

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

Part V

What is the symbolic relationship? The sun represents the reason that illuminates the mind, the Moon is the imagination that gives clothing and form to the ideas, and the "consecrator" symbolizes the conscious principle that illuminates under the double influence of reason (the Sun) and the imagination (the Moon). In other words: Sun - Moon - "He who consecrates", actually means reason - matter - consciousness, from which result soul, body and spirit. The three elements make a whole and represent the UNICITY (number one in numerology) - without the three elements man is not a whole. This principle is quite old, being found in ancestral beliefs and especially in Christianity, in the "Trinity Principle" (Holy Trinity). Also, we know that the two knights have the name of the two Zamolxis, symbol of freedom³³. In order to be accepted among the members of "Danube Knights", the neophytes had to pass certain trials, to show courage, dying and resurrecting symbolically. Among these knights were received only the people of noble blood, because the job of the nobles was war, they being the country's elite. The members of the order were, according to rank, divided into two categories: Knights and Acolytes (Persons of lower rank), and the degrees in which they were initiated were in three:

- **Grade 1: Aries - "Aries" (Acolyte)**
- **Grade 2: miles - "soldier" (Acolyte)**
- **Grade 3: Leo - "Lion" (Knight)**

The Cabirs have their origins in the territory of our present country, being met with the Dacians long before the Roman conquest, being even a cult of Pelasgian sources. They were the guardians of the Temple of the Mother Goddess, which leads us to think that their age is lost in the darkness of time, knowing that the ancient Carpathian civilizations, such as Turda Vinca, or Tartaria had the cult of Goddess. Another argument of the origin of the cult of the Cabirs in the Carpato - Danubian - Pontic area is related to the common theme with one of the four fundamental myths of the Romanian people, namely Miorita. Leaving aside the fact that over the years Miorița has become a song, a doina, a solar and ancestral sketch³⁴, it certainly represents a myth or a ritual legend³⁵. From Dacia, the cult of the Cabir has spread in different ways in Greece, Italy, Germany, Ireland³⁶.

From the point of view of knowledge, the cabiric precepts constituted three initiatory categories³⁷ - three categories of the sacred fires: the Celestial Fire, the Teluric Fire (Earth), the Aquatic Fire. These three categories can be associated with three journeys or initiatory trials of: Fire, Water or Earth.

About the initiations made in the Cult of the Cabirs, although they are much older, the first mentions are from the Roman domination and we know that they were secret and also spread³⁸ throughout the territory of Dacia, Thrace and Eladei. As Romulus Vulcănescu states, the Cabiric Mysteries are at the origin or have influenced to a large extent the Christian Mysteries. Those who came to be initiated in this order became "more fit, more righteous, better". The cabiric myth tells us about a divine brotherhood which aims at acquiring the immortality of the soul and renewing the whole nature by sacrifice or, in other words, man in order to save himself must sacrifice himself. All the mythology tells us that Prometheus was initiated in this order, and Orpheus was named as the most famous of the cabiri³⁸. Another basic feature of the Cabirs is the "Fraternity" or "Fraternization" that appears after the moment of the ritual. "The divine onomastic doublet without iconographic representations Fărtat - Unfărtat reminds us on the local mythological level the sacred group of the type of twin brothers that in south-east Europe, before although at the beginning of our era they enjoyed a general worship in Dacia. It is distinguished that this fact is found in the initiatory cult of the goats³⁹".

Right Eminent Petre BUNECI, KCT, KYCH
Grand Commander
Grand Commandery Knights Templar of Romania

³³ Maria Hadiji Vasinca, *Câteva considerații cu privire la Cultul Cavalerilor Danubieni. Clasificări*, în *Analele Banatului*, S. N., Arheologie- Istorie, XV, 2007, pp. 131-134.

³⁴ Barbu Theodorescu, Octav Păun, *Folclor literar românesc*, Editura Didactică și Pedagogică, București, 1967, pp. 200.

³⁵ Theodor Dumitru Sperantia, *Miorița și călușarii – urme de la daci*, Bucuresti, 1915, pp. 4.

³⁶ Romulus Vulcănescu, *Mitologie Română*, Editura Academiei R.S. Române, București, 1980, pp. 225.

³⁷ Victor Kernbach, *Dicționar de mitologie generală*, Editura Științifică și Enciclopedică, București, 1989, p. 92.

³⁸ Romulus Vulcănescu, *Mitologie Română*, Editura Academiei R.S. Române, București, 1980, pp. 227.

³⁹ Diodor din Sicilia, *Biblioteca Istorică*, V, XLIX, 6, apud. V. Kernbach, op. cit., pp. 92.