

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

Part I

Motto:

*"The explanatory key to many things that have happened along time in history will be missing for so long as the details of the Masonic lodges will not be published yet."*¹

Abstract

The main purpose of this study is to demonstrate the existence of a continuity link between the Order of Knights Templar and the symbolic masonry. In this sense we will present some important elements of symbolism that have been transmitted from one entity to another. Another purpose is to bring to light some perceptions, belonging to the initiatory-chivalric cults in the territory of Dacia, which today are found in the Chivalric Orders as well as in the symbolic masonry. For argumentation we will make an interpretation of the archaeological relics and ancient votive plaques with the representations related to the cult, which have been exhibited over time in the bulletins of the archaeological records as well as in the specialized works.

The study, itself, is divided into three parts: the presentation of the context in which it was disseminated to the general public in our country, the first document talking about the connection between Masonry and the Order of Knights Templar, the presentation of two symbols (the Star of David and the Temple inside) and a historical hypothesis, demonstrating the continuity of the temple ideas in masonry and not least the presentation of the initiation ritual, the symbols and the manifestations of the members of the chivalric orders from the Carpathian - Danubian - Pontic space.

Keywords: Freemason, symbolic masonry, Order of Knights Templar, symbol, Star of David, temples, Dacian knights, the cult of Cabirii.

1. Presentation of the context of popularization in the country of the first document on the connection between Masonry and the Order of Knights Templar

On February 3, 1928, the great historian and scientist of world renown, Nicolae Iorga² will hold a lecture in the plenary of the Romanian Academy where he will present a study dedicated to the Moldovan boyars of the eighteenth century who opposed the Phanariote rulers³. Detailing the events that took place during that period, he will conclude that a significant role in the attempt to oust the Phanarian rulers⁴ from the Romanian Principalities⁵ was played by the Freemasons from the two lodges known at that time⁶ through new, revolutionary ideas released from the reports during the Masonic meetings, ideas that were linked to "a chain of unity" with those of the Brethren throughout Europe that promoted human freedom. Around the two Lodges a kind of cenacle had formed where the most significant cultural people from the Principality of Moldova participated. "These thinkers, writers and patriots were part of <<a secret solidarity>> undermining the value of their actions in the cultural and political spheres. This was only possible thanks to the support that only integration into a broad movement with a European dimension might guarantee"⁷.

The speech of our great historian will end abruptly, but giving hope for studying Masonic historiography by mentioning two documents of great value that the great scientist was aware of and had studied. It is a memorial of the revolutionary Freemason Carnot around 1794⁸ and Ramsey's famous speech - related to a manuscript written in Greek that is kept today in the Library of the Romanian Academy⁹.

Andrew Michael Ramsey's¹⁰ speech was "one of the most debated speeches ever delivered in Masonic history and it is certain that no other has ever received so much attention, was so misunderstood or had a very great effect on the course and development of Freemasonry"¹¹. He tried to explain the true origin of Freemasonry. The famous lecture given to the Freemasons of Paris in

1737 is known today as Ramsey's Word. From the discourse it appears that Freemasonry represents an unparalleled union with Knights of Saint John of Jerusalem and the Order of Knights Templar.

According to C. N. Batham, there are, in fact, two versions of Ramsey's speech. The first version is called "Epemay". It bears this name because it was discovered relatively recently in the Archives of Epemay, France under the name of "Speech by M. le Chevalier Ramsay given at Lodre St. December 1736"¹². The second version is simply called the "Grand Lodge" and is the variant that was intended for presentation at the meeting with the Grand Lodge of France on March 21, 1737¹³. The difference between the two variants that Batham talks about is almost unnoticeable. Basically, the text of the 16 pages is identical, the difference between them is made by a single sentence where one talks about the beginnings of Freemasonry. In the "Epemay" variant, he claims that the early history of Freemasonry is related to the liberation of Jerusalem by the Crusaders and the period of the "Holy City" obliteration by Knights Templar when they discovered (Rediscovered) „the Book of Secrets of the Order"¹⁴. As such, it shows that Freemasonry and The Order of Knights Templar has common origins or Freemasonry represents, in some respects, a continuity of this Order.

**Right Eminent Petre BUNECI, KCT, KYCH
Grand Commander**

Grand Commandery Knights Templar of Romania

¹ Jacques Bainville, *La troisième République: 1870-1935*, Ed. A. Fayard, Paris, 1935, pp. 11.

² Nicolae Iorga, perhaps the most complex personality of the Romanian people, wrote about history, wrote history and made history. In reverse order of the ones listed, history has been made through the involvement in public and political life, being deputy, senator and the president of the senate and even prime minister of Romania. He wrote history by supporting Romania in entering World War I with Antanta and through motivational articles that were meant to mobilize the Romanian soldier. However, the echo in eternity is given by his historical writings. A summary report shows that, throughout the short life span, Iorga managed to publish over 1,000 books, over 12,000 articles, nearly 5,000 reviews, and compose over 31 volumes comprising 30,000 articles that have been scanned, and translated. It is worth mentioning that during the International History Congress in London he will receive the title of Doctor Honoris Causa of the University of Oxford.

³ Nicolae Iorga, *Francmasoni și Conspiratori în Moldova secolului al XVIII-lea*, in *Analele Academiei Române, Memoriile secțiunii istorice*, Serial III, Tomul III, Memoriul 12, Editura Cultura Națională, București, 1928, pp. 300 – 306.

⁴ *Phanariote*, Encyclopedia Britannica, 2006. **The Phanariots** was the name given to noble families of Greek or Aromanian origin who lived in the Ottoman Empire, in the Capital of Constantinople, in the neighborhood called Fanar.

The name Fanar has the meaning of Lighthouse located on the seafont that aims to direct Navigation. Beginning with 1711 in the Principality of Moldova and 1716 in the Principality of the Romanian Country until 1821, voivodes were named from the Phanarian nobles by the Ottoman Empire which held hegemony throughout the Balkan peninsula.

⁵ Anastasie Iordache, *Principatele Române în epoca modernă*, vol. I, Ed. Albatros, București, 1996, pp. 28-37. **The Romanian Principalities** represented the voivodeships with a majority Romanian population that formed in the Middle Ages on the Carpathian-Danube territory, (the present territory of Romania). Their popular name was from the Romanian Countries. There were three: Transylvania, Moldova, the Romanian Country ("Wallachia" in foreign languages) and Dobrogea.

⁶ *Athenium*, Jurnalul Oficial al Marii Loji a Moldovei, nr.1, noiembrie, 2014, pp.10-15- „The founder of Masonry in Moldova is considered the Italian Anton Maria del Chiaro (the real name David Thalia), who came to Moldova in 1733. In 1734- 1735 he created in Galati (Loggia di Galazzi) and Iasi the first Masonic lodges in the history of Moldova. The first mention of the ruler of the Masonic Lodge in Moldova dates from 1735, when the then ruler, Constantin Mavrocordat, was appointed Venerable Master of an Iasi village”.

⁷ Maria Magdalena Székely, *Conspirateurs et „inités” dans la Moldavie du XVIIIe siècle*, in *Revue des Etudes Roumaines, XIX-XX*, Paris - Iasi, 1995 - 1996, pp. 280. „Le fait que ces penseurs, ces écrivains, ces patriotes auraient fait partie de "solidarités secrètes" n'entache en rien la valeur de leurs actions dans le domaine culturel et politique. Celles-ci n'étaient possibles que grâce à un appui qui seule l'intégration dans un mouvement de dimension européenne pouvait leur assurer large”.

⁸ The manuscript with no. 573 of the Romanian Academy, with sheets between 32 and 59 with an entire treatise on " Workshops" (probably with the meaning of Masonic lodges).

⁹ 753 (incadrane nouă: 198) Sec.19. Miscelaneu și alți autori. Sunt mai multe manuscrise fragmente, legate întâmplător împreună. Fol. 1. Discurs pronunțat la primirea Francmasonilor de domnul Ramsai marele retor al acestei secțiuni. fol.8. white, op.cit. Constantin Litizica, *Catalogul Manuscriselor Grecești*, Biblioteca Academiei Române, Institutul de arte Grafice Carol Göbl, București, 1909, pp. 501.

¹⁰ Ramsey was a member of the Royal Society and a teacher of the offspring of Prince Carol Eduard of the United Kingdom.

¹¹ C.N. Batham „Chevalier Ramsay: A New Approach,” *Ars Ouator Ccononatorium*, 81 (1968), p. 287 op cit. Ramsey and his masonic oration, pp. 103.

¹² C.N. Batham „Chevalier Ramsay: A New Approach,” *Ars Ouator Ccononatorium*, 81 (1968), p. 287 op cit. Lisa Kaheler, *Andrew Michel Ramsay and his Masonic Oration*, Presented to the Faculty of The University of Texas at Dallas in Partial Fulfillment of the Requirements for the Degree of “Master of Art in the Humanities”, Unt Library, Texas, 1992, pp. 103.

¹³ Lisa Kaheler, *Andrew Michel Ramsay and his Masonic Oration*, Presented to the Faculty of The University of Texas at Dallas in Partial Fulfillment of the Requirements for the Degree of “Master of Art in the Humanities”, Unt Library, Texas, 1992, pp. 103.

¹⁴ Lisa Kaheler, *Andrew Michel Ramsay and his Masonic Oration*, Presented to the Faculty of The University of Texas at Dallas in Partial Fulfillment of the Requirements for the Degree of “Master of Art in the Humanities”, Unt Library, Texas, 1992, p. 105.

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*.

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

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.

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*"²³. 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 phenomenon²⁴. 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 masons²⁵. 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 Pythagoras²⁶. 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 .

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

²³ 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).

²⁴ 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.

²⁵ John Mason Neale, *Stories of the Crusades*, 1848, pp. 13.

²⁶ Flavius Iosefus, *Antichităti Iudaice*, Volumul II, Editura Hasefer, București, 2001, pp. 430.

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

Part IV

First of all, I would like to point out that the first knights are attested in the Pelasg Empire²⁷, an empire that had its political and spiritual center in Hyperborea, a fortress that was located by the poet Ovidius, (the one exiled to Tomis by the Romans), even in Dacia. We know this from the Greeks, who claim that they did not have Knights. *"But the inhabitants of northern Greece, namely the Thessalians, appear to us as the first nation in Europe, which had a well-organized war cavalry. The whole people of Thessaly were of Pelasgian nationality and their country was once called Pelasgia"*²⁸. We also find out that, from the point of view of the military court, the establishment and organization of the war cavalry, both Greeks, Romans or Egyptians, was also of Pelasgian origin.

In the Romans, the first war cavalry was composed of 300 soldiers made up of the most wealthy citizens (patricians), these being called *"Celeres"* (word of Pelasgian origin as claimed by Densusianu) word from which derives the word *"Călărași"*²⁹. As Herodotus tells us, in Egypt, the first class of soldiers was called *"Calasiries"* and a body of 1000 soldiers from them were in the personal guard of the Egyptian pharaohs. The word *"Calasiries"* was transmitted through documents found in a Greek fountain, and corresponds to the archaic Latin *"Celeres"* and to an ancient Romanian form of *"Călușeri"* or *"Calarasi"*. The pronunciation of the word *"Celeres"* was *"Kelereș"* to the Romans, because to them the letter "C" represented the sound "k"³⁰.

About the way the Moldovan knights were dressed (the region of Romania today), Archbishop Varențiu notes that they wore a white cap, and underneath, as armor, a short linen coat, stuffed with cotton, three to four inches thick, especially in the part of the shoulders up to the elbows and sewn with thick laces at a distance of one and a half fingers, so that the sword could not penetrate. In other words, the clothing of the Moldovan knights was, in fact, a war tunic sewn with onions, this being worn by even the Romanian princes³¹. The garments of ancient knights, of Pelasgian origin, spread from Greece to Egypt, as Herodotus tells us, were linen garments adorned with laces on the hips named *Calasires*, and above them wore a white woolen coat³².

About the Cavalry Orders, we cannot say that the first ones were established in the present territory of our country, but what we can say, with certainty, is that we also existed and had an initiatory and esoteric character, and the symbolic part and by *the Mysteries* that were passed on to them and subsequently found in Christian chivalric orders or even in secret or discrete societies. Certainly in the beginning there was a single cult or order that over time was divided, adopting, certain characteristics depending on the geographical area and the primary

influences from the outside.

Basically, there were three initiatory orders, derived from the same trunk, which had similar characteristics, but which were not yet one and the same entity, over time were confused. These were Knights, Knights of the Danube (Dacians) as an extension of the Thracian Knights. Specifically, the elements that belonged to these cultures and which have spread over time have been linked to the initiation ritual, the oath, symbols and signs of recognition.

If we refer to Danube Knight, it had as main symbolism a triad: A deity fronted by two knights. In the upper registers are also represented the solar deities characteristic of this cult: the Sun, the Moon and the Light, which are associated with the three characters. The divinity surrounded by the two knights in close connection with the Sun, the Moon, the Light of the background, can be associated with what an initiate first sees, that is: the Sun, the Moon, and the one who consecrates it, the Master (or Great Master). as a direct representative of the Divinity. This is done after the applicant has made the initial trips.

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

²⁷ **The Pelasgians** were the first legislators of Europe, and their rulers were later commemorated, becoming deities of other civilizations. The Greeks recognize that the laws, part of the Pantheon of deities and even many customs are taken from the Pelasgians. They had the capital or the political center in the area of the Carpathian-Danubian-Pontic area, identified with Hiperborea (the present territory of Romania), because it was the most fertile area and most conducive to economic, cultural or religious development, as happened with the built civilization. along the Nile. They are identified in some writings with the enigmatic peoples of the seas. Nowadays the Greeks recognize that their foundations are made on Pelasgian perceptions, the Balkan peoples such as the Albanians and claim them as direct ancestors. As far as we are concerned, we have clear evidence that the Pelasgians are ancestors of the Dacians, but it is difficult to identify whether the Dacians represent a direct transformation over the centuries or were formed by merging tribes with them.

²⁸ Nicolae Densusianu, *Dacia Preistorică*, cu o prefață de Dr. C. I.Istrati, ediție facsimile, Editura Arhetip, București, 2002, p. XLIV

²⁹ *Ibidem*.

³⁰ Nicolae Densusianu, *Dacia Preistorică*, cu o prefață de Dr. C. I.Istrati, ediție facsimile, Editura Arhetip, București, 2002, p. XLV.

³¹ *Ibidem*.

³² *Ibidem*.

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.