

IS THIS THE HOLY MOUNTAIN?

[Being a survey of the history and legends
pertaining to a curious story.]

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A wealth of published matter, film, and video, as well as on-line documentation, has been produced in the past three decades, relating to the "Mystery of Rennes-le-Chateau." Some of this material can be dismissed as wishful thinking. Some of it can be dismissed as deliberate disinformation. Yet, there is some of this material which has clear historical antecedents, some of which go back into the mists of antiquity. We shall examine one specific line of inquiry: that of the myths and legends pertaining to Mount Cardou. At the end of this essay, the reader should be convinced, as we are, that there is something to this story

The Tomb of God, the Grail Castle, and the German Miners.

WE will not go into the details of the strange Abbé, Berenger Sauniere, nor will we delve into the history of the elusive Priory of SION. We will, however, relate that which pertains to the story under present consideration.

To begin at the beginning, we shall start with the source that got us interested in the mysterious mountain, Pech Cardou, in the south of France, not far from the Chateau de Blanchefort. In 1996, Andrews and Schellenberger published ***The Tomb of God***. While this work dismisses most of the pioneering work of Baigent, Leigh, and Lincoln, at times doing so at the expense of credibility, taking the legends and history into consideration, there is new material. New material which adds new pieces to a puzzle that has a long way to go before it will be completed.

In ***The Tomb of God***, Andrews and Schellenberger postulate the thesis that they have discovered the place where the body of Jesus of Nazareth was buried, after it had been discovered in the Holy Land, by high dignitaries associated with the leaders of the First Crusade, in the late 11th / early 12th centuries. In order to facilitate a complete transfer of this precious cargo to Europe, the Order of Knights Templars was founded, ostensibly to protect pilgrims on their way to sacred sites in Palestine and Jerusalem, and the secret tradition was born, in the West.

This might make an interesting motion picture screenplay, or an occult romance, but it doesn't completely wash. We did see in the Poussin painting, ***Les Bergers d'Arcadie***, a curious relationship to those famous parchments of Berenger Sauniere, and the map itself. These items alone cannot be explained away scientifically, attributing it to coincidence. This is one of those mysteries that spans a long period of time, and these things happen in the world of the occult. We, too, have encountered such a mystery in the works of a certain 20th Century Ceremonial Magician, who received a book in Cairo in 1904.

As if the mysterious relationship between the Poussin painting, the map, and the parchments wasn't enough, this story, or at least this part of the story, ties in with certain peculiar Masonic legends, which have never really been explained, and with the Ecclesia Gnostica Universelle, the Gnostic Catholic Church, which came into existence in the late 19th Century, with the help of persons intimately associated with the mysteries of Rennes-le-chateau.

We are getting ahead of ourselves. In ***The Tomb of God***, the authors relate the following information concerning Blanchefort and the Knights Templars:

"Blanchefort, with its legendary associations with the Knights Templar, had been woven into tales of treasure much embellished by conjecture over the years. The fortunes of the Knights templar had risen dramatically when the founding members returned to France, not least because of the decision taken by the Council of Troyes in 1129 granting the order recognition by the Church. While this explains the change in their spiritual status, it does not account for the change in their fiscal status. As before, however, evidence was to come to our aid.

"Much of the Templar wealth was amassed over the years through the inheritance of land and property, donated either by initiates or by those wishing to support an increasingly influential and potent force in the affairs of the French kingdom. Many of these land transactions, written in Latin, survived the destruction of the Order in 1307, and whereas much of the Templar 'history' in the area is little more than fiction, we found vital documents which did indicate their very real presence on and around this strategic mountain.

"According to a document dated 20 May 1130, the Templars had been present in the area since 1127, the year in which their first Grand master, Hugues de Payens, had returned from Palestine. This document confirms the transfer of the locality of Peirois or Peyrolles into the hands of the Order, whose master 'after God' is Hugues de Payens.

"The second document comes from the same archive and is equally relative to our story. Spanning a period from late March to early April 1134, it is also a land transaction, recording a gift from one William of Aleniano to the Knights of the 'Temple of Solomon.' But it is the surname of Blanchefort, one of the Templar witnesses to the signing of this document, that is of real interest.

"Earlier researchers [hmm. Hmm. Ahem. That is, Baigent, Leigh, and Lincoln...] who studied Albon's ***Cartulaire général*** (a compilation of Templar transactions) had described the 'Blanchefort' in this document as possessing the Christian name of Bertrand, thus identifying him with the sixth Grand Master, elected in 1156. The Château de Blanchefort was thus elevated to dizzying heights on the back of this assertion, declared as having belonged to the sixth Grand Master, Bertrand de Blanchefort; concealment of 'treasure' could therefore have been conducted under his protection.

"However, closer study of the source of this identification reveals a discrepancy. It is not a *Bertrand* who is recorded but a *Bernard*: Bernardi de 'Blanca Fort'. This destroys at a stroke the documentary 'evidence' that Bertrand the Grand Master of the Knights Templar had anything to do with the area of Rennes. The index of the *Cartulaire* concerning the Rennes area confirmed this. Of Blanca-Fort knights, there were three mentioned: Arnaldus, Bernardus, and Raimundus. There is no mention of a Bertrand. Aware that the Templar connection made by a previous book [i.e., ***Holy Blood, Holy Grail***...] was wishful thinking,

we were now thinking that the château was devoid of templar connections, thereby undermining our theory. Was there really nothing else? Turning again to the document about Bernard, one witness stood out: Raymond, Abbé of Alet-les-Bains.

"At the centre of Alet-les-Bains stand the ruins of a Benedictine abbey. The Rule of the Templars had been modelled on the Benedictine rule of poverty, chastity and obedience; knowing this common link, we researched the ownership of Alet Abbey. One source told that it had been in Templar hands from 1132 to 1180. This was a real breakthrough, for we knew that on 19 June 1119, ownership of the Château de Blanchefort had been transferred to the Abbeys of St. Gilles and Alet-les-Bains by order of Pope Calixtus II. So, unless the château had been transferred to another owner between 1119 and 1132, it was, during the early years of the Order, a Templar possession.

"This document therefore established that both Peyrolles and Blanchefort were, from the years 1130 and 1132 respectively, both under Templar control. Moreover, the Abbey of Alet had come under their control in the same period. But what of our theories about early surveying and the château geometry? Did the church at Peyrolles have an earlier and more secular origin as a Templar barracks or *commanderie*? This seems possible, by reason of its isolation from the rest of the village and its position on the ancient highway as marked on the Cassini map. This route used to run from south of Alet-les-Bains eastwards through La Mort to Peyrolles church, before striking south past the Château de Serres. From Serres it crossed the river and then curved around the base of Mount Cardou to reach the base of the Site. Later study of the church at Peyrolles did indeed show that substantial additions had been made to an earlier building. This was apparent in the south-facing wall, where the top half of a filled-in archway demonstrated the existence of a large arched entrance in the original construction.

"Peyrolles was visible from Blanchefort, which meant that the Templars could easily have monitored movement around the area of the Site on Cardou. If the Templars were associated with the concealment of the 'treasure' on Cardou, then the Château de Blanchefort, by virtue of its position, could easily have fulfilled the role of observation-post."

If the Templars used Blanchefort as an observation-post, then what could they be observing? Monitoring Pech-Cardou? That is possible. At any rate, while Andrews and Schellenberger try to dismiss as much of HBHG as they can, there is a reason to accept some of this material, especially if one is able to carry out research oneself.

In those early years of the Order of the Temple, a curious event occurred, which we shall quote. In brief, Blanchefort ordered an entire group of German miners to work in the area around his castle, and around Bezu, and, probably, around Cardou. They were kept isolated from the locals, and were given their own rules and statutes. At least by the time of the 17th Century, there was an Order of Miners of the Strict Observance of St. Francis somewhere in France.

"In 1153 a nobleman of the region -- a nobleman with Cathar sympathies -- became fourth grand master of the Order of the Temple. His name was Bertrand de Blanchefort, and his ancestral home was situated on a mountain peak a few miles away from both Bézu and Rennes-le-Chateau. Bertrand de Blanchefort, who presided over the order from 1153 until 1170, was probably the most significant of all Templar grand masters. Before his regime the order's hierarchy and administrative structure were, at best, nebulous. It was Bertrand who transformed the Knights Templar into the superbly efficient, well-organized, and magnificently disciplined hierarchical institution they then became. It was Bertrand who launched their involvement in high-level diplomacy and international politics. It was Bertrand who created for them a major sphere of interest in Europe, and particularly in France. And according to the evidence that survives, Bertrand's mentor -- some historians even list him as the grand master immediately preceding Bertrand -- was André de Montbard.

"Within a few years of the Templars' incorporation Bertrand had not only joined their ranks but also conferred on them lands in the environs of Rennes le Chateau and Bezu. And in 1156 under Bertrand's regime as grand master, the order is said to have imported to the area a contingent of German-speaking miners. These workers were supposedly subjected to a rigid, virtually military discipline. They were forbidden to fraternize in any way with the local population and were kept strictly segregated from the surrounding community. A special judicial body, la Judicature des Allemands, was even created to deal with legal technicalities pertaining to them. And their alleged task was to work the gold mines on the slopes of the mountain of Blanchefort -- gold mines that had been utterly exhausted.

"During the seventeenth century engineers were commissioned to investigate the mineralogical prospects of the area and draw up detailed reports. In the course of this report one of them, César d'Arcons, discussed the ruins he had found, remains of the German workers' activity. On the basis of his research

he declared that the German workers did not seem to have been engaged in mining. In what, then, were they engaged? César d'Arcons was unsure -- smelting, perhaps, melting something down, constructing something out of metal, perhaps even excavating a subterranean crypt of some sort and creating a species of depository." -- **HBHG**, pp. 92 - 93.

We are also told that the Knights were charged with the duty of creating a "hiding place" -- for what, we are not told. However, in the legends and mysteries of High Grade Freemasonry, we are given an important clue. Albert G. Mackey, in **Mackey's Encyclopaedia of Freemasonry and its Kindred Sciences**, Volume II, s.v., "Noachite, or Prussian Knight," informs us that this degree came from an early French Ritual ~~

"The early French rituals state that the degree was translated in 1757 from the German by M. de Beraye, Knight of Eloquence in the Lodge of the Count St. Gelair, Inspector-General of Prussian Lodges in France....The degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Scottish Rite. But it is misplaced in any series of degrees supposed to emanate from the Solomonic Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon, and Peleg for Hiram Abif."

In other words, it is out of place. That might not be an accident. We find, in the AASR, after this degree, the entry into the High Priesthood of the Mysteries. At least, that is what we have come to understand, from our study of the available materials. Later versions use the history and symbols of the Holy-Vehm, which is interesting, but not entirely relevant to our story. Continuing with Mackey, he relates the legend of the Noachites ~~

"The legend of the degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following narrative: 'In trenching the rubbish of the salt-mines of Prussia was found in A.D. 553, at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epitaph: Here rest the ashes of Peleg, our Grand Architect of the Tower of Babel. The Almighty had pity on him because he became humble."

Mackey goes on to state that this legend is historically untenable, and discusses it in a figurative context. But, if it is not exactly history, might it not be allegorical history, as so many of these stories happen to be? This story would seem to allude to the entire cycle of Masonic legends relating to the Royal Arch, and the Cryptic Degrees, in which the workmen in the time of the building of the Second Temple, discovered the crypt in which had been deposited the Ark of the Covenant and the Ineffable Name of God. In the Masonic Chronology, it is one of the earliest degrees, the Royal Arch, and all the Cryptic degrees coming at this time, or later. In the engravings of Lambert de Lintot, we see the legend referred to in the lowest of the panes in the diagram, reproduced elsewhere. Directly above it is an engraving of the Holy Royal Arch of Enoch, and the Nine Crypts. Above that is a depiction of a castle, which shows a tower with the words "SION + GOD WILL" -- indeed there is something more to this than meets the eye superficially. Here follows the narration, as given in the Ritual, from Blanchard, which means that it is for the 21° Cern eau Rite ~~

"My brother, we read that the descendants of Noah resolved to build a tower so high as to prevent the Almighty from again destroying the world by a flood and to get themselves a name in the world. They chose for their purpose the plains of Shinar, in Asia. Ten years after the foundation was laid, the Lord looking down upon earth and beholding the pride and audacious attempt of the people, He descended to confound their project by causing a confusion of languages among the workmen so that they could not understand one another; whence it was called Babel. Sometime after, Nimrod established a distinction among men, and founded a city, and called it Babylon. Tradition says, the dedication was at the full of the moon so the festivals of this degree are held in the month of March, at the full of the moon. Tradition further informs us that after the languages were confounded at the building of the tower of Babel, the workmen separated and dispersed into different countries. The architect of the tower traveled into Germany where he arrived after a long and tedious journey, living upon roots and other vegetables. He fixed his residence in that part now called Prussia, where he erected a dwelling to shelter himself from the inclemency of the weather, and where he also erected many monuments.

"In the year 1553, in digging for salt mines, the workmen found the ruins of a triangular edifice 15 cubits deep. In the centre of this edifice they found many trophies of antiquity: An urn of agate, and many marble columns with hieroglyphics engraven thereon.

"The origin of this order, my brother, was long before the era of Hiram or Solomonian Masonry; as every one knows that the tower of Babel was built long before the temple of Solomon, and in former times it was not necessary that a candidate should be a Master Mason to be qualified to receive this; for in the times of the Crusades the Knights of the different orders in Europe were initiated into this degree by the Christian Princes to conquer the Holy Land which was invaded by the Infidels, as were also the masons descendant from Hiram."

In other words, these workmen found this hidden crypt. In 1553, we are getting close to the time of the alleged discovery of the tomb of Christian Rosencreuz... An Agate urn... this has parallels in very ancient Sumerian stories, about the cauldron of the sages, which is perhaps the earliest prototype for the Grail Chalice. The cauldron of the sages was a relic won as a trophy, when the Enlilites subdued a community of Serpent (and Cow-Goddess) worshippers near Carchemish, one of the earliest known settlements. This bowl was subsequently placed, we are told, in a crypt underneath the holy of holies in the central temple of Enlil at Nippur. This, according to history, and according to the writings of Zecharia Sitchin, is where the DurAnKi was located, or "Bond-Heaven-Earth." This is the Secret of the Grail, by the way. The merging of Heaven and Earth. This is the real secret of the Ninth Degree!

When we turn to Pike's **Book of the Words**, we get some interesting code-language, in his interpretations of the words of the 21°-- and Pike was an expert at packing his interpretations with many meanings, and in particular, secret meanings which alluded to the history of a particular tradition he served at least by publishing this material in English, for the American descendants of the Grail lineage. "PHALEG: 'divided; division; a river; creek; canal.' From the root pal, whence, 'separated, divided, consecrated, i.e., set apart.'

"SEM, SAM, or SHEM, means 'a name;' and thence, 'Glory, Memory, a Monument.' Shem Yahvah, 'the Name of God, Deity.'"

"Khem: 'Hot, Heat.' [Pike goes on to give the description of the Egyptian God Khem (or Khnemu or Knoum, the Priapic Deity. This is also Ba-neb-tettu, the Goat God of Mendes. This is also the Egg, and the Kneph, born of Hathor, the Goddess of Infinite Space....This may seem out of place in relation to Phaleg and Shem, but wait, there's more...]

"JAPHET: Yapat from patah, 'spread, opened, enlarged.'...."

So, a River, which runs right past the site, the Sals(or Salt) River. There were "Prussian Salt-Miners" and "Prussian Salt-Mines..." These Johannite Knight Templars were indeed Consecrated and Set Apart, due to the nature of their Initiation, and the German Miners were Separated and Set Apart, and undoubtedly Consecrated too, much like the people who worked on the Manhattan Project were set apart and separated...They built a Monument, the Name of God, which has to do with Khem, Khnem, Ba-neb-tettu, Baphomet, Hathor, etc., They spread, opened, the mountain, and enlarged the passageway...

As we have learned to interpret Pike this way, from earlier researches and mysterious clues which came out of analysing his words for the 15°, we can accept this analysis of the 21°:

1. The German Miners and the Prussian Knights or Noachites are the same.
2. They weren't excavating in Prussia, they were digging a crypt in the south of France.
3. Rather than discovering a monument, they created it.
4. Rather than finding the urn which contained the ashes of Phaleg, they were depositing the Grail Chalice...and whatever else there was to deposit.
5. They did this within the sight of the Chateau de Blanchefort, and they did it in Pech Cardou, Mount Cardou, which Schellenberger claims to mean Mount of God. (Mountain of the Body of God, Corp de Dieux.) This is just another clue. For the name has further significance, and intimate connection to the "days of Noah..."

The Mountain of Salvation.

ACCORDING to the various texts which form the corpus of the Grail Cycle, particularly that which includes the Parzival legend, an important place is mentioned. This place is known as Montsalvat, or Munsalvaesche, 'Mountain of Salvation'. This is the Grail Castle, and most researchers try to identify it with Montsegur. And they try to claim that the Treasure associated with the Sang Real was in Montsegur, until the last Cathars secreted it out of the compound on top of the mountain, and deposited it in the Ornlac caves in the valley of the Ariege. We find this to be a smokescreen, a deliberate smokescreen, in order to conceal the real identity of the location of the Mountain of Salvation.

If, as it may be, the Mountain of Salvation and the Grail Castle are to be considered as one and the same; and if, this Mountain is Cardou, in which an important agate urn was deposited by German miners in the

1150s of the Common Era, then the Grail Chalice might not necessarily be the bloodline itself, but the Power which the Bloodline itself is a guardian of.

Remember the story in the film *Excalibur*, namely, that Parzival, upon reaching the sacred site, was asked What is the Secret of the Grail? -- to which he responded "I and the Earth are One..." [not quoting verbatim, by the way]

-- and the next question was to the effect: To whom does it Serve? Arthur... Now, we aren't really speaking of King Arthur, that is more code-language. As Laurence Austine Waddell pointed out, perhaps in a manner serving his theories of Anglo-Aryan superiority: Arthur is Her-Thor, and he meant this in the context of Thor, the Aryan Deity. But what if it really is to be interpreted Het-Heru, or Het-Hert, which is translated as Hathor? Is this too far-fetched?

After all, in our interpretation of Pike's Interpretations of the Words for the 21^o, the Name of God h as something to do with Khem, and his interpretation of Khem was not Ham, but Khem, the Egyptian deity, which was associated with Khnem, Kneph, Khnoum, Ba-neb-tettu, or the Goat God of Mendes, which became corrupted into the name Baphomet. Now, the real Baphomet means Father of Wisdom. It does not, and never did, mean Father Mithras. Mithras has absolutely nothing to do with the Authentic Tradition and never did. That was another blind for the profanes who aren't entitled to the real stuff. The Rites of Mithras were for the overactive military men. But the Father of Wisdom, Ab-ha-Hokhmah, in Hebrew, [compare with Abu-fi-Hiqmat in Arabic] was an honorific title, for the head of the community of Kabbalists, at the time of the first reception of the Kabbalah in the Languedoc in 1130 c.e., when the first Initiates received a visitation of Elijah on the Day of Atonement. Now, the Day of Atonement is intimately connected with the Duranki, and with the Holy of Holies. This means then the Ark of the Covenant and the Pronunciation of the Ineffable Name of God.

In the Atbash Cipher, Baphomet = Sophia. It is true, it works. Now, That is a Supreme Mystery. Because Sophia is really the feminine counterpart of the Father of Wisdom, not only in recent mysteries, but going all the way back to Sumer, where Nin-Harsag was the counterpart or complement of Enki, at least when they were co-workers in Enki's Scientific Compound. We see when we analyze the literature on Kneph that it is the Egg of Creation which is brought forth from the depths of the ocean of Infinite Space, represented by Hathor. Most accounts credit this to Nut (or NUIT), but this was a late attribution to Her, for it applied in much earlier times, to Hathor. Hathor and Ba-neb-tettu, as Sekhmet and Ptah, are counterparts, Female to Male. And, Ptah is Enki, as Hathor is Nin-Harsag. And, if it wouldn't be enough, the Great Pyramid and the Mountain of Sinai are associated with both Hathor and Nin-Harsag. There is a Temple at Serabit al-Khadim in the Sinai Peninsula where the Israelites would have been travelling where Hathor is identified with the Serpent Goddess, the Serpent Woman. This is the Brazen Serpent, which Moses received from God, in order to heal the afflicted ones in the wilderness. This was a very prominent part of the legitimate cultus until, in a fit of misunderstanding, Hezekiah destroyed the Relic and its associated rites. In *Liber AL vel Legis*, Chapter II, verse 26, we read:

"I am the secret Serpent coiled about to spring: in my coiling there is joy. **If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.**"

This has its parallels in the Secret Tradition, in that the Signs of Baphomet, and of Hathor, though similar, are mirror images of one another, after the manner given in the verse just quoted. And, in the examination in the Grail Castle, we have it again. From our own personal experience, these are very potent signs. They are mudras. They are silent invocations -- for it is the body, in the assumption of the god-forms, doing the invoking and not the voice. That comes later. (Cf. *Liber 370...*) (Pun intended.) On the back cover of the CD for *Tyranny of Beauty* by Tangerine Dream (1995), Hathor is presented in Her pose. She is standing before Khnem, or Ba-neb-tettu [Baphomet]. Tangerine Dream possess the true Gnosis. So, now, we come back to Montsalvat. What is meant by this name?

"Well I know that many brave knights dwell with the Grail at Munsalvaesche. Always when they ride out, as they often do, it is to seek adventure. They do so for their sins, these templars, whether their reward be defeat or victory. A valiant host lives there, and I will tell you how they are sustained. They live from a stone of purest kind. If you do not know it, it shall here be named to you. It is called *lapsit exillis*. By the power of that stone the phoenix burns to ashes, but the ashes give him life again. Thus does the phoenix molt and change its plumage, which afterward is bright and shining and as lovely as before. There never was a human so ill that, if he one day sees that stone, he cannot die within the week that follows. And in looks he will not fade. His appearance will stay the same, be it maid or man, as on the day he saw the stone, the same as when the best years of his life began, and though he should see the stone for two

hundred years, it will never change, save that his hair might perhaps turn gray. Such power does the stone give to a man that flesh and bones are at once made young again. The stone is called the Grail.' "According to Wolfram, then, the Grail is a stone of some kind. But such a definition of the Grail is far more provocative than satisfying. [It is satisfying, and not merely provocative, when taken in the context of a story that goes back 500,000 years to a planet pulled into our solar system, which caused the events which were recounted in the Babylonian Creation Epic.] Scholars have suggested a number of interpretations of the phrase "*lapsit exillis*," all of which are more or less plausible. "*Lapsit exillis*" might be a corruption of *lapis ex caelis* -- 'stone from the heavens.' It might also be a corruption of *lapsit ex caelis* -- 'it fell from the heavens'; or of *lapis lapsus ex caelus* -- 'a stone fallen from heaven'; or, finally, or *lapis elixir* -- the fabulous Philosopher's Stone of alchemy. Certainly the passage quoted, like the whole of Wolfram's poem for that matter, is laden with alchemical symbolism. The phoenix, for example, is established alchemical shorthand for resurrection or rebirth -- and also, in medieval iconography, is an emblem of the dying and resurrected Jesus. [Recall the meaning of the term Anunnaki -- 'those who to Earth from Heaven came.' -- and also DurAnKi -- 'Bond Heaven-Earth'. We will pick up the stone theme in another place.]

"If the phoenix is indeed somehow representative of Jesus, Wolfram is implicitly associating him with a stone. Such an association is, of course, hardly unique. There is Peter (Pierre or 'stone' in French) -- the 'stone' or 'rock' on which Jesus establishes his church. And as we had discovered, Jesus, in the New Testament, explicitly equates himself with the 'keystone neglected by the builders' -- the keystone of the Temple, the Rock of Sion. Because it was 'founded' on this rock, there was supposedly a royal tradition descended from Godfroi de Bouillon that was equal to the reigning dynasties of Europe.

"In the passage immediately following the one quoted Wolfram links the Grail specifically with the Crucifixion -- and, through the symbol of the dove, with the Magdalen.

'This very day, there comes to it [the Grail] a message wherein lies its greatest power. Today is Good Friday, and they await there a dove, winging down from Heaven. It brings a small white wafer, and leaves it on the stone. Then, shining white, the dove soars up to Heaven again. Always on Good Friday it brings to the stone what I have just told you, and from that the stone derives whatever good fragrances of drink and food there are on earth, like to the perfection of Paradise. I mean all things the earth may bear. And further the stone provides whatever game lives beneath the heavens, whether it flies or runs or swims. Thus, to the knightly brotherhood, does the power of the Grail give sustenance.'

In addition to its other extraordinary attributes the Grail, in Wolfram's poem, would almost seem to possess a certain sentience. It has the capacity to call individuals into its service -- to call them, that is, in an active sense:

'Hear now how those called to the Grail are made known. On the stone, around the edge, appear letters inscribed, giving the name and lineage of each one, maid or boy, who is to take this blessed journey. No one needs to rub out the inscription, for once he has read the name, it fades away before his eyes. All those now grown to maturity came there as children. Blessed is the mother who bore a child destined to do service there. Poor and rich alike rejoice if their child is summoned to join the company. They are brought there from many lands. From sinful shame they are more protected than others, and receive good reward in heaven. When life dies for them here, they are given perfection there.'

"If the Grail's guardians are Templars, its actual custodians would appear to be members of a specific family. This family seems to possess numerous collateral branches, some of which -- their identity often unknown even to themselves -- are scattered about the world. But other members of the family inhabit the Grail castle of Munsalvaesche -- fairly obviously linked with the legendary Cathar castle of Montsalvat, which at least one writer has identified as Montsegur. Within Munsalvaesche's dwell a number of enigmatic figures. There is the Grail's actual keeper and bearer. Repanse de Schoye ('Reponse de Choix' or 'Chosen Response'). And there is, of course, Anfortas, the Fisher King and lord of the Grail castle, who is wounded in the genitals and unable to procreate or, alternatively, to die. As in Chretien's Grail romance, Anfortas, for Wolfram, is Parzival's uncle. And when at the end of the poem the curse is lifted and Anfortas can at last die. Parzival becomes heir to the Grail Castle.

"The Grail or the Grail Family calls certain individuals into its service from the outside world -- individuals who must be initiated into some sort of mystery. At the same time it sends its trained servitors out into the world to perform actions on its behalf -- and sometimes to occupy a throne. For the Grail, apparently, possesses the power to create kings." [As in the case of the DURANKI...]

It would seem, then, that we have two specific things related to the Sang Real. First, we have the Relic, the Stone Vessel, the Stone from Heaven, the Agate Urn, and the Foundation Stone, which is to be the

subject of another essay on the Stone and the Duranki. Then, we have the lineage -- both of the family descended from the original source, a divine family on earth. And, a lineage of initiates who are charged with the duty of representing and guarding the family and the relic.

In ancient Sumer, there was just such a dual role of the Divine Priesthood. The Institution of Kingship, when it was lowered from Heaven, was in the hands of the highest grade of priests. The Tablets of Destinies (which was like the lineage in the Grail stories) and the Duranki, which is the Relic, are the early ancestors of the Grail dynasty and the Grail itself. The Grail relic, then, is not merely a vessel which has mysterious properties. It is almost like the Black Monolith in **2001: A Space Odyssey**.

Hargrave Jennings gives an interesting summary of the Grail legend to be found in Parzival, as the third note in **The Rosicrucians: Their Rites and Mysteries** (Second Edition) ~~

"The Sang-Rëale, Gréal. Or Holy Grëale.

"The romance of Guyot, or at least the traditional fable of the *San Gréal*, spread over France, Germany, and England. In the twelfth century, the dogma of transsubstantiation not being yet defined by the Church, the *chalice*, the mark of the Knights Templars, had not the deep mystical meaning which it received in the following century. The *graal* signifies a vase. The San Gréal is identified with the vessel in which Jesus celebrated the Holy Supper, and which also was used to receive His Blood flowing from the wound inflicted upon Him by the centurion Longinus. Walter Mapes, the historian of the San Gréal, ascribes to it a supernatural origin. He gave out that God was its real author, and had revealed it, in a celestial vision, to a holy hermit of Britain towards the year A. D. 720. This writer makes Joseph one of the *coryphaei* of his history of the San Gréal. After forty-two years of captivity, Joseph of Arimathea, the guardian of the Grail or Gréal, is at last set at liberty by the Emperor Vespasian. In possession of the sacred vessel, and a few more relics, and accompanied by his relations and disciples, Hebron and Alain the Fisherman, he travels over a part of Asia, where he converts Enelach, King of Sarras. He then goes to Rome, and thence to Britain, where he preaches the gospel and performs thirty-four miracles. He settles in the Island "*Yniswitrin*," Isle of Glass (the Gréal is of emerald, and consequently green), or *Glastonbury*, where he founds an Abbey (Glastonbury Abbey), and institutes the Round Table (Arthur did this) [If even Arthur did it...], in imitation of the Holy Supper, which was partaken-of at a "Round Table" with the Twelve Disciples in their mythical *double-places*, twenty-four in all, and with the double chief-seat, or "cathedra," for the President, or the "Saviour." Lastly, the apostle of the Britons builds a palace, in which he preserves his precious relics, the Sacred Cup (refused to the Laity as a communion), which takes the name of San Gréal, the bloody spear (the "upright" of the St. George's Cross, to whom the "Garter" is dedicated), with which the centurion Longinus pierced the side of the Lord, from whence issued "blood and water" -- the Rosicrucian heraldic colours (royal), [n.b., even though there are several "original versions" of the same spear in other parts of the world, including the Hofburg in Vienna...] *Mars* -- Red; *Luna* -- Argent (or "Fire" and "Water"). There are Eight Angels, one to each half-heaven, or dark or light sides, guarding the Four Corners of the World. The Sacred Cup is identified with the vessel of the Holy Supper. The Templars are the successors of the Knights of the Round Table. Their successors again were the Knights of Malta, with their Eight "Langues," or Nations -- each represented in a blade of, or ray, of the Eight-pointed red Templar Cross.

The Temple Church, London, was dedicated to St. Mary. The Gréal is a sort of oracle. It is, so to speak, at the orders of the "Mother of God," to execute all "Her" commands. Parsival -- the German champion-hero -- thinks of transporting the Gréal to the East, from whence it originally came. He takes the San Gréal, embarks at Marseilles with the Templars, and arrives at the court of his brother Feirifix in India. The Sacred Cup manifests a desire that Parsival should remain possessor of the "Gréal," and only change his name into that of Prester John (Prestre, or Prêtre, Jehan, or John). Parsival and the Templars settle in India. After the disappearance of the Gréal in the West, King Arthur and the Knights of the Round Table, losing the "central object," or the "Rose" (Rosicrucianism) of the Table, go on a scattered (Knight-Errant or romantic) championship in search of it. They travel over the world -- but in vain. They cannot find the "Gréal." For it is for ever *hidden* in the far "East," or in the land of the "Sun." Wolfram von Eschenbach tells us that Meister Guyot-le-Provençal found at Toledo an Arabian book, written by an astrologer named Flegetanis, containing the story of the marvellous vase called "Gréal." The sacred vase, or the San Gréal, was placed, according to the myth of Guyot, in a Temple (or Chapel), guarded by Knights *Templeis* or *Templois* (Knights Templars). The Temple of the Gréal was placed upon a mountain in the midst of a thick wood. The name of this mysterious mountain (like the Mount Meru of the Hindoos and Olympus of the Greeks) hints sublimity and secrecy. [Meru or SuMeru or Kailasa is the Mount of Salvation in Tibet and India, as we shall see...] Guyot calls it Mont Salvagge, wild or inaccessible mountain (or

"Holy Way."). The Gréal was made of a wonderful "Stone" called *Exillis*, which had once been the most brilliant jewel in the "Crown of the Archangel Lucifer" -- the gem was emerald (green; Friday; the unlucky in one sense, the "sacred" woman's day in another sense). The "Stone" was brought from heaven (rescue) by Angels, and left to the care of Titurel, the First King of the Gréal. (These are the Three Kings of Cologne, or the Three Magi or Astrologers.) [Are they?] A great many towns pretended to possess this holy relic. In 1247 the Patriarch of Jerusalem sent the San Gréal to King Henry the Third of England, as having belonged to Nicodemus (see the "Gospel of Nicodemus") and Joseph of Arimathea. The inhabitants of Constantinople, about the same time, also fancied that a vessel which they had long esteemed as a sacred relic was the San Gréal. The Genoese also felt certain that their *santo catino* (*Catillo*: v., a., [L.] : "to lick dishes;" *Catinus*, i., m., (L.) "a dish") was nothing less than the San Gréal. The same (or similar) modifications of the myth are to be noticed in a romance, in prose, entitled "Percival-le-Gallois." Not only is the Round Table considered in this book as an imitation of the "Holy Supper," but the author goes so far as to give it the name of San Gréal itself. In the **Romance of Merlin**, written towards the end of the thirteenth century, it is said that the Round Table instituted by Joseph, in imitation of the Holy Supper was called "Graal," that Joseph induced Arthur's father to create a third *Round Table* in honour of the Holy Trinity.

"The San Gréal. An Inquiry into the Origin and Signification of the Romances of the San Gréal. By Dr. F. G. Bergmann, Dean of the Faculty of Letters at Strasburg, and Member of the Royal Society of Antiquaries, Copenhagen. Edinburgh: Edmonston and Douglas, 1870." We quote the above in parts. "Honi-Soit qui Mal-y-Pense."

This might seem a bit of work to go through, but there are a few things in it which will repay the interested reader. Leaving aside the British elements, like Arthur and Glastonbury, and the elements which claim that they went to India, for this may or may not be the case -- Godfrey Higgins placed every origin of every thing from the West in India, including the Jews, and claimed that the Templars were in Kashmir. There is some validation to there being a peculiar significance in North-West India, since in Srinagar, Kashmir, is a buried tomb said to be the tomb of Jesus, because Jesus survived the Crucifixion, and moved to India, where he was known as Isha. The picture of the tomb, as we have seen it, sort of resembles the Poussin Tomb in France, only it is buried into the ground inside a crypt. The top portion of the tomb sticks up.

At the time that these stories started becoming popular, in Spain and France some new literature was being "discovered." First, in the narrative above, we hear of an Arabic manuscript by the Astrologer Flegetanis in Toledo. Then, in the story of Nicholas Flamel, we read about the discovery of a mysterious book written by Abraham the Jew. We are convinced that this Abraham the Jew was one of two persons. One, Abraham ibn Ezra, who wrote a famous commentary on the **Sepher Yetzirah**, and the pseudo-Abraham ben David, or Solomon ibn Abreth. **Thorndike's History of Magic and Experimental Science** (Volume 2, Appendix) gives the honors to the former. Yet, ibn Ezra was more of a neoPlatonist than he was a mystic.

Were there other books which became known at this time and in this place? The answer is yes. It was at this time, that the Kabbalah was first formulated. Contrary to popular belief, the ancient science of Kabbalah as it is known does not go back to the Old Testament times, but to, at best, the early 12th Century in the Languedoc. The earliest forms of Kabbalah were concerned with the Merkabah Mysticism, and that goes back to the first couple of centuries before the common era. The Sages of Lunel and Narbonne received instruction from Jehudah ben Barzilai and others in Northern Spain, and from some of the Kalonymides in Metz, one of the most important areas in the stories concerning the Merovingians and the Priory of SION.

The book we speak of is the Book Bahir. It was modelled after many texts, and teachings, and compiled into one unit. We will not go into this wonderful text in this essay, for that is the subject of another work-in-progress. The late Gershom G. Scholem, in his ground-breaking work, **Origins of the Kabbalah**, devotes an entire section to it, both in matters of history as well as a detailed description of its contents. Those who are grounded in the Western Esoteric Tradition would become Illuminated were they to read the real thing and apply it for a change. Western "Cabala" at best is only a cheap imitation of the primitive Kabbalah, (at least the pre-Zoharic Kabbalah), which has definite links to the Johannite Gnostic tradition as well as to the Sumerian Tradition.

The Book Bahir made its appearance at a special time. Two centuries prior to its appearance, the practical Kabbalah made its way from Babylonia to Southern Italy (Sicily and Calabria), and from there to

Spain, Southern France, the Alsace-Lorraine region, and Swabia. So, there have been special works which could have been the inspiration of the authors of the Grail legends.

Montsalvat, or Mount of Salvation has an ancient antecedent. If we turn to the Epic of Gilgamesh, we see that Utnapishtim (the Sumerian Noah) brought the Ark to rest on the top of the Mountain of Salvation (or Mount Nisir). This was the same thing as Ararat, or one of its mountains. Mount Ararat was a significant location in the ancient Near-East. The N. K. Sandars edition gives it as follows ~~

"I looked for land in vain, but fourteen leagues distant there appeared a mountain, and there the boat grounded; on the mountain of **Nisir** the boat held fast, she held fast and did not budge. One day she held, and a second day on the mountain of **Nisir** she held fast and did not budge."

The translator gives the following definition in the glossary:

"NISIR. Probably means '**Mountain of Salvation**'; sometimes identified with the Pir Oman Gudrun range south of the lower Zab, or with the biblical Ararat north of Lake Van."

Now, what about the biblical story? It is clear that a great deal of the biblical story was derived from the Sumerian and Babylonian originals, or at least from copies of those originals, and that they correspond in several details. The names are different, yes, but often the meanings are the same. We will not open the Bible at this point, but we will give William Stirling's interesting comment on an apocryphal account of the Deluge story~~

"Hippolytus tells us that Noah's Ark was turned round upon **Mount Kardu (cardo)** towards the four cardinal points of the world, and 'finally stood towards the East. We say, moreover, that that was a sign of the Cross. And the ark was a symbol of the Christ who was expected' ("Ante-Nicene Library," vol. vi., p. 495)." -- **THE CANON**, page 385.

"Deucalion, as we have seen, was regarded by the writer of the Clementine Homilies as a mythical double of Noah, and the statement that he was born in Crete must have the same origin as that of Hippolytus, who declared that the Ark of Noah rested on **Mount CARDU**, or **Cardo**, that is, **the middle of the world.**" -- **THE CANON**, pp. 311-12.

What does Hippolytus have to say about it?

"SECTIONS II., III.

And the Lord said: "And I will bring the waters of the flood upon the earth to destroy all flesh," etc.

Hippolytus, the Targumist expositor, said: The names of the wives of the sons of Noah are these: the name of the wife of Sem, Nahalath Mahnuk; and the name of the wife of Cham, Zedkat Nabu; and the name of the wife of Japheth, Arathka. These, moreover, are their names in the Syriac Targum. The name of the wife of Sem was Nahalath Mahnuk; the name of the wife of Cham, Zedkat Nabu; the name of the wife of Japheth, Arathka.

Therefore God gave intimation to Noah, and informed him of the coming of the flood, and of the destruction of the ruined (wicked).

And God Most High ordered him to descend from the holy mount, him and his sons, and the wives of his sons, and to build a ship of three storeys. The lower storey was for fierce, wild, and dangerous beasts. Between them there were stakes or wooden beams, to separate them from each other, and prevent them from having intercourse with each other. The middle storey was for birds, and their different genera. Then the upper storey was for Noah himself and his sons--for his own wife and his sons' wives.

Noah also made a door in the ship, on the east side. He also constructed tanks of water, and store-rooms of provisions.

When he had made an end, accordingly, of building the ship, Noah, with his sons, Sem, Chain, and Japheth, entered the cave of deposits.

And on their first approach, indeed, they happily found the bodies of the fathers, Adam, Seth, Enosh, Kainan, Mahaliel, Jared, Mathusalach, and Lamech. Those eight bodies were in the place of deposits, viz., those of Adam, Seth, Enosh, Kainan, Mahaliel, Jared, Mathusalach, and Lamech.

Noah, moreover, took the body of Adam. And his sons took with them offerings. Sem carried gold, Chain myrrh, and Japheth frankincense. Then, leaving the cave of deposits, they transferred the offerings and the body of Adam to the holy mount.

And when they sat down by the body of Adam, over against paradise, they began to lament and weep for the loss of paradise.

Then, descending from the holy mount, and lifting up their eyes towards paradise, they renewed their weeping and wailing, (and) uttered an eternal farewell in these terms: Farewell! peace to thee, O paradise of God! Farewell, O habitation of religion and purity! Farewell, O seat of pleasure and delight!

Then they embraced the stones and trees of the holy mount, and wept, and said: Farewell, O habitation of the good! Farewell, O abode of holy bodies!

Then, after three days, Noah, with his sons and his sons' wives, came down from the holy mount to the base of the holy mount, to the ship's place. For the (ark) was under the projecting edge of the holy mount. And Noah entered the ship, and deposited the body of Adam, and the offerings, in the middle of the ship, upon a bier of wood, which he had prepared for the reception of the body.

And God charged Noah, saying: Make for thyself rattles of boxwood (or cypress). Now <?????> is the wood called Sagh, i.e., Indian plane.

Make also the hammer (bell) thereof of the same wood. And the length of the rattle shall be three whole cubits, and its breadth one and a half cubit.

And God enjoined him to strike the rattles three times every day, to wit, for the first time at early dawn, for the second time at mid-day, and for the third time at sunset.

And it happened that, as soon as Noah had struck the rattles, the sons of Cain and the sons of Vahim ran up straightway to him, and he warned and alarmed them by telling of the immediate approach of the flood, and of the destruction already hastening on and impending.

Thus, moreover, was the pity of God toward them displayed, that they might be converted and come to themselves again. But the sons of Cain did not comply with what Noah proclaimed to them. And Noah brought together pairs, male and female, of all birds of every kind; and thus also of all beasts, tame and wild alike, pair and pair.

SECTION IV.

On Gen. vii. 6.

Hippolytus, the Syrian expositor of the Targum, has said: We find in an ancient Hebrew copy that God commanded Noah to range the wild beasts in order in the lower floor or storey, and to separate the males from the females by putting wooden stakes between them.

And thus, too, he did with all the cattle, and also with the birds in the middle storey. And God ordered the males thus to be separated from the females for the sake of decency and purity, lest they should perchance get intermingled with each other.

Moreover, God said to Moses: Provide victuals for yourself and your children. And let them be of wheat, ground, pounded, kneaded with water, and dried. And Noah there and then bade his wife, and his sons' wives, diligently attend to kneading dough and laying it in the oven. They kneaded dough accordingly, and prepared just about as much as might be sufficient for them, so that nothing should remain over but the very least.

And God charged Noah, saying to him: Whosoever shall first announce to you the approach of the deluge, him you shall destroy that very moment. In the meantime, moreover, the wife of Cham was standing by, about to put a large piece of bread into the oven. And suddenly, according to the word of the Lord, water rushed forth from the oven, and the flow of water penetrated and destroyed the bread.

Therefore the wife of Cham exclaimed, addressing herself to Noah: Oh, sir, the word of God is come good: "that which God foretold is come to pass;" execute, therefore, that which the Lord commanded. And when Noah heard the words of the wife of Cham, he said to her: Is then the flood already come? The wife of Cham said to him: Thou hast said it. God, however, suddenly charged Noah, saying: Destroy not the wife of Cham; for from thy mouth is the beginning of destruction--"thou didst first say, The flood is come."

At the voice of Noah the flood came, and suddenly the water destroyed that bread. And the floodgates of heaven were opened, and the rains broke upon the earth. And that same voice, in sooth, which had said of old, "Let the waters be gathered together into one place, and let the dry land appear," gave permission to the fountain of waters and the floods of the seas to break forth of their own accord, and brought out the waters.

Consider what God said about the world: Let all its high places be brought low, and they were brought low; and let its low places be raised from its depths.

And the earth was made bare and empty of all existence, as it was at the beginning.

And the rain descended from above, and the earth burst open beneath. And the frame of the earth was destroyed, and its primitive order was broken. And the world became such as it was when desolated at the beginning by the waters which flowed over it. Nor was any one of the existences upon it left in its integrity.

Its former structure went to wreck, and the earth was disfigured by the flood of waters that burst upon it, and by the magnitude of its inundations, and the multitude of showers, and the eruption from its depths, as the waters continually broke forth. In fine, it was left such as it was formerly.

SECTION V.

On Gen. viii. 1.

Hippolytus, the expositor of the Targum, and my master, Jacobus Rohaviensis, have said: On the twenty-seventh day of the month Jiar, which is the second Hebrew month, the ark rose from the base of the holy mount; and already the waters bore it, and it was carried upon them round about towards the four cardinal points of the world. The ark accordingly held off from the holy mount towards the east, then returned towards the west, then turned to the south, and finally, bearing off eastwards, neared **Mount KARDU** on the first day of the tenth month. And that is the second month Kanun.

And Noah came out of the ark on the twenty-seventh day of the month Jiar, in the second year: for the ark continued sailing live whole months, and moved to and fro upon the waters, and in a period of fifty-one days neared the land. Nor thereafter did it float about any longer. But it only moved successively toward the four cardinal points of the earth, and again finally stood toward the east. We say, moreover, that that was a sign of the cross. And the ark was a symbol of the Christ who was expected. For that ark was the means of the salvation of Noah and his sons, and also of the cattle, the wild beasts, and the birds. And Christ, too, when He suffered on the cross, delivered us from accusations and sins, and washed us in His own blood most pure.

And just as the ark returned to the east, **and neared Mount Kardu**, so also Christ, when the work was accomplished and finished which He had proposed to Himself, returned to heaven to the bosom of His Father, and sat down upon the throne of His glory at the Father's right hand.

As to Mount **Kardu**, it is in the east, in the land of the sons of Raban, and the Orientals call it Mount Godash; the Arabians and Persians call it Ararat.

And there is a town of the name Kardu, and that hill is called after it, which is indeed very lofty and inaccessible, whose summit no one has ever been able to reach, on account of the violence of the winds and the storms which always prevail there. And if any one attempts to ascend it, there are demons that rush upon him, and cast him down headlong from the ridge of the mountain into the plain, so that he dies. No one, moreover, knows what there is on the top of the mountain, except that certain relics of the wood of the ark still lie there on the surface of the top of the mountain. "

So, then, there are stories pertaining to the Deluge that connect the Languedoc not only with the Montsalvat motif, but with Ararat. That is, Mount Cardou, in France, and Mount Kardu in the Ararat mountain region, is the same name, and has the same function. Not only that, there is a third Mount of Salvation, this time in Tibet. This is, of course, Mount Kailasa, where every year they erect the giant phallic pole and celebrate their New Year, and the granting of their calendar, just like in the good old days in Sumer. Mount Kailasa is also the Mount of Salvation. It is, we are convinced, where the Anunnaki exiled themselves after the fall of Sumer circa 2,000 bce, during the events described in the "Wars of the Four Kings," in the Book of Genesis. We have produced a lengthy documentation on the subject, and it is available as the first volume of **Readings in the Authentic Tradition**, Indian Survivals of the Wise-Ones. Now, for some further references, Cardoon is French for Thistle, and the Thistle is an important symbol, since it is the Symbol of Scotland, and the Scots figure prominently in the survival of the Grail Lineage.

Also, in Jennings' Rosicrucians, we find the following --

"The Cardinal's 'Red Hat' follows the same idea in a different way; it is a chapel, chapter, chapiter, or *chapeau*, a *discus* or table; crimson, as the mystic feminine 'rose', the 'Queen' of Flowers, is crimson. The word 'Cardinal' comes both from **CARDO** (Hinge, Hinge-Point, 'Virgo' of the Zodiac), and also from *Caro*, It. *Carne*, flesh -- the **'Word made flesh.'**" -- page 276.

This is interesting, if we consider the device of the Priory of SION, namely, the name Ormus, and its glyph. The glyph is as follows:

OR  US.

What is this? Ormus, that is, Virgo and ORUS. What is ORUS? ORUS is a corrupted form of Horus, and is used in Crowley's 5th Degree Ritual for the OTO. His Rose-Croix ritual includes an analysis of the Keyword, much like in the Golden Dawn Adeptus Minor Ceremony, only IAO stands not for ISIS, APOPHIS, and OSIRIS, but IACCHUS, ASI, and **ORUS**.

Also, we see in these definitions, such as "hinge-point," the "Place of Crossing" of the Sumerians. Nibiru, the planet of Crossing, Nippur, the place of Crossing, where the Duranki was Kept, and the Hebrews, people of the Crossing.

TO conclude, then, we have in the stories presented above, not only legendary evidence for the existence of the Grail, the Grail Castle, and so on, but Historical and Physical evidence. Historical, in that there

were German Miners excavating the area around Blanchefort and Cardou, Physical, in that we have three Mountains of Salvation, three distinctly holy mountains. And these mountains are holy, not only to the Jews, Christians and Moslems, but to the Cathars, the Western Esotericists, the Hindus, Buddhists, Tantriks, present-day Gnostics, Thelemites and Native Religions. We have a historical continuity that extends as far back as is possible to research, and goes as far forward into the future as our imaginations will allow.

Et In Arcadia Ego(E.' I.' A.' E.')

Twin Cedars Lodge

02 October 1999 c.e.

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