

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

### Part III

Whether we are talking about *Freemasonry* or *the Templar Order*, the inner temple of each Brother refers to the *spiritual part* which, once consolidated, can lead to access in a higher plane. The strengthening of the *inner temple* is a personal work of each Brother and has as a starting point the self-knowledge. It is not by chance that it is written at the entrance of the Delphi temple "*Know thyself*"<sup>23</sup>. In this perennial world, there are many material constructions we can call temples, but the true temple is the interior, the one in which the spirit lives, in which man it can only come through refinement.

In *Christianity* man is considered to be *the Temple of God*, and Jesus also represents the true *Temple* to which man must turn. In other words, Christ is the dwelling place of the *Light*, and he who sees the *Light* becomes part of the *Godhead*.

Another point that must be remembered is the link between *the Templar Order* and *the Symbolic Masonry* that was made through *the Operative Masonry*. The fact itself is demonstrated by the study of documents by those who have researched this phenomenon<sup>24</sup>. Also, Knights Templar always took care of the operative masons, and sometimes the phenomenon is happening in the opposite direction. From the documents of the time it turns out that, in 1268, Master Fourque was part of the Templar Order and at the same time was a sculptor in the royal courts, that is, operating masons<sup>25</sup>. The good connections between the operative masons and Knights meant that, after the disintegration of the order, the latter were received among the operative masonry. This led to the sharing of symbols and knowledge from both sides.

An interesting theory that links the Templar Order with symbolic masonry is given by a historical-historical legend published by an anonymous eighteenth-century artist in a work in Germany. The legend was first told in the twelfth century by the Italian abbot Gioachino da Fiore of Regio Calabria, who was close to the King of England, Richard the Heart of Leo. As the legend recalls, the traditions of the Essenes were transmitted to the custodians of the Holy Sepulcher in Jerusalem, who in turn had entrusted them to the Templars. According to the author of this treaty, the true wealth of the Templars in the revisionist-Masonic version, consists of centuries-old teachings, about secret powers and not the inheritance of real estate assets.

This story was cataloged by some of those who studied it as false. We cannot speak in this regard, but we cannot fail to notice that many of the manifestations of the Essenes are common to the Templars and the symbolic masonry. In the Essenes everything started with the Divinity and they represented a kind of Fraternity, they were virtuous, they considered themselves free people, those who were priests were under oath of chastity and did not eat meat. We should also

note that in ancient times the Dacians were called "Pythagorean Jews". They were called Jews because their religious dogmas were almost identical to those of the Essenes, and "Pythagorean" because they had astronomy knowledge just like Pythagoras<sup>26</sup>. Whether we speak of the cult of the Cabir, the order of the knight Dac or Trac, of Bessi, of kapnobatai (those who walk through the clouds) - priests of Zamolxis, their doctrines were strikingly similar to those of the Esseniens.

### 3. Elements of Dacian symbolism found in chivalry and Freemasonry

As we have shown, the clear existence of a link between Freemasonry and Knights Templar Order, it is undeniable that both have their origin in ancient "gnosis", whether we speak of Egypt or of "the land of promise" or Sumer etc. In the direction of research for discovering the origin of the ancient symbols and perceptions that are found in the Chivalric Orders and the secret / discrete societies there will always be a continuous work. The statement "final study related to a certain symbol" would have the same value as the words of a wise man, who being in the field of truth will declare that he knows everything. God would only smile at this statement. For this reason I will come to meet Sir Knights with some new information related to a part of the symbolism, which is found today in Freemasonry, has also been found in the Templars, but has its origin in the Carpathian-Danubian-Pontic area. By what I will expose, I do not wish to show that certain things that were attributed in Antiquity would have their origin in certain places, yet they have their beginning in Dacia, but I want to put a piece that composes the puzzle of Masonic symbolism - temples .

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<sup>23</sup> Terry Dempsey, *The Delphic Oracle, its early history, influence and fall*, Kessinger Publishing, Oxford, 1918, pp. 3 – 20. In the upper part of the pronoun appears in Greek the words: "Know thyself" (γνώθι σεαυτόν) and "Nothing in excess" (μηδέν άγαν).

<sup>24</sup> Paul Naudon, *The secret history of freemasonry: its origins and connection to Knights Templar*, Translated by Jon Graham, Inner Tradition, Rochester-Vermont, 1991. In this paper, based on period documents, historian Paul Naudon demonstrates that the appearance of cathedrals in Europe is the common result of the Christian Church, the Freemasons and the Order of Knights Templar.

<sup>25</sup> John Mason Neale, *Stories of the Crusades*, 1848, pp. 13.

<sup>26</sup> Flavius Iosefus, *Antichităȃi Iudaice*, Volumul II, Editura Hasefer, București, 2001, pp. 430.