well as the primitive cattle farmers depicted at Ti-n-Tazarift. The ancestors of the Bamana people now pair the Scimitar-Horned Oryx with their traditional Strait-Horned Oryx. They call the new Oryx mask a Chi Wara meaning "work animal." The Chi Wara is a sky god who comes down to teach his people how to be human. This divinity has a penis and is full of the energy of the sun. The Chi Wara is the offspring of the spirit of the Earth represented by the snake and Mouso Koroni, meaning "little old woman." It was believed the Chi Wara was able to turn weeds into millet and sorghum with its hooves. This is the role played by the champion farmer with his digging sticks to the present day. The old Beisa mask is now explicitly a

female mask. The fawn on her back represents the people. The two masks lead the women and children out to the fields so they can sing encouragement to the men as they work.



An alien with a faceless head is shown in a chilling petroglyph at Tassili n'Aggar. The protuberances of this Great God remind us of the Medusa in European tradition. It is space junk breaking up as it tears through the atmosphere. As life flees in terror someone is imploring this personification of evil. A woman aborts. A Scimitar-Horned Oryx stands out. The fisher people who control different sections of the Niger River and trade with the wider world turn to a powerful, male sky god for support. Shango is responsible for lightening, rain, and for throwing thunder stones. He is said to have replaced Jakuta who had hurled fire stones to punish the people for acting against the wishes of the supreme god. Shango's double-headed axe resembles the double-headed axe of the Nordic god of thunder and lightening whose chariot is pulled by goats. The Bozo are the fisher people who ply their trade adjacent to the Bamana on the Niger River. They blame Moussou Koroni for an era of disorder, violence, and sterility. They sacrifice a ram to redeem the errors of the old crone. Nevertheless, the Sahara is a desert suitable only for camels and camel people from now on.





The people of Ti-n-Tazarift did not build with stone and did not castrate the bull and use the ox to pull the plow; they used cattle for food, leather, fuel, and fertilizer. Largely because of their lack of capital and their relative isolation in North Africa they have remained stable although materially very poor. They are selling their ritual masks in deference to Islam that has finally caught up with them. Their shaman say they always knew they were only symbols, not the thing represented. They are able to continue their religion as an oral tradition. To continue to survive the ever increasingly dry climate they drive their trucks into Bamako to buy cheap electric pumps purchased from the Chinese to pump water out of the River Niger to water their fields. Their contribution to the world is an evocatory music to the powers that be that came over to the Americas with the slave trade. In the cotton fields of the New World their field hollar becomes the blues. This music has swept the world, encouraging people to keep working and dancing. Having established a firm foundation in the Old World we too can now conclude with a journey to the New World, finally to return home, perhaps to know it for the first time.

The Most Widely Traveled Eurasian Peoples are the Amerindians. They migrated from Siberia across the Bering Strait into the New World, following the elephant. The earliest solid evidence of

their presence is 17,500 years ago. The Clovis people are noted for their elegant spear points. They resemble those of the Magdalenian Period in Europe. In the New World they found flora and fauna that resembled that of Eurasia including the giant bear, cattle, and horse, although they were different species. Amerindian peoples carried Bear culture with them, their descendants utilizing many improvisations on the theme. The Haida people carve totem poles of Mother Bear holding a human like a cub. For them Raven tells the Bear Mother Story. In the female tradition of the Nootka told by Anne Cameron in *Daughters of Copper Woman* there is the "Song of the Bear." It is a myth about a woman who goes to live with bears. The Lakota Sioux describe Devil's Tower in Wyoming as the place where seven maidens escaped a huge bear, after which they are elevated into the heavens. Contemporary Navajo locate a warrior in the constellation of Ursa Major. He is the model for strength and courage, but the Great Bear is still in their living memory. The Iroquois see the Great Bear in the four stars of the bowl, being followed by the three hunters of the handle of the constellation.

The Hopi tell a myth of Four Worlds. They say Earth Mother is as old as time and as young as eternity; she is Spider Woman. Using the energy of Tawa the sun god, the First World was her creation. She manifested Tawa to the people. This story is built into the Hopi kiva. The kiva is a circular chamber built around a compass circle buried into the earth. It is used for religious rites. The kiva is the living temple of Hopi tradition, so it is remembered. The Hopi say the First World, the Paleolithic world, was destroyed by fire. According to the Firestone group, a series of blinding explosions in the atmosphere equivalent to thousands of atomic bombs was the cause of this event marked by Easterbrook at 14,500 years ago.

Passage from the womb of Mother Earth into the Second World was done through a hole in the floor of the kiva called the Sipapu. In the kiva a line of dressed stones runs behind a fire pit north to south. They block direct air flow to the ventilation chimney causing the air to circulate in the kiva. Facing the fire pit and the line of stones one faces east. The Second World was destroyed by ice in Hopi tradition and once again the wicked, those who did not practice the rituals, were destroyed. According to the Firestone



group a second ET impact at Hudson Bay broke up the ice sheet and bombarded the land south of Canada with icebergs, leaving shallow impact lakes behind. This was marked by Easterbrook at 14,000 years ago. After the destruction of the First and the Second Worlds it is said that the sky god Soltuknang took the survivors to the Ant People. It was they who showed the descendants of the Hopi the need for underground kivas. The Ant People were generous and gave them food when it ran out. This demonstrated the virtues of food storage. Hopi clan associations are still inherited through the mother's line, so those rites are remembered. Academics are incredulous about the possibility that Hopi tradition could be so old, we who can barely remember the date of the start of the First World War or why it happened. In reality simple traditions so deeply woven into the context of life for people largely insulated from the tides of cultural revolution are quite capable of such a thing. The writing is on the wall.

From an anthropological perspective descendants of the Clovis people appeared in the southwestern part of North America around 10,000 BC. They hunted whatever small game was left following the Cosmic Winter with an atlatl or spear thrower. This is roughly around the time of the first signs of occupation at Lepinski Vir. The Aztecs are language cousins to the Hopi. Aztec myth states that their ancestors came from a place of seven caves, the legendary origin of all the civilizations known to them. Campsites are found in Atlatl Cave, Chaco Canyon, in what we call New Mexico. The Chaco Canyon site is dated at 3200 BC.

Located south of the Bow River in Alberta, Canada is what is called Old Big Arrangement by the native Blackfeet. The Old Big Arrangement is also dated at 3200 BC, roughly 600 years before Stonehenge and the Great Pyramid in Egypt. Gordon Freeman, a pioneer in interdisciplinary studies at the University of Alberta, has analyzed what he calls the Alberta Sun Temple. It is one of North America's most impressive intact archeological sites. He has published his discoveries in *Canada's Stonehenge*. Before Freeman's work anthropologists in Canada had assumed the natives had followed the seasons by following the buffalo like cowbirds. They assumed that Native American medicine wheels were pointless invocations

to gods and goddesses by ignorant, superstitious peoples. In the wind-blown plains of Alberta Freeman has been able reveal the amazing intelligence behind it with the help of the people whose ancestors built and used it.

At the center of the Alberta Sun Temple is a cairn circled by a ring of stones. Radiating from center are 28 lines of stones connecting the cairn to the ring like spokes in a wheel. Twenty-eight is the count of a visible lunar month. The lunar cycle ring at Stonehenge is marked by the 56 Aubrey Holes, which is two visible lunar months. Four Aubrey Holes mark the cardinal directions for Stonehenge. Four of the rays of the Alberta Sun Temple make an equal-armed cross that accurately marks the cardinal directions and enables its users to foretell the future. The sophistication of the measurements at the Alberta Sun Temple show the builders used the Pole Star to fix a north/south axis as will be done at Stonehenge. They both have knowledge of a right triangle to lay out an accurate east/west axis. The center of the cross is marked by the cairn at the center of the Alberta Sun Temple. The Greek name of the messenger of the gods is Hermes, whose name means “cairn.” It is he who carries the caduceus of medicine entwined by two snakes. The shamanic trickster in Hebrew tradition is Jacob. Here the shaman to the Great Bear is Coyote.

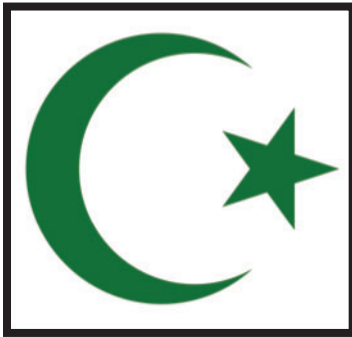
The ultimate proof of the validity of Freeman’s suppositions about the use of the Alberta Sun Temple came when he applied his discoveries to Stonehenge. He brought Stonehenge into a sharper focus than centuries of academic study devoted to that monument had managed to do. At the Old Big Arrangement in Alberta and Stonehenge in England Freeman found a sight line that marks the Summer Solstice sunrise and the Winter Solstice sunset when viewed from opposite ends. To achieve such a sight line it has to be sloped slightly upward in the southwest direction to compensate for the different optical distortions inherent to a rising sun compared to a setting sun. On a larger time scale the Alberta Sun Temple and Stonehenge triangulate back to a common origin in Paleolithic Europe where human birthing, as we have seen, was timed to occur as the sun reached its peak. It began with the winter celebration of the death and rebirth of the year.

Looking to the southwest from the cairn at the center of the Alberta Sun Temple there is a Moon crescent composed of rocks. X marks the spot between the two where there is a single stone. This represents the Morning Star. The Morning Star Stone shows that the builders of the sundial were tracking the Sun, the Moon, and the planet Venus. For Plains Indians the Trinity of the Sun, the Moon, and Venus stand for God, Goddess, and their arisen Son. The Venus stone was used as an altar called the “Flint-knife Scalp-place.” In times of profound crisis Venus stones such as this are used for human sacrifice. At other times a scapegoat is used. This explains the Proto-Indo-European root *\*Tem* that means, “to cut” although we know it better as “temple.”



In the Near East there is a slaughter stone at the temple of Göbekli Tepe that was for invoking the guardian of the temple. At Çatalhöyük the Great Mother guarded by lionesses was invoked by a slaughter stone. They will meld into the Sphinx in Egypt, a human-headed lion. The most well known is the Sphinx of Giza that guards the Great Pyramid complex. If we fail to solve the riddle of the Sphinx we die. Zorja Utrennjaja, the Morning Star in Slavic mythology, opens the gates to the sun god’s palace. The Zorjas protect the universe from the doomsday hound. There is a Venus stone at Stonehenge. It marks the summer solstice. The Lord God commanded Abraham to sacrifice his only son Isaac on a slaughter stone, but stayed his hand when Abraham demonstrated his faith.

In the Temple Mount a slab is placed just inside the eastern door. It is said to be from the tomb of Solomon. This is thought to be the door to paradise. The Mount of Olives where Jesus would be crucified overlooks that tomb slab. In the Greek alphabet the X-shaped Chi overlapped with the P-shaped Rho meaning “the anointed one” marks the resurrection of Jesus of Nazareth and the birth of Christianity. In some Christian theology the Morning Star becomes Lucifer. Venus Morning Star suspended over a crescent moon is the symbol of Islam that counts Jesus as an avatar. There is a tomb slab in Rosslyn Chapel that celebrates the suppression of human desire in the name of God. This all stems from the oldest manifested tradition of death and rebirth.



The Third World in the Hopi kiva is the bench built into the outside wall that encompasses the earlier worlds and from which they are contemplated. Hopi say that in the Third World human population increases and civilizations are built. This included the Norte Chico culture in Peru that was contemporaneous with the rise of culture in the Fertile Crescent, the Indus Valley, and along the Nile River. In the Americas social evolution occurs without the aid of an ox or a horse. Equus and Bos did not survive the destruction of the First and Second World. Therefore, there was no need for brass plowshares that could be hammered into swords, although this would not stop wars from happening. Wheels were also not needed; slaves were made available. The priests of the New World civilization still returned to their roots in the mountains. Merging back into oneness as did Arjuna in the *Song of God* the priests returned to the unity behind the appearance of things. The name of that transcendent god in the Nahuatl language was Tezcatlipoca, often translated as “Smoking Mirror.” This alludes to his connection with obsidian, the material from which mirrors were made for shamanic rituals and prophecy, as well as the psychotropic drugs that were needed to divine with

them. Tezcatlipoca was the Bear god associated with providence, matter, and the invisible.

The Destruction of the Third World is caused by a great Flood in Hopi tradition. Aztec myth says that Quetzalcoatl, the Feathered Serpent, was tricked into sleeping with a celibate priestess. As a result, according to the *Annals of Quauhtitlan*, the Feathered Serpent immolated himself by the shores of the Great Water. This is what caused the great flood. This is the story of creation for the Nahua people who were linguistic forefathers to the Hopi, Toltecs, and Aztecs. After the Flood the sky fell to the earth. Tezcatlipoca and Quetzalcoatl ordered the construction of four roads from the Sipapu and the building of four pillars to raise up the Sky in order to restore the balance of civilization. Tezcatlipoca, the Lord of the North, is paired on a north/south axis with Tlaloc, god of thunder and rain. Quetzalcoatl is the god of wisdom, life, fertility, and is associated with Venus. He is the Lord of the West. He is paired on an east/west axis with Xipe-Totec, god of agriculture, hunting, war, death, and rebirth.

In the dire state of nature that followed the Flood the ritual of rebirth was followed assiduously. As the myth goes, Quetzalcoatl is seen as Venus beyond the bright limb of the sun at sundown. He is seen to grow in size as he travels closer to Earth evening by evening. He dies as he begins to cross the face of the sun. After passing out of the glare of the sun to the east his heart is given up to the Morning Star, Xipe-Totec. Quetzalcoatl will be reborn rising dawn by dawn, receding in the sky to complete the cycle as the orbit of Venus returns him to invisibility behind the sun. The myth of Quetzalcoatl is the cleanest rendition of the 72-day Venusian cycle as it was originally conceived by the shaman who inscribed it on the Blanchard Bone 25,000 years earlier to become part of the 5-season calendar.

Aztecs believe that everything in the universe including the gods is participating in an ongoing sacrifice that sustains the Universe. Left to its own devices the universe would simply decline into chaos following what we call the Second Law of Thermodynamics. Diverting this decline is the pedestrian business of Tlazolteotl or Spider Woman who lives in the blackest hell. Like the vulture or

the jackal she recycles our mess so we may live again. She uses the energy of Huitzilopochtli, god of the sun. In his book *The Aztec Virgin* John Mini describes Spider Woman from an Aztec perspective. With great respect for the rhythms and timing of nature she creates big effects with the smallest of precise actions. She is ribald and bitchy. Another member of the complex of birthing goddesses in Aztec culture is the pulque goddess, Mayahuel. Pulque is an alcoholic beverage made from the blue agave. It is used in celebration, in rituals, and it was given to birthing mothers. Like Artemis Mayahuel has many breasts to feed her children as well as the animals she is domesticating.

In the Fourth World masonry replaces adobe for building, especially in religious temples. Cuzco is founded in South America in 1100 AD around the time of cathedral building in Europe. The cyclopean, freeform masonry at Cuzco and Machu Picchu is done without the assistance of a horse or an ox and without iron tools. A builder's square does not appear to have been used for fine Inca masonry, but the right triangle is still necessary for their high level of astronomy. Theirs is an astonishing achievement. At their latitude and altitude they could see the circumpolar stars at both the north and south poles so they draw their north/south axis directly from pole to pole. They clearly understand the Earth as a sphere long before Europeans.

The Toltec Empire in Central America is dated roughly at 750 AD. Its capital city, Tula, contained a Temple to the Morning Star. This temple housed four massive Atlantes warriors. They are the pillars that hold up the universe. Tenochtitlan, the capital of the Aztec empire, is founded in 1325 AD. The spot is chosen by the golden eagle of Huitzilopochtli who holds a rattlesnake in its talons while perched on a nopal cactus. Nopal is a staple in the Mexican diet. The rattlesnake is the icon of Tonantzin, Mother Earth, the bringer of maize. She is called Chicomechocitl, meaning "seven flowers," signifying her astral associations. Human sacrifice is still being performed on the slaughter stone atop the Pyramid of the Moon at Tenochtitlan when Cortez arrives.

Amerinds in North America are kept in regular contact with their Central American cousins by Kokopelli. Kokopelli is a

member of no tribe, but he speaks all languages including the shamanic language of astrology and music. He signs his presence with the hand of Chiron. Instead of the outlines of hands found in Paleolithic caves where individuals experience themselves as being shaped by nature, this brotherhood is of a culture that sees itself making an impression on nature. Kokopelli is identified with the snake and he predicts the rain. His skill is advertised by the image of a frog signifying successful birth. Kokopelli and his female predecessor are often showed humpbacked. Few observers attempt an explanation. For those who lived in the culture a humped back identified them with the power to increase fertility. Kokopelli carries seeds and roots in the pack on his back as well as valuable trade goods such as feathers and shells. The reversed foot of Kokopelli would have been understood with amusement by those who follow game. This was a trick used by Hermes when he stole Apollo's cattle.



Kokopelli is a trickster; he is Coyote. When he approaches a village he plays his flute and rattles his wares. He is the spirit of music. It is time to celebrate. The Hopi say that as Coyote he survived the Flood. He then helped to nurture the people into the Fourth World. As is the case throughout the world the powers that be have shifted in the direction

of the male gender. The earliest image of Kokopelli comes from the amazing but short-lived Chaco Canyon culture from 900 to 1150 AD. It is finished off by a 50-year drought. The hunting and gathering tribes with whom these agriculturalists had traded for meat and skins when times were good helped to finish them off. Those ancestors of the Hopi move to Mesa Verde where they build inaccessible pueblos that can be defended from the forefathers of the Navajo. There is an exodus from the Mesa Verde civilization in 1300 AD when yet another terrible drought makes a difficult place



untenable. We can defend ourselves from ourselves, but nature will have its way.

As their ancestors struggled into view across the mythical horizon, the Hopi say they chose the site of their contemporary pueblos after discovering the body of a bear. This band removes the paws of the dead bear and preserves the meat for winter to become the Bear Clan. Sometime later another band of wandering Hopi finds the bear. Having trouble carrying their load of worldly goods, they make new straps from the bear hide. They become the Bear Strap Clan. A third band finds the carcass when it is little more than a skeleton. They find several blue birds perched on the skeleton. Bluebirds mark the rising of the sun and the return of spring. It is an omen of rebirth. They call themselves the Bluebird Clan. A fourth band arrives to find only a skeleton. This reminds them of the Great Bear asterism low on the horizon with its legs up and the bear meat that will be cooked by the tribe to survive the winter. In the skeleton they find a large spider in her web suspended among the bones. This is Spider Woman who uses the energy of the sun to restore life. They become the Spider Clan. Her sign is the equal-armed cross of the cardinal directions at the center of the medicine wheel. After many months, when there is nothing but bones scattered around, the last band arrives. They pick up the skull. They notice a greasy substance in the eye cavities and are reminded that life begins again each year for eternity. They call themselves the Greasy Eye Cavity Clan. The clans join to built the pueblo. They are still harassed by the Navajo, the climate is still uncompromisingly hard, but they have not moved since. Their pueblo is now over a thousand years old. It is the oldest continuously occupied dwelling in North America.

Passage to the Fourth World out of the Hopi kiva is by way of a ladder through the smoke hole in the roof. The cycle of rebirth, remembered and encouraged by the snake dance, begins when the three bright stars of the Ant Constellation appear in the smoke hole. A petroglyph of this constellation is found near the Alberta Sun Temple. The three-star Ant constellation is what we know as the belt of the warrior god, Orion. The Sumerians knew it as Gilgamesh. The Firestone group believe that the ET event that caused



the Cosmic Winter came out of the Ant constellation sector of the night sky, which also includes Gemini and Orion and the origin of the Taurid meteor stream.



While Europeans are dealing with the Little Ice Age, the Hopi learn to plant sweet maize in their drough-stricken land. They grind it into meal. It is their staff of life. It could be maze that sings in the choir of Rosslyn Chapel. Blue agave is among the most conspicuous features of the dry North American landscape. The Hopi use it for food, fences, rope, and medicines. It could be blue

agave that sings in choir of Rosslyn Chapel. A third biological exotic in Rosslyn Chapel grows out of the mouth of the Green Man. It could be the tree of Osiris, the Acacia tree. It also grows in Hopi country. Acacia is used by the Hopi for food and sacred objects. It is called Devil's Claw. Ants form a cooperative dependence with both these Old World and New World acacias. Collectively ants help to protect this tree-of-life from serious destruction by insects as well as browsing animals. Both the Hopi and Solomon direct their cultures to follow the ants. A further lesson we can learn from the social insects including the ants, wasps, and honeybees is that we are all violently defensive about our little civilizations.

*Acacia greggii* has a commensal relationship with a red mistletoe, the scarlet-flowered *Loranthus acaciae*, that also grows in both the Near East and the Southwest. It contains psychoactive chemicals that can kill the unexperienced user. Use of such plants is traditionally reserved to a shaman. The mistletoe as well as other psychotropic plants are used in shamanic practice to help break the shackles of habitual thinking. When Moses heard the voice of god from a burning bush that was not consumed by the flame, it

was from a Devil's Claw enflamed with *Loranthus acaciae*. Hiram Abiff's grave was marked with an acacia to signify immortality. Further illumination on this coincidence may be forthcoming, but what is important from a gnostic perspective is that the human condition and its response to the environment is all a variation on the same theme. We can learn about the missing pages of our own story, albeit with the niceties of local fashion, by listening to the stories of others.

In 1519 Cortez lands on the Yucatan Peninsula, in Mayan territory. With an army of 600 men, 15 horsemen, and 15 cannon he marches on Tenochtitlan. He defeats a stunned Aztec nation with assistance from the eternal enemies of Montezuma, the Mayans. They had unwillingly supplied Aztecs with sacrificial hostages. The shoe is now on the other foot. It is thought that Cortez promoted the idea that his crucified and resurrected Christian god, Jesus, is the second coming of Quetzalcoatl, who the Aztecs appease with human sacrifice. The Aztecs also consider the possibility that the arrival of the Spanish is a Second Coming of Quetzalcoatl. Equally important to the outcome, however, Cortez takes to mistress a Nahua woman to act as his translator. Malinche, as she is called, becomes his smoking mirror. Cortez can see the Aztecs better than they can see themselves. By the smallest of precise actions including disease, Malinche creates a big effect through the agency of Cortez. Tenochtitlan is the largest, cleanest, most organized city on the planet until Quetzalcoatl unexpectedly returns on a mission to conquer Paradise with the Four Horsemen of the Apocalypse. The city suffers a catastrophic collapse.

In Europe Jacques de Molay had been burned at the stake. The worst horrors of the Little Ice Age are being played out. In the New World Spanish Conquistadors will their way through the shimmering heat in pursuit of a Golden Age always just beyond their grasp. The first contact with the Hopi occurs in 1540 when Pedro de Tovar appears from the south looking for The Seven Cities of Gold, Cibola. It is not promising. In 1590 Don Juan de Oñate y Salazar leads another expedition into the American Southwest. His wife Isabel de Tolosa Cortés de Moctezuma is the granddaughter of Cortez by his mistress Tecuichpotsin, the eldest daughter of

Moctezuma. The Catholic conversion of the various pueblo peoples gains some ground, but they reunite in resistance when the Spanish fail the ritual test of the Second Coming that involves a secret handshake. The Spanish are driven out by the Pueblo Revolt of 1680. There is no smoking mirror; the timing is wrong; there is no gold.

After three centuries of concerted effort to suppress Amerind culture, Spanish blood has now virtually disappeared into the native Amerind genome. Our Lady of Guadalupe replaced Tonantzin, the ancient rattlesnake goddess worshipped at Tepeyac, but she is now been reborn as La Virgen Del Tepeyac, Queen of Mexico. Over the rubble of Tenochtitlan Mexico City flies an Aztec flag showing the eagle, the snake, and the nopal cactus of old. The mass importation of everyday Bronze-Age culture as well as Iron-Age innovation has truncated several millennia directly into a Technological Age in Mexico. The old ballad about Malinche, "Tears of a Woman," now addresses the contemporary woman who leaves her family to become a professional. In the mountains, however, shaman speak of a Fifth World that has been brought about by the Spanish Apocalypse.

In Arizona the Hopi still live in the Forth World. Hopi tradition tells of tablets that are imparted by the gods to the Bear and Fire Clans. Three tablets given to the Bear Clan establish divine title to the land they now occupy. The Fire Clan is given a tablet by Masauwu, the doorkeeper to the previous worlds. After the Hopi entered the Fourth World their White Brother Pahana departed to the East. They are now waiting for the return of Pahana who, it is said, will identify himself by having the missing section of the Fire Clan tablet. It is said that when he returns the wicked will become irrelevant and a new age of peace begin.

The Gnostic tradition of the Freemasons is given a concise formula in the Third Degree rite that initiates a master mason. The Worshipful Master speaks these words while the initiate's gaze is directed into the abyss of an open coffin that holds a skull resting on crossed thighbones:

Let those emblems of mortality, which now lie before you, lead you to contemplate your inevitable destiny and guide your reflections into that most interesting and useful of all human studies—the knowledge of yourself.

Be careful to perform your allotted task while it is yet day; listen to the voice of nature which bears witness that, even in this perishable frame, there resides a vital and immortal principle, which inspires a holy confidence, that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes' to that bright morning star whose rising brings peace and tranquility to the faithful and the obedient of the human race.

The Freemasons have done us a service by keeping the memory of a gnostic tradition alive, but now we need to look to the future. “Now, that God’s creative power has been conferred to matter,” philosopher Roland Fischer observes, “we may again peer with naive optimism into the uncertain future. And with this a hermeneutic circle is closed; it is through the evolution of observers that the universe becomes aware of itself and we are able to speak up on its behalf.



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Humanity is in an unparalleled creative and intellectual explosion. The Freemasons need and deserve to embrace a larger vision of their tradition that reflects it.