

Common elements of the initiatory-chivalric orders in Dacia, the Order of Knights Templar and the symbolic Masonry

Part II

2. Elements of symbolism that attest the continuity of the temple precepts in the symbolic masonry

In the continuation of this study, we will present some elements of connection between the two *Entities* and we will also come up with some new information on some perceptions that are common to the *Blue Masonry*, the Order of Knights Templar and the Orders of the Initiative-Knights of antiquity that are common in the territory of Dacia¹⁵.

The main connection, in my own acceptance, between *the Symbolic Masonry* and *the Poor soldiers of Christ and the Temple of Solomon* is the fact that both were built on the basis of the relationship between **man** and **Divinity**. In *Freemasonry*, it is notorious, even in profane life, that it is associated with certain symbols. Some of the most popular symbols are *the echo* and *the compass*¹⁶. If we look closely at the well-known joining of the two elements, they form a pyramid. The base of this pyramid represents the earth's power. Above this pyramid is placed another inverted pyramid that symbolizes the power of the Divinity¹⁷. What is interesting is that, through stylization, the two pyramids will give birth to *the Star of David*. This symbol, known as "Magen David" in Hebrew, is a *hexagram* that is first attested in the period 800-600 BC. In Medieval Europe *the star of David* was engraved, on a very large scale, in almost all the churches built¹⁸. However, those who took over this ancient symbol, adopted it, and gave it maximum importance, were *Knights Templar* being "imprinted" on the buildings that they built. In *Templary*, the two pyramids had a much simpler, two-dimensional representation, which translates into two triangles, which juxtapose through the intersection of the bases and form a *hexagram*¹⁹. The joining of the two triangles that compose the hexagram symbolizes the connection between what is in heaven and what is on earth, in short, it **prefigures the whole relationship between man and Divinity**. The relationship can be transposed into the plan of the initiates by the desire of each Knight to secure a place in Abram's breast through personal sacrifice in battle. Otherwise, this idea fueled each Knight's desire to fight in the front line. Therefore, this symbol, we can safely say, has been transmitted from *Knights Templar* to the *Symbolic Freemasonry* today whose members are meant to make people be friends, deepen their faith, turn their face to the truth, beauty and justice and to fight against violence and ignorance.

Another symbol common to *the Symbolic Masonry and the Templar Order*, in terms of the relationship between man and Divinity, is *the Inner Temple*. In fact, it is said that *the Temple* is the house of God on Earth and facilitates the closeness between man and it. Throughout history, *Temples* have been the centers of humanity around which cultures, civilizations, and religions have arisen. The

temples were the starting point that made the Divine Light once inside the human being, to bring him to self-knowledge and to make him take steps towards the Supreme Truth. "*The Temple is the reflection of the divine world, it reproduces the creation of the world, a summary of the macrocosm, an image of the microcosm, it is the Universe and the Human*"²⁰."

In his famous city mentioned above, Ramsey stated the following: "*How much we owe to the Templars <we, the Freemasons>, these superior people who, without mean interests, without obeying the natural instinct of domination, have built a magnificent spiritual place*"²¹. According to our Brother, it is very clear that the Masonic foundations that extract their essence from the temples are based on the verb *to build*. However, this does not refer to the physical laying of bricks on top of each other, giving rise to a material construction, but to the *spiritual construction* of man. This is why it is said that: "*all the rites of Universal Masonry revolve around the idea of construction. If you understood that, you understood everything*"²²." The paradigm itself was understood by Knights, who, after the establishment of the Order in 1118, in Jerusalem, discovered in the old catacombs under the Solomon's Foundation the manuscripts in which this Divine Relevance was exposed among others. The mystery of the founding of *Knights Templar* (including here the mysterious involvement of Bernard de Clairvaux) also led to the spiritual creation within each of *a Temple in the direction of the Divinity*, which implicitly led to a common purpose, making this order a perfect union between monks and soldiers, being the most representative at the time, and spiritually it is still present in *Symbolic Masonry*.

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¹⁵ Constantin C. Giurescu , *Istoria Românilor* , Editura All, București, 2007, pp.38. Dacia was in ancient times the country inhabited by the Geto-Dacians (ancestors of the Romanians) who were divided into a larger number of states, and they occupied a territory between: the Tisza river (west), the Dniester river and the Black Sea (east), Danube (south) and Forest Carpathians (north). In some parts they even crossed these boundaries: eastward over the Dniester, "advancing to the Bug", and to the west, "reaching the panonic Danube". Romania is located on the former territory of Dacia, and the Romanians are the direct descendants of the Geto-Dacians.

¹⁶ James Wasserman, *The Secrets of Masonic Washington: A Guidebook to Signs, Symbols, and Ceremonies at the Origin of America's Capital*, Inner Traditions-Bear, 2008, pp. 34.

¹⁷ Christopher Knight si Robert Lomas, *Secretul lui Hiram*, Editura Aquila '93, Bucureti, 2003, pp. 13, pp. 53-58.

¹⁸ The symbol is presently found even in some Orthodox churches in Romania, as a proof of its transmission from generation to generation.

¹⁹ The hexagram is used in the Middle Ages and by alchemists to symbolize water and fire respectively. The two triangles that form the Exagram also symbolize the union between woman and man, the balance between good and in Kabala - perfection, "Sefirah Tifaret".

²⁰ Irene Mainguy, *Simbolurile Masoneriei în mileniul III*, Editura Rao, Buvurești, 2008, pp. 63.

²¹ *Discours prononcé à la réception des Francs-Maçons par Me de Ramsay, Grand Orateur de l'Ordre*, Bibliothèque numérique patrimoniale, Communauté Urbaine d'Aleçon, Fonds Gaborria, 18e siècle, Cote du document Ms. 300, Texte manuscrit, 8 feuillets

²² Olimpian Ungherea, *Misterele Templui Masonic*, Editura Phobos, București, 2004, pp. 26. Quote belonging to Jules Romains.